

The New Roman Missal

ORDINARY OF MASS
PROPER OF THE SEASON
PROPER OF THE SAINTS
COMMON OF THE SAINTS
VOTIVE MASSES
MARRIAGE CEREMONY
NUPTIAL MASS
MASSES FOR THE DEAD
FORTY HOURS' DEVOTION
PROPER FOR UNITED STATES
MASSES FOR RELIGIOUS ORDERS



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WE ADORE THEE, MOST HOLY LORD JESUS CHRIST, HERE AND IN ALL THY CHURCHES THROUGHOUT THE WORLD, AND WE BLESS THEE; BECAUSE BY THY HOLY CROSS THOU HAST REDEEMED THE WORLD. (Indulgence of seven years, if this act of adoration is said on ones knees upon entering or leaving a church. Plenary, under usual condition if said daily for one month. S. Ap. Penit. Aug. 3, 1917; March 18, 1932.)



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I HOPE that it will be widely used. . . . Everyone who uses it will be able to pray with the priest."

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Apostolic Delegate to the United States.

A COPY of your volume should be in the hands of every Catholic."

DENIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

IT IS quite complete as a missal prayer book and is elegantly made up."

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Archbishop of St. Louis.

THE fine workmanship throughout makes the new Missal, entirely produced in the United States, deserving of the highest commendation. I trust Religious and devout members of the laity will everywhere make use of your 'New Roman Missal.'"

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I MARVELED at the attractive appearance and exquisite beauty of this Latin-English Missal."

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Bishop of Lincoln.

“**T**HE editorial work has been excellently done and the book itself is a marvel of printing.”

✠ MOST REV. EDWIN V. O'HARA, D.D.,
Bishop of Great Falls.

“**W**AY we not take this occasion to wish the reverend and zealous author a most deserving and widespread success in this latest production of his priestly mind.

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Bishop of Portland.

“**A** STUDY shows how excellently your work will help to a greater appreciation of the Mass.”

✠ MOST REV. JAMES A. MCFADDEN, D.D.,
Auxiliary Bishop of Cleveland.

“**T**HE 'New Roman Missal' is of course a beautiful thing and both you and the publisher are to be congratulated.”

✠ MOST REV. JOSEPH E. RITTER, D.D.,
Bishop of Indianapolis.

Introduction

by

Rev. F. X. Lasance

WHICH is the best way of assisting at Mass? In his introduction to "Prayers for Holy Communion from the Sarum Missal," Bishop Riddell of Northampton makes the following reply to this question:

"Of the many ways of assisting at Mass, the best way is that in which each person, by saying the words of the Missal more closely, allies and associates himself with the priest who is celebrating. To identify one's self thus with him is to unite with our divine Lord Himself, Who is there and then acting as the Priest according to the order of Melchisedech.

"When the faithful thus act with the celebrant, and with the High Priest, Jesus Christ, then, indeed, is it true that they are, as St. Peter says, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

"If so, what a pity it is so few make use of the Missal!

"All books of devotion are good at Mass; it is quite right to say the rosary at Mass; but the Missal is preferable, being pre-eminently the product of the mind and heart of the Church, filled and expressed with reverence and love for the divine Victim, Who day by day, in every part of the world, sacrifices Himself again for the glory of His Father, and for the salvation of souls.

"It is pre-eminently *the* Book for Mass, as its name implies, and nothing can exceed the beauty of the Collects and other prayers.

"Gladly, therefore, would I see the Missal more frequently in the hands of the faithful. The young should be taught how to use it. The hearing of daily Mass, the love of the Church's liturgy, and the use of the Missal, will all help to a more thorough Catholic piety."

The Mass-Book *Par Excellence*

There are, indeed, many excellent Mass-books, but the Mass-book *par excellence* is the Mass-book of the Church, the *Roman Missal*. Its regular use is to be recommended for this reason, also, that we are thereby made familiar with and almost imperceptibly led to make devout reflections upon the inspired writings, notably the Psalms, of which it contains so many apt and beautiful citations.

The Psalms. How well adapted to every festival, and every occasion of joy and thanksgiving, are the numerous psalms of praise! As we read in the *Crown of Jesus*: "The Psalms have a three-fold claim to our veneration—as the prayer of David—the prayer of Jesus Christ—and the prayer of the Church. Even, humanly speaking, the prayer of David would be the prayer of every grade of life, of every spiritual necessity. The Shepherd's youngest Son, 'small in stature, ruddy and beautiful to behold, and of a comely face,' becomes the champion, the hero, and the sovereign of the chosen people. The changing scenes of his life display the beauty and constancy of friendship, the pangs of ingratitude, the grandeur of piety, the simplicity of its manifestation, the loss of virtue, the agony of remorse, and the fervor of that contrition which, amidst the plaintive melodies of the psaltery, poured itself forth in those deep, thrilling accents of sorrow which, to the end of our wayward history, must form the sad language of penance. Therefore, in the prayer of David, every one who suffers, every one who rejoices, every one who is tempted, or falls, or repents, will be able to breathe forth his thoughts, his hopes, his praises, his desires, in strains of inspired poetry. But, as we learn from the New Testament, David is both a prophet and a type of Jesus Christ, and the 'prayer of David' is therefore also the *Prayer of Jesus Christ*. Our Lord quoted the Psalms and applied them to Himself, He used them as His own prayers, He sung them with His apostles, and on the cross, just before He gave up the ghost, He cried with a loud voice those words of the Compline Psalm, which in His sacred childhood He had heard chanted in the temple of Jerusalem, "*In manus tuas commendo spiritum meum.*—'Into Thy hands I commend My spirit.'"

"It is nearly three thousand years," writes Frederick Ozanam, in reference to the Psalms, "since a king composed those songs in his days of repentance and desolation; and we still find in them the expression of our deepest anguish, and the consolation of our sorrows. The priest recites them daily; thousands of monasteries have been founded, in order that these psalms might be chanted at every hour, and that this voice of supplication might never be silent. The Gospel alone is superior to the hymns of David, and this only because it is their fulfilment, because all the yearnings, all the ardors, all the holy impatience of the prophet find their accomplishment in the Redeemer."

The Liturgical Books. In her admirable little work, *Ideals in Practice*, the Countess Zamoyska very earnestly inculcates the use of the Roman Missal and greater familiarity with the liturgical books of the Church: "As children of the Catholic Church we must endeavor to lead her life, not as

passing guests, but as members of the family, understanding her ceremonies and functions, united with her in mind and in spirit. We should know the day of the celebration of each of her feasts, and all that relates to it, understand each part of the Mass and the meaning of the objects of our worship, and use the prayers of the liturgy.

"In that great treasury, in which the wise householder has stored up for her children things new and old, we find prayers for every occasion and for every moment—prayers of *adoration, of thanksgiving, of contrition, and of impetration.*"

His Holiness, Pius X on the use of the Missal. In connection with the work of the reform of the various liturgical books, Pope Pius X of blessed memory most earnestly and repeatedly expressed his hope and his desire that the Roman Missal be used more commonly by the faithful of all classes in their attendance at Mass. Religious, and in particular Religious teachers, can do much to make this saintly Pope's recommendation a reality, not only by using the Missal *themselves*, in their daily attendance at Mass, but also by explaining it to those under their charge, and by opportunely urging its use upon all who come under their influence.

The Liturgy

The prayers and canticles of the Church are prompted by the Holy Spirit. The Divine Spirit dwells in the Church ever since the day of Pentecost, and He it is that prompts her prayers and her canticles. As Dom Prosper Guéranger says in *The Liturgical Year*: "Under the impulse of that Spirit which animated the admirable Psalmist and the prophets, the holy Church, at one time, takes the subject of her canticles from the *Books of the Old Testament*; at another time, showing herself to be the daughter of and sister of the holy apostles, she intones the canticles written in the *Books of the New Covenant*; and finally, remembering that she, too, has had given to her the trumpet and harp, she at times gives way to the Spirit which animates her, and sings her *own new Canticle*. From these three sources comes the divine element which we call the *liturgy*."

"The prayer of the Church is, therefore, the most pleasing to the ear and heart of God, and consequently the most efficacious of all prayers. Happy, then, is he who prays with the Church, and unites his own petitions with those of this Bride, who is so dear to her Lord that He gives her all she asks. It was for this reason that our blessed Saviour taught us to say: 'Our Father,' and not 'My Father'; 'give us, forgive us, deliver us,' and not 'give me, forgive me, deliver me.'

"The spirit of prayer—even prayer itself—has been sought for in methods and prayer-books, which contain, it is true, laudable, yea, pious thoughts, but, after all, only human thoughts. By asserting the immense superiority of liturgical over individual prayer we do not say that individual methods should be suppressed; we would only wish them to be kept in their proper place."

Apropos of this a pious author writes: "For the laity assisting at holy Mass, the use of any particular form of prayer is not of obligation. Each one may read from such approved books of devotions, or recite such prayers as most appeal to him. Or, again, if he please, he may pass the time of holy Mass in purely mental prayer. Or, in fine, he may in a special sense make his own, by reverently listening to them, or repeating them over, the very words put by Holy Church into the mouths of her ministers standing at the altar and of the singers and others charged in her name to respond to them.

"Nevertheless, from all alike, devout attention is required; while hearing holy Mass each one should diligently heed the chief moments in its celebration, and never forget that the Sacrifice is his own, as well as the priest's, together with whom it is his privilege to offer and pray.

"There are many excellent manuals of prayer in the English language containing appropriate and varied methods of hearing holy Mass. The Missal is intended for those whose devotion leads them to prefer to follow the Sacred Rite, as it were, step by step, and word by word."

The Mass and its Folklore

A very interesting and instructive little book on the Most Holy Sacrifice and its ceremonies is *The Mass and Its Folklore*, by John Hobson Matthews. In the Preface of this fascinating volume we read as follows:

"There are many good and popular English books on the Mass. Some of them treat the subject after the manner of a Rationale, explaining the significance of the prayers and ceremonies of the eucharistic rites; others are historical and antiquarian, and elucidate the origin and evolution of the ceremonial—while of devotional works there is no end. It appeared, however, that there was room for a short treatise on the folklore and minor antiquities of the Mass; by which are meant the various aspects and the numerous details of the Holy Sacrifice which have so impressed the minds of Catholics in the past as to leave permanent traces in the popular traditions and speech. The aim of this little book is to stimulate love for the Mass by showing how it was valued by our ancestors in the ages of faith, and what our predecessors in the penal times willingly suffered for its sake."

We read in the Introductory: "The Mass is the liturgical rite whereby the Catholic Church from the last supper, until this very morning, has celebrated throughout the world the divine mystery of the passion and death of Our Lord Jesus Christ. It is His perpetuation of the one sacrifice of the cross. It is *the great act* of worship of historic Christianity, the mainspring of the Church's mechanism, the throbbing heart of the Bride of Christ. Whether celebrated by mitred prelate amid the clustered columns and tinted lights of some Gothic cathedral, with all the splendid accessories of ecclesiastical pomp, or by a poor blackrobe missionary in a wigwam of the far West, the Mass is the supreme and central Catholic worship—the *one great reality*—as Carlyle deemed it, which yet survives in an age of unsubstantial insincerities. As a still more modern thinker, Mr. Augustine Birrell, has pithily said: 'It is the Mass that matters.' It was for the Mass that the ancient Briton constructed his wattled *eglwys*, the Gael his drystone oratory. For this the Norman baron built the parish church hard by his manor-house, and the lord abbot erected his stately minster. For the sake of the Mass the painter, the goldsmith, the scribe, and the limner produced the masterpieces of art which are the despair of our artistically degenerate age.

"The Mass left upon the English language marks which centuries of Protestantism have not been able to efface. Our greatest festival is called Christmas, i.e., 'the Christ-Mass.' An attempt was made, in the age of Puritan ascendancy, not only to abolish Christmas, but also to eradicate its name by substituting the term 'Christ-tide'; but ancient custom proved too strong for the innovators, and the Mass conquered once more. We have also Candlemas, Lammas, Martinmas, Michaelmas Childermas, and other words of similar formation—which is one almost peculiar to the English tongue. The earliest Mass in our old churches was called the Morrow-Mass. There were also the Jesus-Mass and the Lady-Mass. In the same manner were formed the old English words 'Mass-priest' and 'Mass-penny.' In a later age the Protestants dubbed our poor chapels 'Mass-houses'; and we still sometimes call a Missal a 'Mass-book.'"

There is in this little book an illuminating chapter on the Elevation in which we are informed that the act of homage which has become so popular since Pius X—the Pope of the Eucharist—attached to it an indulgence of seven years and seven quarantines, namely, the act of looking on the sacred host at the Elevation of the Mass, was quite a common practice in the ages of faith. To gain the above-mentioned indulgence it was requisite to say with faith, piety, and love, the

words, "My Lord and My God," while looking upon the sacred host at the Elevation in the Mass. (At present the condition of looking upon the sacred host is no longer required. The indulgence is of seven years. Plenary once a week, under usual conditions if this pious practice is observed daily for an entire week. Pius X, May 18, 1907; S. Pen. Ap., June 21, 1927 and Jan. 28, 1937).

On this subject *The Mass and Its Folklore* says: "In the Middle Ages the faithful were accustomed to look at the uplifted host before bending in prayer, and there is abundant evidence that importance was attached to this observance—so much so, indeed, that attendance at Mass was often spoken of as 'seeing God'."

A Welsh bard, Morys ap Hywel, about the year 1530 composed a certain ode which begins: "Let us go over yonder to the church in three hosts on Sunday to see Jesus"—"*Awn draw i'r llan yn dri llu Dydd Sul i weled Iesu*" (MS Cardiff Free Library). The allusion is certainly to the Elevation at Mass.

Dan Lydgate, in his *Vertue of the Masse*, thus counsels his readers, in his Renaissance style:

"First every morrow, or Phæbus shine bright
Let pale Aurora conduct you and dress
To holy church, of Christ to have a sight
For chief preservative against all ghostly sickness.

We have also noticed similar phraseology in the ancient Welsh treatise entitled *The Merits (or Virtues) of Seeing the Body of Christ*.

The best known medieval manual of devotions, *The Lay-Folks Mass-Book* (composed by an unknown author in the thirteenth century) says:

"When time is nigh of sacring
A little bell men use to ring,
Then shalt thou do reverence
To Jesus Christ's own presence,
That may lose all sinful bands.
Kneel and hold up both thy hands,
And so the Elevation *Do Thou Behold*;
For that is He that Judas sold,
And then was scourged, and set on Rood,
And for mankind there shed His blood,
And died, and rose, and went to heaven,
And thence shall come to judge us, even
Every man after that he has done.
That same is He thou lookst upon:
This is the truth of Holy Kirk."

In reference to the virtue of the Mass we read:

"The worthiest thing, most of goodness,
In all this world, it is the Mass.

If a thousand clerks did nought else
 (According as St. Jerome tells)
 But told the virtues of Mass-singing
 And the profit of Mass-hearing,
 Yet should they never the fifth part,
 For all their wit and all their art,
 Tell the virtue, meeds, and pardon
 To them that with devotion,
 In cleanness and with good intent,
 Do worship to this sacrament."

How the Mass was esteemed in the ages of faith. "Much as devout Catholics of the present day revere the Holy Sacrifice, it is only with difficulty that we can form an adequate notion of the profound and enthusiastic devotion felt toward the Mass by the people of this country in the ages of faith. One is amazed in reading ancient manuscripts at the rapturous sentiments and language of their writers on this subject. To say that the Mass was the center and heart of our ancestors' religion is to employ an inadequate phrase; it was their very life and breath. It is to the point to mention that the commonest oath in England was 'by the Mass'—for people swear by what they regard as most sacred.

"No one who has read the old Welsh and English tales, on which Tennyson founded his Arthurian idylls, can have failed to be struck with their frequent allusions to the Mass: King Arthur's knights, good, bad, and indifferent, all turn in to wayside chapels to hear Mass, as naturally as in the present day their descendants would enter the newsrooms of their various clubs. It would seem, too, that the hearing of Mass always preceded the taking of the morning meal: 'And on the morrow he heard Mass, and brake his fast,' is one of the commonplaces of the chronicles of the Round Table. 'And Sir Launcelot awoke, and went and took his horse, and rode all day and all that night in a forest; and at the last he was aware of a hermitage, and a chapel that stood between two cliffs. And then he heard a little bell ring to Mass; and thither he rode, and alighted, and tied his horse to the gate, and heard Mass. And he that sang the Mass was the Bishop of Canterbury.'

'Dom John Lydgate, a Benedictine monk and the contemporary of Chaucer, wrote an edifying set of verses entitled *The Vertue of the Masse*, by way of instruction for the laity. He tells his readers of the countless benefits they gain by hearing Mass, for which he cites the testimony of the Fathers and tradition.

" 'Alban for England, St. Denis for France,
 Blessed King Edmund for royal governance,
 Thomas of Canterbury for his meek sufferance,
 At Westminster St. Edward shall not fail,

That none enemy shall hurt nor prevail,
 But that St. George shall make you freely pass,
 Hold up your banner, in peace and in battail,
 Each day when ye devoutly hear Mass.'

"Lydgate makes allusion to certain pious beliefs which prevailed in England, as probably they still do in some Catholic countries. The first of these beliefs is that devout attendance at Mass brings a signal blessing upon temporal concerns in general:

"Hearing of Mass giveth great reward,
 Ghostly health against all sickness . . . :
 And unto folk that goen on pilgrimage,
 It maketh them strong, getteth them secureness
 Graciously to complete their voyage.
 The mighty man, it maketh him more strong,
 Recomforteth the sick in his languor,
 Giveth patience to them that suffer wrong,
 The labourer beareth up in his labour;
 To thoughtful folks, refreshing and succour,
 Gracious counsel to folk disconsolate;
 Good speed, good hap, in city, town and house,
 To all that hear devoutly Mass at morrow;
 Hearing of Mass doth passing great avail.'"

"It is, perhaps, little wonder that our forefathers, profoundly impressed as they were with the mystic sanctity and power of the eucharistic rite, should have early come to look upon the Mass as an invincible weapon against malignant spirits. St. Augustine mentions the laying of ghosts by the mention of Mass in a haunted house. The writer of an old Welsh manuscript, (Cardiff Free Library, MS. 17,119, sixteenth century), citing this instance, moralizes thus: 'You may see the fruit of the Mass in the driving out of devils, who are unable to endure the precious Sacrifice.' On the other hand, the ancient Fathers, as is well known, are fond of insisting that angels surround the altar at the moment of the Consecration."

A very eloquent tribute to the virtues of the Holy Sacrifice is embodied in the Irish proverb: "*Ní luach go h-Aifrionn Dé éisteachd*"—"There is no reward like hearing God's Mass."

In thoroughly Catholic lands at the present day, as in England before the Reformation, every undertaking, every anxious aspiration is commended to almighty God and His saints by the hearing of Mass. Mass is heard daily by the devout in those countries, as it is, indeed, in this. Our ancestors could no more dispense with it than with their bodily food. They realized the full significance of the petition: "*Panem nostrum quotidianum da nobis hodie*—Give us this day our Daily Bread.'"

Cardinal Newman on the sublimity of the Mass. Glowing words of praise in reference to the Holy Sacrifice are those

which Cardinal Newman speaks by the mouth of his hero in his book *Loss and Gain*: "I declare, to me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words, it is a great ACTION—the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before Whom angels bow and devils tremble. This is that awful event which is the end and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on, as if impatient to fulfil their mission. Quickly they go—the whole is quick; for they are all parts of one integral action. Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass, because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of man. Quickly they pass; for they are as the words of Moses, when the Lord came down in the cloud, calling on the name of the Lord as He passed by: 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.' And as Moses on the mountain, so we, too, 'make haste and bow our heads to the earth, and adore.' So we, all around, each in his place, looking out for the great Advent, 'waiting for the moving of the water,' each in his place, with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly following a hard form of prayer from beginning to end, but like a concert of musical instruments, each differing but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one eucharistic hymn, and the great Action is the measure and the scope of it."

The Four Ends of Sacrifice:

Adoration, Thanksgiving, Reparation, Prayer

In that excellent work, *The Holy Mass Popularly Explained* by the Very Reverend Eugene Vandeur, D.D., O.S.B., we read

as follows on this subject: "The liturgy is the official and public expression of the worship we pay to God. Now the heart of the liturgy is the holy sacrifice of the Mass. The Hours of the Divine Office serve as a crown and an extension to it; the sacraments themselves are most closely connected with it; it is the completing of all solemnities, so much so that it sums up in itself the worship which we owe to God.

"Sacrifice has four ends. It is offered to God—first, to *adore* Him; secondly, to *thank* Him for His favors; thirdly, to *obtain the pardon of our sins*; and fourthly, to *ask for the graces we need*.

"All these things (adoration, thanksgiving, reparation, and prayer) express the sovereign dominion of God. Such is the notion of sacrifice. The Christian religion was to have a sacrifice of its own.

"This is the sublime sacrifice of the Mass—the continuation of that of the cross. On Calvary the sacrifice was offered by Christ in a bloody manner; on the altar it is still Christ Who offers it by the ministry of His priests, but in an unbloody manner. The sacrifice of the cross merited our redemption; that of the altar applies the fruits of it to our souls.

"It is hardly necessary, after what we have said, to insist upon the value of the holy sacrifice of the Mass. It is God Who immolates—God Who is immolated. What mysteries have we here! The value of this sacrifice is infinite; its glory is reflected upon the saints in heaven; it benefits the dead as well as the living; it is the only holocaust truly worthy of the Lord Who in it sacrifices Himself—'always living to make intercession for us.' Ah, if we could but fully realize this gift of God."

The first end for which the Mass is offered is to give God honor and glory. This is the one great end of our existence—to give God honor and glory, and thereby to save our souls. "Man was created," says St. Ignatius Loyola, at the beginning of his *Spiritual Exercises*, "to praise, reverence, and serve God, and thereby save his soul." For this we were sent by God into the world. Now, in the Mass we fulfil, in a supreme degree, our function on the earth, as rational beings, of praising and reverencing God.

¹ "The homage that we pay to God," says Sanchez, "the glory that we give Him in the Mass, is so great that no greater service, no greater honor, could be shown Him upon earth. For thereby we testify that in His sovereign majesty He is worthy that, not the blood of calves and goats, but the most precious blood of His first-born Son should be offered to Him in sacrifice."

¹ Vide: "Daily Mass, or, The Mystic Treasures of the Holy Sacrifice," by Rev. J. McDonnell, S.J.

"What is holy Mass,' asks Marchantius, 'but an embassy sent to the ever blessed Trinity with a gift of priceless value, which we present to the three divine Persons, in recognition of their dominion over all creatures, and of our dependence upon them?'

"St. Lawrence Justinian says: 'It is certain that nothing gives God greater glory than the spotless Victim of the altar, which Christ ordained to be sacrificed in order that His Church might offer praise to God.'

"In the Mass,' says Molina, 'the first-born Son of God is offered to the Father with all the praise and glory which He rendered Him on earth.'

"This praise was infinite and absolutely worthy of the divine Majesty, inasmuch as it was offered by the *Man-God*; therefore, it is clear that one Mass gives more honor and praise to God than all the efforts of all creatures to the end of time and through eternity.

"To this effect a learned writer of the seventeenth century speaks as follows: 'If all the powers of heaven should unite to form a solemn procession in honor of the Holy Trinity, at the head of which would be the Mother of God, the chief of all creatures, surrounded by the nine choirs of angels, followed by innumerable companies of the saints and blessed singing with the sweetest voices, playing on the most melodious instruments, this triumphant procession would doubtless be to the praise and glory of God, and would be pleasing in His sight. But if at the close of the procession the Church militant were to commission one single priest to say one Mass in honor of the ever blessed Trinity, this one priest, with his one Mass, would offer an incomparably higher tribute of praise than that glorious procession had done. Nay, it would be as far superior in glory and sublimity as the Son of God is exalted above all created things.'

Hence we learn how transcendent is the praise and glory that we offer to God, even by a single Mass, and how supremely great a happiness we should esteem it to be able to assist so often at the Holy Sacrifice.

The second end for which the Mass is offered is to give thanks to God for His benefits. "Put in one heap," says St. Leonard of Port Maurice, "all the gifts, all the graces, you have received from God—so many gifts of nature and of grace; yes, the very life, too, of His Son Jesus, and His death suffered for us, which in themselves immeasurably swell the great debt which we owe to God—and how shall we ever be able sufficiently to thank Him? The law of gratitude is observed by the very beasts, who sometimes change their cruel anger into gentle homage to their benefactors; and how much

more, of course, has this law not to be observed by man, gifted as he is with reason and so nobly endowed by the divine liberality! Now, the way most fully to thank our good God—our supreme benefactor—is taught us by the Royal Psalmist, holy David, who, led by divine inspirations to speak with mysterious references to this divine sacrifice, indicates that nothing can sufficiently render the thanks which are due to God, excepting holy Mass. *'Quid retribuam Dómino pro ómnibus quæ retribuit mihi?'* 'What return shall I offer to the Lord for all the benefits which He hath bestowed upon me?' And answering himself he says, *'Calicem salutaris accipiam'*; or, according to another version, *'Calicem levabo'* 'I will uplift on high the chalice of the Lord,' that is, I will offer a sacrifice most grateful to Him, and with this alone I shall satisfy the debt of so many and such signal benefits. Add to this that the sacrifice was instituted by our Redeemer principally in recognition of the divine beneficence, and as thanks to Him; and therefore it bears as its most special and worthy name the Eucharist, which signifies an offering of thanks. He Himself also gave us the example when, in the last supper, before the act of consecration in that first Mass, He raised His eyes to heaven, and gave thanks to His heavenly Father: *'Elevatis oculis in cælum, Tibi grátias agens fregit.'* O divine thanksgiving, disclosing why this tremendous sacrifice was instituted and calling upon us to conform ourselves to the example of our Head, so that in every Mass at which we assist we may know how to avail ourselves of so great a treasure, and offer it in thanksgiving to our supreme Benefactor! And all the more, since the Blessed Virgin, and the angels, and the saints rejoice to witness this, our tribute of gratitude to so great a King—or, better, King of kings."

"Would to God," exclaims a spiritual writer, "that we appreciated aright the immense treasure we possess in holy Mass! How happy we should then be! How attentively we should hear Mass! In holy Mass we have the noblest burnt-offering, the sublimest sacrifice of praise and thanksgiving. It is the believer's greatest treasure, and the devout Christian's dearest joy."

"Consider, O Christian," writes Father Segneri, S.J., "how indebted we are to our Saviour for the institution of holy Mass, for without it we can never thank God rightly for His benefits. It was the superabundance of His love that induced Him not only to load us with so many benefits, but to place within our reach the means of giving Him abundant thanks for these same benefits. Would that we appreciated our privileges and turned them to good account! When we hear Mass, Christ, Who is immolated to His Father for our sake, becomes our own, and with Him we become possessed of all His infinite

merits and are able to offer them to God the Father, thus to lighten the heavy load of our indebtedness that well nigh crushes us to earth."

The third end for which the Mass is offered to God is to obtain the remission of our sins. The Council of Trent says in reference to this subject: "The Holy Synod teaches that this sacrifice is truly propitiatory, and if one draws nigh unto God, contrite and penitent, He will be appeased by the offering thereof, and, granting the grace and gift of penitence, will forgive even heinous crimes and sins." (Sess. xxii, ch. 2.)

"If anyone saith that the Sacrifice of the Mass is not a propitiatory sacrifice, let him be anathema." (Sess. xxii, ch. 3.)

As we read in that commendable little book already referred to, *The Mystic Treasures of the Holy Sacrifice*:

"The Mass does not, in the case of mortal sin, supersede the necessity of going to confession, but, owing to the efficacious grace it gives, it may become the means of procuring perfect contrition, which, when united with the firm resolution of going to confession, suffices to remit the guilt even of mortal sin.

"The action of the priest at Mass shows that it is a veritable sacrifice of atonement. He begins by saying the *Confiteor* or general confession, which is then recited by the server in the name of all the congregation, after which the priest pronounces the absolution: 'May the almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.' Then making the sign of the cross, he says: 'May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.' Again and again he invokes the divine mercy in the *Kyrie Eleison*, and in other prayers throughout the Mass, notably the *Agnus Dei*, in which he calls aloud for mercy, saying, 'Lamb of God, Who takest away the sins of the world, have mercy on us.'

"The special effect of the holy sacrifice of the Mass,' says St. Thomas Aquinas, 'is that it operates our reconciliations with God,' and he explains this doctrine by the following illustration: 'Just as a man will forgive the wrong done him by his fellow-men in consideration of a valuable gift which is presented to him, so the anger of God may be appeased by the acceptable service thou dost render Him when thou hearest Mass, and by the priceless gift which thou dost offer Him in the oblation of the body and blood of Jesus Christ.' To the same effect St. Albertus Magnus writes: 'By this inestimable gift (of the Mass) the divine indignation and anger are fully appeased.' St. Bonaventure places the following words on the lips of the priest at the moment of the elevation of the sacred host:

"We, miserable sinners, have transgressed and grievously offended Thee, O heavenly Father; but look upon the face of Thy Christ, Whom we here present to Thee, hoping to change Thy anger into mercy. Turn not away Thy face from Thy Son, of Whom Thou hast said, "This is My beloved Son, in Whom I am well pleased." For His sake turn us to Thee, and be not angry with us any more.'

"In all this we find a strong motive for unbounded confidence in the power of the Mass to save sinners and procure our own sanctification and salvation.

"The Mass not merely secures the forgiveness of mortal sin, but also blots out venial sin. This is expressly stated by the Council of Trent: 'Christ instituted the Mass at the last supper that its salutary power might be applied to the remission of those sins which we daily commit.' (Sess. xxii, ch. 2.)

"Speaking of this effect of the Mass, Suarez says: 'Christ instituted this divine oblation, and attached to it the virtue of His death, which is applied to us for the remission of our daily sins.'

"It is related in the *Life of St. Gertrude* that at the elevation of the sacred host she used to say: 'Holy Lord God! I offer to Thee the sacred host for the remission of my sins,' and that our Lord made known to her that in answer to her prayers her soul was cleansed from all its stains and she was rendered worthy to be admitted to the embrace of her beloved Spouse."

The fourth end for which we offer to God the Holy Sacrifice of the Mass is to obtain for ourselves, as well as for others, graces and favors, both temporal and spiritual, through Jesus Christ our Lord. "The Holy Mass," says Gühr, "has always and everywhere been regarded as the most efficacious means to obtain assistance in all the necessities and concerns of life. . . . The Mass draws down upon the soul the light and the dew of heaven, so that all the gifts of the Holy Ghost therein attain their most beautiful bloom and ripeness. The Mass obtains grace, strength, and courage to perform good works, to overcome the flesh and its concupiscence, to despise the world with its allurements and threats, to resist the attacks of Satan, to endure not only patiently, but with joy and thanksgiving to God, the hardships and troubles, the sufferings and evils, of this life, to fight the good fight, to finish our course, and to persevere in the way of salvation unto the end, and thus to bear off the crown of life and of eternal glory. . . . Thus the holy sacrifice of the Mass is the most profound and significant expression of all our petitions and intercessions in spiritual and temporal concerns."

Father Anthony Molina, in his work on the Priesthood, says: "There is nothing so profitable to mankind, so efficacious for

the relief of the suffering souls, nothing so helpful for the attaining of spiritual riches as the most holy sacrifice of the Mass."

St. Leonard of Port Maurice in his treatise on the Mass urges to hear Mass frequently and to have many Masses offered not only for their own good in life and in death, but also and especially for the relief of the holy souls in purgatory. He says: "It is the invariable opinion of theologians that there is no more efficacious means than Mass for obtaining a good and holy death." "Christ our Lord is said to have revealed to St. Mechtilde (Lib. iii, Grat. Spir. c. 27) that he who in life is in the habit of devoutly hearing holy Mass shall in death be consoled by the presence of the angels and saints, his advocates, who shall bravely defend him from all the snares of infernal spirits. Oh, how beautiful the death which is destined to succeed your life if you shall have striven to hear with devotion as many Masses as you could! As to the efficacy of the holy sacrifice of the Mass for accelerating the remission of the pains of purgatory, I do not doubt that holy Mass not only shortens the pains of the poor souls, but also extends great *immediate* relief to them. We may well believe, at least, that at every Mass many issue forth from purgatory and fly to holy paradise."

"The example and authority of that great servant of God, John of Avila, the oracle of Spain, should suffice. Being asked on his deathbed what he had most at heart, and what kindness he most longed for after death, he answered: 'Masses! Masses!'"

We have the authority of the Council of Trent for the assertion that the Holy Sacrifice is *the* great means to assist the suffering souls. "This Ecumenical Synod," we read, "teaches that the souls detained in purgatory are helped by the suffrages of the faithful, but *principally* by the acceptable sacrifice of the altar."

It behooves us all to reflect well upon the words of the Apostle in his letter to the Hebrews: "*We have not here a lasting city, but we seek one that is to come*" (Heb. xiii. 14); and to heed the admonition of Our Saviour: "*Lay up to yourselves treasures in heaven*" (Matth. vi, 20); "*Make to yourselves bags which grow not old—a treasure in heaven which faileth not, where no thief approacheth, nor moth corrupteth*" (Luke xii, 33).

Let us gather *flowers* that do not wither but will bloom forever; *fruits* that do not decay but will retain their savor and their sweetness throughout eternity; *jewels* that no thief can steal from us, nor death deprive us of, but which shall be our ornament and happiness in our eternal Father's house—the flowers, the fruits, the jewels of the Mass.

"Oh, unbounded riches of holy Mass!" exclaims St. Leonard. "Grasp well this truth, one and all: It is possible for you to gain more favor with God by attending or celebrating one single Mass, considered in itself, and in its intrinsic worth, than by opening the treasure of your wealth, and distributing the whole to the poor, or by going on a pilgrimage over the whole world, and visiting with the utmost devotion the most famous sanctuaries, such as Rome, Compostella, Loretto, and Jerusalem; and this, indeed, follows most reasonably from the proposition laid down by the Angelic Doctor, St. Thomas, when he says that in Mass are contained all the fruits, all the graces—yea, all those immense treasures which the Son of God poured out so abundantly upon the Church, His Spouse, in the bloody sacrifice of the cross: *In qualibet Missa invenitur omnis fructus et utilitas quam Christus in die Parasceves operatus est in cruce* ("De Consec.," dist. 2).

"Why do you not run to the churches, there to hear with holy hearts all the Masses in your power? Why not imitate the holy angels, who, according to the saying of St. Chrysostom, when holy Mass is being celebrated, descend in squadrons from the empyrean, and stand before our altars, covered with the wings of reverential awe, waiting the whole of that blessed time, in order that they may intercede for us the more effectively, well knowing this to be the time most opportune, the conjuncture, above every other, propitious for obtaining favors from heaven. Sink down, then, in confusion, for having in time past so little appreciated holy Mass, for perhaps having even many times profaned an act so dread and holy; much more so, if you are of the number of those who have recklessly dared to utter: 'A Mass more or less is of little importance.' Yes; let us heed it as the voice of heaven calling us to Mass, when the solemn sound of church bells reverberating through the fresh and fragrant morning air falls upon our ear."

"All Catholics," writes the author of *Jewels of the Masses*, "unfortunately, do not regard this *Great Act*, as we call it, with the same awe or attention—and yet it should be approached much as some of the old writers have put it. 'If the Holy Sacrifice,' they tell us, 'were to be celebrated but once since the death of Our Saviour, it would be an event of such tremendous significance as to excite the awe and reverence of the whole world.'"

"And, indeed, we might conceive for ourselves what would be our feelings if it were announced for the first time that Our Saviour would descend from heaven upon an altar, and that there and then the sacrifice of Calvary would be renewed. Beside such an event all historical events would become tame and insignificant. It would be next in interest only to the original coming of Our Lord. Yet most Catholics, from habit

and familiarity, 'go to Mass,' as it is called, in a languid, irresponsible fashion, for the most part once in the week. How often do we see the rear of the church crowded with men, standing for the necessary twenty minutes, and then hurrying away with impatience, almost before it is concluded! How few make it a practice of attending on week-days, on the ground of there being 'no obligation'—a curious delusion! It surely ought to be a wonderful feeling for the Catholic to think, during the day, that he has actually witnessed this Great Act, the change of bread and wine into the Lord's body, and His descent upon the altar of men! The day that follows may be considered hallowed, or even, in a lower sense, a lucky one. Indeed, those who have gained the habit of hearing Mass 'every day' will own that when they have been hindered by some casualty there has been a sense of incompleteness and discomfort, as though the whole day had been thrown out of gear. One of the most picturesque, but, alas! heterodox of our writers—*Thomas Carlyle*—has given a striking account of the impression left on him by the Mass (which he attended in the old *Dom* at Bruges, and again at Ghent). The impression leads him later on to the striking admission—for him, *Thomas of Chelsea*—that the Mass was *the only genuine thing of our time.*"

"Many run to sundry places," says Thomas á Kempis, in the fourth book of the *Imitation*, "to visit the relics of the saints, and are astonished to hear their wonderful works; they behold the noble church buildings and kiss their sacred bones, wrapt up in silk and gold.

"And behold I have Thee here present on the altar, my God, the Saint of saints, the Creator of men, and the Lord of angels.

"Oftentimes in seeing these things men are moved with curiosity, and the novelty of the sight, and but little fruit of amendment is reaped thereby; especially when persons lightly run hither and thither, without true contrition for their sins.

"But here, in the Sacrament of the Altar, Thou art wholly present, my God, the man Christ Jesus; where also the fruit of eternal salvation is plentifully reaped, as often as Thou art worthily and devoutly received.

"And to this we are not drawn by any levity, curiosity, or sensuality; but by a firm faith, devout hope, and a sincere charity.

"O God, the invisible Maker of the world, how wonderfully dost Thou deal with us! How sweetly and graciously dost Thou order all things in favor of Thy elect, to whom Thou offerest Thyself to be received in this sacrament "

Daily Mass

In his admirable little treatise on *Daily Mass*, Father McDonnell writes: "The earnest wish of the Pope (Pius X) that the faithful should receive the Blessed Eucharist daily is an obvious and implicit expression of his desire that they should assist at Mass daily. The connection between daily Mass and daily communion is clear. Moreover, for such as have not as yet taken up the practice of daily communion, daily Mass will be a step, and a very important step, in the right direction.

"Many persons urge that they have not time to go to Mass every day. I am afraid in the vast majority of cases this is a mere excuse. They have time to read the newspapers, time to visit their friends, time to amuse themselves, to go to places of public entertainment, to spend, perhaps, hours together in useless or idle conversation, and yet, they say, they have not time to give one half-hour in the day to what is immeasurably the most important occupation it could possibly be devoted to!

"Others assert, and with some show of reason, that domestic duties render it impossible for them to leave their homes in order to hear Mass. No doubt there are cases where this is true; a mother must see after her husband and children, and attend to the breakfast arrangements at home. Yet, in cities, at least, there is Mass to be had at a late hour, when, it may be presumed these morning duties are over; or, failing that, might not a little more energy and diligence in rising secure an early Mass at a neighboring church without the smallest dereliction of duty? The old saying, 'Where there's a will, there's a way,' applies here.

"Again, it is a common excuse to say: 'Well I should be only too happy to go to Mass every day, if I could; but really it is beyond my power. I have to earn my bread, to support my family, and, even, as it is, it is as much as I can do, by constant attention to business, to make ends meet, without sacrificing an hour, or half an hour, of my day to hearing Mass.' To this I reply: 'What about the help that God would give you, my friend, and the grace and blessing that would go with your work in return for the little sacrifice you make in going to daily Mass? Do you think God will allow Himself to be outdone in generosity, or that He is not able, by the blessing and the success He will grant to your efforts, to make up to you, a hundredfold, for the hour or half hour that you give to His service? You are in business, or in a profession, or otherwise occupied; can not and will not God, in return for the homage you do Him, by hearing daily Mass, make your business or your profession or occupation a thousand times more successful than your own unaided efforts could possibly

make it, even if you were to slave from morning till night? Can not He ward off a thousand sources of failure? Is He likely, in return for your fidelity in His service, to allow you and your family to starve or fall into penury? Listen to His own words on the subject: 'Be not solicitous, therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? . . . For your Father knoweth 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' (Matth. v. 31-39).

"Our one and only real business on earth is to 'seek the kingdom of God and His justice,' and we may assume that, if we do so, God will never allow us to suffer, even in temporal affairs; on the contrary, He will bless us and give us a certain measure of prosperity even in these temporal matters. However, even granting that you did suffer some small diminution of earthly prosperity by devoting an hour to Mass, or did gain some advantage by the saving of time, yet 'What doth it profit a man to gain the whole world if he suffer the loss of his own soul?' Against this awful misfortune there is, with the exception of daily communion, no greater safeguard than the hearing of daily Mass."

In olden times the faithful ran to Mass for strength in trial and comfort in affliction. We find in *The Mass and Its Folklore* the following interesting reference to the manner in which the Catholics of England viewed the Mass and valued its mystic treasures in ancient times: "During the course of the religious revolution of the sixteenth century, a German Protestant named Naogeorgus wrote in Latin a doggerel satire on Catholic faith and practice. This was translated by an English Reforming rhymester called Barnaby Googe. His translation, printed in 1570 and entitled "The Popish Kingdom," was immensely popular among the English Puritans, both Anglican and Nonconformist. In 1880 this was reprinted; and the book, originally intended and used as a means of pouring contempt upon the Church, is now exceedingly valuable to antiquaries of all creeds from its minute description of the religious ceremonies and usages of our Catholic forefathers. This is how it describes the way in which the Mass was regarded in ancient times:

"Their trust is always in the Mass, to this they only fly
 In everything that toucheth them and every jeopardy.
 And is not this a goodly crew? They are persuaded still,
 What day they hear or see a Mass to have no kind of
 ill
 Mass opens heaven's gates, and doth deliver men from hell;
 Mass healeth all diseases, and doth sicknesses expel.

Mass doth relieve the burdened mind, and sins defaceth quite. . . .

Mass plucks the sinful soul from out the purgatory fire,

Mass comforteth th' afflicted sort, and makes them to aspire.

Mass washeth clean the mind, and makes the guilty conscience clear;

Mass doth obtain the grace of God, and keeps His favour here;

Mass driveth wicked devils hence, and overthroweth the fiends;

Mass bringeth angels good from high, and makes them faithful friends.

Mass doth defend the traveler from danger and disease;

Mass doth preserve the sailing ship amid the raging sea;

Mass giveth store of corn and grain, and helpeth husbandry;

Mass blesseth every such as seeks in wealthy state to be;

Mass gets a man a pleasant wife, and gets the maid her mate;

Mass helps the captain in the field, and furthereth debate. . . .

Mass helps the hunter with his horn, and makes the dogs to run;

Mass sendeth store of sport and game into their nets to come.

Mass mollifieth angry minds, and driveth rage away;

Mass brings the woeful lovers to their long-desired day.

Mass doth destroy the witches' works, and makes their charmings vain. . . .

Mass makes thy prayers be heard, and giveth thy request;

Mass drives away the greedy wolf that doth the sheep molest.

Mass makes the murrain for to cease, and stock to thrive apace;

Mass makes thy journey prosper well, where'er thou turn'st thy face.

Mass overthroweth thine en'my's force, and doth resist his might;

Mass drives out Robin Goodfellow, and bugs¹ that walk by night.

Mass plague and hunger doth expel, and civil mutiny;

Mass makes a man with quiet mind and conscience clear to die. . . .

In Mass is all their trust and strength, all things through Mass are done;

In all their griefs and miseries, to Mass they straightways run."

"We must do Master Gooze the justice of saying that these stanzas hardly exaggerate the sentiments of Catholics toward the Mass—at all events where the full current of ancient feeling has not been slackened by exposure to the freezing temperature of indifference and skepticism.

¹ Bogies, ghosts.

"Googe, writing of the processions of Corpus Christi has these lines:

"The people flat on faces fall, their hands held up on high.
Believing that they see their God and sovereign Majesty:
The like at Mass they do, while as the bread is lifted well
And chalice shewed aloft, when as the sexton rings the
bell.'"

In *Notes and Queries* for July 19, 1902, is a communication by A. H. Baverstock, under the heading "Merry England and the Mass," to the following effect:

"A passage in Becon—I have not the reference—seems to indicate a prevailing idea in England that the sight of the host at the Elevation brought joy to the heart. Becon describes how at this moment in the service a man would jostle his neighbor in his eagerness to look on the Holy Sacrament, exclaiming that he 'could not be blithe until he had seen his Lord God that day,' or words to that effect.

Another work of Lydgate's, a set of verses entitled "How the Good Wife Taught Her Daughter," has these lines:

"Look lovely and in good life,
Thou love God and Holy Church,
Go to church when thou may—
Look thou spare for no rain—
For thou farest the best that like day
When thou has God y-seen."

The Morning Offering and the Holy Sacrifice of the Mass

To one more point we wish to call the attention of our readers, *viz.*, to the importance of making the *Morning Offering of the Apostleship of Prayer*:

"O Jesus, through the immaculate heart of Mary, I offer Thee my prayers, works, and sufferings of this day for all the intentions of Thy sacred Heart, *in union with the holy sacrifice of the Mass throughout the world*, in reparation for my sins, for the intentions of all our associates, and in particular for the general intention recommended this month."

"This devotion of the Morning Offering," says Father Rickaby, S.J., "rests on the main and essential principles of Christianity; namely, that in Christ we have access to the Father (Eph. ii, 18); that there is no salvation in any other, no other name under heaven given to man, whereby we are to be saved (Acts iv, 12); that this salvation was wrought out by the death of Christ on the cross, Who made peace through the blood of His cross, blotted out the handwriting that was against us, and took it away, nailing it to the cross (Col. i, 20; ii, 14); that this redeeming sacrifice and death of our Saviour

is continually shown forth and re-enacted in His own very body and blood, made present at the Consecration in holy Mass (1 Cor. xi, 24; Luke xxii, 19); that the most efficacious prayer is that which goes up in closest union with Christ crucified, pleading in sacrifice for us. Christ crucified thus pleads in every Mass. In every Mass, as the Church says, 'the memory of His passion is celebrated anew.' I can spend my day in hearing Mass, traveling from altar to altar. It is not God's purpose that I should do that. But the Morning Offering of the Apostleship of Prayer, as sanctioned by the Holy See, puts me in relation with every Mass that is said that day, and lays upon every Christian altar my work and my play, my words and thoughts, my pains and sorrows, my delights and joys, and every conscious action of my will—always excepting that which is sinful, and so unacceptable, incapable of entering into holy union with the oblation of the body and blood of my Saviour. When I lie down to rest at night, I may ask myself: 'Of all that I have done to-day, of all my goings and comings, what shall endure to my eternal good? What have I laid up in the form of treasure for heaven?' And, provided I have spent the day in the state of grace I may answer: 'All and every one of my deliberate acts of will that were right in themselves, and, very signally and specially, all that has received the consecration of my morning offering.' Of my strivings after the good things of this life, some will succeed, others will fail; but alike in success and failure, practising the Apostleship of Prayer, I may take to myself the Apostle's consoling words: 'Be ye steadfast and immovable, always abounding in the work of the Lord, knowing that your labor is not vain in the Lord' (1 Cor. xv, 58).—"Ye Are Christ's."

* On the Devotion with which we are to assist at the Sacrifice of the Altar

Consider that those heavenly mysteries which we celebrate in the sacrifice of the altar, and the real presence of Jesus Christ the Son of God, whom we believe to be truly there both as priest and victim, require that we should assist thereat with all possible devotion, but especially with a lively faith, a most profound reverence, and a heart inflamed with love for that Lamb of God who there offers Himself in sacrifice for us. The servants of God have sometimes seen angels assisting round the altar and adoring their Lord—open thou thy eyes, my soul, as often as thou art present at the sacred mysteries, to contemplate with a lively faith this Lord of angels upon our altars, accompanied with these heavenly spirits, and

* *Challoner's Meditations.*

see thou worship Him there with that awful reverence and tender affection which His infinite majesty and His infinite love for thee require at thy hands. Reflect that profound respect with which the people of God in ancient times revered the sanctuary in which the ark of the covenant was deposited, so that no one but the high priest, and he but once a year, was allowed to enter within the veil. O how much more profoundly oughtest thou to reverence this true sanctuary of God, and the Lord Himself of the covenant, present in our tremendous mysteries.

The memorial and representation of Christ's Passion. Consider that as this sacrifice has an especial relation to the passion and death of the Son of God, in such manner as to be in effect the same sacrifice, the same victim, and the same priest, so the devotion with which we are to assist at the altar should have a particular relation to the sufferings of Jesus Christ. As Our Saviour Himself here officiates in person, and acts as in a sacred tragedy, His whole Passion and death, we ought to accompany Him in this action with suitable affection and devotion. Had we been present, with a true belief in Him, when He was offering upon the cross the sacrifice of our redemption, with what sentiments of love and gratitude, with what deep sense of sorrow and repentance for our sins, with what fervor of devotion should we have waited upon Him there, meditating upon His infinite goodness and love for us, manifested in His passion, and on the heinous enormity of our sins. With the like sentiments of devotion ought we to assist at this solemn memorial and representation of His Passion in the Eucharistic Sacrifice.

We are to offer up ourselves with the whole Church which is the Mystical Body of Christ. Consider that as often as we assist at this sacrifice we are not only to commemorate by meditation the passion and death of the Son of God, but also to take along with us as it were to God the Father His Son slain for us, and His precious blood shed for us, and this in such a manner as to offer up ourselves also to Him, with the whole church, which is the Mystical Body of His Son by His hands, and in union with the offering which He, Who is our head, there makes of Himself. We are also at the same time to join our intentions with His, as He is our chief priest and principal offerer, and with those of the whole people of God, according to the four great ends of the sacrifice, going as it were in a body, with Christ Jesus at our head; and with Him we are to offer adoration, praise, and thanksgiving to God, and to pray and beg mercy through Him both for ourselves and for all the world. Thus the whole church of God daily joins herself with Christ Jesus her head, both as the offerer and the offering, in these divine mysteries.

Conclude with a resolution of doing thy best to assist daily at this great sacrifice with a suitable devotion. Go thither in the same spirit as if thou wert going to mount Calvary, to contemplate there thy divine Redeemer offering Himself a bleeding sacrifice for the sins of the world. And see thou remember to join thy offering of thyself with the offering He there makes of Himself, and thy intentions with His intentions.

*The Mass

The Sacrifice of the Mystical Body

The Social Character of The Mass

The Liturgy of The Mass

The Mystical Body of Christ is one, living reality, born of the Redemption wrought for us by the Incarnate Word. It is that Society formed of Christ and the Church, of which One is the Head, the other, the Body.

In the writings of St. Paul, this doctrine of the Mystical Body holds a most high place. We might refer to the very frequent use of such expressions as *in Christ, in Christ Jesus*, texts the ordinary sense of which tells the relations of the faithful with Christ and of the faithful with one another. Such texts speak of us as clothed with Christ, freed from the bonds of the old Adam by Baptism and united to Jesus, in Whom all Christians are not the one thing, but are made as one person with Christ, all with Christ forming the one Mystical Christ. Besides such texts are numerous passages wherein this doctrine is explicitly affirmed. Thus in the First Epistle to the Corinthians our bodies are called the members of Christ (vi, 15). The bread we eat, the wine we drink in the celebration of the Eucharist are a sharing in the body and the blood of Jesus Christ, and all who thus feast are thereby made the one body (xi, 3).

"St. Paul does not emphasize at length his statement. He draws from it immediately most practical moral lessons: the statement itself being evidently a truth with which his audience is already familiar." Chapters XII, XIII and XIV (1 Cor.) might well be termed a summary of Christian sociology, founded upon the union of the faithful in one sole body, the Mystical Body of Christ. Therein the doctrine of the Mystical Body is clearly expressed (xii, 12, 13, 27), illustrated at length by a comparison with the human body (12, 14-26). The soul of that Mystical Body, the vital principle animating all its members, vivifying and making specific their

* From "The Doctrine of the Mystical Body of Christ" (Anger-Burke).

acts and their functions is the Holy Spirit (xii, 3-11, 28-30). The bond uniting all the members is charity (xiii. 13). Thence flow the diverse duties of Christians, one to another. Everything that is received ought to be looked upon in relation to its social usefulness for the entire Body. Even the gifts of the Holy Ghost are subordinated to the common good, to the upbuilding of the whole (xii. 13 and 14).

The sacrifice of the Church, the sacrifice of the Mystical Body is wholly worthy of the divine character of that society. It is in no way inferior to that Immolation which gave her to the world; for in very truth, under the consecrated species of bread and of wine, according to the rite instituted by the Saviour, we offer to God Christ, Victim upon the Altar, as He was Victim in His Passion.

Thanks to the Mass, the Christians of all ages and of all nations may gather about Calvary renewed and perpetuated and, borrowing the all-effective voice of Christ immolated (Heb. v, 7), speak their repentance, their adoration, their devotion to the service of God.

An attentive reading of the prayers of the Mass suffices to show the social character of the sacrifice offered by the Mystical Body and for its benefit. The entire Church of Christ takes part in this drama, which is, indeed, that of Calvary, only that the actors have been vastly multiplied.

The Liturgy of the Mass gives the full teaching, the uninterrupted application, of the dogma of the Communion of Saints. A brief glance will reveal this.

Priest and people are gathered around the altar. "The altar," says St. Thomas, "represents Christ; the sacred edifice, the entire Church." Altar and edifice have been set aside from things mundane by consecration or blessing. For Christ is holy, and holy is the Universal Church. The priest is the principal visible actor. The people assisting, sharing through Baptism in the sacerdotal power, have also part in the action.

At the foot of the Altar priest and people purify themselves of sin by a public confession. By this very first act, priest and people show themselves intimately united. The priest accuses himself to the people; the people accuse themselves to the priest. Both ask that divine pardon which the absolution pronounced by the priest carries to hearts well disposed. This union of priests and of people, representing the Church, will continue during the entire sacrificial action. The priest will recall it to the minds of the faithful from time to time by addressing to them the liturgical salutation: *Domini-vus Vobiscum*. Certain prayers are reserved to the celebrant exclusively. Some of these he recites in a loud voice because they concern both priest and people; for example, the common orations. In some cases he carries on the rite in a very low voice, as the *Offertory* and the *Consecration*.

Here also the people are not put apart but are invited to unite their prayers to those of the priest. Thus, before the opening of the most mysterious part of the drama, the people are called upon to do so in the urgent, solemn appeal of the *Preface*.

Co-operation need not always be evident to eye and ear. To read the prayers of the *Offertory* and the *Canon*, to follow the rites therein, is proof that in the silence our union is unbroken. The host is offered not only for the celebrant, for all those assisting, but also for all faithful Christians and for their eternal salvation: "that it may avail both me and them unto salvation for life everlasting." Mixing a little water with the wine, the priest asks God to make us sharers in the divinity of Him Whom the Incarnation has made our Head. Then the priest elevates the chalice toward heaven, "for our salvation and that of the whole world." At solemn Mass the altar and all gathered about it are incensed. "The incense," says St. Thomas, "symbolizes the order of the grace of which Christ is the plenitude, and from Christ it flows to the people by way of the ministers." When the altar which represents Christ has been incensed, the ministers and the faithful are incensed in turn. Shortly afterwards, the priest recalls to those assisting that this sacrifice is theirs as it is his, "my sacrifice and yours," and the people ask that the offering be to the glory of the Divine Name, to their personal benefit and that of the entire holy Church.

After the *Preface* the silence grows more solemn. Nevertheless, not for an instant is prayer merely individualistic. The priest speaks in the name of the many. All is done in union with the people and in their name. Together priest and people ask that the peace and unity of the holy Catholic Church be extended over the whole earth. The sacrifice they celebrate is the sacrifice of the whole Christian society. They name its visible head, "thy servant *N.* our Pope," and also the head of the limited society—the diocese, "and *N.* our bishop." It is the sacrifice of every one of the faithful, "and all true believers of the Catholic and Apostolic Faith." These catholic petitions do not exclude particular intentions. They are voiced at the *memento* for the living. Immediately afterwards the note of universality is again taken up. All ask God to accept this offering of all His servants, of His entire family: "this oblation of our servitude as also of Thy whole family."

The moment of the *Consecration* and the *Elevation* comes. The sacramental words are pronounced. At last Jesus is among His own, offering Himself and praying with them. It is upon Him now that all the action is concentrated. The prayer, remaining humble, now grows more confident, yea, seeks the very throne of God.

"Command these things to be carried up by the hands of Thy holy Angel to Thine Altar on nigh, in the sight of Thy Divine Majesty." The priest's petition is in relation to the *Mystical Body*, signified in this sacrament, and it asks that the prayers of priest and people have the honor of being presented to God.

The *Angel* mentioned "is Christ Himself, the Angel of the Great Council, Who unites His Mystical Body to God the Father, and to the Church Triumphant." Then the Head and members—the one only Son and the children of adoption—"make bold to say" that prayer in which they address God as their Father.

It would be a mistake to suppose that the two other branches of the Church are strangers to this sacrifice. From the moment the Mass began, all the saints were asked to obtain the pardon from God of the sins staining the souls of the faithful. All Masses are offered to the Most Holy Trinity in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ; offered also in honor of the Blessed Virgin Mary, of St. John the Baptist, of the Apostles Peter and Paul, and of all the Saints, for their glory, and for our salvation through their intercession.

The Church of heaven and the Church of earth unite in one voice to sing "*Sanctus . . . Hosanna in Excelsis.*" Before the *Consecration*, whereat our common Head will come to be sacramentally visible to the faithful of earth as He is corporally visible to the blessed in heaven, the Church here below again declares its oneness with the Church of heaven in that moving prayer the first word of which sums up its meaning, *Communicantes*—"communicating." The Church here asks, through the merits and intercession of the saints, that she receive in every circumstance the help of the divine protection through Him, Christ Jesus, Who is the common bond of all three parts of the Church.

The *Consecration*, which brings Jesus Christ to earth, increases the confidence of His militant members. It is not alone the grace necessary for the present life for which they ask. They beg for heaven itself, for their share in the inheritance; their entrance into the society of the holy Apostles and martyrs, in the name of Christ Who speaks for them and is the Source and the Giver of all good gifts.

The Church Suffering is not forgotten. Frequently it is for that Church or for one of its members that the sacrifice is offered. Liturgical prayers at the beginning and end of Masses for the dead implore relief for the souls in purgatory, but at every Mass special prayer is offered for the same end.

When he presents the bread at the *Offertory*, the priest asks God for all the faithful living and also for the dead, "for all faithful Christians living and dead." There is a *memento* for the *living*. There is a *memento* for the *dead*, whereat our Saviour, as the Victim of Calvary and now ours, is entreated to grant refreshment, light and peace to those who have gone before us, signed with the sign of faith, and who, in Christ, sleep the sleep of peace.

The Church Suffering is included also in the final prayer of the *Placeat*. Therein the priest asks the Most Blessed Trinity that this sacrifice may be acceptable and propitiatory for all for whom it is offered. To one who would express astonishment at the fact that the Mass holds thus in remembrance the souls in purgatory, St. Thomas gives this answer: "The Holy Eucharist is the sacrament of the unity of the entire Church. It demands in its celebration that nothing touching the salvation of the entire Church be forgotten."

Thus, the Holy Eucharist shows itself to be the true sacrifice of the society of the Church, the Mystical Body's own sacrifice. In the Mass, Jesus Christ our Head, Priest for all eternity, with His Body offered and His Blood poured forth, comes under the appearances of bread and wine that He may be, by this Mystical or sacramental immolation of Self in this unbloody representation of His bloody Passion, the Victim of the Cross offered anew by us, for us, with us, in pledge of our own self-immolation to the service of God, and of our hatred of sin.

The faithful should ever remember that they are sharing in a priestly function and should answer the invitation which the priest addresses to them at the *Orate, fratres*.

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem. Brethren, pray that my sacrifice and yours may be well pleasing to God, the Father almighty.

R. Suscipiat Dóminus sacrificium de mánibus tuis, ad laudem, et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclesiæ suæ sanctæ. R. May the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

Offerings

1. At the Beginning of the Day

O Lord God almighty, behold me prostrate before Thee in order to appease Thee, and to honor Thy divine majesty, in the name of all creatures. But how can I do this who am myself but a poor sinner? Nay, but I both can and will, knowing

that Thou dost make it Thy boast to be called Father of mercies, and for love of us hast given Thy only-begotten Son, Who sacrificed Himself upon the cross, and for our sake doth continually renew that sacrifice of Himself upon our altars. And therefore do I—sinner, but penitent; poor, but rich in Jesus Christ—present myself before Thee, and with the love of angels and of all Thy saints, and with the tender affection of the immaculate heart of Mary, I offer to Thee in the name of all creatures the Masses which are now being celebrated, together with all those which have been celebrated, and which shall be celebrated to the end of the world. Moreover, I intend to renew the offering of them every moment of this day and of all my life, that I may thereby render to Thy infinite majesty an honor and a glory worthy of Thee, thus to appease Thy indignation, to satisfy Thy justice for our many sins, to render Thee thanks in proportion to Thy benefits, and to implore Thy mercies for myself and for all sinners, for all the faithful, living and dead, for Thy whole Church, and principally for its visible Head, the Sovereign Pontiff, and lastly for all poor schismatics, heretics, and infidels, that they also may be converted and save their souls. (*Indulgence of three years.—Pius IX, April 11, 1860.*)

2. *During, or (In the Case of Priests) Before Mass*

Eternal Father, I offer to Thee the sacrifice which Thy beloved Son Jesus made of Himself upon the cross, and which He now renews upon this altar; I offer it to Thee in the name of all creatures, together with the Masses which have been celebrated, and which shall be celebrated in the whole world, in order to adore Thee, and to give Thee the honor which Thou dost deserve, to render to Thee due thanks for Thy innumerable benefits, to appease Thy anger, which our many sins have provoked, and to give Thee due satisfaction for them; to entreat Thee also for myself, for the Church, for the whole world, and for the blessed souls in purgatory. Amen. (*Indulgence of three years.—Pius IX, April 11, 1860.*)

3. *Offering for Sinners Who Are In Their Agony*

My God, I offer Thee all the Masses that are celebrated throughout the world today, for sinners who are in their agony and who must die this day. May the Precious Blood of Jesus, their Redeemer, obtain mercy for them. (*Indulgence of 300 days.—Pius X, Dec. 18, 1907.*)

The Prophecy of Malachias Realized

The following pen-picture by an anonymous writer will help us to realize more vividly the truth of the prophecy contained in the first chapter of Malachias: "From the rising of the

sun, even to the going down, My name is great among the Gentiles; and in every place there is *sacrifice*, and there is offered to My name a clean *oblation*: for My name is great among the Gentiles, saith the Lord of hosts."

"It is not an exaggeration to say that the Mass is offered somewhere in the world at every moment of the twenty-four hours of the day. The offering of the Mass travels with the sun, and seems like one continuous and uninterrupted act of worship, which the devout Catholic at any moment by day or by night can join in spirit. When it is midnight in New York Masses are beginning in the churches of Italy.

"There ancient altars, at which saints have knelt, are lit up with tapers, and the Vicar of Christ and thousands of priests are lifting holy hands up to heaven in the sacrifice of *adoration*, *thanksgiving*, *reparation*, and *supplication*. A little later and the bells of a thousand towers in France begin to fill the air with holy sounds, and in every city, town, and hamlet kneeling crowds adore the chastening hand of God and pray for sinners who despise His ordinances. Chivalric and religious Spain catches the echoes, and, when it is one o'clock in New York, offers the great sacrifice in countless splendid churches. And then Catholic Ireland, the Island of Saints, which during centuries has suffered for the Faith, rallies anew around the altars it would never forsake, despite the most cruel persecutions.

"At two o'clock and after, the priests of the islands of the Atlantic—perhaps the Cape Verde—white-robed and stoled and wearing the great cross on their shoulders, bend before the tabernacle. An hour later a courageous missionary lifts up the chalice of salvation on the ice-bound coast of Greenland.

"At half-past four the sacred lamps twinkle through the fogs of Newfoundland, and at five Nova Scotia's industrious population begins the day by attending Mass. And now all the Canadian churches and chapels grow radiant as the faithful people—the habitant of the country, the devout citizen, the consecrated nun, and the innocent—hasten to unite their prayers around the sanctuary where the priest is awaiting them. At six how many souls are flocking to the churches of New York, eager to begin the day of labor with the holiest act of religion! Many young people, too, gather around the altar at a later hour, just as the fresh flowers open with the morning, and offer their dewy fragrance to heaven. An hour later, the bells of Missouri and Louisiana are ringing, and at eight Mexico, true to her faith, bends before her glittering altars. At nine the devout tribes of Oregon follow their beloved black-gown to their poor but gayly-decorated chapels, and California awhile loosens its grasp on its gold to think of the treasure that

rust doth not corrupt. And when the Angelus-bell is ringing at noon in New York, the unbloody sacrifice is being offered in the islands of the Pacific, where there are generous souls laboring for our dear Lord; and so the bells are ringing on, on over the waters, and one taper after another catches the light of faith, making glad all the isles of the sea. At two o'clock the zealous missionaries of Australia are hastening to the altar, and whispering in their eagerness for the coming of Our Lord, *Introibo ad altare Dei*. And all the spicy islands of the East catch the sweet sounds one after another, till at four in the afternoon China proves there are many souls who are worthy of the name of celestial by their rapt devotion at the early rite. Then in Tibet there is many a modest chapel where the missionary distributes the Bread of Life to a crowd of hungry souls.

"At six the altars of Hindustan, where St. Francis Xavier ministered, are arrayed with their flowers and lamps and the sacred vessels, and unwearied priests are hastening to fortify their souls before Him who is their life and their strength. At nine in Siberia, where many a poor Catholic exile from Poland has no other solace from his woes but the foot of the altar and the bread of heaven. During the hours when New York is gay with parties and balls and theatrical amusements the holiest of rites is going on in the Indian Ocean and among the sable tribes of Africa, whose souls are so dear to the Saviour who once died for all. At eleven in Jerusalem, the Holy City over which Jesus wept, where He wrought so many miracles, where He suffered and offered Himself a sacrifice for the whole world.

"When midnight sounds again in New York the silver bells are tinkling again in every chancel in Rome. And so it goes on; the divine host is constantly rising like the sun in its course around the earth. Thus are fulfilled the words of the prophet Malachias: 'From the rising of the sun even to the going down thereof, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation.' All day long—at any hour—we can assist at Mass spiritually; let us frequently unite ourselves to the Masses going on in some part of the world, thus adding new brightness to God's glory, atoning for the neglect of others making reparation for our offenses, in thanksgiving for our blessings, and thus effectually promoting our sanctification."

"Oh, what a gift is the holy Mass!" exclaims Father Baker, C.S.P., in his stirring sermon on "The Mass the Highest Worship."¹ "How full an utterance has humanity found therein

¹ Vide: "Sermons of the Rev. Francis A. Baker, with a Memoir of His Life," by Rev. A. F. Hewit.

for all its woes, its aspirations, its hopes, its affections! How completely is the distance bridged over, that separated the creature and the Creator! The Mass supplies the want of the human soul for an adequate mode of approaching God. As a creature before its Creator, you are oppressed with your own inability to worship Him worthily. Do you want a better worship than that which His eternal Son offers? In the Mass the Son of God in His human nature worships the Father for us. He prays for us; asks pardon for us; gives thanks for us; adores for us. As He is perfect man, He expresses every human feeling; as He is perfect God, His utterances have a complete perfection, an infinite acceptableness. Thus, when we offer Mass, we worship the Father with Christ's worship. It seems to me that the Catholic can have a certain kind of pride in this. He may say, 'I know I am weak and as nothing before God, yet I possess a treasure that is worthy to offer to Him. I have a prayer to present to Him all perfect and all powerful, the prayer of His only-begotten Son, in Whom He is well pleased.'

Come to Mass! Come to Mass!

"Come to Mass! Come, children, come to Mass, and bring your merry hearts with you. Come, you that are young and happy, and rejoice before the Lord. Come, you that are old and weary, and tell your loneliness to God. Come, you that are sorely tempted, and ask the help of heaven. Come, you that have sinned, and weep between the porch and the altar. Come, you that are bereaved, and pour out here your tears. Come, you that are sick, or anxious, or unhappy, and complain to God. Come, you that are prosperous and successful, and give thanks. Christ will sympathize with you. He will rejoice with you, and He will mourn with you. He will gather up your prayers. He will join to them His own almighty supplications, and that concert of prayer shall enter heaven, louder than the music of angelic choirs, sweeter than the voice of those who sing the song of Moses and the Lamb, more piercing than the cry of the living creatures who rest not day or night, and more powerful and prevailing than the intercession of the Blessed Virgin and all the saints of paradise together. The Mass a formalism! The Mass an unmeaning service! Why, it is the most beautiful, the most spiritual, the most sublime, the most satisfying worship which the heart of man can even conceive.

"And here, too, in this idea of the Mass, we have the answer to another perplexity of Protestants. They can not understand why we make such a point of attending Mass. They see us go to Mass in all weathers. They see us so particular not

to be late at Mass, and they ask what it all means! Is it not superstition? Do we not, like the pharisees, give an undue value to outward observances? May we not worship God at home just as well? Ah, if it were really only an outward observance! But there is just the difference. There stands one among us whom you know not. We believe that the Saviour is with us, and *you* do not. We believe this with a certain, simple faith. Come to our churches and look at our people—the poorest and most ignorant—and see if we do not. It is written on their faces. They may not know how to express themselves, but this is in their hearts. You think we come to Mass because the Church is so strict in requiring us to do so, but the true state of the case is that the law of the Church is so strict because Christ is present in the Mass. You think it is the pomp and glitter of our altars that draws the crowds. Little you know of human nature if you think it can long be held by such things alone. No; we adorn our altars because we believe Christ is present. This is our faith. It is no new thing with us. It is as old as Christianity. It was the comfort of the Christians in the Catacombs. It was the glory of St. Basil and St. Ambrose and St. Augustine. It was the meaning of all the glory and magnificence of the Middle Ages. And it is our stay and support in this century of knowledge, labor, and disquiet. Yes; strip our altars; leave us only the Corn and the Vine, and a rock for our altar, and we will worship with posture as lowly and hearts as loving as in the grandest cathedral. Let persecution rise; let us be driven from our churches; we will say Mass in the woods and caverns, as the early Christians did. We know that God is everywhere. We know that Nature is His temple, wherein pure hearts can find Him and adore Him; but we know that it is in the Holy Mass *alone* that He offers Himself to His Father as the Lamb that was slain. How can we forego that sweet and solemn action? How can we deprive ourselves of that heavenly consolation? *The sparrow hath found her an house and the turtle a nest where she may lay her young, even thy altars, O Lord of hosts, my King and my God!* Man's heart has found a home and resting-place in this vale of tears. To us the altar is the vestibule of heaven, and the host its open door.

"It is our delight now to think that, as the sun in its course brings daylight to each successive spot on earth, it ever finds some priest girding himself to go up to the holy altar; that thus the earth is belted, from the rising of the sun unto the going down of the same, with a chain of Masses; that as the din of the world commences each day, the groan of the oppressed, the cry of the fearful and troubled, the boast of sin and pride, the wail of sorrow—the voice of Christ ascends at the same time to heaven, supplicating for pardon and peace.

"Such be our thoughts about the Holy Mass. Come to Mass,

and come and pray. When the Lord drew near to Elias on the mount the prophet wrapped his face in his mantle; so, when we come to Mass, let us wrap our souls in a holy recollection of spirit. Remember what is going on. Now pray; now praise; now ask forgiveness; now rest before God in quiet love. So will the Mass be a marvelous comfort and refreshment to you. You know the smell of the incense lingers about the sacred vestments worn at the altar long after the service is over; so your souls shall carry away with them as you leave the church a celestial fragrance, a breath of the odors of Paradise, the token that you have received a blessing from Him whose fingers drop with sweet-smelling myrrh."

A Weed of Praise

by

Rev. F. X. Lasance

NICHOLAS C. BENZIGER of blessed memory belongs the credit of having suggested the preparation and publication of *The New Missal for Every Day* nearly twenty years ago, and therefore we are justified in calling him a pioneer, indeed an enthusiastic leader, in the *liturgical movement* of the present day. The work was an immediate success. And the *New Missal* has been kept "new," that is to say, absolutely up-to-date, by its publishers, the firm of Benziger Brothers. They likewise prepared and energetically carried out the project of transforming this English Missal into a *Latin-English* Missal, the present work which is offered to the public with the positive assurance that it is still entitled to its old name: *The New Missal* (adding the word "Roman" to signify that it now is in Latin and English) inasmuch as it is complete, thoroughly up-to-date, and calculated to meet the requirements of the most exacting critic.

We take this occasion to offer a slight tribute of praise to Nicholas C. Benziger, whom we have loved with the love of a brother, and whose passing has left a wound that never will be healed.

He won our esteem and affection not only by the uniform courtesy, kindness, and generosity displayed toward us personally in an association which began nearly forty years ago, but also by the strength and uprightness of his character, his sterling worth, his integrity, honesty, sincerity, humility, serenity and cheerfulness. He was a man of deep religious convictions, with a faith like that of a Breton peasant, and was ever ready to second the efforts of Bishops and Priests in the dissemination of Catholic literature and to foster every enterprise for the welfare of the Church and for the propagation of the faith. He enjoyed the respect and loyalty of his employees by his just and kindly treatment of them, and by the genuine interest he took in their temporal and eternal welfare. Eternal rest give unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

Read Mass With the Priest

AN EXPOSITION OF THE SIMPLE CHARACTER OF THE MISSAL

BY

Rev. William R. Kelly

A STUDY PLAN BASED ON "THE NEW ROMAN MISSAL IN LATIN
AND ENGLISH" BY REV. F. X. LASANCE AND REV. FRANCIS
AUGUSTINE WALSH, O.S.B.

Introduction

THE Holy Sacrifice of the Mass was instituted by Our Lord at the Last Supper, when He pronounced the words that caused bread to be changed into His adorable Body, and wine to be changed into His Precious Blood.

In these words are the very heart and core of Holy Mass. They are the treasure itself of Catholic Faith.

Receiving this treasure as a pearl of great price, the Church sought through the centuries to give it a setting worthy of its divine Donor. And so she enshrined the sacred words of consecration in a liturgy of overwhelming majesty, uniting the inspired utterance of psalmist and prophet with the fervent outpourings of her own saints and pontiffs.

How beautiful this liturgy really is, the reader of the Missal will quickly see. And once acquainted with the Church's own prayers, he will heartily agree with the sentiments expressed in the Introduction to Father Lasance's "New Missal for Every Day."

To facilitate the use of this particular Missal for all who desire to follow the liturgy and ceremonies of Holy Mass in harmony with the celebrant of the Mass, is the purpose of this guide. The exercises aim to make the student familiar with the parts of the Missal by actually following the Mass.

An understanding of a few outstanding points will be enough at first; later on, the student will learn for himself the minor variations of the liturgy.

An appreciation of the Mass as the most sublime act of man's homage to God, and a knowledge of the principal vessels, vestments and ceremonies are expected of every educated Catholic.

PART I

A Study Plan

Exercise 1

The teacher will do well to assign an analysis of pages 8-16 of the "Introduction to the Missal." From the quotations of the author the student will make a brief synopsis in his own words, showing the advantages of reading the Missal. The following points are illustrative:

- (A) The Missal associates one more intimately with the celebrant and therefore more closely with Christ; for the priest represents Our Lord. (Page 8.)
- (B) The Missal contains many apt and beautiful citations from the Psalms of David. Now, these prayers of David are indeed the prayers of Christ, for David is a type of Christ. (Page 9.)
- (C) In the Missal are found prayers for every occasion and for every moment; prayers of adoration, of thanksgiving, of contrition, and of petition. (Page 1494.)
- (D) Books of Piety are often very good and useful; at the best, however, they are never so good as the prayers of Holy Scripture, or those of the Fathers of the Church. (Page 10.)
- (E) The Prayer of the Church contained in the Missal is the most efficacious of all prayers. (Page 10.)

Exercise 2**The Contents of this Missal**

This Missal contains the following matter in the order as here given:

Introduction: A devotional treatise of Holy Mass.

Editor's Preface: It explains the character of this Missal.

Read Mass with the Priest: A Study Plan, how to use this Missal and containing instructions about the different parts of this Missal, the Sanctuary, Altar, Requisites for Holy Mass (Sacred Vessels, Vestments, their color, etc.), and a detailed explanation of the different parts of Holy Mass and how the priest says Mass.

The Proper of the Season.

The Ordinary of the Mass.

The Additional Prayers and the Prefaces.

The Proper of the Saints.

The Common of the Saints, the Votive Masses, the Occasional Prayers, the Forty Hours' Devotion and the Masses and Burial Service for the Dead.

The Proper of Certain Masses Special to Various Religious Orders and Localities.

The Proper Masses Special to the United States.

An Appendix of General Prayers (Devotions in preparation and thanksgiving for Holy Mass and Communion, etc.)

In the exercises that follow, we shall be concerned with the four main sections of the Missal as enumerated below for the purpose of demonstration, but the principles governing their use may also be applied to the Masses contained in the other sections of this Missal.

Note: The instructions and directions for the use of this Missal contained in this section, "Read Mass with the Priest" are sufficient for general use. If more detailed rubrical information is desired for a closer adherence to liturgical requirements the study of the matter set in smaller type is advisable.

Marking the Parts of the Missal

Note: For a better understanding of the structure of the Missal and the exercises that follow, it is advisable to read the instruction on the ecclesiastical year and its divisions, page 1622.

Open the Missal. Place ribbons or cards in the following pages:

1. Page 756: *The Ordinary of the Mass*
2. Page 103: *The Proper of the Season*
3. Page 830: *The Proper of the Saints*
4. Page 1299: *The Common of the Saints*

Turning now from one section to another, the student will see the four important parts of the Missal.

Exercise 3

The Major Parts of the Missal Explained

(I) *The Ordinary of the Mass* is made up of those prayers and rites which remain unchanged throughout the year. It includes the familiar prayers that are found in most prayer-books of the people.

(II) *The Proper of the Mass* on the other hand consists of the Introit, Prayer (sometimes called Collect), Epistle (sometimes called Lesson) with the Gradual or Tract or Sequence that follows it, Gospel, Offertory, Secret, Communion and Postcommunion (A) special to the season, as for instance the Tenth Sunday after Pentecost; or (B) special to some saint's feast. Hence there are two divisions of the Proper, viz., (A) the Proper of the Season, and (B) the Proper of the Saints. The latter is further supplemented by the Common of the Saints as described in the following paragraph (C).

- (A) *The Proper of the Season* has its place in the Missal from page 103 to page 752. Here are to be found the Masses for each Sunday of the year, beginning with the First Sunday of Advent and ending with the

Last Sunday after Pentecost. This section also includes the principal solemnities of Our Lord and some other feasts which are kept without regard for the day of the month on which they may fall and the week-day or as they are called the Ferial Masses.

- (B) *The Proper of the Saints*: Pages 830 to 1298. It follows the order of the Calendar, month by month, day by day. Here one finds the special Introits, Prayers, Epistles, Gospels, Offertories, Secrets, Communion and Postcommunions suited to the *saint* who is being honored.
- (C) *The Common of the Saints*: Now to print an Introit, Prayer, Epistle, Gospel, etc., for each saint would make the Missal extremely bulky. Besides, there would be no end of repetition, for the same Epistle or other proper part often recur. For this reason a special section appears in the Missal containing the Introits, Prayers, Epistles, Gospels, Offertories, Secrets, Communion, and Postcommunions, that are *Common* to many of the Saints. This section is called the *Common of the Saints*.

In the *Common* will be found those Prayers that may not be printed in the Proper. If, for example, the student turns to the feast of St. Isidore on page 974, he will find no Prayer at all for this saint. In other words, there is no Proper for the feast of St. Isidore. Consequently he will go to the *Common*. The Missal refers him to the page, which in this case is 1344 and from that place he will take the Introit, Prayer, Epistle, Gospel, etc.

At times some parts will be printed in the Proper, while the remainder must be drawn from the *Common*, e.g., the feast of St. Vincent Ferrer, page 975. Here the *Prayer* of St. Vincent is all that is given; the rest therefore is sought in the *Common*.

The same page, 975, shows an example of a feast that has all its Proper in one place. In this instance there is no occasion for using the *Common*.

Concluding Principle: When any part or parts are not found in the Proper of the Season or the Proper of the Saints, they will be found in the *Common*.

The Relation between the Ordinary and the "Proper of the Mass"

Every Mass is made up of an Ordinary part and a Proper part.

Take, for example, the Fourth Sunday of Lent, page 327. The Ordinary is on page 756; the Proper is on page 327. To follow the Mass, begin on page 756. Read on to page 760. Here one is told to say the Introit. Turn back to page 327 to find it. This done, return to page 761 to read the Kyrie, etc. as far as top of page 762. After this the Missal tells one to say the Prayers (or Collects).

To put the matter very briefly: there are eight places in the Ordinary where one is going to be directed to the Proper. In this book, in the *Ordinary of the Mass*, (page 756) so that they may be easily recognized, Proper parts are indicated by a ★. However, for his own convenience and practice the reader may mark those eight places. Take a pen and write clearly, or, better yet, print plainly on the margin of your Missal the name of the part to which reference is made as shown in the following diagram.

<i>Page</i>	<i>Location</i>	<i>Print in Margin</i>
760	Bottom	"Introit"
762	Bottom	"Prayer"
763	Middle	"Epistle"
764	Middle	"Gospel"
767	Middle	"Offertory"
772	Middle	"Secret"
792	Top	"Communion"
793	Top	"Postcommunion"

When the reader comes to one of these signals he should not hesitate an instant. He is to turn immediately to the Proper that has previously been marked out.

The following diagram will indicate the manner in which one prayer follows another. This order may be called the sequence of prayers. It is important that the student get practice in going rapidly from the Ordinary to the Proper without losing his bearings. A card may be made similar in style to the diagram, which will serve the double purpose of a Missal-marker and a guide, in the event that one does not know "what prayer comes next."

Sequence of Prayers

PRAYERS AT FOOT OF ALTAR

Introit

KYRIE ELEISON

GLORIA

Prayer

Commemoration (if any)

Epistle

Gospel

CREED

Offertory

OBLATION PRAYERS
 LAVABO
Secret
 PREFACE
 SANCTUS
 CANON OF THE MASS
Communion
Postcommunion
 LAST GOSPEL

In the foregoing diagram "The Ordinary" is indicated in capital letters while "The Proper" is shown in italics.

Exercise 5

Recitation of a Sunday Mass, Illustrating
 "The Proper of the Season"

Take the Mass for the Tenth Sunday after Pentecost.

Place a marker (using the ribbons in book) in the Proper on page 673—open the Missal at the Ordinary, page 756.

Prayers at beginning of Mass,
 p. 756.

Introit, p. 760.

Kyrie Eleison, p. 761.

Gloria, p. 762.

Prayer, p. 762.

Second prayer, p. 827, "*A cunctis*," i.e., "For the intercession of Saints".

Third Prayer, "At choice of Priest." Therefore select any one passage from those on pp. 1494 to 1500.

Epistle, p. 673.

Gradual, p. 674.

Prayer, "cleanse my heart,"
 p. 763.

Gospel, p. 674.

Credo, p. 763.

Offertory, p. 675.

Prayer, p. 767, "Receive, O Holy Father," and the four prayers that follow.

Lavabo, i.e., "I will wash my hands," p. 770.

Prayer, "Receive, O Holy Trinity," p. 771, and the following prayer.

Secret, p. 772.

Second Secret, p. 828, "For the intercession of Saints".

Third Secret, "At choice of Priest." Therefore select any one Secret from those on pp. 1494 to 1500.

Preface, p. 772.

Sanctus, p. 774.

The Canon of the Mass, p. 777. This is the fixed and unchangeable part of the Mass.

Read straight on to p. 792.

Communion, p. 675.

Postcommunion, p. 676.

Second Postcommunion, p. 828.

Third Postcommunion, "At choice of Priest." Therefore select any one Postcommunion from those on pp. 1494 to 1500.

Prayer, "Placeat," p. 793.

Blessings, p. 793.

Last Gospel, p. 795.

There is no need to memorize the order of the foregoing prayers. By reading the Mass several times one will become familiar with the sequence.

As the student goes on through Exercise 5 he will get accustomed to turning back and forth from Ordinary to Proper and vice-versa. The latter has been made easy for the user of this book as in referring from the "Proper" to the "Ordinary", the part that is required in the last named is given after each prayer in the "Proper" with the page on which it will be found.

How to Use the Ribbons in Father Lasances The New Roman Missal

Method of Following the Mass

1. Begin at the Ordinary of the Mass.
2. Read until you come to ★
3. Turn to Proper, as you have marked it by Ribbon
4. Read until referred back to the Ordinary marked by yellow Ribbon
5. Read up to next ★
6. Turn again to Proper marked by Ribbon then continue as before.

Before Mass Insert Ribbons as follows:

For the Ordinary of the Mass

Yellow (gold) Ribbon at page 753 for High Mass; at 756 for Low Mass.

For the Mass of the Day. (Called the "Proper")

Green Ribbon on Sundays After Pentecost; also Sundays from Epiphany to Septuagesima

White Ribbon on Feasts of Our Lord, except on those of the Passion; on Feasts of Our Lady; on Feasts of Saints not Martyrs

Red Ribbon on Pentecost; on Feasts of the Passion; on Feasts of Martyrs

Purple Ribbon in Advent and Lent; on Vigils of Greater Feasts

Black Ribbon in Masses for the Dead.

The Priest at the Altar Wears Vestments Showing the Day's Color—The Ribbon Color Corresponds

Exercise 6

The Proper of Saints

The previous exercise has dealt with the Proper of the Season, and has been illustrated by the recitation of a Sunday Mass. In the present exercise we shall consider the Mass as said on the feast days of the saints, in order to illustrate the Proper of the Saints.

Example A—Feasts that have a "Proper"

Feast of The Immaculate Conception, page 851

The Ordinary begins as usual on page 756, while all the parts Proper to this feast, viz.: Introit, Prayer, Epistle, Gospel, Offertory, Secret, Communion, and Postcommunion are found together on pages 851 to 854. Hence no difficulty will be experienced in going from the Ordinary to Proper and vice-versa, an exercise which the teacher should now assign.

Example B—Feasts that have no "Proper"

Feast of St. Eusebius, page 859

On turning to page 859, one finds that there is no Introit.

Prayer, Epistle, etc. Recalling the principle that where there is no Proper, recourse is had to the Common, he will place his marker at page 1306, the Common of a Martyr-Bishop. From this page he will then get the Introit, Prayer, Epistle, Gradual, Gospel, Offertory, Secret, Communion and Post-communion. With the special parts thus marked out for him on page 1306, the student may now read the whole Mass beginning with the Ordinary on page 756.

Exercise 7

The Rank of Feasts and Sundays

The rank or dignity of a feast is stated immediately below its title.

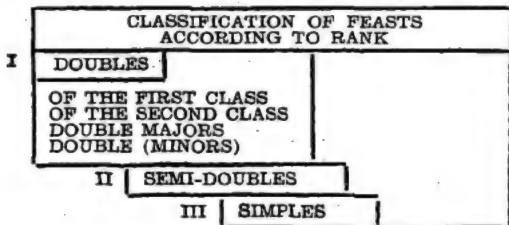
Example 1. The feast of St. Silverius, Pope and Martyr, page 1054; here the rank is "Simple."

Example 2. The Feast of St. Leo, page 1091; here the rank is "Semi-Double."

Example 3. Feasts of "Double" rank. The greatest feasts, like Christmas and Easter, are marked as *Doubles of the First Class*; next in importance come the *Doubles of the Second Class*, and the *Double Majors*. Lowest in the class of Doubles is the *Double Minor*, which never gets its full name, but is called "Double" for short.

The order of importance of the feasts occurring during the Ecclesiastical Year is designated by the Church as follows:

First: Those relating to our Lord and the mysteries of His life. Then follow the feasts in honor of the Blessed Virgin, the Holy Angels, St. John the Baptist, St. Joseph, Saints Peter and Paul and the other Apostles, the feasts of National Saints, Holy Patrons of dioceses and parishes, feasts of the dedication of churches, of the martyrs, holy Popes or Bishops, Doctors and Fathers of the Church, Confessors of the Faith, Holy Virgins and other Holy Women.



All feasts, therefore, are either *Simple*, *Semi-Double*, or *Double*, and the Doubles are sub-divided as noted in following d'agram. This distinction is essential before the reader may go on to consider the Votive and the Requiem Masses.

Sundays are ranked as follows:

I. *Privileged or Major Sundays of the first class*, which never yield precedence to any feast, viz., the first Sunday of Advent, all the Sundays of Lent, Easter, Low Sunday, and Pentecost.

II. *Privileged or Major Sundays of the second class*, which yield only to double feasts of the first class, are Septuagesima, Sexagesima, and Quinquagesima, besides the second, third, and fourth Sundays of Advent.

III. *Common or Minor Sundays* (the remaining Sundays of the year) which yield only to a double feast of the first or second class. When a festival Mass (of a double of the first or second class) is celebrated on a Sunday, a commemoration of the Sunday is made; i.e., the Collect, Secret, and Post-communion of the Sunday Mass are added to the Mass of the feast and the last Gospel is that of the Sunday.

The Church Week

The Church week is made up of a Sunday and six week days. The Sunday is called "*Dies Dominica*," i.e., the Lord's Day. Saturday is called *Sabbatum*. The other week-days are called "Ferial" days or simply *Feriae*. The week-days of Advent are called "Advent *Feriae*." The week days of Lent are "Lenten *Feriae*." Thus, Monday is *Feria II*, Tuesday, *Feria III*, etc.

Feriae or week-days are divided into two classes, major and common. The former comprise all days of Advent and Lent, the Ember-days, and Monday (*feria secunda*) of the Rogation-days. All other *feriae* belong to the second class. *Major feriae* must always be commemorated. A few, called *privileged feriae*, viz., Ash Wednesday and the first three days of Holy Week are celebrated to the exclusion of all feasts.

On Masses During Lent

Each *Feria* in Lent has its own Mass. Keep the marker in place during Lent and advance it day by day. The priest may choose either the Lenten Mass or the Mass of the saint whose feast falls on that day. Should he say the Lenten Mass his second Prayer will be from the Mass of the saint: on the other hand, if he reads the Mass of the saint his second Prayer will be of the Lenten *Feria* and the Gospel of the *Feria* is said at the end of Mass. It is easy to tell when he reads the Lenten Mass, for then the vestments are violet in color.

On Masses During Advent

The Ferie of Advent have no special Mass; hence, the Prayer, Secret and Postcommunion of the Sunday are repeated for each of the Ferie that follow. Thus, when the priest says the Mass of a saint during this season, the second Prayer, Secret and Postcommunion will be taken from the Mass of the Sunday before. These additional prayers are designated in the Missal "Commemoration of the Ferie."

The Votive Masses

Page 1410 to Page 1494

A Mass other than that of the day is called a Votive Mass, or Mass of Devotion. These Masses are usually offered for some special intention, such as a thanksgiving, page 1494, to ask for peace, page 1468, etc.

It is permissible to say a Votive Mass *only on a Simple or on a Semi-Double*.

For the Marriage ceremony page 1449 and on certain special occasions, e.g., the First Friday of the month page 646, the Church permits a Votive Mass on feasts even higher than a Semi-Double, but this is by way of exception.

Masses for the Dead

Page 1501 to Page 1534

There are various Masses for the Dead, page 1501. Pope Benedict XV granted priests permission to say three Masses on All Souls' Day. Then there is a Mass for the Day of Death or Burial, another for the third, seventh and thirtieth day after burial, one for the Anniversary of the Day of Death, and lastly one called the Common or Daily Mass for the Dead. The "Ordinary of the Mass" is said as usual and the "Proper" is taken from one of the Masses here noted.

While the priest is reading the prayers, taken from page 1501 and following, which may be suited to his particular intention, the reader may join charitably in that intention, and also remember his own dead with a prayer taken from the same section of the Missal.

Low Masses for the dead when said in black vestments are not allowed on feasts which are of double rite, nor on any Sunday, nor within any privileged octave, nor during Lent, on the Ember-days, or Rogation Monday and all vigils; nor on the day on which a Sunday is anticipated, or on which the Mass of the preceding Sunday, which was rubrically impeded, is resumed.

However, when the body of a deceased person has been brought into the church to await burial, greater liberty is permitted. Any Mass and on any day can be offered up for the faithful departed in general, or for any particular deceased person or persons: and, indeed, Holy Church seems to prefer to act upon this principle, rather than delay a Mass for the dead until a day on which it can be said in black vestments, and with the rites proper to requiem Masses.

The solemn or *suav funeral Mass* is prohibited on the last three days of Holy Week, Christmas Day, Epiphany (Jan. 6), Easter Sunday, Ascension Day, Pentecost, Trinity Sunday, Corpus Christi, the feasts of the Annunciation (March 25), Assumption (August 15), and Immaculate Conception of our Lady (Dec. 8); the feast of the Solemnity of St. Joseph (Wednesday before the third Sunday after Easter), feast of the Nativity of St. John Baptist (June 24), and of Sts. Peter and Paul (June 29), All Saints' Day (Nov. 1), and the anniversary of the title and dedication of the church in which the Mass is to be celebrated.

On the third, seventh, thirtieth, and anniversary days of a person's death or burial, it is permitted by the rubrics throughout the year to celebrate a *high Mass of requiem*, except on

1. Sundays and holy-days of obligation;
2. Double feasts of the first and second class;
3. Vigils of the Nativity and of Pentecost;
4. Within the octaves of Christmas, Epiphany, Easter, Pentecost, Ascension, and Corpus Christi;
5. Ash Wednesday;
6. Holy Week;
7. During solemn exposition of the Blessed Sacrament;
8. Rogation-days having but one parochial Mass with procession.

When thus prevented, this high Mass may be anticipated or transferred to the nearest day free from the above rubrical impediments.

A *low Mass* is not allowed on the third, seventh, thirtieth, and anniversary days, if these fall on

1. A feast of double rite (except by special indult);
2. Days during Lent, except the first day of each week free from a feast of double rite;
3. Ember-days;
4. Rogation Monday;
5. Vigils;
6. The day on which a Sunday is anticipated or on which the Mass of the preceding Sunday which was rubrically impeded, is resumed.

Requiem Masses are strictly forbidden during the time in which the Blessed Sacrament is exposed publicly for Forty Hours' Devotion or for Perpetual Adoration.

Supplementary Notes

Octaves. Some feasts of high degree have an octave, which means a period of eight days. Thus, the celebration of the feast continues for a week. The days following the feast are called days *within the octave* (*dies infra octavam*); the eighth day is known as the *octave-day* (*dies octava*). The octave-day of a feast of the first class is always a double major.

Octaves are *privileged, common, or simple*.

Privileged octaves are of the *first, second, or third order*.

First Order: The octaves of Easter and Pentecost. No other feast may be celebrated during that time.

Second Order: The octaves of Epiphany and Corpus Christi. No other feast, except it be a double of the first class, may be celebrated during that time. The octave-day itself may be replaced only by feasts of the Universal Church if they are doubles of the first class.

Third Order: The octaves of Christmas, Ascension and the Feast of the Sacred Heart of Jesus. During this time the celebration of all occurring feasts except those of simple rank is permitted. But the octave-day itself may be replaced only by feasts, doubles of the first and second class.

Note: When an octave day is replaced by another feast, a commemoration is always made of the octave.

Common octaves.—All feasts of the first class having a common octave are indicated in the Universal Calendar, as well as on the feast itself. During their octaves, it is permitted to celebrate a feast having a higher rank than simple with a commemoration of the octave, except that on doubles of the first and second class the commemoration is omitted. But the octave day itself gives way only to doubles of the first and second class.

Simple octaves.—These are such feasts of which only the octave day is celebrated as a simple rank feast.

Vigils.—Vigils (from *vigilare*, to watch), or days liturgically observed, immediately preceding certain feasts, are found in the Roman rite to the number of seventeen, divided into privileged and common. Of the former there are three. The vigils of Christmas and Pentecost do not yield to any feast; but the vigil of Epiphany yields to double feasts of Our Lord of the first or second class. All other vigils belong to the non-privileged class, and are excluded by any office of higher rite.

Vigils are also divided into those on which there is or was an obligation of fasting and abstinence and those which do not carry with them this obligation. The vigil of Epiphany, because of the Christmas joy, the vigil of Ascension, because of the joy of Christ's resurrection, and the vigil of the Immaculate Conception, because it was instituted without this obligation, are without fast or abstinence. To all other vigils the obligation of fasting and abstinence is attached *per se*, though in many cases it has been abrogated.

Occurrence of Feasts.—Two (or more) feasts may occur on the same day; of these only one is observed. The other is transferred, if liturgical rules permit; otherwise it is reduced to a simple (*festum simpliciatum*) and commemorated, or at times rejected entirely, according to definite laws.

Special Feasts.—The feast of a titular of a church, *i. e.*, of the saint in whose honor the church is erected, and the anniversary of the consecration (strictly so called, not the simple blessing) of a church, are doubles of the first class with an octave for all the clergy attached to the church.

The feast of the titular of the cathedral, as well as the anniversary of the consecration of the cathedral, is a double of the first class, and with an octave, when permitted, for the secular clergy (for regulars, too, who use the diocesan Ordo) throughout the whole diocese. Religious, male or female, who use a special Ordo, observe these feasts of the cathedral as first-class doubles, but without an octave. The day on which a church is consecrated is a double of the first class (from tierce) with an octave for the clergy of the church: the office is that of the dedication of a church. The day on which the cathedral is consecrated is observed as a double of the first class, likewise with an

octave, throughout the diocese. The feast of the *dedication or consecration of a church* is a feast of *Our Lord*. The feast of the *consecration of the cathedral and its anniversary*, as well as the feast of the *titular of the cathedral*, is a *primary feast* even for the clergy of the diocese who are not attached to the cathedral. This is true, too, of the octaves of these feasts.

Preparing the Missal for Next Day's Holy Mass

The beginner is urged to prepare the Missal before coming to Mass. A few moments given to this task on the evening before, will be repaid in ease of reading at Church.

In choosing the Mass to read, consult first the Universal Calendar (see index). It shows what Mass is to be said on any particular day. If closer adherence to the special calendar of a particular diocese is desired, consult the Ordre annually published in the locality.

If the day is a feast day, mark the Missal at the feast given. If there is any difficulty in finding the place at once, then look up the name of the saint, or of the feast, in the Index at the end of the Missal. If no feast is given, then read the Mass of the preceding Sunday, or if the priest is vested in black a Mass for the Dead.

If the day is a day within the Octave of some feast, read the Mass of the feast. (Certain great festivals are kept for eight days; i.e., they have an octave and therefore the Prayer, Secret and Postcommunion are repeated each Octave day).

If the day is a Sunday, read the Mass of Sunday. Your Catholic Calendar at home will tell you what Sunday it is.

If some saint's feast happens to fall on that Sunday, add the prayer of the saint to the prayer of the Sunday Mass.

Remember that the Sunday Mass takes precedence over all ordinary feasts.

It is only when a Double of the First or Second Class falls on a Sunday that the Sunday Mass gives way to the feast. (The Patronal Feast of the Parish is a Double of the First Class). In this case the Mass is of the feast, the second Prayer is of the Sunday, and the Gospel of the Sunday is read at the end of the Mass.

PART II

An Explanation of the Requisites and Prayers of Holy Mass Furniture and Articles on Altar and in Sanctuary

1. Crucifix.
2. Reredos.
3. Tabernacle covered by a veil which is either white or of the color of the vestments worn that day, but at Requiem Masses the veil is purple.
- 4-9. Large Candlesticks for High Mass and Benediction. At a High Mass at least six candles are lighted.
- 10, 11. Small Candlesticks for Low Mass. There are usually two but sometimes four. However, only two candles are

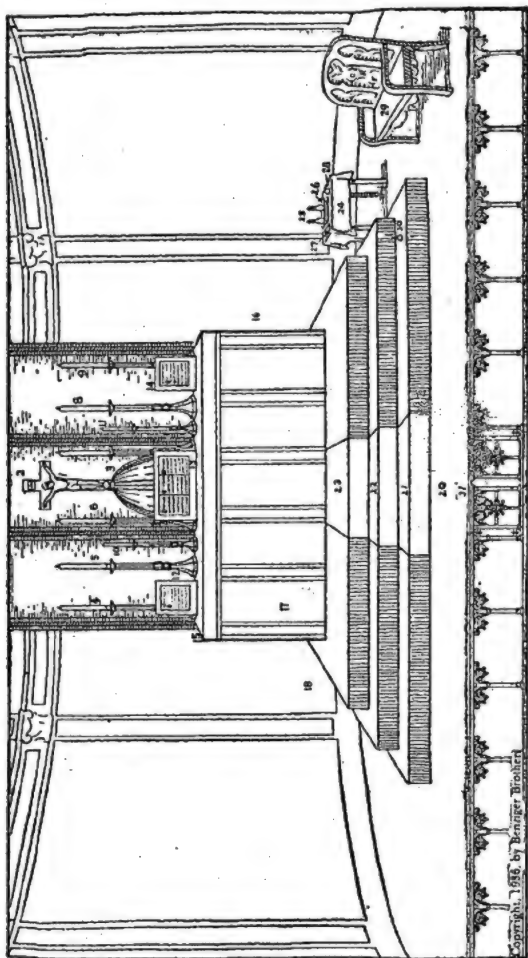


DIAGRAM OF AN ALTAR AND A SANCTUARY
 (For list of articles numbered see accompanying schedule)

- lighted for a Low Mass said by a priest, but when a bishop says a low Mass four candles must be lighted.
- 12, 13, 14. Altar Cards. (The larger in the center contains prayers read at the Offertory and Canon. The smaller one on the Epistle side has the prayers which the priest reads when washing his hands. The other smaller one on the Gospel side has the Gospel of St. John, usually read at the end of Mass.)
 15. Mensa or Altar Table.
 16. Altar Table Coverings. (One wax and three linen cloths cover the altar table. The fourth or top one of linen hangs down over the side of the altar to the floor.)
 17. Antependium or Frontal. (A cloth which sometimes hangs down in front of the altar. Like the tabernacle veil, it takes the color of the Vestments.)
 18. Gospel Side of the Altar.
 19. Epistle Side of the Altar.
 20. Sanctuary Floor.
 21. First Altar Step.
 22. Second Altar Step.
 23. Predella or Altar Platform.
 24. Credence Table.
 25. Water and Wine Cruets.
 26. Finger Basin.
 27. Towel.
 28. Communion Paten.
 29. Sedilla or Priests' Bench.
 30. Bell.
 31. Communion Rail.

The Altar

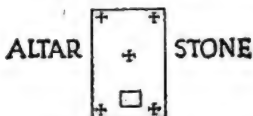
The form of the Catholic altar has always been a table or a tomb. This double form has perpetuated through the ages the remembrance of the institution of the Eucharist and of the burial of Our Lord. The cloth that covered the table at the last supper, the winding-sheet of the Saviour's embalming, are recalled to our love by the white linens spread upon it. The altar, the eucharistic table, the mystical tomb, is, above all, the holy mountain where Jesus transfigures and immolates Himself at the same time; raised as it is above the ground, it appears to us always as a Thabor and a Calvary. Happier we than the apostle, for we can make for ourselves there a perpetual dwelling-place, even in the heart of the divine Saviour.

Church law prescribes an altar of stone for the Holy Sacrifice. If the altar be made of wood or of materials other than stone the Holy Sacrifice must be offered on an altar-stone set therein.

The little rectangle in the front center of the Altar Stone is the sepulcher or tomb, a hollowed part in which are contained the relics of Saints and Martyrs.

The Sacred Stone.—During the Mass the priest often kisses the middle of the altar. In this spot is a stone become, by the consecration of the bishop, a figure of Jesus Christ. Like the Word of God, it has received the sacred unction; like Him, it bears the mark of five wounds (five crosses are cut in the stone), and these are also made by the hammer and iron; like the Lamb of God, of Whom "not one of the bones was

TABLE OF THE ALTAR



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ALTAR STONE IN PLACE

broken" (Ex. xii, 46), the sacred stone is entire, cut from a single piece. He who loves Our Lord will understand these kisses so often repeated; the Church wishes to make reparation during the Holy Sacrifice for all the outrages of the passion—the derisive genuflections of the Jews replaced by the genuflections of the priest; the perfidious kiss of treason, by the respectful kiss of love. In the sacred stone is enclosed a little tomb, sealed by the arms of the bishop; herein with the relics of the saints are laid three grains of incense. Here again is a reminder of the burial, and the different perfumes which Jesus Christ then received from the piety of His disciples—the aromatic herbs of Joseph of Arimathea, of Magdalen, and the holy women.

The Relics in the Altar.—In his marvelous vision St. John saw "under the altar the souls of them that were slain for the Word of God" (Apoc. 6, 9). The Church militant, heir of their holy relics, has placed them under the altar of sacrifice. This custom, observed from the earliest days of Christianity, teaches us how we should receive Jesus Christ in holy communion.

Our heart becomes an altar where Our Lord consummates His sacrifice, and upon this living altar He wishes to see the blessed wounds of a martyr. The saints have tasted in communion ineffable sweetness; recompense, we may be sure, of the immolation which they made of themselves each day. It is easy for us to experience this; let us prepare ourselves for such a solemn act by the sacrifice of our tastes, of our passions, as the Hebrews ate the paschal lamb with bitter herbs. The Eucharist will then bear in us the most abundant fruit; it will be the grain of wheat sown in our hearts, to grow there till the resurrection, the day of blossoming and of harvest, the heavenly wine, which maketh virgin those hearts inclined to evil; the divine fire, which will give to the weak the courage of the lion.

The Tabernacle.—The rich materials which cover the place where the Blessed Sacrament rests, even the name given it, recall the tabernacle of the Old Law, in which the ark of the covenant was kept, one of the prophetic figures of the sacrament of our altars. Its most ordinary form is that of a tower; this symbol of strength could not be more suitably employed than in sheltering Him Whom St. Augustine so well calls "the bread of the strong."

The Cross.—Above the tabernacle is the cross. Its presence alone in this place speaks simply and eloquently: "It is here that Jesus Christ renews the sacrifice of Calvary. The cross raised by delictal hands remains always laden; love forever fastens to it the divine Victim. His arms extended call the sinner to return and to pardon; His lips never cease to utter the great prayer of mercy, 'Father, forgive them'; grace flows

from His heart in torrents." Christian souls, all these things the crucifix, by its wounds, says to you each day.

The Candles.—Doubtless they recall to us that the catacombs were the cradle of the Church and her first temple; that the divine mysteries were there celebrated by the light of torches. This touching reminder of the persecuted Church should not be lost sight of.

But if it were merely as a reminder of the bloody period of the Church's martyrdom that candles were used, why demand wax for the altar-lights? The anxiety of the Church on this point shows us that there is here some mystery. "Wax," says Mgr. de Cony, summing up the teaching of all the liturgists, "is one of the most expressive symbols furnished the Church by nature to express allegorically the holy humanity of Jesus Christ. The earliest Doctors dwell on the *virginity of the bees*, and the *purity* of that substance drawn from the nectar of the most exquisite flowers, and compare these things to the conception of the Saviour in the pure womb of Mary. The whiteness of the wax, laboriously obtained, signifies again the glory of Jesus Christ, the result of His sufferings; then the flame, mounting from that column of wax which it consumes, is the divinity of Jesus Christ, manifesting itself by the sacrifice of His humanity, and illuminating the world." (*Cérém. Rom.*, 50, 1 c, 6.) It is not, then, to lighten the darkness of the sanctuary, let us say with St. Isidore, that the altar-candles are lighted, because the sun is shining, but this light is a sign of joy, and it represents Him of Whom the Gospel says: "He is the true light." (*Orig.*, 50, 1 c, 12.)

During the holy mysteries, when thick darkness clouds our souls, let us beg God, the eternal light, to scatter this gloomy night. If at the foot of this new Calvary our heart is indifferent and frozen, let us pray God, infinite love, to melt it in His fires. There will come a day when this blessed light will be, for those who have despised it, the fire of justice. O Lord, inspire my heart with such a profound horror of sin that I may escape the flames of Thy vengeance.

The Sanctuary Lamp.—In honor of Jesus Christ a lamp burns perpetually before the altar. The Christian soul longs to remain in constant adoration at the feet of Our Lord, there to be consumed by gratitude and love. In heaven alone will this happiness be given to us, but here below, as an expression of our devout desires, we place a lamp in the sanctuary to take our place. In this little light St. Augustine shows us an image of the three Christian virtues. Its *clearness* is faith, which enlightens our mind; its *warmth* is love, which fills our heart; its *flame*, which, trembling and agitated, mounts upward till it finds rest in its center, is hope, with its aspirations toward heaven, and its troubles outside of God. (*Serm.* 67, *de Script.*)

May our heart watch in the sanctuary under the eye of God! During the labors of the day nothing is easier than to fly there in thought, to offer to Jesus Christ our pain, our weariness, our actions.

At night let us place ourselves at the feet of Jesus, and say: While I sleep I wish to love Thee and bless Thee always; here would I take my rest. If many Christians were faithful to this pious practice it would not be merely a faint and solitary lamp which would illumine the holy place, but thousands of hearts would shed there their sparkling rays of light.

The Altar Candlesticks.—The heavenly Jerusalem has her sacrifice and also her altar. St. John thus describes it: "The altar of gold had seven golden candlesticks, and in the midst was the Son of man, shining like the snow by the whiteness of His garments, and more brilliant than the sun by reason of the splendor of His face." (*Apoc.* 1.)

It is, then, reminders of heaven which the Church constantly places before the eyes of her children; how can we help thinking of it when all around us speaks of it: the altar, the candlesticks, the Eucharist?

The Missal.—Upon the altar in heaven was also a mysterious book, sealed with seven seals, and which no man could open. The lion of the tribe of Juda, Jesus Christ, came, and His triumphant hand broke the seals. The resemblance here is easily traced. The book which contains the prayers of the liturgy is placed upon the altar before the sacrifices, but it remains closed; only the priest, representing Jesus Christ, has the right to open it.

In the West, Latin is the language of the liturgy of the Church. However, certain Greek words, such as *Kyrie eleison*, and some Hebrew expressions, like *alleluia*, *amen*, *sabaoth*, have been enshrined in this rich casket, that the language of the Christian sacrifice may recall the inscription placed above the Saviour's cross, which was written, says the evangelist, in Hebrew, in Greek, and in Latin.

The Chalice and its Appurtenances

The Chalice: is a cup made of gold or silver, but if of silver, the interior must be gold-plated. It holds the wine for the Holy Sacrifice, and is a striking figure of the Sacred Heart of Jesus.

The Paten: is a plate of gold or silver upon which the large bread for consecration rests until the offertory. If it is of silver, the upper side, at least, must be gold-plated. Of old it was necessarily larger than now, for it held all the breads to be consecrated.

"To seal an alliance the ancients at the end of the banquet caused to be passed from one to another of the guests a cup to which each touched his lips. Our Lord followed this custom at the last supper. The chalice used at the altar is made upon the model of the one from which Jesus Christ drank on the eve of His death. While the chalice receives the blood of Jesus Christ, the paten is reserved for His divine body. It is a large plate, of gold or silver like the chalice, but always golden in that portion which comes in contact with the holy species. Like the chalice, before it is used in the sacred mysteries it is consecrated by chrism and special prayers said by the bishop. Let us receive from the gold, the holy chrism, and the particular benediction of the prelate given to those vessels upon which the Holy of holies rests but an instant, the lesson which the Church teaches us. In communion our hearts become living chalices; our tongue is another paten upon which the priest lays Jesus Christ. May Our Lord always find our tongue and heart bright with the gold of charity; let us consecrate this mystical chalice and paten with the unction of Christian sweetness and the perfume of prayer.

The Pall: A square pocket-shaped piece of linen with a cardboard inserted in order to stiffen it. It is placed over the chalice to prevent dust or other matter falling into it.

The Purificator: A linen cloth used for wiping the chalice, and the fingers and mouth of the celebrant after Communion. It is spread over the cup of the chalice at the beginning and end of Mass.



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The Chalice



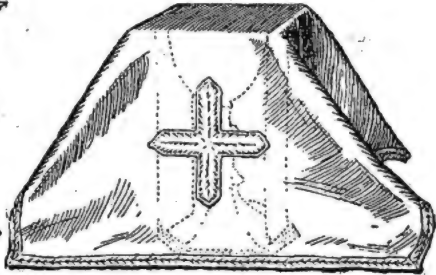
Chalice and Purificator



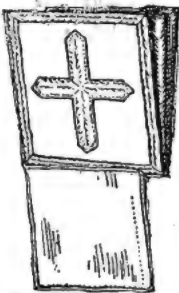
Chalice, Purificator and Paten with host



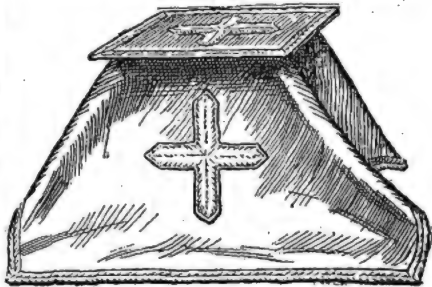
Copyright by Benziger Brothers
Chalice, Purificator, Paten and Pall



All now covered by Chalice Veil—note the different parts under the Veil



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The Burse and the Corporal



The Chalice completely covered

The Corporal: A square piece of linen. In size and appearance it resembles a small napkin. It is spread out on the altar, and the chalice is placed upon it. During the Mass the Sacred Host rests for a time on the Corporal.

The Burse: is a square container for the Corporal. It is made of the same material and color as the vestments.

The Chalice Veil: is the cloth which covers the chalice until the Offertory, and again after the Communion. It also is made of the same material and color as the vestments. (If one is not present at Sunday Mass before the veil is removed from the chalice, one is obliged to hear another Mass).

The Sacred Vestments

The Vestments of the Celebrant

By God's command the Jewish priests wore a distinctive garb when they ministered in the Temple. The Bible tells us they were vested in violet and purple, scarlet twice dyed, and fine linen. Gold and precious stones were also used to give the person of the priest that dignity demanded by his exalted office.

No special dress was at first prescribed for the Christian priesthood. During the early days the garments worn at the Holy Sacrifice were not dissimilar in form to the clothing of civilians. They were distinguished, however, from profane apparel in richness and beauty of decorations; and of course, their use was restricted to divine worship.

Secular fashion changed, but the Church clung to the old style. Thus it was that garments once common to all, presently became the privileged dress of the clergy. Faith then saw in each particular vestment a symbol relating to the Passion of Our Lord, and a reminder of some Christian duty.

The priest's vestments may be considered now:

- (a) According to their present use.
- (b) According to their historical origin.
- (c) According to their symbolism.

THE AMICE

The amice is a piece of fine linen in the form of an oblong. The priest places it for a moment on his head, and then allows it to rest upon his shoulders. As he does so he prays: "Place, O Lord, on my head the helmet of salvation, that so I may resist the assaults of the devil."

Historical Origin:

A covering for the head and neck worn like a hood. When indoors it was lowered and thrown over the shoulders.

Symbolic Reference:

- (a) The linen cloth that the soldiers put over Our Lord's head; when thus blindfolded He was mockingly asked who struck Him.
- (b) The helmet of Salvation. *Cf. Ephes. vi, 17.*

THE ALB

A wide linen robe reaching to the feet and covering the whole body. The word "Alb" is derived from the Latin, *alba* (*vestis* understood), or white vestment. The vesting prayer is: "Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward."

Historical Origin:

The alb, or tunic, was worn in ancient times by all who enjoyed any dignity. The lace alb is a 17th century development.

Symbolic Reference:

- (a) The garment with which Herod clothed Our Lord.
- (b) Signifies the purity of conscience demanded of God's priest.

THE CINCTURE

The cincture, or girdle, is a cord of linen fastened about the waist to confine the alb. The vesting prayer is: "Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me."

Historical Origin:

Walking and active exertion made it necessary for one to gird up a long garment like the alb. Hence the cincture was an essential article of dress.

Symbolic Reference:

- (a) The cord that bound Our Lord to the pillar when He was being scourged.
- (b) Symbolizes modesty, and also readiness for hard work in God's service.

THE MANIPLE

A strip of silken cloth worn on the left arm of the priest. The vesting prayer is: "May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labors."

Historical Origin:

Originally a strip of linen worn over the arm. During the long services, and in the intense heat of southern countries its use was frequently necessary to wipe the perspiration from the face and brow.



Priest in Amice



Priest in Alb



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*Priest adjusting
the Cincture*



*Priest putting
Maniple on left
arm*



*Priest with
the Stole*



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*Priest in Chasuble
is now completely
Vested.*

Symbolic Reference:

- (a) The rope whereby Our Lord was led, and the chains which bound His sacred hands.
- (b) An emblem of the tears of penance, the fatigue of the priestly office and its joyful reward in heaven.

THE STOLE

A long band of silk of the same width as the maniple, but three times its length. It is worn around the neck and crossed on the breast. The vesting prayer is: "Restore to me, O Lord, the state of immortality which I lost through the sin of my first parents and, although unworthy to approach Thy Sacred Mysteries, may I deserve nevertheless eternal joy."

Historical Origin:

A kind of neck-piece or kerchief; a part of the dress of the upper classes. It gradually became the distinctive mark of spiritual authority in the higher clerics, viz., the priest and deacon.

Symbolic Reference:

- (a) The cords with which Jesus was tied. Worn as it is over the shoulders, it reminds us, too, of the Cross Our Lord carried.
- (b) A reminder of the Yoke of Christ. The priest's burden is a heavy one, which Christ nevertheless makes sweet and light.

THE CHASUBLE

The chasuble is the outer and chief vestment of the priest. It is essentially *the* Mass vestment and is now exclusively reserved to the priest. The vestment is familiar to all by reason of the cross usually embroidered on it. The word "chasuble" is derived from the Latin, *casula*, a little house. The ancient vestment completely enveloped the priest, and was somewhat like a tent. The vesting prayer is: "O Lord, who hast said, 'My yoke is sweet and My burden light,' grant that I may so carry it as to merit Thy grace."

Historical Origin:

Imagine a large circular cloth with a hole cut in the center for the head. This will help one to visualize the ancient chasuble, which was an immense cloak, without opening in front, and without sleeves. It was put on over the head and completely enveloped the body. When it was necessary to use the hands, the garment had to be folded up on each side over the arms. Because of its inconvenience (for two assistants were needed to manipulate it), the vestment was gradually cut and altered until it now has its present shape.

Symbolic Reference:

- (a) The purple cloak worn by Our Lord when He stood

before Pilate.

- (b) An emblem of love. When the ordaining bishop gives it to the new priest, he says: "Receive the priestly garment, for the Lord is powerful to increase in you love and perfection."

Vestments of the Deacon and Subdeacon and Their Office

The Deacon:—This word means servitor. One of the principal duties of this sacred minister is to assist the priest during Solemn High Mass and other solemn ceremonies. He is always at his side, and, by the place of honor which he occupies, he reminds us of the Beloved Disciple leaning on the Heart of Jesus during the Last Supper, and standing under the cross of Calvary.

The deacon chants the Gospel, and dismisses the people at the end of Mass by intoning: "*Ite, Missa est.*"

His vestments are the amice, alb, cincture, stole, and dalmatic; except the latter, all have already been explained.

The Dalmatic: This vestment was originally worn at Dalmatia, whence it was brought to Rome. It is a long and ample garment, with very large but short sleeves, descending only to the elbow. From the second century among the Romans it was the vestment of the emperors; the Church adopted it for the Sovereign Pontiff and the bishops. The deacons received it from Pope Sylvester, but the privilege of wearing it was confined to the deacons of the Church at Rome, and for them only granted on festival-days as a sign of joy; consequently, it was laid aside during Advent, Lent, and fast-days, periods of sadness and mourning in the Church.

The dalmatic is of the same color as the chasuble of the priest.

The deacon does not wear the stole in the same manner as the priest; he places it on the left shoulder, and brings the extremities under the right arm.

The Subdeacon.—This minister is charged with the preparation of the sacred vessels, the bread and wine of the sacrifice, giving the water to the celebrant when he washes his hands, and reading the Epistle. His vestments are the amice, alb, girdle, maniple, and tunic. The tunic was formerly distinguished from the dalmatic by its form and material; now it is in all respects like it. The Subdeacon does not wear the stole.

From the "offertory" until the "Pater Noster" at Solemn Mass he wears the *humeral veil* like a shawl over his shoulders, in the folds of which he holds the paten. This veil is an oblong piece of silk of the color of the vestments of the day. It has strings to tie it in front.



DALMATIC



COPE



THE HUMERAL VEIL.

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The Vestments Worn at Benediction

The Cope.—It is a large semi-circular cloak, reaching to the feet and having a small cape in the back. It is clasped in front at the breast. The cope is worn by the officiating priest at Benediction of the Blessed Sacrament and in processions. It is likewise used at the "Asperges" before High Mass, at funeral services, and in solemn blessings connected with Mass,—like the blessing of the ashes on Ash-Wednesday and of the palms on Palm Sunday. The humeral veil as described above, but in white, is worn by the priest when holding the Monstrance to give Benediction.

The Colors of the Vestments

There are five liturgical colors: White, Green, Red, Purple, and Black.

White: is the symbol of purity. It is used on all feasts of Our Lord except those relating to His sufferings; on feasts of Our Lady; on the feasts of saints that are not martyrs.

Red: is the figure of blood and fire. The Church assigns it to the feasts of the martyrs and apostles; to Pentecost Sunday; to feasts connected with the Passion of Our Lord.

Green: is the symbol of hope. It is used on the Sundays from Epiphany to Septuagesima and on the Sundays after Pentecost.

(The Sacred Congregation of Rites permits the use of gold vestments instead of red, white or green, provided the material be of pure cloth of gold.)

Violet: the penitential color, is used during Advent and Lent and on the Vigils of the greater feasts. (Vestments of rose color may be worn in place of violet on two days during the year: the third Sunday of Advent, Gaudete Sunday; and the fourth Sunday of Lent, Laetare Sunday).

Black: the sign of mourning, is used on Good Friday, and in Masses of the Dead.

High Mass and Low Mass

High Mass: that which is celebrated by a priest, assisted by deacon and subdeacon, with all the solemnity of chant, incense and full ceremonial.

Low Mass: is said by a priest alone, with one or two servers, and is a shortened or simplified form of the High Mass.

Missa Cantata: The so-called sung Mass, or Missa Cantata, is a modern compromise between a Low and a High Mass. At a Missa Cantata the ceremonies are somewhat abbreviated because of the absence of the sacred ministers; incense is not permitted, and the celebrant himself sings the Gospel in the deacon's stead.

The Asperges

The Asperges, from the Latin *aspergere*, to wash or sprinkle, is a rite at least fifteen centuries old, which precedes the principal Mass on Sunday. It is performed by the celebrant of the Mass, who sprinkles the congregation with holy water while reciting a verse from Psalm 50: "Thou shalt sprinkle me with hyssop; and I shall be cleansed; Thou shalt wash me and I shall be made whiter than snow" (verse 8). At Eastertide there is substituted for this versicle the Church's antiphon, "*Vidi Aquam.*" The ceremony of sprinkling the congregation grew out of an old custom of blessing water for the faithful on Sunday mornings. In a ninth-century document we read: "Every Sunday, before the celebration of Mass, the priest shall bless water in his church and, for this holy purpose he shall use a clean and suitable vessel. The people, when entering the church, are to be sprinkled with this water, and those who so desire may carry some away."

Ceremonies for the Laity

The following is a summary of ceremonies to be observed by the faithful at Mass and the liturgical functions connecte

with it. Uniformity in this matter would greatly add to the edification of the people and tend to enhance the sacred functions.

Low Mass

WHEN the celebrant enters the sanctuary the laity rise and remain standing till he descends to the foot of the altar to begin Mass. They then kneel and remain so throughout the Mass, except during the two Gospels, during which they stand. (*Rubricæ Generales Missalis, Tit. 17, n. 2.*) De Herdt (*Vol. I, n. 146*) says that this rubric is not preceptive but directive only.

Note.—When the last Gospel is that of St. John they make a simple genuflection with the priest at the words "*Et Verbum,*" etc., then rise and remain standing until the priest reaches the foot of the altar.

Asperges

1. *Stand* when the celebrant enters the sanctuary and remain standing until the end of the Asperges. Do not kneel when the celebrant kneels and intones the *Asperges* or *Vidi Aquam*.

2. *Sit* whilst the celebrant is removing the cope and putting on the chasuble.

3. *Stand* when the celebrant goes to the altar.

High Mass

The rubrics give no direction. Gavantus (*Pars I, Tit. 17*) and Pouget (*Institutiones Catholicæ in modum Catecheseos, Pars 3, Sect. 2, cap 7, § 20*) say that the people may conform to the rules given for those who are in choir. Hence the people—

1. *Stand*—from the time the celebrant enters the sanctuary to the beginning of the Mass.

2. *Kneel*—from the beginning of the Mass until the celebrant ascends the altar after the *Confiteor*.

3. *Stand*—from the time the celebrant ascends the altar until he goes to the bench after the intonation of the *Gloria*. During the singing of the *Kyrie eleison* the people sit if the celebrant sits.

4. *Sit*—while the choir sings the *Gloria*.

5. *Stand*—from the time the celebrant rises from the bench to the end of the Orations.

6. *Sit*—from the beginning of the Epistle to the *Dominus vobiscum* before the Gospel.

7. *Stand*—during the Gospel and the recitation of the

Credo; during the latter they make a genuflection on one knee at *Et incarnatus est*.

8. *Sit* - when the celebrant takes his seat, and whilst the *Credo* is being sung by the choir, except at the *Et incarnatus est...et homo factus est*, when they kneel on both knees.

9. *Stand* - when the celebrant rises to return to the altar and remain standing whilst he sings *Dominus vobiscum* and *Oremus*.

10. *Sit* - from the *Oremus* to the beginning of the *Preface* - *Per omnia saecula saeculorum*.

NOTE. - During solemn Mass when incense is used the people stand during the incensing of the congregation. Remain standing for the *Preface*.

11. *Stand* - From the beginning of the *Preface* until the celebrant begins the *Sanctus*.

12. *Kneel* - from the *Hosanna*, etc., until the *Per omnia saecula saeculorum* before the *Pater Noster*.

NOTE. - The S. C. Indulg. issued a decree June 12, 1907, according to which all who look at the Sacred Host when it is elevated at Mass or when the Blessed Sacrament is solemnly exposed and recite the ejaculation "My Lord and My God." may gain an indulgence of seven years and seven times forty days, besides a plenary indulgence once a week if this is done daily and the sacraments are received. Hence the laity should bow when the celebrant genuflects, look at the Sacred Host when the celebrant elevates it, and bow again when the celebrant genuflects after elevating it.

13. *Stand* - from the *Pater Noster* until the *Agnus Dei*.

14. *Kneel* - from the *Agnus Dei* until the *Dominus vobiscum* before the *Postcommunion*.

15. *Stand* - during the *Postcommunion* and remain standing until the celebrant gives the *Blessing*.

16. *Kneel* - during the *Blessing*.

17. *Stand* - during the *Last Gospel* and remain standing until the celebrant has left the sanctuary.

NOTE. - When the *Last Gospel* is that of St. John, the people should make a simple genuflection with the priest at the words "*Et Verbum,*" etc., then rise and remain standing until the celebrant has left the sanctuary.

Requiem and Ferial Masses

The rules given above are to be observed, except -

1. *Kneel* during the prayers before the *Epistle* and after the *Communion*.

2. *Kneel* from the *Benedictus* through to the *Last Gospel*.

Note I.—If, whilst sitting, the celebrant doffs his biretta, the people should make a bow by bending the head and to some extent the shoulders also.

Note II.—When the celebrant bows or makes the sign of the cross in those parts of the Mass which he recites in a clear and intelligible tone of voice, the people should do the same.

Note III.—As often as the celebrant makes a genuflection or kneels, because the rubrics prescribe it, between the *beginning of Mass* and the *Offertory* (e.g., at the *Adjuva nos* in the Tract on Ash Wednesday and at *Emisit spiritum* during the reading of the Passion on Palm Sunday) the people do the same. If they be sitting at the time they first rise and then kneel.

Benediction of the Blessed Sacrament

1. *Kneel*—from the beginning to the end of the service, except when the *Te Deum* is chanted, when all stand, but all should kneel on both knees when the verse *Te ergo quæsumus* of the *Te Deum* is being sung.

2. *Stand*—as soon as the Blessed Sacrament is replaced in the tabernacle.

Note I.—When the Blessed Sacrament is exposed the people make a double genuflection on both knees and a bow when entering and leaving the church.

Note II.—In answering the public prayers and litanies every one in the church should answer in a loud tone of voice.

WHEN TO KNEEL, STAND OR SIT

AT LOW, HIGH, REQUIEM OR SOLEMN MASS¹

¹According to custom in American churches when there is no canonical choir, and no one to give a sign for standing, kneeling, etc., the following procedure may be observed:

PARTS OF THE MASS	1	2	3	4	5
<i>When Priest enters Sanctuary</i>	st	st	st	st	st
<i>Beginning of Mass</i>	k	k	k	k	k
KYRIE * <i>Stand, but sit when Priest sits</i>	k	*	*	*	*
GLORIA	k	st ²	n	st ²	n
DOMINUS VOBISCUM—COLLECTS	k	st	k	st	k
EPISTLE (<i>Priest at right side</i>)	k	s	s	s	s
DIES IRAE (<i>at Mass for the Dead</i>)	k	n	s	n	s
GOSPEL (<i>Priest at left side</i>)	st	st	st	st	st
CREDO	st	st ³	n	st ³	n
OFFERTORY (<i>Oremus</i>)	s	s	s	s ⁴	s
PREFACE	s	st	st	st	st
SANCTUS till COMMUNION	k	k	k	k	k
2nd ABLUTION (<i>when Priest drinks from chalice second time</i>)	k	k	k	k	k
DOMINUS VOBISCUM & POSTCOM.	k	st	k	st	k
ITE MISSA EST and BLESSING	k	k	n	k	n
LAST GOSPEL (<i>Priest at left side</i>)	st	st	st	st	st
PRAYERS AFTER LOW MASS	k	n	n	n	n
<i>When Priest leaves Sanctuary</i>	st	st	st	st	st
ABSOLUTION OF THE DEAD	n	n	st	n	st

Key: 1—Low Mass not sung; 2—High Mass sung by one priest; 3—Requiem or Funeral Mass sung by one priest; 4—Solemn High Mass sung by three priests; 5—Solemn Requiem or Funeral Mass sung by three priests; s—sit; st—stand; k—kneel; n—none.

Note: ¹For Ferial Masses (Masses said on weekdays) said by priest in purple vestments, follow directions of No. 3 (Requiem Mass). ²Also sit when priest sits. ³Also genuflect or sit when priest genuflects or sits. ⁴—When people are incensed by thurifer, stand

The Ordinary and the Proper Parts of the Mass

The English form of the *Ordinary of the Mass* is given here for study purposes only. The Latin has been omitted since it is in the "Ordinary of the Mass" for regular use on page 756. Thus the beginner may have at hand the copious notes and instructions interspersed throughout which were provided by Father Lasance, and readily familiarize himself with the order of Holy Mass and the sequence of the prayers. This will be so much easier of accomplishment as the reading and study of this form is correlated with the explanation of "The Parts of the Mass" taken from "Read Mass with the Priest" by Rev. William R. Kelly. After this knowledge has been acquired the "Ordinary of the Mass" in Latin and English as contained for practical purposes on page 756 should be used because it permits smoothly progressive reading.

To find what Mass is to be celebrated on any given day, consult "The Universal Calendar" at the end of this book and then turn to the alphabetical index to ascertain the page on which the Mass for the celebration of the designated feast is contained.

The Parts of the Mass

Each Mass contains certain prayers and rites which are *fixed*, i. e., they do not change and this is called the *Ordinary of the Mass*. But it also contains other prayers which vary according to the feast and this portion of the Mass is called the *Proper of the Mass*. These variable parts are the Introit, the Prayer or Collect, the Epistle or Lesson with their Gradual Tract or Sequence, the Gospel, the Offertory, Antiphon, the Secret, the Communion Antiphon and the Postcommunion. These parts are indicated by a ★ so they may readily be recognized.

The following table will give a comprehensive view of the structure of the Mass and its various parts.

Part 1. The Mass of the Catechumens

A. The Preparation.

1. The Preparatory Prayers for Mass; 2. The "Asperges Me;" 3. The Prayers at the foot of the altar; 4. The incensing of the altar; 5. The Introit; 6. The Gloria.

B. The Instruction.

1. The Prayers or Collects; 2. The Epistle, Gradual (Tract, Sequence); 3. The Gospel; 4. The Credo.

Part 2. The Mass of the Faithful

A. The Offertory.

1. Offertory Prayer (Antiphon); 2. Prayers for the offering

of the bread and the wine; Incensing of offerings and altar; 3. The Lavabo or Washing of the hands; 4. The second prayers for the offering; 5. The Secrets.

B. The Canon.

1. The Preface and Sanctus; 2. The three Commemorations of the Church, of the living, of the Saints, (the Communicantes); 3. Prayers before the Consecration; 4. Consecration and Elevation; 5. The Prayers after the Consecration: Commemoration of the Passion, Death, Resurrection and Ascension of our Lord; the two oblation prayers; the commemorations of the dead, ourselves and the Saints; 6. The Minor Elevation (The end of the Canon).

C. The Communion.

(a.) Preparation.

1. The *Pater Noster*; 2. The Prayer for Peace; 3. The breaking of the Host; 4. The *Agnus Dei*; 5. Second prayer for peace. The Kiss of Peace;

(b.) Reception of Holy Communion.

1. Prayers of preparation for Holy Communion; 2. The *Domine non sum dignus*; 3. The Communion of the Priest under both species;

(c.) The Thanksgiving.

1. Two prayers of thanksgiving (The Ablution Prayers); 2. Communion Antiphon; 3. The Postcommunion.

(d.) Conclusion.

1. The Dismissal (*Ite Missa Est*); 2. The Blessing; 3. The Last Gospel.

The Prayers and Ceremonies of the Ordinary of the Mass

The Mass of the Catechumens

The *Mass of the Catechumens* extends from the prayers at the foot of the altar until the Offertory. It is a kind of prelude to the great act of sacrifice which begins with the Offertory and concludes with the end of the Mass. It is called "The Mass of the Catechumens" because in the early Church, the Catechumens, who were those under instruction and had not yet been baptized and admitted to the Church, were allowed to attend only this first part of the Mass.

The Preparation

As the first step in his preparation to say Mass the priest recites certain prayers privately before vesting. These prayers will be found at the end of this book and are recommended to the laity as a special preparation for the reception of Holy Communion. *Indulgence, one year. Leo XIII, Feb. 17, 1883.*

When the priest enters the Sanctuary, stand until he begins the prayers at the foot of the altar. Then kneel.

Standing at the foot of the altar steps, and signing himself

with the sign of the holy cross, the priest begins, the acolytes or other ministers responding: ¹

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The priest, folding his hands, says the Antiphon.

P. I will go in to the altar of God.

R. To God, Who giveth joy to my youth.

Now the priest recites the 42nd Psalm, "Judge me, O God, etc.," and immediately adds the Confiteor. Therein expressed are the sentiments which ought to animate both priest and people at this sacred time. (The priest humbled at the foot of the altar represents Jesus in the Garden of Olives.) (See Mass Picture, "The Beginning of Mass—The Confiteor," page 757).

Psalm 42

From Passion Sunday till Holy Saturday exclusively, and in Masses for the dead, the following psalm is omitted. In this event continue at the Confiteor.

Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

R. For Thou art, God, my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles.

R. And I will go in to the altar of God; to God, Who giveth joy to my youth.

P. To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him, the salvation 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.

P. I will go in to the altar of God.

R. To God, Who giveth joy to my youth.

The Confiteor or Public Confession

The priest makes the sign of the cross and says:

¹ The directions given throughout this Ordinary of the Mass when to kneel, stand or sit are the general customs for Low Mass. Consult the "Ceremonies for the Laity," page 68. However, frequently it is the rule to kneel all through Low Mass and stand at the two Gospels.

P. Our help is in the name of the Lord.

Rf. Who made heaven and earth.

Joining his hands and bowing profoundly, the priest continues:

I confess 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, brethren, that I have sinned exceedingly in thought, word, and deed: (*Here the priest strikes his breast three times*) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

Rf. May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P. Amen.

The priest rises and the ministers or the acolytes bowing down, recite the Confiteor.

The priest now says:

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

Rf. Amen.

Signing himself with the sign of the cross he continues:

P. May the almighty and merciful God grant us pardon, absolution, and remission of our sins.

Rf. Amen.

Bowing moderately the priest continues:

P. Thou wilt turn again, O God, and quicken us.

Rf. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

Rf. And grant us Thy salvation.

P. O Lord, hear my prayer.

Rf. And let my cry come unto Thee.

P. The Lord be with you.

Rf. And with thy spirit.

P. Let us pray.

Then going up to the altar the priest prays silently:

Take away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart, we may be worthy to enter into the Holy of holies. Through Christ our Lord. Amen.

Bowing down over the altar, he kisses it and says:

We beseech Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that

Thou wouldst, ~~you~~ safe to pardon me all my sins. Amen.¹

★ The Introit

In the ancient days the Introit (from the Latin "he enters") usually a selection from Holy Scripture, was chanted while the priest and his attendants were going in procession to the altar. Often, but not always, the Introit sounds the keynote of the Mass, for instance, rejoicing on Lætare Sunday, (4th Sunday of Lent, page 327). (See Mass Picture—The Introit, page 760).

Standing to the left or Epistle side of the altar, he reads the Introit, which varies according to the Mass that is being celebrated, and which will be found in its place in the order of proper Masses, page 103 to page 752, in this book. (In this connection attention is called to the directions for finding the Proper Part of a Mass in "Read Mass with the Priest, page 43.)

Then alternately with his ministers and with folded hands he says:

The Kyrie Eleison

Kyrie Eleison: These are Greek words. *Kyrie Eleison*—Lord have mercy. *Christe Eleison*—Christ have mercy. "The Kyrie Eleison, that cry for mercy . . . seems introduced as if to give grander effect to the outburst of joy and praise which succeeds it in the Gloria in Excelsis" (*Cardinal Wiseman*).

P. Lord, have mercy on us.

R. Lord, have mercy on us.

P. Lord, have mercy on us.

R. Christ, have mercy on us.

P. Christ, have mercy on us.

R. Christ, have mercy on us.

P. Lord, have mercy on us.

R. Lord, have mercy on us.

P. Lord, have mercy on us.

He now moves to the center of the altar, and recites:

The Gloria in Excelsis²

This is omitted in Lent and Advent, and in Masses for the dead.

The Gloria is the Church's greatest hymn of praise. Its first words are from the angels' hymn on the night of the Divine Saviour's birth. In the Gloria the Church renders honor, and glory, and thanksgiving, to the Father, the Son, and the Holy Ghost. (See Mass Picture "The Gloria in Excelsis," page 761).

¹ At high Mass the priest, before reading the Introit, blesses incense, saying:

Mayest thou be blessed by Him in Whose honor thou art to be burnt. Amen.

He then incenses the altar and is himself incensed by his deacon.

² In high Masses the celebrant sings the first words of the Gloria in excelsis Deo, which is then taken up by the choir; the celebrant and ministers being seated until it is finished.

Glory be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly king, God the Father almighty. O Lord Jesus Christ, the only-begotten Son, O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, together (*he makes the sign of the Cross*) with the Holy Ghost, art most high in the glory of God the Father. Amen.

After his recitation of the Gloria the priest kisses the altar. The significance of the act is obvious, since the altar stands for Christ Himself. Turning to the people and with arms extended, the priest then says or sings:

P. The Lord be with you.

To which the server responds:

R. And with thy spirit.

This greeting of the celebrant is a sacramental and therefore a means of grace for those hearers who are properly disposed.



The Prayer or Collect

Here follow the Prayers (also called "Collects") appointed for the day which will be found in their proper places for each Mass in the book. The priest says or sings them at the right or Epistle side of the altar.

After his greeting the priest says "Oremus," "Let us pray," exhorting the congregation to join him in the prayer of the Mass. This prayer is found in the Missal immediately after the Introit. The number of prayers varies according to the day. On the greater feasts there is only one prayer; the second and third prayers said on other days are called Commemorations. The prayer usually begins with an address to the Almighty, is followed by an appeal expressed very briefly and fervently, and always ends with mention of the Three Divine Persons. God Himself seems to have inspired the composer of these ancient petitions. No prayers can compare with them in simplicity and unction.

The endings of the Prayers vary according to the nature of the Prayer. For explanation see page 819.



The Epistle or Lesson¹

The priest next reads the Epistle, or Lesson, from the Mass he is celebrating, with the Gradual, or Tract or Sequence

¹ At Solemn High Mass the Epistle is sung by the subdeacon, the choir afterwards singing the Gradual.

which will be found in their proper place for each Mass in the book. At the end the server answers "Thanks be to God" (*Deo Gratias*).

The Epistle is a passage from the Bible read after the last prayer. It is also called "*Lectio*"—lesson or reading. It may be a reading from the Epistles of the New Testament. The custom of reading parts of the Bible in public is very ancient. It is quite likely that the early Church followed the Temple tradition in this respect. At the end of the Epistle the people were wont to answer "*Deo Gratias*," "Thanks be to God." The Epistle is generally read aloud to the people along with the Gospel. (See Mass Picture, "The Epistle," page 763).

The Gradual, as we now have it, is composed of only two psalm verses. Originally a whole psalm was sung by the deacon between the Epistle and Gospel. It was introduced to keep up the interest of the faithful during the very long ceremonies of the ancient Church. There is evidence to show that the people liked good singing.

The Alleluia: a Hebrew expression meaning "Praise ye the Lord," is repeated twice after the Gradual. It is omitted during the penitential season, its place then being taken by the *Tract*. The *Sequence* is a hymn used on certain occasions. Five Sequences are found today in the Roman Missal; there were many others in the Middle Ages. These are found on pages 540, 599, 636, 969, 1503.

The priest, returning to the center, bows down over the altar and says silently the prayer of preparation for the reading of the holy Gospel:

The Munda Cor Meum

Cleanse my heart and my lips, Who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in Thy loving-kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips, that I may worthily and becomingly announce His Gospel. Amen.

Stand ★

*The Gospel*¹

The Gospel is an extract from one of the four Evangelists.

¹ At Solemn High Mass, after the celebrant has read the Gospel, in a low tone, the deacon, taking the book of the Holy Gospels from the altar, kneels before the celebrant and asks his blessing:

Pray, sir, a blessing.

The Lord be in thy heart and on thy lips, that worthily and becomingly thou mayest announce His Gospel: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the deacon goes to the place appointed, and sings the Gospel to the end. The celebrant kisses the Sacred Text as above, and is then incensed by the deacon.

Our English word *gospel* from the Anglo-Saxon *god* (good) *spell* (speak), signifies good news. In apostolic days the sacred text was read at some length during the liturgical services of the Church. Later on, Pope St. Damasus (A.D. 304-384) selected definite passages, bound them in a book called the *Evangeliarium* and appointed them to be read on certain days. In another volume, the *Epistolarium*, were gathered the Epistles; in the *Psalterium*, the psalms; and in the *Sacramentarium*, the rites and prayers for the celebrant. These four books were duly arranged and combined in one volume centuries later. This volume is the *Roman Missal*. The portion of the Gospel read in Mass is chosen for the useful lesson it imparts. Before the priest reads, he signs himself with the cross upon the forehead, lips and heart, the symbolism of the act being at once apparent. A homily or sermon followed the public reading of the Gospel. The catechumens and penitents were then excluded, so that the Mass up to this point was called the Mass of the Catechumens. Only the faithful might remain for the Sacred Mystery, hence the Mass from the Offertory to the end was called the Mass of the Faithful. (See Mass Picture, "The Priest Reads the Gospel," page 764).

Passing to the right or Gospel corner of the altar, the priest says:

P. The Lord be with you.

Rf. And with thy spirit.

P. The continuation (or beginning) of the holy Gospel according to *N.* (*Here he announces the name of the Evangelist.*)

Rf. Glory be to Thee, O Lord.

The Gospel ended, the acolyte answers:

Rf. Praise be to Thee, O Christ.

Kissing the words of the Sacred Text, the priest says:

May our sins be blotted out by the words of the Gospel.

The Nicene Creed

The Creed is the public and solemn profession of the Faith. Its text was not made known to the catechumens of early times until they had been tried and approved. For more than three centuries the Apostles' Creed alone was in use. Then in the fourth century a more explicit statement of belief, the Nicene Creed, was formulated against the errors of the time, and it is this creed that is recited in the Mass. (See Mass Picture, "The Credo," page 765).

The priest returns to the middle of the altar and recites the Creed, if it is to be said. (For the text of the Nicene Creed see page 765). It is said or sung at Mass on all Sundays, on other days whenever indicated.

The Mass of the Faithful

This portion of the Mass has three principal parts: (a.) The *Offertory*, beginning with the verse called "The Offertory" to

the "Preface" during which time the bread and wine are prepared for the Sacrifice. This verse is a portion of the "Long Psalm" which used to be sung at this point while the people walked to the altar to present, or offer their gifts. (b.) The Canon of the Mass, introduced by the "Preface" and extending to just before the "Pater Noster" (The Our Father) and including, therefore, the "Consecration" which is the sacrificial act of the Mass, known sometimes as the "Action." (c.) The Communion, prefaced by the "Pater Noster" and extending to the conclusion of the Mass. The "Communion" consists of first the preparation for the reception of Holy Communion and secondly of the Thanksgiving after reception of Holy Communion. The entire part is called *Mass of the Faithful* because in the early church the Catechumens were excluded before the Offertory, while the Faithful, who were baptized in good standing, remained also for the sacrifice of the Mass and partook of Holy Communion.

The priest now proceeds to the Offertory. He kisses the altar; then turning to the people, he salutes them:

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

Sit ★

The Offertory¹

Now he reads the Psalm-verse appointed which will be found in its proper place for each Mass in this book. At high Mass it is to be sung by the choir. This verse was originally a whole psalm, which was chanted while the people walked up to the sanctuary with their offerings. The Offertory, as an act, is accomplished as the priest offers the bread and wine while reciting the prayer "Receive, O holy Father," and the four oblation prayers that follow. (See Mass Picture, "The Offering of the Host," page 167).

The priest now uncovers the chalice.

Offering of the Host

Taking the host to be consecrated, which is lying on the paten solemnly consecrated for the holding of the body of Christ, he makes the oblation, saying silently:

Receive, O holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions, likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen.

¹ Here at Solemn High Mass the subdeacon proceeds to the credence table and putting on the Humeral Veil he takes the covered chalice to the altar, giving it to the deacon who hands the paten with the host to the celebrant.

Making the sign of the cross with the paten he places the host upon the corporal. He proceeds to the Epistle side and pours wine and water into the chalice, blessing the water before pouring it (but in Masses for the Dead the blessing of the water is omitted). While doing this, he recites the prayer below: "O God, Who in creating man" (Deus qui humanæ).¹

This is a telling illustration of the perfect and indissoluble union of the divinity with the humanity of Jesus through the Incarnation of the Word; and, according to the prayer of the Church, it is likewise a touching symbol of the union of Jesus with all Christians and especially with every single one who assists at Holy Mass; for the priest petitions the heavenly Father to unite our poor human nature so closely with the divinity of Jesus that nothing may ever be able to separate it. And even as these few drops of water lose themselves in the wine, so may also we lose ourselves in the divinity of Christ.—*Herbst, Holy Mass.*

O God, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the mystery signified in the mingling of this water and wine grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost; God, world without end. Amen.

Offering of the Chalice

The celebrant offers the chalice with the words:

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.

Making the sign of the cross with the chalice, and placing it on the corporal, he covers it with the pall.²

Bowing down over the altar the celebrant goes on:

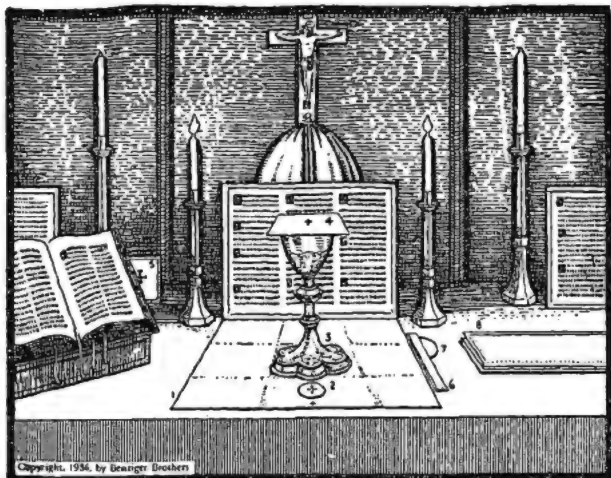
Humbled in mind, and contrite of heart, may we find favor with Thee, O Lord: and may the sacrifice we this day offer up be well-pleasing to Thee, Who art our Lord and our God.

Raising his eyes to heaven he invokes the Holy Ghost upon the oblation, over which he makes the sign of the cross, saying:

¹ Here at Solemn High Mass the deacon pours the wine into the chalice, the subdeacon afterwards adding a few drops of the water which the celebrant has blessed.

² Here at Solemn High Mass the subdeacon receives from the deacon the paten, which he covers with the extremity of the veil worn over his shoulders; he then proceeds to the foot of the altar-steps, and takes his stand behind the priest. He holds the paten before his eyes until the conclusion of the Pater Noster. In Masses for the dead the paten is not removed from the altar nor is the humeral veil worn by the subdeacon.

Come, Thou, the sanctifier, God almighty and everlasting; bless ✠ this sacrifice which is prepared for the glory of Thy holy name.¹



The arrangement of the altar-table immediately after the Offertory: 1. The Corporal. 2. The Host. 3. The Chalice. 4. The Pall. 5. The Burse. 6. The Purificator. 7. The Paten. 8. The Chalice Veil.

The Lavabo

Following the offering of the bread and wine water is poured over the fingers of the celebrant.

When the people had made their offerings in kind, that is, bread, wine, fruits, etc., the priest's hands were perhaps a bit soiled. Practical reasons would thus require an ablution. And, of course, the external washing symbolized the inward purity expected of God's minister at the sublime Sacrifice. While washing his hands, the priest recites the second half of Psalm 25. (See Mass Picture, "The Lavabo—The Priest Washes His Hands," page 770).

I will wash my hands among the innocent: and will compass Thine altar, O Lord.

That I may hear the voice of praise: and tell of all Thy wondrous works.

¹At Solemn High Mass incense is then blessed. The full ceremony is given in the "Ordinary of the Mass," page 769.

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.

In Masses for the Dead, and in Passiontide, omit the following Glory be to the Father as far as "Receive, O holy Trinity."

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.

Bowing down over the middle of the altar the priest continues the prayer of oblation:

Receive, O holy Trinity, this oblation offered up by us to Thee, in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints, that it may be available to their honor and to our salvation: and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

The Orate Fratres

Feeling his unworthiness, the priest, after he kisses the altar, turns to the people imploring them with raised voice: (See Mass Picture, "The Orate Fratres," page 772).

Brethren, pray (*and turning back to the altar continues silently*) that my sacrifice and yours may be well pleasing to God the Father almighty.

To which they answer through the server:

May the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

To this the priest adds Amen.



The Secret Prayer

Then with hands extended, the priest says the Secret prayers. Their order and number are the same as the Prayers said at the beginning of Mass, and will be found in the proper place in each Mass.

The Secret was originally the one prayer of oblation recited by the priest over the bread and wine he was to consecrate. It is said inaudibly, for here the priest is acting as a mediator speaking directly to God on behalf of man.

As he finishes the last of the Secret prayers he raises his voice, saying, or singing:

World without end.

And the server answers, Amen.

The Preface

Next follows the Preface which for high Mass is set to an impressive chant. The Preface said or sung on Sundays which includes Trinity Sunday is the so-called "Sunday Preface," also named "Preface of the Blessed Trinity" (page 773). The "Common Preface," also named "Ferial or Weekday Preface" (page 775), is said throughout the year on all weekdays and feasts that have no special Preface. For days that have a Special Preface directions are given in the respective Masses. These Special Prefaces are found on pages 798 to 818.

The Preface, or introduction to the Canon, is a hymn of thanksgiving and praise. It is preceded by an invitation to the people to raise their hearts to God, and ends with the words of the seraphim incessantly sung before the throne of God. We should humbly acknowledge our unworthiness and seek to unite our praises with their acceptable Song of Triumph—the *Trisagion* (thrice holy). (See Mass Picture, "The Preface," page 773).

Kneel

The Sanctus

Holy, holy, holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest

Here a bell is rung to give notice to the people of the beginning of the Canon or sacrificial part of the Mass, while the priest in a lower tone of voice recites the hymn: (See Mass Picture, "The Sanctus," page 774).

The Canon of the Mass

Having with those present, after the example of our blessed Lord at the last supper, given solemn thanks to God, the Father almighty, for all His blessings, the priest alone and silently, enters upon the rite proper to the offering up of the unbloody sacrifice of the New Testament, called the *Canon of the Mass*.

It is the most solemn—the most mysterious—portion of the Holy Sacrifice. St. Gregory and St. Augustine refer to the Canon as "the prayer *par excellence*." Other early writers on the liturgy of the Mass allude to the Canon as "The Action," or "The Mystery of the Most Holy Action," "because," as Father Gavin, S.J., explains,¹ "the body and blood of Jesus

¹"The Sacrifice of the Mass."

Christ in the Mass is brought or made (*conficitur*) by the greatest 'action' or act in this world."

"It has been called the Action," writes another liturgist, Father Vandeur, O.S.B.,¹ "from the Latin expression *agere causam*, 'to plead a cause.' Indeed, what is the priest about to do but to plead in the person of Christ the cause of the universal Church? The word *Canon* is derived from the Greek, and signifies *rule*. It is, in other words, the formula which must invariably be followed in the consecration of the elements of bread and wine."

The *Canon*, strictly speaking, comprises the fixed forms of prayer in the Mass, from the *Sanctus* to the *Pater Noster*. It has not been changed, or added to, since the time of Pope St. Gregory the Great, who lived in the sixth century.

Father M. C. Nieuwbarn, O. P., in his admirable treatise on the Holy Sacrifice,² says in reference to the *Canon*: "This selection of liturgical prayers is of unparalleled beauty. They seem to give utterance to the feelings of our great High Priest, Jesus Christ, and the mind can not fail to be impressed by the accents of persevering prayer, and by the spirit of humility, love and adoration, which pervade these confident appeals to the omnipotent God, as well as by the impressive ceremonies which set them forth.

"Sayings of Christ and apostolic traditions form the groundwork of the *Canon*, and to this the devotion of Popes has made additions. Thus the *Canon* is in the truest sense the prayer of God's Church.

"Silence now reigns at the altar. In the Old Law the high priest entered alone into the Holy of holies. Like Moses, he spoke alone with God, and the Lord answered him. (*Cf. Ex. 19, 10.*) Thus, too, the priest recites in silence the wonderful prayers of the *Canon*, and renews the mysterious sacrifice of Christ's infinite love. The ceremony proceeds in absolute silence; the priest's voice no longer alternates in prayer with that of the people, for he alone is ordained to offer the sacrifice in the name of the Church, he alone can come into close contact with his Lord and his God. Silence envelopes, like a mysterious veil, the 'enclosed garden' (*Cant. 4, 12*), the 'sealed source' of the divine mysteries. For we are truly in presence of the mysteries of religion. It is the prayer of prayers which we are saying, a secret holy action which we are performing. Silence becomes the representative of the divine high priest when celebrating the divine mystery. Truly, 'the Lord is in His holy temple: let all the earth keep silence before Him' (*Hab. 2, 20*).

"The priest first addresses himself to God the Father. Jesus Christ, however, the divine High Priest, is his intermediary; through Him he offers the prayers of sacrifice. He redoubles the fervor of his prayer; he raises his hands and eyes to heaven, lowers them again, and with a profound inclination joins his hands in the form of prayer, and rests them upon the altar. Raising them once more, he blesses the offering.

¹ "The Holy Mass Popularly Explained."

² "The Holy Sacrifice and Its Ceremonies."

All these actions represent in a visible manner the spirit of the Church's prayer, and the sanctifying power of her blessings." During the opening prayer (*Te igitur*) the priest, before blessing the offering, kisses the altar as a sign of reverence and love to Our Lord. This is the last time he kisses the altar before the solemn moment when the consecrated stone shall become the throne of the divine Victim—Jesus Christ. Introduced by the Preface—that beautiful *Prayer of Thanksgiving*—the Canon is pre-eminently a *Prayer of Impetration*.

The first prayer of the Canon begins with the words: "Wherefore we humbly pray." The word "Wherefore" connects the Canon with the Preface. Having offered our thanks to our heavenly Father, we now come to Him and humbly present our petitions.

The Commemoration of the Church

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, to receive and to bless these gifts, these presents, these holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her throughout the world; as also for Thy servant N., our Pope, and N., our bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

The priest while saying the foregoing prayer makes the sign of the cross three times over the holy offerings—"three times; for these oblations are first, *gifts*, which have come from God; secondly, *presents*, which we give back to Him; and, thirdly, *holy unspotted sacrifices*, which have been set apart from every profane use, and which are destined to become the body of the immaculate Lamb."—*Vandeur*.

"The bread and wine are called by three names—*gifts*, things which we receive from God; *presents*, which we offer to Him; *holy and unspotted sacrifice*, in anticipation of the words of consecration so soon to be pronounced when these gifts will be changed into the body and blood of Our Lord."—*Gavin, The Sacrifice of the Mass*.

The Commemoration for the Living

Be mindful, O Lord, of Thy servants N. and N.

Pausing for a moment, and joining his hands, the priest prays silently by name for those whom he desires to remember especially.

And of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and

their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living and true.

The Communicantes

This is the beginning of the Action or most solemn part of the Sacrifice. In the following prayer the memory of the Blessed Virgin and the Saints is venerated and their help implored.

The varying forms of this prayer will be found following the *Special Prefaces* as indicated on page 798. Directions when to say these are given in the Masses for certain feasts.

Having communion with and venerating the memory, first, of the glorious Mary, ever a virgin, Mother of Jesus Christ, our God and our Lord; likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

The priest joins his hands at "Through the same Christ," etc. Then spreading his hands over the oblation, he prays that almighty God may graciously accept it. This is a ceremony akin to that in the Old Law, when the priest held his hands extended over the victim he was about to offer as a sacrifice. (See Mass Picture "The Hanc Igitur." The priest extends his hands over the host and chalice, page 779.)

The "Hanc Igitur"---Prayers Before the Consecration

The sanctuary bell is now usually rung to give notice to the faithful of the Consecration which is about to take place.

Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that we be saved from eternal damnation and numbered among the flock of (*The priest joins his hands*) Thine elect: Through Christ our Lord. Amen.

While reciting the following prayer the priest makes the sign of the cross five times: thrice over the host and the chalice together; then, once over the host; and once over the chalice.

And do Thou, O God, vouchsafe in all respects to bless ☩, consecrate ☩, and approve ☩ this our oblation, to perfect it, and to render it well pleasing to Thyself, so that it may become for us the body ☩ and blood ☩ of Thy most beloved Son, Jesus Christ our Lord.

The Consecration and Elevation

The Consecration begins with the faithful gathered, so to speak, in the Upper Room on the eve of Our Lord's Passion. How touchingly the scene is re-enacted! Another Christ takes bread into his hands, raises his eyes to heaven, and blesses the bread with the sign of the cross.

The priest continues:

Who the day before He suffered took bread into His holy and venerable hands (*The priest takes the host into his hands, holding it with the thumbs and index fingers*) and having lifted up His eyes to heaven, (*The priest raises his eyes to heaven*) to Thee God, His almighty Father, giving (*The priest makes the sign of the cross over the host*) thanks to Thee, blessed it, broke it, and gave it to His disciples, saying, Take ye, and eat ye all of this.

Now he bends low over the altar. The words are uttered by which the God of heaven and earth becomes present under the appearance of bread and wine. Before that adorable Presence he bends in love and reverence. Like sentiments inspire the people, who behold their Eucharistic King raised by priestly hands. How divinely simple; a few whispered words, and what a stupendous result. (See Mass Pictures "The Consecration of the Host," page 781, and "The Consecration of the Wine," page 782).

The Consecration of the Bread

FOR THIS IS MY BODY

The Elevation of the Sacred Host

The Elevation of the Consecrated Host and Chalice is a reminder of the Saviour raised on the Cross. This ceremony made a most profound impression on the people of the Middle Ages. Their eagerness to look upon the Blessed Sacrament sometimes caused jostling. Everyone present wanted "to see Jesus." Indeed, the very attendance at Mass was spoken of as "seeing God." (See Mass Picture "The Elevation of the Sacred Host," page 781, and "The Elevation of the Chalice," page 782). In an instruction published by Pope Gregory X about the year 1275, the priest's assistants are directed to lie prostrate on the ground at the Elevation, worshipping in this wise until the *Pater Noster*. The people were warned of the solemn moment by the tinkling of a little bell, while for the consolation of the brethren at home and in the fields, a great bell tolled from the church tower.

The priest makes a genuflection, and then elevates the sacred host that all present may adore it. At the elevation the sanctuary bell is rung.

His Holiness, Pope Pius X, on May 18, 1907, granted an indulgence of seven years and seven quarantines, to all the faithful, who, at the Elevation during Mass, or at public exposition

of the Blessed Sacrament, look at the sacred host and devoutly say: "*My Lord and my God!*"

The Consecration of the Wine

Having placed the sacred host upon the corporal the priest again makes a genuflection.

Uncovering the chalice, he says:

In like manner, after He had supped, taking also into His holy and venerable hands this goodly chalice, (*The priest takes the chalice into his hands*) again giving thanks to Thee, He blessed ✠ it, (*The priest makes the sign of the cross over the chalice*) and gave it to His disciples, saying: Take ye, and drink ye all of this.

For this is the chalice of My blood, of the new and everlasting testament, the mystery of faith, which for you and for many shall be shed unto the remission of sins.

The priest places the chalice on the corporal and says:

As often as ye shall do these things, ye shall do them in memory of Me.

The Elevation of the Chalice

The priest makes a genuflection in adoration of the precious blood of Christ and then elevates the chalice. At the elevation the sanctuary bell is rung. Having placed the chalice on the corporal, and covered it with the pall, the priest again makes a genuflection. He proceeds with,

The Prayers after the Consecration

In the following prayer the word *Wherefore* refers to Our Lord's command "As often as ye shall do these things, ye shall do them in memory of Me." Only because Christ so commanded does the priest dare celebrate the holy Mysteries.

Wherefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim ✠ which is pure (*the priest makes the sign of the cross five times: thrice over the host and the chalice together; once over the host; and once over the chalice*), a victim ✠ which is holy, a victim ✠ which is stainless, the holy bread ✠ of life everlasting, and the chalice ✠ of eternal salvation.

The meaning of these five crosses is variously explained. They can not mean a blessing conferred by the priest, who is a sinner, or Jesus Christ, infinitely holy. The signs of the cross before the Consecration really bless the bread and wine and prepare them for transubstantiation; after the Consecration they are to be considered as commemorations—they are in

memory of Christ's passion. The five crosses may be considered to refer to the five wounds of Our Lord. (Benedict XIV, De Miss. sect. 1. c. 277.)—Gavin: "*The Sacrifice of the Mass.*"

In the following prayer we ask that God may receive our Sacrifice as He received other sacrifices in the Old Law. Mention is therefore made of those sacrifices in the Old Dispensation that were especially pleasing to the Almighty. Abel, Abraham and Melchisedech were types of the Saviour. Abel was killed by his envious brother; through the jealousy of His own brethren was Our Lord's Blood shed. Abraham, ready to sacrifice his son, Isaac, prefigures the Heavenly Father immolating his Only-Begotten Son. Melchisedech the priest-king, who offered a clean sacrifice of bread and wine, bears a strong resemblance to Jesus Christ, the Eternal High Priest and King of Glory, Who offers Himself daily under the appearance of bread and wine.

Extending his hands, the priest proceeds

Vouchsafe to look upon them with a gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant, Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

Bowing low with his hands joined and placed upon the altar, the priest prays thus:

We humbly beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel, to Thine altar on high, in the presence of Thy divine majesty. (*Here the priest kisses the altar*) that as many of us as shall receive the most (*The priest makes the sign of the cross once over the host and once over the chalice and then signs himself*) sacred H body and H blood of Thy Son by partaking thereof from this altar may be filled with every heavenly blessing and grace. (*Now he joins his hands*). Through the same Christ our Lord. Amen.

"In order to understand the essence of the foregoing prayer, 'We humbly beseech Thee, etc.," says Bossuet in his "*Explanation of the Prayers of the Mass,*" "and to clear up all the difficulties connected with it, we must ever bear in mind these things (*hæc*) of which it speaks are truly the body and blood of Jesus Christ, that with Our Lord's body and blood are included ourselves, along with our desires and prayers, and that all taken together compose one and the same oblation which we desire to render in every respect pleasing to God, not only so far as Jesus Christ is concerned, Who is offered, but also as regards those who offer Him and with Him themselves. For this end what can we do better than ask again the companionship of the holy angel, who presents the prayer of the faithful to God (*Tob. xii. 12*), and with him the fellowship of all his companions in bliss, in order that our

gift may rise more promptly and more agreeably before the heavenly altar, when it is offered in that blessed society."

"Those who will partake of the sacrament of the earthly altar—that is, those who are going to communicate—will share also in the blessings of the heavenly altar, whence flows the source of divine grace. Let us note, by the way, how salutary it is to communicate during Holy Mass."—*Vandeur: "The Holy Mass Popularly Explained."*

"The Church here commemorates in a special manner those who communicate with the priest during Mass: for they are in the strict sense offerers with him of the Holy Sacrifice."—*Nieuwbarn.*

The Commemoration of the Departed

Now the priest appeals in a special way for certain souls. He implores of God, for all the souls in purgatory: *A place of refreshment*, for they are in suffering; *A place of light*, for, as yet, deprived of God's vision, they are in darkness; *A place of peace*, because they are enduring the purging flames. These very words, refreshment, light and peace, are to be found in thousands of inscriptions appearing in the Catacombs, or cemeteries of the first Christians.

Be mindful, also, O Lord, of Thy servants, *N. and N.*, who have gone before us with the sign of faith and who sleep the sleep of peace.

Whilst saying the foregoing, the priest slowly joins his hands and, pausing for a few moments, prays silently by name for those departed souls whom he desires to remember especially. Then extending his hands, he continues:

To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. (*The priest joins his hands and bows*). Through the same Christ our Lord. Amen.

The first three words of the following prayer, "To us Sinners," are the only words in the *Canon* which the priest pronounces in a somewhat elevated tone of voice; then he continues the prayer inaudibly. At the same time, the rubric bids him strike his breast, as did the publican of old, who cried out in all humility: "O God, be merciful to me a sinner." Thus in word and gesture the priest acknowledges his unworthiness. He asks for himself, and for those present, some part and fellowship with the saints, naming in particular fifteen holy martyrs. Into this blessed company, he beseeches God to admit us *through Christ Our Lord*.

To us sinners, also Thy servants, who put our trust 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 their company do

Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses. Through Christ our Lord.

By whom, O Lord, Thou dost always create, (*The priest here makes the sign of the cross three times over the host and the chalice together*) sanctify, ☩ quicken, ☩ bless, ☩ and bestow upon us all these good things.

The Minor Elevation

Now he uncovers the chalice, and makes a genuflection; then, with the thumb and index finger of his right hand he takes the host, also holding the chalice with the left hand, and makes, with the host, the sign of the cross thrice over the chalice, meanwhile saying:

Through ☩ Him, and with ☩ Him, and in ☩ Him, (*and now twice between the chalice and himself, continuing*) is to Thee, God the Father ☩ almighty, in the unity of the Holy ☩ Ghost (*finally, he holds the host over the chalice and slightly elevates both together, saying while so doing*) all honor and glory.

In order to notify the congregation that the prayer is ended, the priest says or sings the concluding words in a louder voice:

World without end.

The choir or the acolyte answers, Amen, as proof that the faithful in heart and mind join with the priest in the act of sacrifice and prayer.

"This aforementioned act is now called the minor elevation; at one time it was the only elevation, and then the sacred species were raised sufficiently high to be seen by all present. But after Berengarius denied the Real Presence, about 1050, a more decided elevation of each species was made immediately after the consecration, as a protest against his heresy, and as an act of reparation and of faith. Strictly speaking, the Canon ends here."—*The Mass Companion.*"

As to the character of the aforesaid prayer we must bear in mind the two natures, divine and human, in Jesus Christ. *Through Him*, ☩ that is *through* Jesus Christ, the Father and Holy Ghost are infinitely glorified, first, by the sacrifice of the Man-God, secondly, because the homage of creatures is only acceptable when presented through Christ, the one mediator. ☩ *With Him*—the Father and Holy Ghost receive all honor and glory *with* the Son, for Christ is true God. ☩ *In Him*—the Father and Holy Ghost are glorified *in* Jesus Christ because the three Persons of the Blessed Trinity, by their one essence and nature, must necessarily receive the same honor and glory. The Canon ends in a burst of praise.—*Gavin: "The Sacrifice of the Mass."*

The Communion

This part of the Mass, "The Communion," begins with the praying or singing by the priest of the "Our Father" (*Pater Noster*) as a preparation for Holy Communion. It is said

aloud that the people may join in its several petitions. From the earliest time it has been a part of the Mass. It occurs here "as a link between the sacrificial act, which has for its purpose the glory of God, 'Hallowed be Thy name,' and the Holy Communion, whose purpose is our sanctification, 'Give us this day our daily bread.'" (*The Missal and Holy Mass, Rev. William J. Lallou, D.D., and Sister Josefta Maria, S.S.J., Ph.D.*) (See Mass Picture "The Pater Noster," page 786).

The Pater Noster

The priest joining his hands, prays or sings:

Let us pray.

Admonished by salutary precepts, and following divine directions, we presume to say (*He extends his hands*):

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.

Here at Solemn High Mass the subdeacon goes up to the altar and gives the paten to the deacon. The subdeacon then divests himself of the humeral veil.

And lead us not into temptation.

The choir or acolytes answer:

But deliver us from evil.

The priest says Amen. He takes the paten between his first and middle fingers, and says the following prayer:

This prayer is a very ancient appendix to the Our Father. Its earnest plea for deliverance from evils, and its yearning for peace, suggest the early days of persecution.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever a virgin, mother of God, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints,

The priest makes the sign of the cross on himself with the paten; then he kisses the paten, and continues:

Graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin, and secure from all disturbance.

The Breaking of the Host

The gospel narrative speaks of Our Lord breaking the bread before He gave it to His disciples: "Jesus took bread, and blessed and broke, and gave to His disciples." "And taking bread, He gave thanks and brake, and gave to them" (*Matt. 26, 26*). So, too, in the account of the apostles at Emmaus: "whilst He was at table with them, He took bread, and blessed and brake" (*Luke 22, 19*). The expression "breaking of bread" came to have a special meaning among the first Christians. It was the term for the Lord's Supper. There is an interest-

ing reference to Sunday Mass in the Acts (20, 7): "And on the first day of the week, when we were assembled to break bread, etc." (*Luke 24, 30 also of Catholic Encyclopedia, vol. VI, p. 165, article on "Fractio Panis."*)

"The breaking of bread may be mystically connected closely with the ceremony which immediately follows *the commingling of the two species*. This is effected by the priest putting a particle of the sacred host into the chalice. It means that the one Christ, whole and undivided, is present under both species, and exists in every particle of each species. For although they are both mystically separated, the whole person of Christ is living and glorious under each separate form. Thus, by way of concomitance, the Precious Blood is united with the Body of Christ in the sacred host, while the sacred Body exists with the Blood of the Lord in the chalice.

"As the separate consecrations of the sacred Body and Blood signify the death of Christ, so the uniting of the two sacred species represents His resurrection. Bellarmine translates *consecratio* as "the union of the consecrated Body and Blood." —*Nieuwbarn, "The Holy Sacrifice and its Ceremonies."*

The priest puts the paten under the host; he then uncovers the chalice, makes a genuflection, takes the host and breaks it in two over the chalice, saying:

Through the same Jesus Christ, Thy Son, our Lord.

He puts the portion which is in his right hand on the paten; he then breaks off a particle from the portion which is in his left hand, saying:

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

He places on the paten the portion that remains in his left hand; then, holding over the chalice the particle in his right hand, he says aloud:

V. World without end.

R. Amen.

Then with the same particle of the sacred host he makes the sign of the cross three times over the chalice, saying in a raised voice:

V. May the peace ☩ of the Lord be ☩ always with ☩ you.

R. And with thy spirit.

He then drops the particle into the chalice, saying silently:

May this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

He covers the chalice, and makes a genuflection; then, bowing down and striking his breast three times, he says aloud:

The Agnus Dei

There is infinite tenderness in this triple appeal to our slain Lord. He is the Lamb of God of Whom the prophets spoke so vividly: "I was as a meek lamb that is carried to be a victim" (*Jer. 11, 19*). "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" (Is. 53, 7).

He is the Lamb Whom John the Baptist pointed out: "Behold the Lamb of God, behold Him Who taketh away the sin of the world" (John 1, 29). Christ is called here the Lamb of God. In the Old Law the lamb was one of the ordinary victims offered; it was a figure of Jesus Christ, the only true Lamb, who satisfied for sin by dying for sinners. The lamb is the figure of innocence, of meekness, of submission and of willing sacrifice, since it lets itself be led to slaughter without resistance. All these qualities apply to Jesus considered as the Supreme Sacrifice. The third time that this formula of prayer is repeated it concludes with "Grant us peace." The Lamb of God is soon to become the food of our souls. Full of goodness and mildness, gladly forgiving and forgetting all the injury done It through our sinfulness, Jesus the Lamb of God comes to us laden with mercy and bringing us the heavenly peace we beg for.

In Masses for the dead the following supplications are slightly changed; see second form below.

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: have mercy on us.

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

In Masses for the dead

Lamb of God, Who takest away the sins of the world: give unto them rest.

Lamb of God, Who takest away the sins of the world: give unto them rest.

Lamb of God, Who takest away the sins of the world: give unto them rest for evermore.

After the Agnus Dei the priest, bowing low his head, and resting his folded hands on the altar, recites in silence the three prayers of immediate preparation for holy communion.

The Three Communion Prayers which follow the Agnus Dei were originally of private devotion. During the Middle Ages they were made official. Since the priest addresses himself to Our Lord, the rubric tells him to fasten his gaze on the Consecrated Host. He asks for the Church peace and unity, for himself pardon of his sins and the grace of fidelity to the commandments, and finally he implores that the Communion he is about to receive may be a safeguard for soul and body and not the cause of his condemnation. This closing prayer is evidently inspired by 1 Cor. xi, 28-29.

O Lord Jesus Christ, Who didst say to Thine apostles: Peace I leave you, My peace I give 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: Who livest and reignest, God, world without end. Amen.

Here at Solemn High Mass the Kiss of Peace is given. During the previous prayer the deacon has been kneeling at the right of the priest: he now rises, and both he and the priest kiss the altar. Formerly the priest kissed the Blessed Sacrament itself. The deacon by an inclination salutes the priest, who places his hands upon the shoulders of the deacon, bends forward over his right shoulder, and says, "Pax tecum"—"peace be to thee." The deacon replies, "Et cum spiritu tuo"; and after having again saluted the priest by an inclination, which is acknowledged in like manner, he imparts the kiss of peace to the subdeacon in the manner in which he himself received it.

In early times the actual kiss of peace was received and given by all, for all who were present intended to receive holy communion. Formerly the sexes were separated in the church, and the kiss of peace was given throughout the whole assembly. This practice continued till the time of Pope Innocent III, 1216.—*Morrall, "The Mass Companion."*

The kiss of peace exchanged at Mass is simply the symbol of that charity which should unite all who approach the Holy Table.—*Vandeur, "The Holy Mass Popularly Explained."*

In Masses for the dead, the kiss of peace is omitted; neither does the priest recite the foregoing prayer.

Lord Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities, and from every evil. Make me always cleave to Thy commandments and never suffer me to be separated from Thee, Who with the same God the Father and the Holy Ghost livest and reignest God, world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving kindness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

The Communion of the Priest

Before receiving his Divine Master, the priest cries out in words that all can hear: "O Lord, I am not worthy, etc." These words are full of faith and humility. When first spoken by the humble centurion they merited the admiration of Christ Himself. They betoken the contrite and humble heart that God will not despise. And so when the priest has received the Body and Blood of Jesus Christ, he turns to the people, blesses them, and repeats in their name, "O Lord, I am not worthy, etc.," whereat they beat their breasts in

acknowledgment. (See Mass Picture "The Priest Receives Communion," page 790)

The priest makes a genuflection, then he says:

I will take the bread of heaven and will call upon the name of the Lord.

He takes both parts of the host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then, bowing a little, he strikes his breast with his right hand, and, slightly raising his voice, says three times very humbly and reverently:

Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my soul shall be healed.

Here it is customary to ring the sanctuary bell, warning those present of the time of communion which is approaching.

The priest now makes the sign of the cross with the sacred host, and reverently receives the communion of the Body of the Lord, saying before doing so:

May the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The priest joins his hands and remains a short time in meditation on the Most Holy Sacrament; he next uncovers the chalice and makes a genuflection; he then gathers onto the paten any fragments that may have fallen from the Sacred Host upon the corporal and puts them into the chalice. He recites meanwhile some verses from Holy Scripture.

What shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.

Taking the chalice into his right hand he makes therewith the sign of the cross, and reverently receives the communion of the Blood of the Lord, saying before drinking from the chalice:

May the Blood of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The Communion of the Faithful

Here holy communion is administered to those of the faithful who desire to receive it.

In the name of the communicants who kneel at the sanctuary rail an acolyte recites the Confiteor, the priest responding with the Misereatur and Indulgentiam as at the beginning of Mass. Facing the people with the Ciborium and holding up one of the Sacred Particles before the communicants the priest says:

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

He then repeats the Domine non sum dignus three times as before his own communion, and going to the Communion rail

places a consecrated Host in the mouth of each communicant, saying at the same time:

May the Body of Our Lord Jesus Christ keep thy soul unto life everlasting. Amen.

The Thanksgiving

The priest returns to the altar, replaces the ciborium in the tabernacle, and then rinses the chalice with a small quantity of wine that the acolyte pours into it the priest saying the following prayers.

In these Prayers God is implored that He may permit His gifts to have enduring effects in our souls and that the sacramental power and grace may remain, so that we may be able to say in truth with St. Paul: "And I live, now not I, but Christ liveth in me" (Gal. 2, 20).

Into a pure heart, O Lord, may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

Having received the ablution the priest says the following prayer, while a little wine and some water are poured over his fingers into the chalice.

May Thy Body, O Lord, which I have received, and Thy Blood, which I have drunk, cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed. Who livest and reignest world without end. Amen.

Having received the contents of the chalice, the priest carefully wipes the chalice and rearranges it and its appurtenances, covering all with a silken veil, and leaving it in the center of the altar.¹



The Communion--Antiphon

The Communion, so called, is a vestige of a chant formerly rendered while the people were being communicated.

The priest at the Epistle side recites the Communion, which will be found in its proper place in each Mass, then returning to the middle of the altar, he faces the people, saying:

P. The Lord be with you.

To which the answer is returned

R. And with thy spirit.



The Postcommunion

The Postcommunion is the Church's official thanksgiving after Communion. (See Mass Picture "The Postcommunion," page 792.)

¹At Solemn High Mass the subdeacon takes the chalice from the celebrant for cleansing. Then he arranges the coverings and removes the chalice to the credence table.

Going to the Epistle side he says the prayers called Post-communions. They correspond to the Prayers and Secrets already read, and are to be found in their proper places in the Missal.

Then the priest going back to the middle, kisses the altar, and turning toward the people says:

The "Ite Missa Est"

Literally *Ite Missa est* means "Go, it is the dismissal." These words were used until the 12th Century to conclude the Mass. The beautiful prayer "May the lowly homage, etc.," which follows immediately was originally of private devotion. Its petition to God to make the Sacrifice useful for priests and people, became in time official.

P. The Lord be with you.

R. And with thy spirit.

Should the Mass be one in which the Gloria in excelsis is omitted, then, in place of "Go the Mass is ended" (Ite, missa est), the priest says or sings "Let us bless the Lord" (Benedicamus Domino). But in Masses for the dead is substituted the prayer, May they rest in peace (Requiescant in pace), to which is answered, Amen.

P. Go, the Mass is ended.¹

R. Thanks be to God.

Bowing down over the altar, the priest prays:

May the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and, because of Thy loving-kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.

The Blessing

The blessing was introduced about the 10th Century but the older custom of not blessing the people at all is yet kept up in Masses for the Dead. (See Mass Picture "The Blessing," page 794.)

The priest, having kissed the altar, stands erect, raises his eyes to heaven, extending, raising, and then joining his hands; he inclines his head and says:

May almighty God bless you—

Turning to the people, he blesses them saying:

The Father, and the Son, R and the Holy Ghost. *R.* Amen.

¹At Solemn High Mass the *Ite, missa est* or *Benedicamus Domino* is chanted by the deacon.

The priest now goes to the Gospel side of the altar; he makes the sign of the cross, first upon the altar, and then upon his forehead, lips and heart, and reads a passage from the Gospel—as a rule, the first verses of that according to St. John, as below. But if because of the occurrence of a festival day, the Gospel proper to a Sunday has not been read in its proper place, it must be read here. In this case he signs the book, not the altar.

Stand

The Last Gospel

No nobler words could be found to close the Sacrifice of the Mass than the sublime and inspired expression of the Disciple whom Jesus loved. From the earliest days of the Faith, this Gospel has been held in the highest veneration. Plus V, in the 16th Century, realizing how very much the people cherished it, inserted it in the Missal which was drawn up by his orders.

P. The Lord be with you.

Rf. And with thy spirit.

P. The beginning of the holy Gospel according to St. John.

Rf. 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. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony 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 He gave power to become the sons of God, to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (*Here all kneel down.*)

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.

Rf. Thanks be to God.

At the end of the Gospel, the server responds: "Thanks be to God." The last words of the Gospel of St. John declare: "The Word was made Flesh and dwelt among us;" whereupon priest and people bend in adoration. In very deed has the Word been made Flesh in the Mass. He dwells among us in the Sacrament of the Altar. How meet it is, then, that we breathe this fervent *Deo Gratias*, this thanksgiving from the bottom of our hearts for the unspeakably holy privilege of being present at the new Bethlehem and the new Calvary.



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AND 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. (*Isaiah 11, 1, 2.*)

Proper of the Season

First Sunday of Advent (Purple)

STATION AT ST. MARY MAJOR

Sunday of the First Class

An explanation of Masses designated as *Stational Masses* will be found in the Supplement "The Meaning of the Sacred Liturgy," where also the directions for gaining Indulgences on such days are given.

The Beginning of Mass, page 756.

Introit. Ps. 24, 1-3

AD TE levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: étenim universi qui te expéctant, non confundentur. Ps. 24, 4. Vias tuas, Dómine, démonstra mihi: et sémitas tuas édoce me. *V.* Glória Patri, et Filio, et Spirítul Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. Ad te levávi, etc.

MO 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. Ps. 24, 4. Show, O Lord, Thy ways to me, 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, O Lord, etc.

The Introit is repeated to the Psalm-verse: and so in all Masses throughout the year.

Kyrie, page 761. Gloria is omitted in Advent except on Feasts.

Prayer

EXCIPTA QUÆSUMUS Dómine poténtiam tuam, et veni: ut ab imminéntibus peccatórum nostrórum periculis, te mereámur protegénte éripi, te liberánte salvári. Qui vivis.

BESTIR, O Lord, Thy might, we pray Thee and come; That, defended by Thee, we may deserve rescue from approaching dangers brought on by our sins, and being set free by Thee, obtain our salvation. Who livest.¹

Second Prayer of our Blessed Lady, page 823; third Prayer for the Church or for the Pope, pages 825, 826.

¹The endings of the Prayers, Secrets, and Postcommunions vary. The directions showing which ending to use in the case of a given keyword are on page 819.

Epistle. Rom. 13, 11-14

Lesson from the Epistle of blessed Paul the apostle to the Romans. *Lectio Epistolæ beati Pauli apostoli ad Romanos.*

BRETHREN, knowing the time, 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 past, 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.

HRATRES: Sciéntes, quia hora est jam nos de somno súrgere. Nunc enim própior est nostra salus, quam cum credidimus. Nox præcëssit, dies autem appropinquávit. Abjiciámus ergo ópera tenebrárum, et induámur arma lucis. Sicut in die honéste ambulémus: non in comessatió nibus, et ebrietátibus, non in cubílibus, et impudicítiis, non in contentióne, et æmulatióne: sed induímini Dóminum Jesum Christum.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said. This is to be observed throughout Advent.

Gradual. Ps. 24, 3, 4

None of them that wait on Thee shall be confounded. *V.* Show, O Lord, Thy ways to me, and teach me Thy paths.

Univérsi, qui te expéctant, non confundéntur Dómine. *V.* Vias tuas Dómine notas fac míhi: et sémitas tuas édoce me.

Alleluia, alleluia. *V.* Ps. 84, 8. Show us, O Lord, Thy mercy: and grant us Thy salvation. *A*lleluia.

Allelúia, allelúia. *V.* Ps. 84, 8. Osténde nobis Dómine misericórdiam tuam: et salutáre tuum da nobis. Allelúia.

Munda Cor Meum, page 763.

Gospel. Luke 21, 25-33

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangelii secúndum Lucam.

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 con-

IN ILLO témpore: Dixit Jesus discípu lis suis: Erunt signa in sole, et luna, et stellis, et in terris pressúra géntium præ confusióne sóni-tus maris, et flúctuum: ares-

céntibus homínibus præ timóre, et expectatióne, quæ supervénient univérso orbí: nam virtútes cœlórum móvábuntur: et tunc vidébunt Fillium hóminis veniéntem in nube cum potestáte magna, et majestáte. His autem fieri incipiéntibus, respícite, et leváte cápita vestra: quóniam appropínquat redemptio vestra. Et dixit illis similitúdinem: Vidéte ficúlneam, et omnes árbores: cum producunt jam ex se fructum, scítis quóniam prope est æstas. Ita et vos cum vidéritis hæc fieri, scítote quóniam prope est regnum Dei. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia fiant. Cælum, et terra transbunt: verba autem mea non transbunt.

fusion 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, page 765.

Offertory. Ps. 24, 1-3

Ad te levávi ánimam meam: Deus meus in te confído, non erubéscam: neque irrideant me inimici mei: étenim univérsi, qui te expectánt, non confundéntur.

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.

Offertory Prayers, page 767.

Secret

HÆC sacra nos Dómine potenti virtúte mundátos, ad suum fáciant purióres veníre princípium. Per Dóminum.

CLEANING US by their mighty power, may these Holy Mysteries, O Lord, make us come more pure before Thee who art their author. Through our Lord.

Second Secret of our Blessed Lady, page 823; thrd for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Ps. 84, 13

The Lord will give goodness: and our earth shall yield her fruit. *Dóminus dabit benignitatem: et terra nostra dabit fructum suum.*

Postcommunion

MAY we receive Thy mercy, O Lord, in the midst of Thy temple, that with due reverence we may prepare for the coming festival of our redemption. Through our Lord. *SUSCIPIAMUS Dómine misericordiam tuam in medio templi tui: ut reparationis nostræ ventura sollemnitas congruis honoribus præstamus. Per.*

Second Postcommunion of the Blessed Lady page 823; third Prayer for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

The Benedicamus Domino (Let us praise the Lord) is said instead of the Ite, missa est (Go, the Mass has been said) whenever the Gloria in excelsis is not said.

On Weekdays in Advent the Mass of the preceding Sunday is said, omitting the Alleluias and the Verse after the Gradual, and also the Credo. The Common Preface is said. However, if a Feast is appointed for the day, the Mass of the day is said and the second Prayer is that of the preceding Sunday. For the Ember Days there is a special Mass.

Second Sunday of Advent (Purple)

STATION AT THE CHURCH OF THE HOLY CROSS IN JERUSALEM
Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 30, 30

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. 79, 2. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. *V. Gloria Patri.*

POPULUS Sion, ecce Dóminus veniet ad salvandas gentes: et audiam faciet Dóminus glóriam vocis suæ in lætítia cordis vestri. Ps. 79, 2. Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

STIR up our hearts, O Lord, to prepare the ways of Thine only-begotten Son, that *EXCITA Dómine corda nostra ad preparandas Unigéniti tui vias: ut per ejus*

adventum purificatis tibi through His coming we may be
mentibus servire mereamur. worthy to serve Thee with
Qui tecum. purified minds. Who livest.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Epistle. Rom. 15, 4-13

Lectio Epistolæ beati Pauli
apostoli ad Romanos.

Lesson from the Epistle of
blessed Paul the apostle to the
Romans.

FRATRES: Quæcûmque
scripta sunt, ad no-
stram doctrinam scripta
sunt: ut per patientiam, et
consolationem Scripturarum,
spem habeamus. Deus autem
patientiæ et solatii, det vobis
idipsum sapere in alterutrum
secundum Jesum Christum;
ut unânimes, uno ore honor-
ificetis Deum, et Patrem Dô-
mini nostri Jesu Christi.
Propter quod suscipite invi-
cem, sicut et Christus sus-
cepit vos in honorem Dei.
Dico enim Christum Jesum
ministrum fuisse circum-
cisionis propter veritatem
Dei, ad confirmandas prom-
issiones patrum: gentes autem
super misericordia honorare
Deum, sicut scriptum est:
Propterea confitebor tibi in
gentibus Dômine, et nômîni
tuo cantabo. Et iterum dicit:
Lætâmini gentes cum plebe
ejus. Et iterum: Laudate om-
nes gentes Dôminum: et
magnificâte eum omnes póp-
uli. Et rursus Isaias ait: Erit
radix Jesse, et qui exsúrget
régere gentes, in eum gentes
spérâbunt. Deus autem spei
repleat vos omni gâudio, et
pace in credendo: ut abun-
dētis in spe, et virtute
Spiritus Sancti.

BRETHREN, what things so-
ever were written, were
written for our learning; that
through patience and the com-
fort of the Scriptures we might
have hope. Now the God of pa-
tience and of comfort grant
you to be of one mind one to-
ward 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 cir-
cumcision for the truth of God,
to confirm 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 Gen-
tiles, and will sing to Thy
name. And again He saith: Re-
joice, ye Gentiles, with His
people. And again: Praise the
Lord, all ye Gentiles; and mag-
nify Him, all ye people. And
again, Isaias saith: There shall
be a root of Jesse; and He that
shall rise up to rule the Gen-
tiles, 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.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said.

Gradual. Ps. 49, 2, 3, 5

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.* Ps. 121, 1. I rejoiced at the things that were said to me: we shall go into the house of the Lord. Alleluia.

Ex Sion species decóris ejus: Deus manifeste véniet. *V.* Congregáte illi sanctos ejus, qui ordináverunt testaméntum ejus super sacrificia.

Allelúja, alleluja. *V.* Ps. 121, 1. Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 11, 2-10

✠ Continuation of the holy Gospel according to St. Matthew.

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 do we look 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?

✠ Sequéntia sancti Evangelíi, secúndum Matthæum.

IN ILLO témpore: Cum audisset Joánnes in vinculis ópera Christi, misit duos de discipulis ad eum, ait illi: Tu es, qui venís in nomine Domini? Et an álium exspectámus? Et respóndens Jesus, ait illis: Eúntes renuntiáte Joánni, quæ audístis, et vidístis, Cæci vident, claudi ámbulant, leprósi mundántur, surdi áudiunt, mórtui resúrgunt, páuperes evangelizántur: et beátus est, qui non fúerit scandalizátus in me. Illis autem abeúntibus, cœpit Jesus dicere ad turbas de Joánnē: Quid existis in desértum vidére? arúndinem vento agitátam? Sed quid existis vidére? hóminem móllibus vestítum? Ecce qui móllibus vestiúntur, in dómibus regum

sunt. Sed quid existis vidére? prophétam? Etiam dico vobis, et plus quam prophétam. Hic est enim, de quo scriptum est: Ecce ego mitto Angelum meum ante fáciem tuam, qui præparábit viam tuam ante te.

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, page 765.

Offertory. Ps. 84, 7, 8

Deus, tu convérsus vivificábis nos, et plebs tua lætábitur in te; osténde nobis Dómine misericórdiam tuam, et salutáre tuum da nobis.

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

Offertory Prayers, page 767.

Secret

PLACÁRE, quæsumus, Dómine, humilitátis nostræ précibus et hóstiis: et ubi nulla súppetunt suffrágia meritórum, tuis nobis succúrre præsidíis. Per Dóminum nostrum.

BE APPEASED, we beseech Thee, O Lord, by the prayers and offerings of our lowliness, and where no support of merits is at hand, do Thou hasten to us with Thine aid. Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface, page 773.

Communion. Bar. 5, 5; 4, 36

Jerúsalem surge, et sta in excélsó, et vide jucunditátem, quæ véniet tibi a Deo tuo.

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

Postcommunion

REPLÉTI cibo spiritualis alimóniæ, súpplices te, Dómine, deprecámur: ut hujus participatióne mystérial, dóceas nos terréna despícere et amáre caléstia. Per Dóminum nostrum.

FILLED with the food of spiritual nourishing, we humbly beseech Thee, O Lord, that by our partaking of this mystery Thou wouldst teach us to condemn earthly and love heavenly things. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Third Sunday of Advent (*Purple or Rose*)

STATION AT ST. PETER'S

Sunday of the Second Class

This being mid-Advent or Gaudete Sunday flowers are allowed on the altar, and the organ is played as on feast-days. For the purple or violet vestments obligatory during Advent, others, rose-colored in hue, may be substituted.

The Beginning of Mass, page 756.

Introit. *Philip. 4, 4-6*

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 requests be made known to God. *Ps. 84, 2.* Lord, Thou hast blest Thy land; Thou hast turned away the captivity of Jacob. *Y.* Glory.

GAUDÉTE in Dómino semper: iterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus enim prope est. Nihil solliciti sitis: sed in omni oratióne petitiónes vestræ innotéscant apud Deum. *Ps. 84, 2.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *Y.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

INCLINE Thine ear to our prayers, O Lord, we beseech Thee; and make bright the darkness of our minds by the grace of Thy visitation. Who livest.

AUREM tuam, quæsumus, Dómine, précibus nostris accómmoda: et mentis nostræ ténebras, grátia tuæ visitatiónis illústra: Qui vivis.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Epistle. *Philip. 4, 4-7*

Lesson from the Epistle of blessed Paul the apostle to the Philippians. *Léctio Epístolæ beáti Pauli apóstoli ad Philippénses.*

BRETHREN: Rejoice in the Lord always: again I say, rejoice. Let your modesty

HRATRES: Gaudéte in Dómino semper: iterum dico, gaudéte. Modéstia ves-

tra nota sit omnibus hominibus: Dóminus prope est. Nihil solliciti sitis: sed in omni oratióne, et obsecratióne, cum gratiárum actióne, petitiónes vestræ innotéscant apud Deum. Et pax Dei, quæ exsúperat omnem sensum, custódiat corda vestra; et intelligentias vestras, in Christo Jesu Dómino nostro.

be known to all men. The Lord is nigh. Be nothing solicitous; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

During the week, should the Mass of the Sunday be resumed, the alleluias and verse following are omitted, and only the Gradual is said.

Gradual. Ps. 79, 2, 3

Qui sedes, Dómine, super Chérubim, éxcita poténtiam tuam, et veni. *V.* Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph.

Thou, O Lord, that sittest upon the cherubim, stir up Thy might, and come. *V.* Give ear, O Thou that rulest Israel: Thou that ledest Joseph like a sheep.

Allelúja, allelúja. *V.* Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos. Allelúja.

Alleluia, alleluia. *V.* Stir up Thy might, O Lord, and come: that Thou mayest save us. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 1, 19-28

✠ Sequéntia sancti Evangelii secundum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

IN ILLO témpore: Misérunt Judæi ab Jerosólymis sacerdótes et levítas ad Joánnem, ut interrogárent eum: Tu quis es? Et conféssus est, et non negávit: et conféssus est: Quia non sum ego Christus. Et interrogavérunt eum: Quid ergo? Elias es tu? Et dixit: Non sum. Prophéta es tu? At respóndit: Non. Dixérunt ergo ei: Quis es, ut respónsum demus his, qui misérunt nos? quid dicis de te ipso? Ait: Ego vox clamántis in desérto: Dirigite viam Dó-

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 is a good 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.

mini, sicut dixit Isaias propheta. Et qui missi fuerant, erant ex Pharisæis. Et interrogaverunt eum, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Elias, neque propheta? Respondit eis Joannes, dicens: Ego baptizo in aqua: medius autem vestrum stetit, quem vos nescitis. Ipse est, qui post me venturus est: cujus ego non sum dignus ut solvam ejus corrigiam calceamenti. Hæc in Bethania facta sunt trans Jordânem, ubi erat Joannes baptizans.

Creed, page 765.

Offertory. Ps. 84, 2

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

Benedixisti, Dómine, terram tuam: avertisti captivitatem Jacob: remisisti iniquitatem plebis tuæ.

Offertory Prayers, page 767.

Secret

MAY the sacrifice of our devotion, we beseech Thee, O Lord, be continually offered to Thee, both to carry out Thy designs in this holy Mystery and wonderfully to work in us Thy salvation. Through our Lord.

DEVOTIÓNIS nostræ tibi, quæsumus Dómine, hóstia júgiter immolétur: quæ et sacri péragat institúta mystérii, et salutáre tuum in nobis mirábiliter operétur. Per Dóminum.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Is. 35, 4

Say, ye faint-hearted, take courage, and fear not, behold our God will come and will save us.

Dícite: pusillánimes, confortámini, et nolíte timére: ecce Deus noster véniet, et salvábit nos.

Postcommunion

IMPLORÁMUS, Dómine, cleméntiam tuam: ut hæc divína subsidia, a vitíis expiátos, ad festa ventúra nos præparent. Per Dóminum.

WE IMPLORE Thy clemency, O Lord, that cleansed from our sins, these divine aids may prepare us for the coming festival. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Wednesday in Ember-Week (Purple)

STATION AT ST. MARY MAJOR

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Is. 45, 8

RORÁTE, cæli, desuper, et nubes pluant justum: aperiátur terra, et germínet Salvatórem. Ps. 18, 2. Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. Glória Patri.

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. 18, 2. The heavens show forth the glory of God, and the firmament declareth the work of His hands. *V.* Glory.

After the Kyrie eleison, page 761, is said:

Orémus.

Let us pray.

Flectámus genua.

Let us kneel.

Rf. Leváte.

Rf. Arise.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut redemptionis nostræ ventúra solémnitás, et præsentis nobis vitæ subsidia cónferat, et æternæ beatitúdinis præmia largiátur. Per Dóminum.

GRANT US, we beseech Thee, O Lord, that the coming solemnity of our redemption may both bring us help for our present life and bestow on us the rewards of everlasting blessedness. Through our Lord.

Lesson. Is. 2, 2-5

Léctio Isaia: Prophæta.

Lesson from Isaias the Prophet.

IN DIEBUS illis: Dixit Isaias prophæta: Erit in novis-

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.

simis diébus preparátus mons domus Dómini in vértice móntium, et elevábitur super colles, et fluent ad eum omnes gentes. Et ibunt pópuli multi, et dicent: Veníte et ascendámus ad montem Dómini, et ad domum Dei Jacob, et docébit nos vias suas, et ambulábimus in sémitis ejus: quia de Sion exíbit lex, et verbum Dómini de Jerúsalem. Et judicábit gentes, et árguet pópulos multos: et confiábunt gládios suos in vómeres, et lánceas suas in falces. Non levábit gens contra gentem gládium: nec exercebúntur ultra ad prælium. Domus Jacob veníte, et ambulémus in lúmine Dómini Dei nostri.

Gradual. Ps. 23, 7, 3, 4

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 clean of heart.

Tollite portas, principes, vestras: et elevámini portæ æternáles: et introíbit Rex glóriæ. *V.* Quis ascéndet in montem Dómini? aut quis stabit in loco sancto ejus? Innocens mánibus et mundo corde.

Here is said: Dominus vobiscum.

Prayer

HASTEN, we beseech Thee, O Lord, and delay not; and bestow upon us the help of Thy heavenly power, that they who trust in Thy goodness may be helped by the consolations of Thy coming. Who livest.

ESTINA, quæsumus, Dómine, ne tardáveris, et auxiliúm nobis supérnæ virtútis impénde: ut advéntus tui consolatióne sublevéntur, qui in tua pietáte confidunt: Qui vivis et regnas.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Lesson. Is. 7, 10-15

Lectio Isaiæ Prophætæ.

Lesson from Isaias the Prophet.

IN DIEBUS illis: Locutus est Dóminus ad Achaz, dicens: Pete tibi signum a Dómino Deo tuo in profundum inférni, sive in excélsum supra. Et dixit Achaz: Non petam, et non tentábo Dóminum. Et dixit: Audíte ergo domus David: Numquid parum vobis est, moléstos esse hominibus, quia molésti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. Ecce virgo concipiet, et páriet fílium, et vocábitur nomen ejus Emmánuel. Butyrum et mel cómedet, ut sciat reprobáre malum, et eligere bonum.

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. Ps. 144, 18, 21

Prope est Dóminus ómnibus invocántibus eum: ómnibus qui invocant eum in veritaté. *V.* Laudem Dómini loquétur os meum: et benedícat omnis, caro nomen sanctum ejus.

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

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ *Sequentia sancti Evangelii secundum Lucam.*

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore: Missus est Angelus Gábriél Deo in civitaté Gallilææ, cui nomen Náza-reth, ad Virgí-nem desponsátam viro, cui nomen erat Joseph, de domo

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 Jesus. 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 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.

The Creed is omitted.

Offertory. *Is. 35, 4*

Take courage, and fear not: for behold our God will bring the revenge of recompense: He

David, et nomen Virginis Maria. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Quæ cum audisset, turbáta est in sermóne ejus: et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne timeas María, invenisti enim grátiam apud Deum: ecce concípies in útero, et páries filium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnabit in domo Jacob in ætérnum, et regni ejus non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognosco? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit filium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossibile apud Deum omne verbum. Dixit autem María: Ecce ancilla Dómini, fiat mihi secúndum verbum tuum.

the Lord, be it done to me

Confortámini, et jam nolite timére: ecce enim Deus noster retríbuít judicium: ipse

veniet, et salvos nos faciet. Himself will come and will save us.

Offertory Prayers, page 767.

Secret

ACCÉPTA tibi sint, quæsumus, Dómine, nostra jejúnia: quæ et explándo nos tua grátia dignos efficiant, et ad sempitérna promissa perdúcant. Per Dóminum.

QUAY our fasting, we beseech Thee, O Lord, be acceptable to Thee, so that by expiation they may make us worthy of Thy grace and bring us to eternal joys according to Thy promises. Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Is. 7, 14

Ecce virgo concipiet, et páriet filium: et vocábitur nomen ejus Emmánuel.

Behold, a virgin shall conceive, and bring forth a son: and His name shall be called Emmanuel.

Postcommunion

SALUTÁRIS tui, Dómine, múnere satiáti, supplices deprecámur: ut, cujus lætámur gustu, renovémur efféctu. Per Dóminum.

FILLED with the bounty of Thy salvation, O Lord, we humbly beseech Thee, that we may be renewed by the effect of that of which we rejoice to partake. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Friday in Ember-Week (Purple)

STATION AT THE CHURCH OF THE TWELVE HOLY APOSTLES

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Ps. 118, 151-152

PROPE es tu, Dómine, et omnes viæ tuæ veritas: infitio cognóvi de testimóniis, quia in ætérnum tu es.

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. 118, 1. Blessed are the undefiled in the way; who walk in the way of the Lord. *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. *V.* Glória Patri. *V.* Glory.

Kyrie, page 761. The Gloria is omitted.

Prayer

BESTIR, O Lord, Thy might, we pray Thee, and come; that these who trust in Thy kindness and love, may the more speedily be delivered from all adversity. Who liv-
EXCITA, quæsumus, Dómine, poténtiam tuam, et veni: ut hi, qui in tua piétate confidunt, ab omni citius adversitate liberénter: Qui vivis.

Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Lesson. Is. 11, 1-5

Lesson from Isaias the Prophet. *Lectio Isaiæ Prophætæ.*

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.

HÆC dicit Dóminus Deus: Egrediétur virga de radice Jesse, et flos de radice ejus ascéndet. Et requiescét super eum spíritus Dómini: spíritus sapiéntiæ, et intelléctus, spíritus consilii, et fortitúdinis, spíritus sciéntiæ, et pietátis; et replébit eum spíritus timóris Dómini. Non secúndum visiónem oculórum judicábit: neque secúndum audítum áurium árguet: sed judicábit in justítia páuperes, et árguet in æquitáte pro mansuétis terræ: et percútiét terram vírga oris sul, et spírítu labiórum suórum interficiét impium. Et erit justítia cingulum lumbórum ejus: et fides cinctórium renum ejus.

Gradual. Ps. 84, 8, 2

Show us, O Lord, Thy mercy, and grant us Thy salvation. *Óstende nobis, Dómine, misericórdiam tuam: et salu-*

táre tuum da nobis. *V.* Benedixisti, Dómine, terram tuam: avertísti captivitátem Jacob.

Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.

Munda Cor Meum, page 763.

Gospel. Luke 1, 39-47

✠ Sequéntia sancti Evangelii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore: Exsurgens María ábit in montána cum festinátione in civitátem Juda: et intrávit in domum Zachariæ, et salutávit Elísabeth. Et factum est, ut audívit salutatiónem Mariæ Elísabeth, exsultávit infans in útero ejus: et repléta est Spíritu Sancto Elísabeth: et exclamávit voce magna, et dixit: Benedícta tu inter mulíeres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidísti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.

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.

The Creed is omitted.

Offertory. Ps. 84, 7-8

Deus, tu convérsus vivificábis nos, et plebs tua lætábitur in te: osténde nobis, Dómine, misericórdiam tuam, et salutáre tuum da nobis.

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

Offertory Prayers, page 767.

Secret

WE beseech Thee, O Lord, that having accepted our prayers and offerings, Thou wouldst cleanse us by the heavenly mysteries and harken unto us in Thy mercy. Through our Lord.

QUONIAM UNERIBUS nostris, quæsumus, Dómine, precibusque susceptis: et cælestibus nos munda mysteriis, et cleménter exaudi. Per Dóminum.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Zach. 14, 5, 6

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

Ecce Dóminus véniet, et omnes sancti ejus cum eo: et erit in die illa lux magna.

Postcommunion

MAY the holy receiving of Thy sacrament, O Lord, restore us, purge us of the past, and insure for us a participation in the mystery of salvation. Through our Lord.

QUI nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre. Per Dóminum.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Saturday in Ember-Week (Purple)

STATION AT ST. PETER'S

Major Feria, not Privileged

The Beginning of Mass, page 756.

Introit. Ps. 79, 4, 2

COME, O Lord, and show Thy face to us, Thou that sittest upon the cherubim: and we shall be saved. Ps. 79, 2. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. *V. Glória Patri. V. Glory.*

VENI, et osténde nobis fáciem tuam, Dómine, qui sedes super Cherubim: et salvi érimus. Ps. 79, 2. Qui regis Israél, inténde: qui dedúcis, velut ovem, Joseph.

Kyrie, page 761. The Gloria is omitted.

After the Kyrie eleison, is said:

Orémus.

Let us pray.

Flectámus génuá.

Let us kneel.

R̄. Leváte.

R̄. Arise.

Prayer

DEUS, qui cónspicis, quia
ex nostra pravitate
affligimur: concéde propiti-
us; ut ex tua visitatione consolé-
mur: Qui

O GOD, Who dost behold
how we are afflicted by
reason of our wickedness, mer-
cifully grant that we may be
consoled by ~~reason of Thy~~
visitation. Who Great.

Lesson. Is. 19, 20-22

Lectio Isaíæ Prophétæ.

Lesson from Isaías the
Prophet.

IN diébus illis: Clamábunt
ad Dóminum a facie
tribulántis, et mittet eis sal-
vatórem et propugnatórem,
qui liberet eos. Et cognoscétur
Dóminus ab Ægypto, et
cognóscet Aegyptií Dómi-
num in die illa, et colent
eum in hóstiis et in munéri-
bus: et vota vovébunt Dómi-
no, et solvent. Et percútiét
Dóminus Aegyptum plaga, et
sanábit eam, et reverténtur
ad Dóminum, et placábitur
eis, et sanábit eos Dóminus
Deus noster.

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.

Gradual. Ps. 18, 7, 2

Asummo cælo egressio ejus:
et occúrsus ejus usque ad
summum ejus. V. Cæli enárr-
ant glóriam Dei: et ópera
mánuum ejus annúntiat fir-
maméntum.

His going out is from the end
of heaven, and His circuit even
to the end thereof. V. The
heavens show forth the glory
of God, and the firmament de-
clareth the work of His hands.

Orémus.

Let us pray.

Flectámus génuá.

Let us kneel.

R̄. Leváte.

R̄. Arise.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who, by reason of our ancient servitude, are bowed down under the yoke of sin, may be delivered by the long-awaited and new birth of Thine only-begotten Son. Who with Thee.

QUONCÉDE, quæsumus, omnipotens Deus: ut, qui sub peccati jugo ex vetusta servitute deprimimur; expectata unigenti Filii tui nova natiuitate liberémur: Qui tecum.

Lesson. Is. 35, 1-7

Lesson from Isaias the Prophet.

Lectio Isaiaë Prophetæ.

THUS said 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.

HÆC dicit Dóminus: Lætábitur desérta, et inuia, et exsultábit solitúdo, et florébit quasi lílium. Gérminans germinábit, et exsultábit lætabúnda et laudans: glória Líbani data est ei: decor Carméll, et Saron, ipsi vidébunt glóriam Dómini, et decórem Dei nostri. Confortáte manus dissolútas, et gènu debília roboráte. Dicite pusillánimis: Confortámini, et nolíte timére: ecce Deus vester últiónem addúcet retributiónis: Deus ipse véniet, et salvábit vos. Tunc aperléntur óculi cæcórú, et aures surdórú patébunt. Tunc sáliet sicut cervus claudus, et apérta erit lingua mutórú: quia scissæ sunt in desérto aquæ, et torréntes in solitúdine. Et quæ erat árida, erit in stagnum, et sitiens in fontes aquárum: ait Dóminus omnípótens.

Gradual. Ps. 18, 6, 7

He hath set His tabernacle in the sun: and He as a bride-

In sole pósuit tabernáculum suum: et ipse tamquam

sponsus procedens de thalamo suo. *V.* A summo caelo egressio ejus: et occursus ejus usque ad summum ejus.

Orémus.
Flectámus genua.
R. Leváte.

groom coming out of His bride-chamber. *V.* 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.

Prayer

INDIGNOS nos, quæsumus, Dómine, fámulos tuos, quos actiõnis propriæ culpa contristat, unigéniti Fílii tui advéntu lætifica: Qui tecum vivit.

GLADDED, we beseech Thee, O Lord, with the coming of Thine only-begotten Son, us, Thy unworthy servants, who are saddened by the guilt of our own deeds. Who with Thee.

Lesson. Is. 40, 9-11

Lectio Isaiaæ Prophetae.

Lesson from Isaias the Prophet.

HÆC dicit Dóminus: Super montem excelsum ascende tu, qui evangelizas Sion: exalta in fortitudine vocem tuam, qui evangelizas Jerúsalem: exalta, noli timere. Dic civitatibus Juda: Ecce Deus vester: ecce Dóminus Deus in fortitudine veniet, et bráchium ejus dominabitur: ecce merces ejus cum eo, et opus illius coram illo. Sicut pastor gregem suum pascet: in bráchio suo congregabit agnos, et in sinu suo levabit, Dóminus Deus noster.

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 of 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.

Gradual. Ps. 79, 20, 3

Dómine Deus virtutum, converte nos: et ostende faciẽm tuam, et salvi érimus. *V.* Excita, Dómine, potẽntiam tuam, et veni, ut salvos facias nos.

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

Let us pray.
Let us kneel.
Rf. Arise.

Orémus.
Flectámus genua.
Rf. Leváte.

Prayer

GRANT, we beseech, Thee, O almighty God, that the coming festival of Thy Son may bring us both the healing of the present life and give us the rewards that are eternal. Through the same.

PRÆSTA, quæsumus, omnipotens Deus: ut Filii tui ventúra solémnitas, et præsentis nobis vitæ remédia cónferat, et præmia ætérna concédât. Per eúmdem Dóminum.

Lesson. Is. 45, 1-8

Lesson from *Isaias* the *Léctio Isaiaë Prophétæ.*
Prophet.

ITHUS said the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the back 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

HÆC dicit Dóminus christo meo Cyro, cujus apprehéndo dexteram, ut subjiciam ante fáciem ejus gentes, et dorsa regum vertam, et apériam coram eo jánuas, et portæ non claudéntur. Ego ante te ibo: et gloriósos terræ humiliábo: portas æreas cónteram, et vectes férreos confringam. Et dabo tibi thesauros absconditos, et arcána secretórum: ut scias quia ego Dóminus, qui voco nomen tuum, Deus Israël. Propter servum meum Jacob, et Israël eléctum meum, et vocávi te nómine tuo: assimilávi te, et non cognovisti me. Ego Dóminus, et non est ámplius: extra me non est Deus: accínxi te, et non cognovisti me: ut sciant hi, qui ab ortu solis, et qui ab occidénte, quóniam absque me non est. Ego Dóminus, et non est alter, formans lucem, et creans ténebras, fáciens pacem, et creans malum: ego Dóminus fáciens ómnia hæc. Roráte cæli désuper, et nubes

pluant justum: aperiátur terra, et gérmínet Salvatórem: et justítia oriátur simul: ego Dóminus creávi eum.

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.

Gradual. Ps. 79, 3, 2, 3

Excíta, Dómine, potentiam tuam, et veni, ut salvos fácias nos. *V.* Qui regis Israél, inténde: qui dedúcis, velut ovem, Joseph: qui sedes super Chérubim, appáre coram Ephraïm, Bénjamin, et Manásse.

Stir up Thy might, O Lord, and come to save us. *V.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep: Thou that sittest upon the cherubim: appear before Ephraim, Benjamin, and Manasses.

Orémus.

Let us pray.

Flectámus génua.

Let us kneel.

Rf. Leváte.

Rf. Arise.

Prayer

PRECES pópuli tui, quæsumus, Dómine, cleménter exáudi: ut, qui juste pro peccátis nostris affligimur, pietátis tuæ visitatióne consolémur: Qui vivis.

OF THY clemency, harken, we beseech Thee, O Lord, to the prayers of Thy people, that we, who are justly afflicted for our sins, may be consoled by the visitation of Thy loving-kindness. Who livest.

Lesson. Dan. 3, 47-51

Léctio Daníelís Prophétæ.

Lesson from Daniel the Prophet.

IN DIÉBUS illis: Angelus Dómini descéndit cum Azaría, et sóciis ejus in fornácem: et excússit flammam ignis de fornáce, et fecit médium fornáclis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbilis quadraginta novem: et erípit, et incéndit quos réperit júxta fornácem de Chaldæis ministros regis, qui

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, who 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:

Deo gratias is not answered, but the priest and choir continue.

Canticle. Dan. 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 holy name of Thy glory: 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.

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

Blessed art Thou on 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 Who walkest on 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 things that are in them, bless Thee. And praise Thee and glorify Thee for ever.

eam incendebant. Et non tetigit eos omnino ignis, neque contristavit, nec quidquam molestiae intulit. Tunc hi tres quasi ex uno ore laudabant, et glorificabant, et benedicebant Deum in fornace, dicentes:

Benedictus es, Domine Deus patrum nostrorum. Et laudabilis, et gloriosus in saecula.

Et benedictum nomen gloriae tuae, quod est sanctum. Et laudabile et gloriosum in saecula.

Benedictus es in templo sancto gloriae tuae. Et laudabilis, et gloriosus in saecula.

Benedictus es super thronum sanctum regni tui. Et laudabilis, et gloriosus in saecula.

Benedictus es super sceptrum divinitatis tuae. Et laudabilis, et gloriosus in saecula.

Benedictus es, qui sedes super Cherubim, intuens abyssos. Et laudabilis, et gloriosus in saecula.

Benedictus es, qui ambulas super pennas ventorum, et super undas maris. Et laudabilis, et gloriosus in saecula.

Benedicant te omnes Angeli, et Sancti tui. Et laudent te, et glorificent in saecula.

Benedicant te caeli, terra, mare, et omnia quae in eis sunt. Et laudent te, et glorificent in saecula.

Glória Patri, et Filio, et Spirítui Sancto. Et laudábili, et glorióso in sæcula.

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

Sicut erat in principio, et nunc, et semper et in sæcula sæculórum. Amen. Et laudábili, et glorióso in sæcula.

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

Benedictus es, Dómine Deus patrum nostrórum. Et laudábilis, et gloriósus in sæcula.

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

Here is said Dominus vobiscum.

Prayer

DEUS qui tribus púeris mitigásti flammas ignium: concède propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

O God, Who didst mitigate the flames of fire for three young men, mercifully grant that the flames of vices may not burn us, Thy servants. Through our Lord.

Second Prayer of our Blessed Lady, page 823, third for the Church or for the Pope, pages 825, 826.

Epistle. 2 Thess. 2, 1-8

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Rogámus vos per advéntum Dómini nostri Jesu Christi, et nostræ congregatiónis in ipsum: ut non cito moveámini a vestro sensu, neque terreámini, neque per spíritum, neque per sermónem, neque per epístolam tamquam per nos missam quasi instet dies Dómini. Ne quis vos sedúcat ullo modo: quóniam nisi vénerit discéssio primum, et revelátus fuerit homo peccáti, filius perditiónis, qui adversátur, et extóllitur supra omne, quod dicitur Deus, aut quod cólitur, ita ut in templo Dei sédeat osténdens se tamquam

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 mind, nor be frightened, 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. Re-

member 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.

sit Deus. Non retinētis, quod cum adhuc essem apud vos, hæc dicebam vobis? Et nunc quid detineat scitis, ut reveletur in suo tempore. Nam mysterium jam operatur iniquitatis: tantum ut qui tenet nunc, teneat, donec de medio fiat. Et tunc revelabitur ille iniquus, quem Dominus Jesus interficiet spiritu oris sui, et destruet illustratione adventus sui.

Tract. Ps. 79, 2, 3

Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. *V.* Thou that sittest upon the cherubim, appear before Ephraim, Benjamin, and Manasses. *V.* Stir up Thy might, O Lord, and come to save us.

Qui regis Israël, inténde: qui deducis, velut ovem, Joseph. *V.* Qui sedes super Chérubim, appáre coram Ephraim, Bénjamin, et Manasse. *V.* Excita, Dómine, potentiam tuam, et veni: ut salvos fácias nos.

Munda Cor Meum, page 763.

Gospel. Luke 3, 1-6

Continuation of the holy Gospel according to St. Luke.

IN THE fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Phillip 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 came to 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 is written in the book of the sayings of Isaias the prophet: A

Sequentia sancti Evangelii secundum Lucam.

ANNO quintodécimo imperii Tibérii Cæsaris, procurante Póntio Piláto Judæam, tetrárcha autem Galilææ Heróde, Philippo autem fratre ejus tetrárcha Ituræ, et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdotum Anna et Cáipha: factum est verbum Dómini super Joán-nem, Zachariæ filium, in deserto. Et venit in omnem regiónem Jordánis, prædicans baptismum pœnitentiæ in remissionem peccatorum, sicut scriptum est in libro sermónis Isaiæ prophète: Vox

clamantis in deserto: Parate viam Domini: rectas facite semitas ejus: omnis vallis implebitur: et omnis mons, et collis humiliabitur: et erunt prava in directa, et aspera in vias planas: et videbit omnis caro salutare Dei.

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: the crooked shall be made straight, and the rough ways plain, and all flesh shall see the salvation of God.

The Creed is omitted.

Offertory. Zach. 9, 9

Exsulta satis, filia Sion, predica, filia Jerusalem: ecce rex tua venit tibi sanctus, et salvator.

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

Offertory Prayers, page 767.

Secret

SACRIFICIIS presentibus, quesumus, Domine, placatus intende: ut et devotioni nostre proficiant, et saluti. Per Dominum.

LOOK with favor, we beseech Thee, O Lord, upon the sacrifices here before Thee, that they may profit both our devotion and our salvation. Through our Lord.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Ps. 18, 6, 7

Exsultavit ut gigas ad currendam viam: a summo caelo egressus ejus, et occursum ejus usque ad summum ejus.

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.

Postcommunion

QUESUMUS Domine Deus noster: ut sacrosancta mysteria, quae pro reparationis nostrae munimine contulisti; et praesens nobis remedium esse facias, et futurum. Per Dominum.

MAKE, we beseech Thee, O Lord, our God, the most holy mysteries, which Thou hast given as the bulwark of our atonement, to be a remedy both here and hereafter. Through our Lord.

Second Postcommunion of our Blessed Lady, page 823; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Fourth Sunday of Advent (Purple)

STATION AT THE CHURCH OF THE TWELVE HOLY APOSTLES

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 45, 8

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. 18, 2.* The heavens show forth the glory of God, and the firmament declareth the work of His Hands. *Patri.*

RORATE, cæli, désuper, et nubes pluant justum: aperiatúr terra, et germinet Salvatórem. *Ps. 18, 2.* Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *V. Glória Patri.*

V. Glory.

Kyrie, page 761. The Gloria is omitted.

Prayer

BESTIR, O Lord, Thy might, we beseech thee, and come; and with great power come to our aid, that, by the help of Thy grace, that which is hindered by our sins may be hastened by Thy merciful forgiveness. Who livest.

EXCITA, quæsumus, Dómine, poténtiam tuam, et veni: et magna nobis virtúte succúrre; ut per auxiliúm grátie tue, quod nostra peccáta præpédiunt, indulgéntia tue propitiatiónis accéleret: Qui vivis.

*Second Prayer of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.**Epistle. 1 Cor. 4, 1-5*

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians. *Léctio Epistolæ beáti Pauli Apóstoli ad Corinthios.*

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

FRATRES: Sic nos existimet homo ut ministros Christi, et dispensatóres mysteriórum Dei. Hic jam queritur inter dispensatóres, ut fidélls quis inveniátur. Mihi autem pro mínimo est, ut a vobis júdicer, aut ab humano die: sed neque meípsum júdico. Nihil enim mihi cónscius sum: sed non in hoc

justificátus sum: qui autem júdicat me, Dóminus est. Itaque nolíte ante tempus júdicáre, quoadúsque véniat Dóminus: qui et illuminábit abscondíta tenebrárum, et manifestábit consilia córdium: et tunc laus erit unicuíque a Deo.

not conscious to myself of any thing, yet am I not hereby justified: but He that judgeth 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.

During the week, should the Mass of the Sunday be resumed, the alleluia and verse following are omitted, and only the Gradual is said.

Gradual. Ps. 144, 18, 21

Prope est Dóminus ómnibus invocántibus eum: ómnibus qui invocant in veritaté. *V.* Laudem Dómini loquétur os meum: et benedicat omnis caro nomen sanctum ejus.

Allelúja, allelúja. *V.* Veni, Dómine, et noli tardáre: reláxa facinora plebis tuæ Israël. Allelúja.

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

Alleuia, alleluia. *V.* Come, O Lord, and do not delay; forgive the sins of Thy people Israel. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 3, 1-6

✠ Sequéntia sancti Evangelii secundum Lucam.

ANNO quintodécimo impérii Tibérii Cæsaris, procuránte Póntio Piláto Judæam, tetrárcha autem Galilææ Heróde, Philíppo autem fratre ejus tetrárcha Ituræ, et Trachonítidis regiónis, et Lysanía Abilínæ tetrárcha, sub princípibus sacerdotum Anna et Cálpha: factum est verbum Dómini super Joánnem, Zachariæ filium, in desérto. Et venit in omnem regiónem Jordánis, prædicans baptísmum peni-

✠ Continuation of the holy Gospel according to St. Luke.

IN THE fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, 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 came to 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 is 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: the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

téntiæ in remissionem peccatorum, sicut scriptum est in libro sermónum Isaiæ prophète: Vox clamántis in deserto: Paráte viam Dómini: rectas fácite sémitas ejus: omnis vallis implébitur: et omnis mons, et collis humiliábitur: et erunt prava in directa, et áspera in vias planas: et vidébit omnis caro salutáre Dei.

Creed, page 765.

Offertory. Luke 1, 28

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

Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Offertory Prayers, page 767.

Secret

LOOK with favor, we beseech Thee, O Lord upon these offerings here before Thee, that they may profit both for our devotion and for our salvation. Through our Lord.

SACRIFICIIS PRÆSENTIBUS, QUÆSUMUS, DÓMINE, PLACATUS INTÉNDE: UT ET DEVOTIÓNI NOSTRÆ PROFICIANT, ET SALUTI. Per Dóminum.

Second Secret of our Blessed Lady, page 823; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Is. 7, 14

Behold a virgin shall conceive, and bring forth a son; and His name shall be called Emmanuel.

Ecce Virgo concípiet, et pariet filium; et vocábitur nomen ejus Emmánuel.

Postcommunion

HAVING received Thy gifts, O Lord, we pray that the saving effect of the mystery may increase as we frequent it. Through our Lord.

SUMPTIS MUNÉRIBUS, QUÆSUMUS, DÓMINE: UT CUM FREQUENTATIÓNE MYSTÉRII, CRESCAT NOSTRÆ SALUTIS EFFÉCTUS. Per Dóminum.

Second Postcommunion of our Blessed Lady, page 323; third for the Church or for the Pope, page 326.

Concluding Prayers, page 793.

Christmas Eve (Purple)

STATION AT ST. MARY MAJOR

Privileged Vigil of the First Class

The Beginning of Mass, page 756.

Introit. Ex. 16, 6, 7

HODIE sciētis, quia veniet Dóminus, et salvabit nos: et mane vidēbitis glóriam ejus. *Ps. 23, 1.* Dómini est terra, et plenitúdo ejus: orbis terrárum, et univērsi, qui hábitant in eo. *V. Glória Patri.*

THIS day you shall know that the Lord will come, and save us: and in the morning you shall see His glory. *Ps. 23, 1.* The earth is the Lord's and the fulness thereof, the world, and all they that dwell therein. *V. Glory.*

Kyrie, page 761. The Gloria is omitted.

Prayer

DEUS, qui nos redemptionis nostræ ánnua expectatione lætificas: præsta: ut Unigénitum tuum, quem Redemptórem læti suscipimus, venientem quoque júdicem secúri videámus, Dóminum nostrum Jesum Christum Filium tuum. Qui tecum.

O GOD, Who dost gladden us year by year with the expectation of our redemption, grant that we, who now with joy receive Thine only begotten Son as our Redeemer, may behold Him also without fear, when He cometh as our judge, our Lord Jesus Christ. Who with thee.

If the vigil falls on a Sunday, a commemoration is made thereof from the preceding Mass, otherwise one Prayer only is said.

Epistle. Rom. 1, 1-6

Lectio Epistolæ beáti Pauli Apóstoli ad Romanos.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

PAULUS, servus Jesu Christi, vocátus Apóstolus, segregátus in Evangélium Dei, quod ante promiserat per prophétas suos in Scriptúris sanctis de Filio suo, qui factus est ei ex sémine David secúndum carnem: qui præ-

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.

destinatus est Filius Dei in virtute secundum spiritum sanctificationis ex resurrectione mortuorum Jesu Christi Domini nostri: per quem accepimus gratiam et apostolatium ad obediendum fidei in omnibus gentibus pro nomine ejus, in quibus estis et vos vocati Jesu Christi Domini nostri.

Gradual. Ex. 16, 6, 7

This day you shall know that the Lord will come, and save us; and in the morning you shall see His glory. *V. Ps. 79, 2, 3.* Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep; Thou that sittest upon the cherubim, appear before Ephraim, Benjamin, and Manasses.

Hodie scietis, quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus. *V. Ps. 79, 2, 3.* Qui regis Israel, intende: qui deducis, velut ovem, Joseph: qui sedes super Cherubim, appare coram Ephraim, Benjamin, et Manasse.

If this vigil falls on a Sunday, the following alleluia and V. are added.

Alleluia, alleluia. *V.* Tomorrow shall the iniquity of earth be wiped out; and the Saviour of the world shall reign over us. Alleluia.

Alleluja, alleluja. *V.* Crastina die delabitur iniquitas terre: et regnabit super nos salvator mundi. Alleluja.

Munda Cor Sicut. page 763.

Gospel. Matt. 1, 18-21

Continuation of the holy Gospel according to St. Matthew.

Continuatio sancti Evangelii secundum Matthaeum.

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

Quia esset desponsata mater Jesu Maria Joseph, antequam convenirent, inventa est in utero habens de Spiritu Sancto. Joseph autem vir ejus, cum esset justus, et nollet eam traducere, voluit occulte dimittere eam. Hac autem eo cogitante, ecce Angelus Domini apparuit in

romnis ei, dicens: Joseph, fili David, non timere accipere Mariam conjugem tuam; quod etiam in ea natum est, de Spiritu Sancto est. Partet autem filium; et vocabis nomen eius Jesum, ipse enim salvum faciet populum suum a peccatis eorum.

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 is omitted (unless the vigil falls on a Sunday; then the Creed is said, page 765).

Offertory. Ps. 23, 7

Tollite portas, principes vestras, et elevámini portæ æternáles: et introibit Rex glóriæ.

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

Offertory Prayers, page 767.

Secret

DA nobis, quæsumus, omnipotens Deus: ut, sicut advenisti Fili tui natalitia pascimus, sic ejus múnera sempiterna gaudentes: Qui tecum.

GRANT US, we beseech Thee, O almighty God, that, as in anticipation we come to celebrate the adorable birthday of Thy Son, so we may joyously lay hold upon His everlasting rewards. Who with Thee.

If the vigil falls on a Sunday, a commemoration of the preceding Mass is made.

Preface for Weekdays, page 775.

Communion. Is. 40, 5

Revelábitur glória Dómini: et vidébit omnis caro salutáre Dei nostri.

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

Postcommunion

DA NOBIS, quæsumus, Dómine: unigéniti Filii tui recensita nativitate respiráre; cujus cælésti mystério páscimur et potámur. Per eúndem Dóminum.

GRANT US, we beseech Thee, O Lord, that we may begin a new life with this festival of the Nativity of Thine only-begotten Son, Who, in these mysteries, feeds us with the meat and drink of that life

which is eternal. Through the same.

If the vigil falls on a Sunday, a commemoration of the preceding Mass is made.

Concluding Prayers, page 793.



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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. (*Luke 2, 11, 12.*)

Christmas Day

The Nativity of Our Lord and Saviour Jesus Christ
 Double of the First Class with a Privileged Octave
 of the Third Order

The First or Midnight Mass (White)

STATION AT ST. MARY AT THE CRIB

The Beginning of Mass, page 756.

Introit. Ps. 2, 7

DÓMINUS dixit ad me:
 Filius meus es tu, ego
 hodie genui te. *Ps. 2, 1.* Quare
 fremuerunt gentes: et pópuli
 meditáti sunt inánia? *V.*
 Glória patri.

Kyrie, page 761; Gloria, page 762.

THE Lord hath said to Me:
 Thou art My Son, this
 day have I begotten Thee. *Ps.*
2, 1. Why have the Gentiles
 raged, and the people devised
 vain things? *V.* Glory.

Prayer

DEUS, qui hanc sacratíssi-
 mam noctem veri lúm-
 inis fecisti illustratióne claré-
 scere: da, quæsumus; ut, cu-
 jus lucis mystéria in terra
 cognóvimus, ejus quoque gáu-
 diis in cælo perfruámur: Qui
 tecum.

O God, Who hast bright-
 ened this most holy night
 with the shining of the true
 light, grant, we beseech Thee,
 that we may enjoy in heaven
 the delights of Him whose
 mystical light we have known
 on earth. Who with Thee.

Epistle. Titus 2, 11-15

Léctio Epistolæ beáti Pauli
 Apóstoli ad Titum.

Lesson from the Epistle of
 blessed Paul the Apostle to
 Titus.

QUÁRÍSSIME: Appáruit grá-
 tia Dei Salvatoris nostri
 omnibus homínibus, erúdiens
 nos, ut abnegántes, impletá-
 tem, et sæculária desidéria,
 sóbrie, et juste, et pie vivámos
 in hoc sæculo, exspectántes
 beátam spem, et advéntum
 glóriæ magni Dei, et Salvató-

DEARLY beloved, the grace
 of God our Saviour hath
 appeared to all men, instruct-
 ing us, that, denying ungodli-
 ness and worldly desires, we
 should live soberly, and justly,
 and godly in this world, look-
 ing 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.

ris nostri Jesu Christi: qui dedit semetipsum pro nobis: ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Hæc loquere, et exhortare: in Christo Jesu Domino nostro.

Gradual. Ps. 109, 3, 1

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.

Tecum principium in die virtutis tuæ: in splendoribus sanctorum, ex utero ante luciferum genui te. *V.* Dixit Dominus Domino meo: Sede a dextris meis: donec ponam inimicos tuos scabellum pedum tuorum.

Alleluia, alleluia. *V.* Ps. 2, 7. The Lord hath said to Me: Thou art My Son, this day have I begotten Thee. Alleluia.

Allelûja, allelûja. *V.* Ps. 2, 7. Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Allelûja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 1-14

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, there went out a decree from Cæsar 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,

✠ Sequentia sancti Evangelii secundum Lucam.

IN ILLO tempore: Exiit edictum a Cæsare Augusto, ut describeretur universus orbis. Hæc descriptio prima facta est a præside Syriæ Cyrino: et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem et Joseph a Galilæa de civitate Nazareth, in Judæam in civitatem David, quæ vocatur Bêthlehem: eo quod esset de domo, et familia David, ut profiteretur eum Maria desponsata sibi uxore prægnante. Factum est autem, cum essent ibi, implèti sunt

dies ut páreret. Et péperit Filium suum primogénitum, et pannis eum invólvit, et reclinávit eum in præsépio: quia non erat eis locus in diversório. Et pastóres erant in regióne eádem vigilátes, et custodiéntes vigilias noctis super gregem suum. Et ecce Angelus Dómini stetit iuxta illos, et cláritas Dei circumfúlsit illos, et timuérunt timóre magno. Et dixit illis Angelus: Nolite timére: ecce enim evangelízo vobis gáudium magnum, quod erit omni pópulo: quia natus est vobis hódie Salvátor, qui est Christus Dóminus, in civitáte David. Et hoc vobis signum: Inveniétis infántem pannis involútum, et pósitum in præsépio. Et súbito facta est cum Angelo multitúdo militiæ celestis laudántium Deum, et dicéntium: Glória in altíssimis Deo, et in terra pax homínibus bonæ voluntátis.

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, page 765.

Offertory. Ps. 95, 11, 13

Læténtur cæli, et exsultet terra ante fáciem Dómini: quóniam venit.

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

Offertory Prayers, page 767.

Secret

ACCÉPTA tibi sit, Dómine, quæsumus, hodiérnæ festivitátis oblátio: ut, tua grátia largiénte, per hæc sacrosáncta commérca, in illius inveníamur forma, in

MAY the oblation of this day's festivity, we pray Thee, O Lord, find acceptance with Thee; that, by the bounty of Thy grace, we may, through this sacred intercourse, be

found made like unto Him in quo tecum est nostra sub-
Whom our substance is united stántia. Qui tecum.
with Thee. Who with Thee.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 109, 3

In the brightness of the In splendóribus sanctorum,
saints, from the womb before ex útero ante luciferum génul
the day-star I begot Thee. te.

Postcommunion

GRANT, we beseech Thee, **D**A NOBIS, quæsumus,
O Lord our God, that we, Dómine, Deus noster:
who rejoice to celebrate with ut, qui Nativitátem Dómini
these mysteries the nativity of nostri Jesu Christi mystériis
our Lord Jesus Christ, may de- nos frequentáre gaudémus;
serve by worthy living to attain dignis conversatióibus ad
His companionship. Who with ejus mereámur pervenire
Thee. consórtium: Qui tecum.

Concluding Prayers, page 793.

The Second or Day-Break Mass

STATION AT ST. ANASTASIA

The Beginning of Mass, page 756.

Introit. Is. 9, 2, 6

LIGHT shall shine upon **L**UX fulgébít hódie super
us this day: for Our nos: quia natus est
Lord is born to us; and He nobis Dóminus: et vocábitur
shall be called wonderful, God, Admirábilis, Deus, Princeps
the prince of peace, the Father pacis, Pater futúri sæculi: cu-
of the world to come; of jus regni non erit finis. Ps.
Whose reign there shall be no 92, 1. Dóminus regnávít, de-
end. Ps. 92, 1. The Lord hath cõrem indútus est: indútus
reigned, He is clothed with est Dóminus fortitúdinem, et
beauty: the Lord is clothed præcínxit se. V. Glória Patri.
with strength, and hath girded
Himself. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O **D**A NOBIS, quæsumus, om-
almighty God, that we nipotens Deus: ut, qui
who are filled with the new nova incarnáti Verbi tui luce
light of Thine Incarnate Word, perfúndimur; hoc in nostro
may show forth in our deeds repléndeat ópere, quod per

fidem fulget in mente. Per that which by faith shineth in
eúndem. our minds. Through the same.

Commemoration of St. Anastasia.

Prayer

DA, QUÆSUMUS, omnipo-
tens Deus: ut qui
beátæ Anastásiæ Mártiris
tuæ solémnia cóllimus; ejus
apud te patrocínia sentiámus.
Per Dóminum nostrum.

GRANT, we beseech Thee, O
almighty God, that we
who honor the solemnity of
Thy blessed martyr Anastasia
may experience the effect of
her intercession with Thee.
Through our Lord.

Epistle. Titus 3, 4-7

Léctio Epístolæ beáti Pauli
Apóstoli ad Titum.

Lesson from the Epistle of
blessed Paul the Apostle to
Titus.

QUÆRÍSSIME: Appáruit be-
nígntas, et humánitas
Salvatóris nostri Dei: non ex
opéribus justitiæ, quæ féci-
mus nos, sed secúndum suam
misericórdiam salvos nos
fecit per lavácrum regenera-
tiónis, et renovatiónis Spíri-
tus Sancti, quem effúdit in
nos abúnde per Jesum Chris-
tum Salvatórem nostrum: ut
justificáti grátia ipsius, heré-
des simus secúndum spem
vitæ æternæ, in Christo Jesu
Dómino nostro.

DEARLY beloved, the good-
ness and kindness of
God our Saviour hath ap-
peared: not by the works of
justice, which we have done,
but according to His mercy He
saved us by the laver of regen-
eration, and renovation of the
Holy Ghost, Whom He hath
poured forth upon us abun-
dantly through Jesus Christ
our Saviour: that, being justi-
fied by His grace, we may be
heirs according to hope of life
everlasting: in Christ Jesus
our Lord.

Gradual. Ps. 117, 26, 27, 23

Benedíctus qui venit in
nómine Dómini: Deus Dó-
minus, et illúxit nobis. *V.* A
Dómino factum est istud; et
est mirábile in óculis nostris.

Blessed is He that cometh
in the name of the Lord; the
Lord is God, and He hath
shone upon us. *V.* This is the
Lord's doing; and it is wonder-
ful in our eyes.

Allelúja, allelúja. *V.* Ps.
92, 1. Dóminus regnávit, de-
córem induit: induit Dómi-
nus fortitúdinem, et præ-
cinxit se virtúte. Allelúja.

Alleluia, alleluia. *V.* Ps. 92,
1. The Lord hath reigned, He
is clothed with beauty; the
Lord is clothed with strength,
and hath girded Himself with
power. Alleluia.

Gospel. Luke 2, 15-20

✠ Continuation of the holy Gospel according to St. Luke.

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 a 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.

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Pastores transearant usque Bethlehém, et videántus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinantes: et inveniérunt Mariam, et Joseph, et infántem pósito in præsépio. Vidéntes autem cognovérunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audiérunt, miráti sunt: et de his, quæ dicta erunt a pastóribus ad ipsos. María autem conservábat ómnia verba hæc, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum in ómnibus, quæ audierant, et viderant, sicut dictum est ad illos.

Creed, page 765.

Offertory. Ps. 92, 1, 2

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

Deus firmávit orbem terræ, qui non commovébitur: paráta sedes tua, Deus, ex tunc, a sæculo tu es.

Offertory Prayers, page 767.

Secret

MAY our gifts, we pray Thee, O Lord, come forth agreeable to the mysteries of this day's nativity, and may they shower upon us peace; that as He who was begotten as man shone forth also as God, so also may this

MUNERA nostra, quæsumus, Dómine, Nativitátis hodiérnæ mystéris apta provéniant, et pacem nobis semper infúndant: ut, sicut homo géritus ídem refúlsit et Deus, sic nobis terréna substántia cónferat: quod divi-

num est. Per eúndem. earthly substance bring us that which is divine. Through the same.

Commemoration of St. Anastasia.

Secret

ACCIPE, quæsumus, Dómine, múnera dignanter obláta: et beátæ Anastásiae Mártiris tuæ suffragántibus méritis, ad nostræ salutis auxiliúm proveníre concéde. Per Dóminum.

ACCCEPT, we pray Thee, O Lord, the gifts duly offered to Thee, and, by the interceding merits of blessed Anastasia, Thy martyr, grant them to be profitable for the furtherance of our salvation. Through our Lord.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Zach. 9, 9

Exsulta, filia Sion, lauda, filia Jersúsalem: ecce rex tuus venit sanctus, et Salvátor mundi.

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

Postcommunion

HUJUS nos, Dómine, sacraménti semper novitas natális instáuret: cujus Nativitas singuláris humánam répullit vetustátem. Per eúndem.

MAY the Christmas renewal of this sacrament ever restore us, O Lord, Whose miraculous birth did put away the ancient things of mankind. Through the same.

Commemoration of St. Anastasia.

Postcommunion

SATIÁSTI, Dómine, familiam tuam muneribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

THOU hast filled Thy household, O Lord, with sacred gifts; ever cherish us by the intercession of her whose feast we celebrate. Through our Lord.

Concluding Prayers, page 793.

The Third Mass

STATION AT ST. MARY MAJOR

The Beginning of Mass, page 756.

Introit. Is. 9, 6

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. 97, 1.* Sing ye to the Lord a new canticle; for He hath done wonderful things. *V. Glory.*

PUER natus est nobis, et filius datus est nobis: cujus impertum super humerum ejus: et vocabitur nomen ejus magni consilii Angelus. *Ps. 97, 1.* Cantate Domino canticum novum: quia mirabilia fecit. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that the new birth, in the flesh, of Thine only-begotten Son may deliver us whom slavery from old doth keep under the yoke of sin. Through the same.

QUONCÉDE, quæsumus, omnipotens Deus: ut nos Unigéniti tui nova per carnem Nativitas liberet; quos sub peccáti jugo vetústa sérvitus tenet. Per eúndem.

Epistle. Heb. 1, 1-12

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Lectio Epistolæ beati Pauli Apóstoli ad Hebraeos.

GOD, Who diversely and many ways 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

QUULTIFÁRIAM, multisque modis olim Deus loquens pátribus in prophétis: novíssime diébus istis locútus est nobis in Filio, quem constituit herédem universórum, per quem fecit et sæcula: qui cum sit splendor glóriæ, et figúra substántiæ ejus, portánsque ómnia verbo virtútis suæ, purgatiónem peccatórum fáciens sedet ad dexteram majestátis in excélsis: tanto mélior Angelis efféctus, quanto différentius præ illis nomen hereditávit. Cui enim dixit aliquándo Angelórum: Fillus meus es tu, ego hódie génui te? Et rursum: Ego ero illi in patrem, et ipse erit mihi in filium? Et cum

iterum introducit primogénitum in orbem terræ, dicit: Et adórent eum omnes Angeli Dei. Et ad Angelos quidem dicit: Qui facit Angelos suos spiritus, et ministros suos flammam ignis. Ad Filium autem: Thronus tuus, Deus, in sæculum sæculi: virga æquitátis, virga regni tui. Dilixisti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo exultatiónis præ participibus tuis. Et: Tu in principio, Dómine, terram fundásti: et ópera mánuum tuárum sunt cæli. Ipsi peribunt, tu autem permanébis; et omnes ut vestiméntum veteráscent: et velut amictum mutábis eos, et mutabúntur: tu autem idem ipse es, et anni tui non deficient.

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 scepter of justice is the scepter 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 self-same. and Thy years shall not fail.

Gradual. Ps. 97, 3, 2

Viderunt omnes fines terræ salutáre Dei nostrí: jubiláte Deo, omnes terra. *V.* Notum fecit Dóminus salutáre suum: ante conspéctum géntium revelávit justítiam suam.

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

Allelúja, allelúja. *V.* Dies sanctificátus illúxit nobis: veníte, gentes, et adoráte Dóminum: quia hódie descéndit lux magna super terram. Allelúja.

Alleluia, alleluia. *V.* A hallowed day hath dawned for us: come, ye Gentiles, and adore the Lord; for this day a great light hath descended upon the earth. Alleluia.

Munda Cor Meum, page 763.

The Gospel

The Gospel according to St. John, page 795.

Creed, page 765.

Offertory. Ps. 88, 12, 15

Thine are the heavens, and Tu sunt cæli, et tua est
 Thine is the earth: the world terra: orbem terrarum, et
 and the fulness thereof Thou plenitudinem ejus tu fun-
 hast founded: justice and dásti: justítia et judícium
 judgment are the preparatíon præparátio sedis tuæ.
 of Thy throne.

Offertory Prayers, page 767.

Secret

SANCTIFY our oblations, O **O**BLÁTA, Dómine, múnera,
 Lord, by the new birth nova Unigéniti tui na-
 of Thy only-begotten Son, and tivitaté sanctifica: nosque a
 cleanse us from the stains of peccatórum nostrórum má-
 our sins. Through the same. cullis emúnda. Per eúmdem.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 97, 3

All the ends of the earth Viderunt omnes fines terræ
 have seen the salvation of our salutáre Dei nostri.
 God.

Postcommunion

GRANT, we beseech Thee, O **P**RESTA, quæsumus, omni-
 almighty God, that, as potens Deus: ut natus
 the Saviour of the world, born hódie Salvátor mundi, sicut
 this day, is unto us the author divínæ nobis generatiónis est
 of divine generation, so He auctor; ita et immortalitátis
 may also be the bestower of sit ipse largitor: Qui tecum.
 immortality. Who with Thee.

Concluding Prayers, page 793; Last Gospel, of the Epiphany, page 176.

Dec. 26—St. Stephen, the First Martyr (Red)

STATION AT ST. STEPHEN'S ON THE COELIAN HILL

Double of the Second Class with a Simple Octave

When this Feast falls on a Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ps. 118, 23, 86, 23

PRINCES sat, and spoke **S**EDERUNT príncipes, et ad-
 against me; and the vérsus me loquebân-
 wicked persecuted me: help tur: et iniqui persecúti sunt

me: ádjuva me, Dómine Deus meus, quia servus tuus exercebátur in tuis justificatiónes. Ps. 118, 1. Beáti immaculáti in via, qui ámbulant in lege Dómini. Glória Patri.

me, O Lord my God, for Thy servant was employed in Thy justifications. Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DA NOBIS, quæsumus, Dómine, imitári quod cólimus: ut discámus et inimicos diligere; quia ejus natalítia celebrámus, qui novit étiam pro persecutóribus exoráre Dóminum nostrum Jesum Christum Filium tuum: Qui tecum.

GRANT US, we beseech Thee, O Lord, to imitate what we venerate, that we may learn to love even our enemies; for we celebrate the birth to life everlasting of him who knew how to pray even for his persecutors to our Lord Jesus Christ, Who with Thee.

Second Prayer of the octave of Christmas, page 144.

Lesson. Acts. 6, 8-10; 7, 54-59

Léctio Actuum Apostólorum.

IN dñibus illis: Stéphanus, plenus grátia et fortitudine, faciébat prodígia, et signa magna in pópulo. Surrexérunt autem quidam de synagóga, quæ appellátur Libertinórum, et Cyrenénsium, et Alexandrinórum, et eórum qui erant a Cilícia, et Asia, disputántes cum Stéphanó: et non póterant resistere sapiéntiæ et Spiritui, qui loquebátur. Audiéntes autem hæc, dissecabántur córdibus suis, et stridébant déntibus in eum. Cum autem esset Stéphanus plenus Spíritu Sancto, inténdens in cælum, vidit glóriam Dei, et Jesum stantem a dextris Dei. Et ait: Ecce video cælos apértos, et Fílium hóminis stantem a dextris Dei. Exclamántes

Lesson from the Acts of the Apostles.

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 spirit that spoke. Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. But he 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.

autem voce magna continuerunt aures suas, et impetum fecerunt unanimiter in eum. Et eicientes eum extra civitatem lapidabant: et testes deposuerunt vestimenta sua secus pedes adolescentis, qui vocabatur Saulus. Et lapidabant Stéphanum invocantem, et dicentem: Dómine Jesu, súscipe spíritum meum. Pósitis autem génibus clamávit voce magna, dicens: Dómine, ne státuas illis hoc peccátum, Et cum hoc dixisset, obdormívit in Dómino.

Gradual. Ps. 118, 23, 86, 117

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

Sederunt principes, et adversum me loquebantur: et iniqui persecuti sunt me. *V.* Adjuva me, Dómine Deus meus: salvum me fac propter misericórdiam tuam.

Alleluia, Alleluia. *V.* Acts 7, 56. I see the heavens opened, and Jesus standing at the right hand of the power of God. Alleluia.

Allelúja, allelúja. *V.* Act. 7, 56. Vídeo cælos apertos, et Jesum stantem a dextris virtútis Dei. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 23, 34-39

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

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

IN ILLO témpore: Dicébat Jesus scribis et phariseis: Ecce ego mitto ad vos prophétas, et sapiéntes, et scribas, et ex illis occidétis, et crucifigétis, et ex eis flagellábitis in synagógis vestris, et persequémini de civitate in civitatem: ut véniat super vos omnis sanguis justis, qui effusus est super

terram, a ságuine Abel justí usque ad ságuinem Zachariæ, filii Barachíæ, quem occidístis inter templum et altáre. Amen dico vobis, vé-nient hæc ómnia super generatió-nem istam. Jerúsalem, Jerúsalem, quæ occídís prophétas, et lápidas eos, qui ad te missi sunt, quóties vólui congregáre filios tuos, quemádmodum gallína congrogat pullos suos sub alas, et nolústi? Ecce relinquétur vobis domus vestra desérta. Dico enim vobis, non me vidébitis ámodo, donec dicátis: Benedictus, qui venit in nómine Dómini.

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 gathereth her chickens under her wings, and thou wouldst 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, page 765.

Offertory. Acts 6, 5; 7, 59

Elegérunt Apóstoli Stéphane-phanum Levítam, plenum fide et Spíritu Sancto: quem lapidavérunt Judæi orántem, et dicéntem: Dómine Jesu, áccipe spíritum meum, alle-lúja.

The apostles chose Stephen, a levite, full of faith and of the Holy Ghost, whom the Jews stoned, praying and saying: Lord Jesus, receive my spirit. Alleluia.

Offertory Prayers, page 767.

Secret

SÚSCIBE, Dómine, múnera pro tuórum commemoratióne Sanctórum: ut, sicut illos pássio glorióso effécit; ita nos devótió reddat innócuos. Per Dóminum.

RECEIVE OUR gifts, O Lord, for the commemoration of Thy saints, that, as suffering hath made them glorious, so devotion may render us blameless. Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Acts 7, 56, 59, 60

Vídeo cælos apértos, et Jesum stantem a dextris virtútis Dei: Dómine Jesu, á-

I see the heavens opened, and Jesus standing on the right hand of the power of

God: Lord Jesus, receive my cipe spiritum meum, et ne spirit, and lay not this sin to státuas illis hoc peccátum, their charge.

Postcommunion

MAY the mysteries we have received aid us, O Lord; and by the intercession of blessed Stephen, ~~the~~ ~~martyr~~, ~~Stéphano~~ ~~Mártyre~~ tuo, semperlasting protectione confirm. Through our Lord.

AUXILIÉNTUR nobis, Dómine, sumpta mysteria: et intercedente beato Stéphano Mártyre tuo, sempiterna protectione confirm. Per Dóminum.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Dec. 27—St. John, Apostle and Evangelist (White)

STATION AT ST. MARY MAJOR

Double of the Second Class with a Simple Octave

When this Feast falls on a Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

IN THE midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: and clothed him with a robe of glory. *Ps. 91, 2.* It is good to give praise to the Lord: and to sing to Thy name, O Most High. *V. Glory.*

IN MÉDIO Ecclésiæ aperuit os ejus: et implévit eum Dóminus spiritu sapiéntiæ, et intellectus: stolam glóriæ induit eum. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

OF THY loving-kindness, O Lord, shed light upon Thy Church; that, being enlightened by the teachings of blessed John, Thine apostle and evangelist, it may attain to Thine everlasting gifts. Through our Lord.

ECCLESIAM tuam, Dómine, benignus illústra: ut beati Joánnis Apóstoli tui et Evangelistæ illuminata doctrinis, ad dona pervéniat sempiterna. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Lesson. Ecclus. 15, 1-6

Lécto libri Sapiéntiæ.

Lesson from the Book of Wisdom.

QUI timet Deum, fáciat bona: et qui continens est iustitia, apprehéndet illam, et obviábit illi quasi mater honorificáta. Cibábit illum pane vitæ et intelléctus, et aqua sapiéntiæ salutáris potábit illum: et firmábitur in illo, et non flectétur: et continébit illum, et non confundétur: et exaltábit illum apud próximos suos, et in médio Ecclésiæ apériet os ejus, et adimplébit illum spiritu sapiéntiæ et intelléctus, et stola glóriæ véstiet illum. Jucunditátem, et exultatiónem thesaurizábit super illum, et nómine ætérno hereditábit illum, Dóminus Deus noster.

HE THAT feareth God, will do good: and he that possesseth justice, shall lay hold on her, and she will meet him as an honorable mother. With the bread of life and understanding she will 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.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. John 21, 23, 19

Exiit sermo inter fratres, quod discipulus ille non móritur: et non dixit Jesus: Non móritur. *Ÿ.* Sed: Sic eum volo manére, donec véniam: tu me séquere.

A saying 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 remain till I come: follow thou Me.

Lesser Alleluia

Allelúja, allelúja. *Ÿ.* 21, 24. Hic est discipulus ille, qui testimónium pérhibet de his: et scimus, quia verum est testimónium ejus. Allelúja.

Alleluia, alleluia. *Ÿ.* 21, 24. This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia.

Munda Cor Meum, page 763.

Tract. Ps. 140, 1-3

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.

Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectorum benedicetur. *V.* Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia: *V.* This is that disciple who giveth testimony of these things: and we know that his testimony is true. Alleluia. *V.* The just man shall flourish like the palm tree: like the cedar of Libanus shall he be multiplied.

Allelúja, allelúja: *V.* Hic est discipulus ille, qui testimonium pérhibet de his: et scimus, quia verum est testimonium ejus. Allelúja. *V.* Justus ut palma florébit: sicut cedrus Libani multiplicábitur. Allelúja.

Gospel. John 21, 19-24

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

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 said to him, So I will have him to remain till I come, what is it to Thee? 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

IN ILLO témpore: Dixit Jesus Petro: Séquere me. Convérsus Petrus vidit illum discipulum, quem diligébat Jesus, sequéntem, qui et recúbit in cæna super pectus ejus, et dixit: Dómine, quis est qui tradet te? Hunc ergo non móritur. Et non dixit Jesu: Dómine, hic autem quid? Dixit ei Jesus: Sic eum volo manére, donec véniam, quid ad te? tu me séquere. Éxit ergo sermo iste inter fratres, quia discipulus ille non móritur. Et non dixit ei Jesus: Non móritur; sed: Sic eum volo manére, donec véniam. quid ad te? Hic est discipulus ille, qui testimonium pérhibet de his, et scripsit hæc: et scimus quia verum est testimonium ejus.

written these things: and we know that his testimony is true.
Creed, page 765.

Offertory. Ps. 91, 13

Justus ut palma florébit: sicut cedrus, quæ in Libano est, multiplicábitur. The just man shall flourish, like the palm-tree: he shall grow up like the cedar of Libanus.

Offertory Prayers, page 767.

Secret

SÚSCIPE, Dómine, múnera, quæ in ejus tibi solemnitate deférimus, cujus nos confidimus patrocinio liberári. Per Dóminum. **R**ECEIVE, O Lord, the gifts which we bring to Thee on the solemnity of him by whose patronage we trust to be delivered. Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. John 21, 23

Exit sermo inter fratres, quod discipulus ille non móritur; et non dixit Jesus: Non móritur; sed: Sic eum volo manére, donec véniam. A saying 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 remain till I come.

Postcommunion

REFÉCTI cibo potúque cælesti, Deus noster, te súpplices deprecámur: ut, in cujus hæc commemoratióne percépinus, ejus muniámur et précibus. Per Dóminum. **R**EFRESHED with heavenly food and drink, we humbly beseech Thee, our God, that as we have partaken of them, so by the prayers of Him Whom we thereby commemorate, we may also be fortified. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Dec. 28—The Holy Innocents
(Purple but Red if a Sunday)

STATION AT ST. PAUL'S

Double of the Second Class with a Simple Octave

When this feast falls on Sunday it displaces the Mass of the Sunday.

The Beginning of Mass, page 756.

Introit. Ps. 8, 3

OUT of the mouth of infants and of sucklings, O God, Thou hast perfected praise because of Thine enemies. *Ps. 8, 2.* O Lord, our Lord, how admirable is Thy name in the whole earth. *Y.* Glory.

EX ORE infántium, Deus, et lacténtium perfecisti laudem propter inimicos tuos. *Ps. 8, 2.* Dómine Dóminus noster: quam admiráble est nomen tuum in univérſa terra! *Y.* Glória Patri.

Kyrie, page 761; Gloria is omitted unless it be on Sunday or the octave day.

Prayer

O GOD, Whose praise the martyred innocents did this day proclaim, not by speaking, but by dying, do to death in us all the malice of sinfulness, that our lives may also proclaim Thy faith, which our tongues profess. Through our Lord.

DEUſ, cujus hodiérna die præcónium Innocentes Mártýres non loquendo, sed moriéndo conféſſi ſunt: ómnia in nobis vitiórum mala mortífica; ut fidem tuam, quam lingua noſtra loquitur, étiam móribus vita fateátur. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Lesson. John 14, 1-5

Lesson from the Epistle of blessed John the Apostle.

IN THOSE days I saw upon Mount Sion a Lamb standing, and with Him a hundred forty-four thousand having His name, and the name of His Father, written on their foreheads. And I heard a noise 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-

Léctio libri Apocalýpsis. beáti Joánnis Apóstoli

IN DIEBUS illis: Vidi supra montem Sion Agnum stantem, et cum eo centum quadraginta quátuor millia, habéntes nomen ejus, et nomen Patris ejus scriptum in fróntibus suis. Et audivi vocem de cælo, tamquam vocem aquárum multárum, et tamquam vocem tonitruí magni: et vocem, quam audivi, sicut citharédórum citharizántium in citharis suis. Et cantábant quasi cánticum novum ante sedem, et ante quátuor animálla, et senióres: et nemo póterat dicere cánticum, nisi illa centum quadra-

ginta quatuor millia, qui empti sunt de terra. Hi sunt, qui cum mulieribus non sunt coinquinati: virgines enim sunt. Hi sequuntur Agnum, quocumque ierit. Hi empti sunt ex hominibus primitiæ Deo, et Agno: et in ore eorum non est inventum mendacium: sine macula enim sunt ante thronum Dei.

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. Ps. 123, 7, 8

Anima nostra, sicut passer erépta est de láqueo venántium. *V.* Láqueus contritus est, et nos liberáti sumus: adjutórium nostrum in nómine Dómini, qui fecit cælum et terram.

Our soul hath been delivered as a sparrow out of the snare of the fowlers. *V.* The snare is broken, and we are delivered; our help is in the name of the Lord, Who hath made heaven and earth.

When the feast falls on a Sunday and always on the octave day, the Tract is replaced by the alleluias following it.

Tract. Ps. 78, 3, 10

Effuderunt sanguinem sanctórum, velut aquam, in circúitu Jerúsalem. *V.* et non erat qui sepélfret. *V.* Vindica, Dómine, sanguinem sanctórum tuórum, qui effusus est super terram.

They have poured out the blood of the saints, as water, round about Jerusalem. *V.* And there was none to bury them. *V.* Revenge, O Lord, the blood of Thy saints, which hath been poured out upon the earth.

Allelúja, allelúja. *V.* Ps. 112, 1. Laudáte púeri, Dóminum, laudáte nomen Dómini. Allelúja.

Alleluia, alleluia. *V.* Ps. 112, 1. Praise the Lord, ye children, praise the name of the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 2, 13-18

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Angelus Dómini apparuit in somnis Joseph, dicens: Surge, et

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 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 might 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 men-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 bemoaning her children, and would not be comforted, because they are not.

Creed, page 765.

Offertory. Ps. 123, 7

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Anima nostra sicut passer erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.

Offertory Prayers, page 767.

Secret

LET not the gracious prayer of Thy saints fail us, O Lord, both to render our offerings acceptable to Thee and ever to obtain Thy pardon for us. Through our Lord.

SANCTORUM tuorum, Dómine, nobis pia non desit oratio: quæ et múnera nostra conciliet, et tuam nobis indulgentiam semper obtineat. Per Dóminum.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. *Matt. 2, 18*

Vox in Rama audita est, A voice in Rama was heard,
ploratus, et ululatus: Rachel lamentation and mourning:
plorans filios suos, et noluit Rachel bewailing her children:
consolari, quia non sunt. and would not be comforted
because they are not.

Postcommunion

Voxiva, Dómine, dona **Q**UAY the votive gifts, O
percévimus: quæ Sanc- Lord, of which we have
tórum nobis précibus et præ- partaken, through the inter-
séntis, quæsumus, vitæ páriter- cession of the Saints gain for us
et æternæ tribue conférre help, both for this life and life
subsídium. Per Dóminum. eternal. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Dec. 29—St. Thomas, Bishop and Martyr, (Red)

Double

When this Feast falls on a Sunday, the Mass for the Sunday within the octave of Christmas, page 160, is said, with commemoration of St. Thomas and of Christmas, page 144.

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dó- **L**ET us all rejoice in the
mino, diem testum ce- Lord, celebrating a fes-
lebrántes sub honóre beáti tival-day in honor of the
Thomæ Mátyris: de cuius blessed martyr Thomas: at
passióne gaudent Angeli, et whose martyrdom the angels
colláudant Filium Dei. Ps. rejoice, and give praise to the
32, 1. Exsultáte, justí, in Dó- Son of God. Ps. 32, 1. Re-
mino: rectos decet collaudá- joice in the Lord, ye just;
tio. V. Glória Patri. praise becometh the upright.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, pro cuius Ecclésia **O** god, for Whose Church the
gloriósus Póntifex glorious Bishop Thomas
Thomas gládiis implórum oc- fell by the swords of wicked
cúbuit: præsta, quæsumus; ut men, grant, we beseech Thee,

that all who implore his help may obtain the effect of their petition leading to salvation. Through our Lord.

omnes, qui ejus implórant auxíllium, petitiónis suæ salutárem consequántur effectum. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Epistle. Heb. 5, 1-6

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Lectio Epistolæ beáti Pauli Apóstoli ad Hebræos.

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, but he that is called by God, as Aaron was. 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 forever, according to the order of Melchisedech.

HERATRES: Omnis Póntifex eá homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut ófferat dona, et sacrificia pro peccátis: qui condolere possit iis, qui ignórant, et errant: quóniam et ipse circumdatus est infirmitáte: et propterea debet, quemádmódum pro pópulo, ita étiam et pro semetípso offerre pro peccátis. Nec quisquam sumit sibi honórem, sed quí vocátur a Deo tamquam Aaron. Sic et Christus non semetípsum clarificávit ut póntifex fieret: sed qui locútus est ad eum: Filius meus es tu, ego hódie génui te. Quemádmódum et in alio loco dicit: Tu es sacerdos in aetérnum secúndum órđinem Melchisedech.

Gradual. Eccus. 44, 16

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

Ecce sacerdos magnus, qui in diébus suis placuit Deo. *V.* Non est invéntus similis illi, qui conserváret legem Excelsi.

Alleluia, alleluia. *V. John 10, 14.* I am the good shepherd: and I know My sheep, and Mine know Me. Alleluia.

Allelúja, allelúja. *V. Joann. 10, 14.* Ego sum pastor bonus: et cognóscó oves meas, et cognóscunt me meæ. Allelúja.

Gospel. John 10, 11-16

✠ Sequéntia sancti Evan-
gélii secúndum Joannem.

IN ILLO témpore: Dixit
Jesus pharisæis: Ego
sum pastor bonus. Bonus
pastor ánimam suam dat pro
óvibus suis. Mercenárius au-
tem, et qui non est pastor, cu-
jus non sunt oves própriae,
videt lupum veniéntem, et di-
mittit oves, et fugit: et lupus
rapit et dispérgit oves: mer-
cenárius autem fugit, quia
mercenárius est, et non pérti-
net ad eum de óvibus. Ego
sum pastor bonus: et cog-
nóscó meas et cognóscunt me
meæ. Sicut novit me Pater, et
ego agnóscó Patrem: et áni-
mam meam pono pro óvibus
meis. Et álias oves hábeo,
quæ non sunt ex hoc ovili:
et illas opórtet me addúcere,
et vocem meam áudient, et
fiet unum ovile, et unus
pastor.

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, Jesus said
to the pharisees, I am
the good shepherd. The good
shepherd giveth his life for the
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 fleeth;
and the wolf catcheth and scat-
tereth the sheep: and the hire-
ling fleeth, because he is a hire-
ling, 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, page 765.

Offertory. Ps. 20, 4, 5

Posuisti, Dómine, in capite
ejus coronam de lápide preti-
óso: vitam pétiit a te, et tri-
buisti ei, allelúja.

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

Offertory Prayers, page 767.

Secret

MÚNERA tibi, Dómine, di-
cáta sanctífica et, in-
tercedénte beáto Thoma
Mártire tuo atque Pontífice,
Per éadem nos placátus in-
ténde. Per Dóminum.

SANCTIFY, O Lord, the offer-
ings dedicated to Thee,
and, by the intercession of
blessed Thomas, Thy martyr
and bishop, look upon us with
mercy for the sake of them.
Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. *John 10, 14*

I am the good shepherd, and Ego sum pastor bonus: et
I know My sheep, and Mine cognosco oves meas, et cog-
know Me. noscunt me meæ.

Postcommunion

QUAY this communion, O **H**ÆC nos commúnio, Dó-
Lord, cleanse us from mine purget a crimine:
guilt and, by the intercession et, intercedente beáto Thoma
of blessed Thomas, Thy martyr Mártire tuo atque Pontífice,
and bishop, make us the com- cæléstis remédii fáciat esse
panions of Him Who is our consórtes. Per Dóminum.
heavenly healing. Through our
Lord.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.

Sunday Within the Octave of Christmas

(White)

If the Feasts of Christmas, St. Stephen, St. John, Apostle and Evangelist, or the Holy Innocents fall on Sunday, the following Mass is said on Dec. 30. If Dec. 30 be a Monday or a Saturday, the Mass of the day within the octave of Christmas. (This is the same as the third Mass on Christmas, but Epistle and Gospel are from the second Mass.)

The Beginning of Mass, page 756.

Introit. *Wis. 18, 14, 15*

WHILE all things were in **D**UM MÉDIUM siléntium
quiet silence, and the tenérent ómnia, et nox
night was in the midst of her in suo cursu médium iter ha-
course, Thy almighty word, O béret, omnípotens sermo tuus,
Lord, came from heaven, from Dómine de cælis a regálibus
Thy royal throne. *Ps. 92, 1.* sédibus venit. *Ps. 92, 1.* Dó-
The Lord hath reigned, He is minus regnavit, decórem in-
clothed with beauty: the Lord dútus est: indútus est Dó-
is clothed with strength, and minus fortitúdinem, et præ-
hath girded Himself. *V. Glory.* cínxit se. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O ALMIGHTY and eternal **O** MNÍPOTENS sempitérne
God, direct our actions in Deus, dirige actus nos-
conformity with Thy good tros in beneplácito tuo: ut in
pleasure, that in the name of nómine dilécti Filii tui mere-

ámur bonis opéribus abundáre: Qui tecum.

Thy beloved Son we may be worthy to abound in good works. Who with Thee.

Second Prayer of the octave of Christmas, page 144.

Epistle. Gal. 4, 1-7

Léctio Epistolæ beáti Paulli Apóstoli ad Gálatas.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

HERES: Quanto tēpore heres párvulus est, nihil differt a servo, cum sit dōminus ómnium: sed sub tutóribus, et actóribus est usque ad præfinitum tempus a patre: ita et nos cum essémus párvulli, sub eleméntis mundi erámus serviéntes. At ubi venit plenitúdo tēporis, misit Deus Filium suum, factum ex muliere, factum sub lege, ut eos, qui sub lege erant, redímeret, ut adoptiónem fillórum reciperémus. Quóniam autem estis ffilii, misit Deus Spíritum Filii sui in corda vestra clamántem: Abba, Pater. Itaque jam non est servus, sed filius: quod si filius, et heres per Deum.

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 fulness 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.

Gradual. Ps. 44, 3, 2

Speclósus forma præ fillis hominum: diffúsa est grátia in lábiis tuis. *V.* Eructávit cor meum verbum bonum, dico ego ópera mea Regi: lingua mea cálamus scribæ, velócter scribentis.

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: my tongue is the pen of a scrivener that writeth swiftly.

Allelúja, allelúja. *V.* Ps. 92, 1. Dóminus regnavit, decórem induit: induit Dóminus fortitúdinem, et præcinxit se virtúte. Allelúja.

Allelulia, allelulia. *V.* Ps. 92, 1. The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself with power. Allelulia.

Gospel. Luke 2, 33-40

✠ Continuation of the holy Gospel, according to St. Luke.

AT THAT time, Joseph and Mary, the mother of Jesus, were wondering at these 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, page 765.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO tēpore: Erat Joseph et María mater Jesu, mirántes super his, quæ dicebántur de illo. Et benedíxit illis Simeon, et díxit ad Mariám matrem ejus: Ecce pósitus est hic in ruínam, et in resurrecciónem multórum in Israél: et in signum cui contradicétur: et tuam ipsius ánimam pertransibit gládius, ut reveléntur ex multis córdibus cogitátiones. Et erat Anna prophetíssa, filia Phánuel, de tribu Aser: hæc procésserat in diébus multis, et vixerat cum viro suo annis septem a virginitáte sua. Et hæc vídua usque ad annos octoginta quátuor: quæ non discedébat de templo, jejúniis et obsecratióibus sérvíens nocte ac die. Et hæc, ipsa hora supervéniens, confitebátur Dómino, et loquebátur de illo ómnibus, qui exspectábant redemptiÓNem Israél. Et ut perfecérunt ómnia secúndum legem Dómini, revérsi sunt in Galíream in civitátem suam Náza-reth. Puer autem crescébat, et confortabátur plenus sapiéntia: ex grátia Dei erat in illo.

Offertory. Ps. 92, 1, 2

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

Deus firmávit orbem terræ, qui non commovébitur: paráta sedes tua, Deus, eá tunc, a sæculo tu es.

Offertory Prayers, page 767.

Secret

QUONCÉDE, quæsumus, omnipotens Deus: ut ócullis tuæ majestátis munus oblátum, et grátiam nobis piæ devotiónis obtíneat, et effectum beátæ perennitátis acquirat. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that the gift present before the eyes of Thy majesty may both obtain for us the grace of godly devotion and win its effect in a blessed eternity. Through our Lord.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, page 798.

Communion. Matt. 2, 20

Tolle púerum, et matrem ejus, et vade in terram Israél: defúnti sunt enim, qui quærebant ánimam púeri.

Take the child and His mother, and go into the land of Israel: for they are dead that sought the life of the child.

Postcommunion

PER HUIJUS, Dómine, operatióne mystérii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

BY THE operation of this mystery, O Lord, may our sins be purged, and our just desires fulfilled. Through our Lord.

Second Postcommunion of the octave of Christmas, page 146.

Mass of the Octave of Christmas (White)

If December 30 is Monday or Saturday, the third Mass of Christmas, page 143, is celebrated, but the Epistle and Gospel are taken from the second Mass of Christmas, page 140.

Dec. 31—St. Sylvester, Pope (White)

Double

STATION AT THE CEMETERY OF PRISCILLA

When this Feast falls on a Sunday the Mass within the octave of Christmas, page 160, is said, with commemoration of St. Sylvester and of Christmas, page 144.

The Beginning of Mass, page 756.

Introit. John 21, 15-17

SI DÍLIGIS me, Simon Petre, pasce agnos meos, pasce oves meas. Ps. 29, 1. Exaltábo te, Dómine, quóniam suscepísti me, nec dele-

IF THOU lovest Me, Simon Peter, feed My lambs, feed My sheep. Ps. 29, 1. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made

my enemies to rejoice over Me. *ctásti inimicos meos super me. V. Glory.* *ctásti inimicos meos super me. V. Glória Patri.*

Kyrie, page 761.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Sylvester, Thy Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Sylvestrem Summum Pontificem, perpétua protectióne custódi; quem totius Ecclésiæ præstitisti esse pastórem. Per Dóminum.

Second Prayer of the octave of Christmas, page 144.

Epistle. 1 Peter 5, 1-4, 10-11

Lesson from the Epistle of blessed Peter the Apostle.

Lectio Epistolæ beáti Petri Apóstoli.

BRETHREN: The ancients therefore 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.

QUARRISSIMI: Seniores, qui in vobis sunt, óbsecro consénior et testis Christi passiónum, qui et ejus, quæ in futuro revelánda est, glóriæ communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontáneæ secúndum Deum, neque turpis lucri grátia, sed voluntárie; neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et, cum apparúerit princeps pastórum, percipiétis immarcescibilem glóriæ corónam. Deus autem omnis grátia, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perficiet, confirmábit solidabitque. Ipsi glória et impérium in sæcula sæculórum. Amen.

Gradual. Ps. 106, 32, 31

Exáltent eum in Ecclésia plebis: et in cáthedra seniór-um laudent eum. *V.* Confiteántur Dómino misericórdiæ ejus; et mirabilia ejus filiis hóminum.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúja.

Munda Cor Meum, page 763.

Let them exalt him in the Church of the people, and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him and his wonderful works to the children of men.

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter and upon this rock I will build My Church.

Gospel. Matt. 16, 13-19

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

IN ILLO témpore: Venit Je-
sus in partes Cæsaráe
Philíppi, et interrogábat discí-
pulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixerunt: Alii Joánnem Baptistam, álii autem Eliám, álii vero Jere-
míam, aut unum ex prophé-
tis. Dicit illis Jesus: Vos au-
tem quem me esse dicitis? Res-
póndens Simon Petrus, dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc pe-
tram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cæ-
lórum. Et quodcúmque ligá-
veris super terram, erit ligá-
tum et in cælis: et quodcúm-

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

AT THAT time, Jesus came
into the quarters of
Cæsarea 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, 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 to thee I will give 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, page 765.

Offertory. Jerem. 1, 9-10

Behold, I have given My words in thy mouth: Lo, I have set thee this day over the nations and over the kingdoms, to waste and to destroy, and to build and to plant.

que sólveris super terram, erit solútum et in cælis.

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evéllas et déstruas, et ædifices et plantes.

Offertory Prayers, page 767.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

OBLÁTIS munéribus, quæsumus Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Second Secret of the octave of Christmas, page 146.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Matt. 16, 18

Thou art Peter and upon this rock I will build My Church.

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIONE sancta enutritam guberná, quæsumus Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persistat. Per Dóminum.

Second Postcommunion of the octave of Christmas, page 146.

Concluding Prayers, page 793.



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The Circumcision of Our Lord Jesus Christ

(White)

STATION AT ST. MARY'S IN TRASTEVERE

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Is. 9, 6

PUER natus est nobis, et
filius datus est nobis:
cujus impérium super húme-
rum ejus: et vocábitur nomen
ejus, magni consilii Angelus.
Ps. 97, 1. Cantáte Dómino
cánticum novum: quia mira-
bília feclit. *V.* Glória Patri.

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. 97, 1. Sing ye to
the Lord a new canticle: be-
cause He hath done wonderful
things. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui salutis etérnæ,
beátæ Mariæ virginitáte
fécúnda, húmáno géneri
præmia præstitisti: tribue,
quæsumus; ut ipsum pro no-
bis intercédere sentiámus, per
quem merúimus auctórem vi-
tæ suscipere Dóminum nos-
trum Jesum Christum Fílium
tuum: qui tecum.

O GOD, Who, by the fruitful
virginity of blessed Mary,
hast bestowed upon mankind
the rewards of eternal salva-
tion, grant, we beseech Thee,
that we may evermore experi-
ence the intercession in our be-
half of her through whom we
have been found worthy to re-
ceive the author of life, Our
Lord Jesus Christ, Thy Son,
Who with Thee.

Epistle. Titus 2, 11-15

Léctio Epístolæ beáti Pauli
Apóstoli ad Titum.

Lesson from the Epistle of
blessed Paul the Apostle to
Titus.

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.

QUARRISSIME: Appáruit grátia Dei Salvatóris nostri ómnibus homínibus, erúdiens nos, ut abnegántes impietátem, et sæculária desidéria: sóbrie, et juste, et pie vivámus in hoc sæculo, exspectántes beátam spem, et advéntum glóriæ magni Dei, et Salvatóris nostri Jesu Christi: qui dedit semetípsum pro nobis, ut nos redímeret ab omni iniquitáte, et mundáret sibi pópulum acceptábilem, sectatórem bonórum óperum. Hæc lóquere, et exhortáre, in Christo Jesu Dómino nostro.

Gradual. Ps. 97, 3, 4, 2

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

Alleluia, alleluia. *V. Heb. 1, 1-2.* God, Who diversely spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 2, 21

✠ Continuation of the holy Gospel according to St. Luke.

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, page 765.

Viderunt omnes fines terræ salutáre Dei nostri: jubilate Deo, omnis terra. *V.* Notum fecit Dóminus salutáre suum: ante conspéctum géntium revelávit justítiam suam.

Allelúja, allelúja. *V. Hebr. 1, 1-2.* Multifárie olim Deus loquens pátribus in prophétis, novíssime diébus istis locútus est nobis in Fílio. Allelúja.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Postquam consummáti sunt dies octo, ut circumciderétur puer: vocátum est nomen ejus Jesus, quod vocátum est ab Angelo, priúsqvam in útero conciperétur.

Offertory. Ps. 88, 12, 15

Tui sunt cæli, et tua est terra: orbem terrarum, et plenitudinem ejus tu fundasti: justitia et judicium præparatio sedis tuæ.

Thine are the heavens and Thine is the earth: the world and the fulness thereof Thou hast founded; justice and judgment are the preparation of Thy throne.

Offertory Prayers, page 767.

Secret

QUONIAM UNERIBUS nostris, quæsumus, Dómine, precibusque susceptis: et cælestibus nos munda mysteriis, et cleménter exáudi. Per Dóminum.

ACCEPT our offerings and prayers, we beseech Thee, O Lord; cleanse us by Thy heavenly mysteries and graciously hear us. Through our Lord.

Preface No. 1, Canon and Special Communicantes, page 798.

Communion. Ps. 97, 3

Vidérunt omnes fines terræ salutáre Dei nostri.

All the ends of the earth have seen the salvation of our God.

Postcommunion

HÆC nos commúnio, Dómine, purget a crimine: et intercedénte beáta Virgine Dei Genitrice María, cælestis remédii fáciat esse consórtes. Per eúndem Dóminum.

QUAY this communion, O Lord, cleanse us from sin and, by the intercession of the Blessed Virgin Mary, Mother of God, make us partakers of the heavenly remedy. Through the same.

Concluding Prayers, page 793.

Sunday between the Circumcision and the Epiphany

(White)

Feast of the Most Holy Name of Jesus (White)

Double of the Second Class

By a decree of the S. Congr. of Rites, Oct. 28, 1913, this feast is to be celebrated on the Sunday between the Circumcision and Epiphany. If no Sunday occur, it is celebrated on January 2.

The Beginning of Mass, page 756.

Introit. Philip. 2, 10, 11

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. 8, 2.* O Lord, our Lord, how wonderful is Thy name in the whole earth! *V.* Glory.

IN NÓMINE Jesu omne genu flectátur cælestium, terrestrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps. 8, 2.* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsta terra! *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst appoint Thine only-begotten Son to be the Saviour of the human race, and didst command that He be called Jesus, mercifully grant that we may enjoy in heaven the vision of Him whose holy name we venerate on earth. Through the same.

Deus, qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari iussisti: concede propitijs ut, illius sanctum nomen veneramur in cælis. *Per eundem Dóminum nostrum.*

In Low Masses a commemoration of the particular Day is added, thus: Jan. 2, of St. Stephen, Prayer, page 173, Secret and Postcommunion, pages 149, 150; Jan. 3, of St. John, page 150; Jan. 4, of the Holy Innocents, page 154.

Lesson. Acts 4, 8-12

Lesson from the Acts of the Apostles.

Lectio Actuum Apóstolorum.

IN THOSE days, Peter, filled with the Holy Ghost, said, 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 ye crucified, Whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which

IN DÍEBUS illis: Petrus replétus Spíritu Sancto, dixit: Príncipes pópuli, et senióres audíte: Si nos hódie dijudicámur in benefácto hóminis infirmí, in quo iste salvus factus est, notum sit ómnibus vobis et omni plebi Israél: quia in nómine Dómini nostri Jesu Christi Nazarení, quem vos crucifixistis, quem Deus suscitávit a mórtuis, in hoc iste astat coram vobis sanus. Hic est lapis, qui reprobátus est a vobis ædificántibus, qui factus est in caput ánguli: et

non est in alio aliquo salus. Nec enim aliud nomen est sub celo datum hominibus, in quo oporteat nos salvos fieri.

was rejected by you the builders; which is because 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.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 105, 47

Salvos fac nos, Domine, Deus noster, et congrega nos de nationibus: ut confitemur nomini sancto tuo, et gloriamur in gloria tua. *Y. Isai. 63, 16.* Tu, Domine, pater noster, et redemptor noster: a seculo nomen tuum.

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. *Y. Is. 63, 16.* Thou, O Lord, art our Father and Redeemer, Thy name is from eternity.

Lesser Alleluia

Alleluja, alleluja. *Y. Ps. 144, 21.* Laudem Domini loquetur os meum, et benedicat omnis caro nomen sanctum ejus. Alleluja.

Alleluia, alleluia. *Y. Ps. 144, 21.* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name. Alleluia.

Tract. Ps. 79, 20

Domine, Deus virtutum, converte nos: et ostende faciem tuam, et salvi erimus: sonet vox tua in auribus meis. *Y. Cant. 2, 4.* Vox enim tua dulcis, et facies tua decora nimis. *Y. Cant. 1, 2.* Oleum effusum nomen tuum, Jesu: ideo adolescentule dilexerunt te.

O Lord, God of hosts, convert us; and show Thy face, and we shall be saved; let Thy voice sound in my ears. *Y. Cant. 2, 4.* For Thy voice is sweet, and Thy face exceedingly beautiful. *Y. Cant. 1, 2.* Thy name, O Jesus, is oil poured out, therefore the maidens have loved Thee.

Greater Alleluia

Alleluja, alleluja. *Y. Ps. 144, 21.* Laudem Domini loquetur os meum, et benedicat omnis caro nomen sanctum ejus. Alleluja. *Y. Ps. 144, 1.* Exaltabo te, Deus meus Rex: et benedicam nomini Sancto

Alleluia, alleluia. *Ps. 144, 21.* My mouth shall speak the praise of the Lord: and let all flesh bless His holy name for ever. Alleluia. *Y. Ps. 144, 1.* I will extol Thee, O God, my King, and I will bless Thy hol-

name, Jesu, for ever; yes, for ever and ever. Alleluia. tuo, Jesu, in sæculum et in sæculum sæculi. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 21

✠ Continuation of the holy Gospel according to St. Luke.

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, page 765.

✠ Sequéntia sancti Evangelii secundum Lucam.

IN ILLO témpore: Postquam consummáti sunt dies octo ut circumciderétur puer: vocátum est nomen ejus Jesus, quod vocátum est ab Angelo priúsqvam in útero conciperétur.

Offertory. Ps. 85, 12, 5

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.

Offertory Prayers, page 767.

Confitébor tibi, Dómine Deus meus, in toto corde meo, et glorificábo nomen tuum in ætérnum: quóniam tu, Dómine, suávis et mitis es: et multe misericórdie ómnibus invocántibus te. Allelúja.

Secret

MAY Thy blessing, O most merciful God, by which the whole creation hath life, sanctify this our sacrifice, which we offer Thee to the glory of the name of Thy Son, Our Lord Jesus Christ, that it may be pleasing to Thy majesty as an act of praise and be profitable to us for our salvation. Through the same.

Preface No. 1, page 798.

BENEDICTIO tua, cleméntissime Deus, qua omnis viget creatúra, sanctificet, quæsumus, hoc sacrificium nostrum, quod ad glóriam nóminis Filii tui, Dómini nostri Jesu Christi offerimus tibi: ut majestáti tue placére possit ad laudem et nobis proficere ad salutem. Per eúdem Dóminum.

Communion. Ps. 85, 9, 10

All the nations Thou hast made shall come and adore be-

Omnes gentes quascúmque fecisti, vénient, et adorábunt

coram te, Dómine, et glorificábunt nomen tuum: quóniam magnus es tu, et faciens mirabilia: tu es Deus solus. Allelúja.

fore Thee, O Lord; and they shall glorify Thy name: for Thou art great, and dost wonderful things. Thou art God alone. Alleluja.

Postcommunion

OMNIPOTENS aetérne Deus, qui creásti et redemísti nos réspice propitius vota nostra; et sacrificium salutáris hóstiæ, quod in honórem nóminis Filii tui, Dómini nostri Jesu Christi Majestáti tuæ obtúlimus, plácido et benigno vultu suscipere dignéris: ut grátia tua nobis infúsa, sub glorióso nómine Jesu, aetérnæ prædestinatiónis título, gaudeámus nómina nostra scripta esse in cælis. Per eúndem Dóminum.

ALmighty, eternal God, Who hast created and redeemed us, graciously regard our desires, and deign to receive with kind and peaceful 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, Thy grace being poured out upon us, we may rejoice in the glorious name of Jesus, the title of eternal predestination, because our names are written in heaven. Through the same.

Concluding Prayers, page 793.

Octave-Day of St. Stephen (Red)

Simple

Mass of the feast, page 146.

Prayer, as below.

Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.

Third Prayer, Secret and Postcommunion for the Church or for the Pope, pages 825, 826.

Prayer

OMNIPOTENS sempitérne Deus, qui primitias Mártyrum in beáti Levitæ Stéphaní sánguine dedicásti: tribue, quæsumus; ut pro nobis intercëssor existat, qui pro suis étiam persecutóribus extorávit Dóminum nostrum Jesum Christum Filium tuum; qui tecum vivit.

ALmighty, eternal God, Who didst dedicate the first-fruits of the martyrs in the blood of the blessed levite Stephen, grant, we beseech Thee, that he may ever stand as our intercessor who prayed even for his persecutors to Our Lord, Jesus Christ, Thy Son, Who with Thee.

Octave-Day of St. John (White)*Simple**Mass of the feast, page 150.**Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.**Third Prayers for the Church or for the Pope, pages 825, 826.***Octave-Day of Holy Innocents (Red)***Simple**Mass of the feast, page 153.**Second Prayer, Secret and Postcommunion of our Blessed Lady, page 824.**Third Prayer, Secret and Postcommunion for the Church or for the Pope, pages 825, 826.***Vigil of the Epiphany (White)**

STATION AT ST. PETER'S

*Privileged Vigil of the Second Class**Mass of Sunday within the octave of Christmas, page 160.**Gospel as below.**Commemoration of St. Telesphorus, from the Common of One or More Supreme Pontiffs, page 1302.**Third Prayer of our Blessed Lady (O God Who by the fruitful), page 824, with its Secret and Postcommunion.***Gospel. Matt. 2, 19-23**

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secundum Matthæum.

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:

IN ILLO tẽmpore: Defuncto Herode, ecce Angelus Domini apparuit in somnis Joseph in Ægypto, dicens: Surge et accipe puerum, et matrem ejus, et vade in terram Israël: defuncti sunt enim, qui querebant animam pueri. Qui consurgens, accepit puerum, et matrem ejus, et venit in terram Israël. Audiens autem, quod Archelaus regnaret in Judæa pro Herode patre suo, timuit illo ire: et admonitus in somnis, secessit in partes Gallææ. Et veniens habitavit in civitate, quæ vocatur Nazareth: ut adimple-

rétur quod dictum est per Prophétas: Quóniam Nazareus vocábitur. that it might be fulfilled which was said by the prophets: That He shall be called a Nazarite.

Creed, page 765.

The Epiphany of Our Lord Jesus Christ (*White.*)

STATION AT ST. PETER'S

*Double of the First Class with a Privileged Octave
of the Second Order*

The Beginning of Mass, page 756.

Introit. *Mal. 3, 1*

ECCE advénit dominátor Dóminus: et regnum in manu ejus, et potéstas, et impérium. *Ps. 71, 1.* Deus júdicium tuum regi da: et justítiam tuam Filio Regis. *Y.* Glória Patri.

BEHOOLD the Lord the Ruler is come: and a kingdom in His hand, and power and dominion. *Ps. 71, 1.* Give to the king thy judgment, O God: and to the king's son Thy justice. *Y.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui hodiérna die Unigéntum tuum géntibus stella duce revelásti: concéde propítius; ut, qui jam te ex fide cognóvimus, usque ad contemplándam spécíem tuæ celsitúdinis perducámur. Per eúndem Dóminum.

O God, Who by the guidance of a star didst this day reveal Thine only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may be so led as to behold with our eyes the beauty of Thy majesty. Through the same.

Lesson. *Is. 60, 1-6*

Léctio Isaíæ Prophéte.

Lesson from Isaias the Prophet.

SURGE, illumináre, Jerusalem: quia venit lumen tuum, et glória Dómini super te orta est. Quia ecce ténebræ opérient terram, et caligo pópulos: super te autem oriétur Dóminus, et glória ejus in te vidébitur. Et ambulábunt gentes in lámíne tuo, et reges

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 Gen-

tiles 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 Epha; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

in splendore ortus tui. Leva in circúitu óculos tuos, et vide: omnes isti congregati sunt, venérunt tibi: filii tui de longe vénient, et fillæ tuæ de látere surgent. Tunc vidébis, et áffluēs, mirábitur et dilatábitur cor tuum, quando convérsa fúerit ad te multitúdo maris, fortitúdo géntium vénierit tibi. Inundátio camelórum opériet te, dromedárii Mádián et Epha: omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes.

Gradual. Is. 60, 1

All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. *V.* Arise and be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee.

Omnes de Saba vénient, aurum et thus deferéntes et laudem Dómino annuntiántes. *V.* Surge, et illumináre, Jerúsalem: quia glória Dómini super te orta est.

Alleluia, alleluia. V. Matt. 2, 2. We have seen His star in the east: and are come with gifts to adore the Lord. *Alleluia.*

Allelúja, allelúja. V. Matth. 2, 2. Vidimus stellam ejus in Oriénte, et vénimus cum munéribus adoráre Dóminum *Allelúja.*

Munda Cor Meum, page 763.

Gospel. Matt. 2, 1-12

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evan-gélii secúndum Matthæam.

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

QUM NATUS ESSET Jesus in Bétlehem Juda in diébus Heródis regis, ecce Magi ab Oriénte venérunt Jerosólymam, dicéntes: Ubi est qui natus est rex Judeórum? Vidimus enim stellam ejus in Oriénte, et vénimus adoráre

eum. Audiens autem Heródes rex, turbátus est, et omnis Jerúsalem cum illo. Et congregans omnes príncipes sacerdotum, et scribas pópuli, sciscitabátur ab eis ubi Christus nascerétur. At illi dixerunt ei: In Bétlehem Judæ: sic enim scriptum est per Prophétam: Et tu Bétlehem, terra Juda, nequáquam mínima es in princípibus Juda: ex te enim éxiet dux, qui regat pópulum meum Israël. Tunc Heródes, clam vocátis Magis, diligénte r didicit ab eis tempus stellæ, quæ apparuit eis: et mittens illos in Bétlehem, dixit: Ite, et interrogáté diligénte r de púero: et cum invenérítis, renuntiáte mihi, ut et ego veniens adórem eum. Qui cum audíssent regem abiérunt. Et ecce stella, quam vidérant in Oriénte, antecédébat eos, usque dum veniens, staret supra, ubi erat puer. Vidéntes autem stellam, gavisí sunt gáudio magno valde. Et intránte s domum, invenérunt Púerum cum Maria matre ejus, (*hic genuflectitur*) et procidentes adoravérunt eum. Et apértis thesáuris suis obtulérunt ei múnera, aurum, thus, et myrrham. Et respónso accépto in somnis ne redírent ad Heródem, per állam viam revérsi sunt in regiónem suam.

that they should not return to way into their own country.

Creed, page 765.

Offertory. Ps. 71, 10, 11

Reges Tharsis, et insule múnera ófferent: reges Ara-

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 ruler that shall rule my people Israel. Then Herod privately calling the wise men, learned diligénte r of them the time of the star which appeared to them; and sending them into Bethlehem, said, Go and diligénte r 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 all kneel down*), 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 Herod, they went back another

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.

bum et Saba dona addúcent: et adorábunt eum omnes reges terræ: omnes gentes sérvient ei.

Offertory Prayers, page 767.

Secret

FAVORABLY regard the gifts of Thy Church, O Lord, wherein no longer gold is offered, nor frankincense, nor myrrh, but He who by these gifts is signified is become our sacrifice and our food, Jesus Christ, our Lord, Who with Thee.

ECCLESÍÆ tuæ, quæsumus Dómine, dona propítius intuere: quibus non jam aurum, thus et myrrha profératur; sed quod eisdem munéribus declarátur, immolátur et súmitur, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Matt. 2, 2

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

Vidimus stellam ejus in Oriénte, et vénimus cum munéribus adoráre Dóminum.

Postcommunion

GRANT, we beseech Thee O almighty God, by the understanding of hearts made pure we may comprehend that which by solemn rite we celebrate. Through our Lord.

PRÆSTA quæsumus, omnipotens Deus: ut quæ solémni celebrámus officio, purificátæ mentis intelligéntia consequámur. Per Dóminum.

Concluding Prayers, page 793.

This Mass is said daily during the octave, with a commemoration of our Blessed Lady, page 824, and a third prayer for the Church or for the Pope, page 826.

Sunday Within the Octave of the Epiphany

The Holy Family, Jesus, Mary, Joseph (White)

Double Major

The Beginning of Mass, page 756.

Introit. Prov. 23, 24, 25

LET the father of the Just rejoice greatly; let thy father and thy mother be joy-

EXSÚLTAT gáudio pater Justí, gáudeat Pater tuus et Mater tua, et exsúltet

Quæ genuit te. Ps. 82, 2, 3. ful, and let her rejoice that
 Quam dilécta tabernácula bore thee. Ps. 82, 2, 3. How
 tua, Dómine virtútum! con- lovely are Thy tabernacles O
 cupiscit, et déficit ánima mea Lord of hosts; my soul longeth
 in átria Dómini. V. Glória and fainteth for the courts of
 Patri. the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui **O** LORD Jesus Christ, Who,
 Mariæ et Joseph súbd- in the days of Thy sub-
 ditus, domésticam vitam in- jection to Mary and Joseph,
 effabílibus virtútibus conse- didst consecrate home life by
 crásti: fac nos, utriúsque ineffable acts of virtue; by the
 auxílio, Famíliæ sanctæ tuæ intercession of Thy holy
 exémpis instrui; et consór- Mother and of Thy foster-
 tium cósequi sempitérnum: Father, make us so to profit by
 Qui vivis. the example they with Thee
 have set us, that we may be
 counted members of Thy household for evermore. Who livest.

Second Prayer of the Sunday within the octave of the Epiphany, page 182; third Prayer of Epiphany, page 175.

Epistle, Put ye on, page 196.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 26, 4

Unam pétii a Dómino, hanc One thing I have asked of
 requiram, ut inhábitem in the Lord; this will I seek after:
 domo Dómini ómnibus diébus that I may dwell in the house
 vitæ meæ. V. Ps. 83, 5. Beáti of the Lord all the days of my
 qui hábitant in domo tua, life. V. Ps. 83, 5. Blessed are
 Dómine: in sæcula sæculórum they who dwell in Thy house,
 laudábunt te. O Lord; they shall praise Thee
 for ever and ever.

Lesser Alleluia

Allelúja, allelúja. V. Is. 45, Alleluia, alleluia. V. *Isaias*
 45, 15. Vere tu es Rex abscondi- 45, 15. Truly Thou art a hidden
 tus, Deus Israél Salvátor. King, the God of Israel, the
 Allelúja. Saviour. Alleluia.

Tract. Heb. 10, 5

Hóstiam et oblatiónem no- Sacrifice and oblation Thou
 luísti, corpus autem aptásti wouldst not, but a body Thou
 mihi. V. Holocáustum et pro has fitted unto me. V. *Burnt-*

offering and sin-offering Thou didst not require: then said I: Behold I come. *V.* In the head of the book it is written of Me that I should do Thy will.

peccáto non postulásti: tunc dixi: Ecce vénio. *V.* In cápite libri scriptum est de me: Ut fáciám, Deus, voluntátem tuam.

Greater Alleluia

Alleluia, alleluia. *V.* Blessed is the man that heareth Me and that watcheth dally at My gates, and waiteth at the post of My doors. Alleluia. *V.* Our life is hidden with Christ in God.

Allelúja, allelúja. *V.* Beátus homo qui áudit me, et qui vigilat ad fores meas quotidie, et obsérvat ad postes óstii mei. Allelúja. *V.* Vita nostra est abscondita cum Christo in Deo. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 2, 42-52

✠ Continuation of the holy Gospel according to St. Luke.

AND 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 their 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

✠ Sequéntia sancti Evangelii secúndum Lucam.

QUM FACTUS ESSET Jesus annórum duódecim, ascendéntibus illis Jerosólymam secúndum consuetúdinem diéi festi, consummatis-que diébus, cum redírent, remánsit puer Jesus in Jerúsalem, et non cognóverunt paréntes ejus. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos, et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudentia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit Mater ejus ad illum: Fili, quid fecisti nobis sic? ecce pater tuus, et ego doléntes quærebámus te. Et ait ad illos: quid est quod me quære-

bátis? nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descendit cum eis, et venit Náza-reth: et erat súbditus illis. Et mater ejus conservábit ómnia verba hæc in corde suo. Et Jesus proficiébat sapiéntia, et ætáte et grátia apud Deum, et hómines.

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 man.

Creed, page 765.

Offertory. Luke 2, 22

Tulé-runt Jesum paréntes ejus in Jerúsalem, ut sisterent eum Dómino.

The parents of Jesus carried Him to the temple, to present Him to the Lord.

Offertory Prayers, page 767.

Secret

PLACATIÓNIS hóstiam offérimus tibi, Dómine, suppliciter deprecántes: ut, per intercessiónem Deiparæ Virgínis cum beáto Joseph, famíllas nostras, in pace et grátia tua fírmiter constitúas. Per eúmdem Dóminum.

PRO APPEASE Thee, O Lord, we offer the Victim of Salvation, humbly beseeching Thee that, through the prayers of the Virgin Mother of God and of St. Joseph, Thou wouldst establish our households in Thy peace and favor. Through the same.

Second Secret of the Sunday within the octave of the Epiphany, page 184; third Secret of the Epiphany, page 178.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Luke 2, 51

Descéndit Jesus cum eis, et venit Náza-reth, et erat súbditus illis.

Jesus went down with them, and came to Nazareth and was subject to them.

Postcommunion

QUOS cæléstibus réfcis sacraméntis, fac, Dómine, Jesu sanctæ Famíllæ tuæ exémp-la júgiter imitári: ut, in hora mortis nostræ, occurrénte gloriósa Virgine

DO THOU, O Lord, bring us whom Thou hast refreshed with heavenly mysteries to imitate the example of Thy holy Family, that at the hour of our death, with the

Virgin Mother and blessed Joseph at hand, we may be received by Thee into our everlasting home. Who livest.

Matre tua cum beato Joseph; per te in æterna tabernacula récipi mereámur: Qui vivis.

Second Postcommunion of the Sunday within the octave of the Epiphany, page 184; third Postcommunion of the Epiphany, page 178.

Sunday Within the Octave (White)

STATION AT THE TITLE OF PAMMACHIUS

Semi-Double

When the Epiphany falls on a Sunday, this Mass is said on the following Saturday.

The Beginning of Mass, page 756.

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 to eternity. Ps. 99, 1. Sing joyfully to God, all the earth: serve the Lord with gladness.

IN excëlso throno vidi sedere virum, quem adorât multitúdo angelórum psalentes in unum: Ecce cujus impérii nomen est in ætérnum. Ps. 99, 1. Jubiláte Deo omnis terra: servíte Dómino in lætítia. *V.* Glória Patri. *Y.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DOTHOU, O Lord, out of Thy heavenly goodness foster the holy desires of Thy people; that they may both see what they ought to do and have the strength to accomplish what they have seen. Through our Lord.

VOTA quæsumus Dómine supplicántis pópuli cælesti pietáte proséquere: ut et quæ agénda sunt, videant; et ad implénda quæ viderint, convalescant. Per Dóminum.

Second Prayer of the octave of the Epiphany, page 184.

Epistle. Rom. 12, 1-5

Lesson from the Epistle of blessed Paul the Apostle to the Romans. *Léctio Epístolæ beáti Pauli Apóstoli ad Romános.*

BRETHREN, I beseech you by the mercy of God, that you present your bodies, a living sacrifice, holy, pleas-

HRATRES: Obsecro vos per misericórdiam Dei, ut exhibeátis cörpera vestra hóstiam vivéntem, sanctam,

Deo placentem, rationabile obsequium vestrum. Et nolite conformari huic sæculo, sed reformamini in novitate sensus vestri: ut probetis quæ sit voluntas Dei bona, et benèplacens, et perfectæ. Dico enim per gratiam quæ data est mihi, omnibus qui sunt inter vos: Non plus sapere, quam oportet sapere, sed sapere ad sobrietatem: et unicuique sicut Deus divisit mensuram fidei. Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra: in Christo Jesu Domino nostro.

ing 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 behooveth 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.

Gradual. Ps. 71, 18, 3

Benedictus Dominus Deus Israël, qui facit mirabilia magna solus a sæculo. *V.* Suscipiant montes pacem populo tuo: et colles justitiam.

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

Allelûja, allelûja. *V. Ps. 99, 1.* Jubilâte Deo omnis terra: servite Domino in lætitia. Allelûja.

Allelula, allelula. *V. Ps. 99, 1.* Sing joyfully to God, all the earth: serve the Lord with gladness. Allelulia.

Munda Cor Meum, page 763.

Gospel, And when Jesus, page 180.

Creed, page 765.

Offertory. Ps. 99, 1, 2

Jubilâte Deo omnis terra, servite Domino in lætitia: in irate in conspectu ejus in exultatione, quia Dominus ipse est Deus.

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.

Offertory Prayers, page 767.

Secret

QUAY the sacrifice offered to Thee, O Lord, ever vivify and fortify us. Through our Lord.

Second Secret of the octave of the Epiphany, page 185.

Preface No. 2, Canon and Special Communicantes, page 800.

Communion. Luke 2, 48, 49

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

Fili quid fecisti nobis sic? ego et pater tuus dolentes querebamus te. Et quid est quod me querebatis? nesciebatis, quia in his que Patris mei sunt, oportet me esse?

Postcommunion

GRANT, we humbly beseech Thee, almighty God, that those whom Thou refreshest with Thy sacraments may serve Thee worthily by a life well pleasing to Thee. Through our Lord.

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

Second Postcommunion of the octave of the Epiphany, page 185.

Concluding Prayers, page 793.

Octave-Day of the Epiphany (White)**Double Major**

Mass as on the feast, page 175, except the following:

Prayer

O God, Whose only-begotten Son, hath appeared in the substance of our flesh, grant, we beseech Thee, that we may be inwardly renewed to a new form by Him. Whose form we have known to be outwardly like ours. Who with Thee.

DEUS, cujus Unigenitus in substantia nostra carnis apparuit: presta, quaesumus; ut per eum, quem similem nobis foris agnovimus, intus reformari mereamur: Qui tecum vivit.

Gospel. John 1, 29-34

✠ Continuation of the holy Gospel according to St. John. ✠ Sequentia sancti Evangelii secundum Joannem.

IN ILLO tēpore: Vidit Joānes Jesum venientem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccatum mundi. Hic est, de quo dixi: Post me venit vir, qui ante me factus est: quia prior me erat. Et ego nesciebam eum, sed ut manifestetur in Israël, propterea veni ego in aqua baptizans. Et testimonium perhibuit Joānes, dicens: Quia vidi Spiritum descendentem quasi columbam de caelo, et mansit super eum. Et ego nesciebam eum; sed qui misit me baptizare in aqua ille mihi dixit: Super quem videris Spiritum descendentem, et manentem super eum, hic est, qui baptizat in Spiritu Sancto. Et ego vidi: et testimonium perhibuit quia hic est Filius Dei.

AT THAT time, John saw Jesus coming to him, and he saith, Behold the Lamb of God, behold Him Who taketh away the sins 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.

Secret

HŌSTIAS tibi, Dómine, pro nati Filii tui apparitione deferimus, suppliciter exorantes: ut, sicut ipse nostrorum auctor est munerum, ita sit ipse misericors et susceptor, Jesus Christus Dóminus noster: Qui tecum vivit.

WE BRING Thee offerings, O Lord, for the epiphany of Thy Son that is born, humbly beseeching Thee that, as He is the author of our gifts, so also He, Jesus Christ Our Lord, may mercifully receive them. Who with Thee.

Postcommunion

QUÆSTI númine, quæsumus, Dómine, semper et ubique nos preveni: ut mysterium, cujus nos participes esse voluisti, et puro cernamus intúitu, et digno percipiamus affectu. Per Dóminum.

WE PRAY Thee, O Lord, at all times and in all places go before us with Thy heavenly light, that we may with clear sight discern the mystery of which Thou hast willed that we should partake and partake of it with fitting devotion. Through our Lord.

From this day to the Purification, on all days that are not doubles, after the Prayer of the day, are said those of our

Blessed Lady, page 824, and for the Church or for the Pope, page 826.

If Septuagesima Sunday falls on the second Sunday after the Epiphany, the following Mass is celebrated on the preceding Saturday.

Second Sunday After the Epiphany (Green)

STATION AT ST. EUSEBIUS

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 65, 4

Let all the earth adore
Thee, O God, and sing
Thee: let it sing a psalm to
Thee, O Thou most high.
Ps. 65, 1, 2. Shout with joy
to God all the earth, sing ye a
psalm to His name, give glory
to His praise. *V.* Glory.

Omnis terra adoret te,
Deus, et psallat tibi;
psalmum dicat nomini tuo,
Altissime. Ps. 65, 1, 2. Jubi-
late Deo, omnis terra, psal-
lum dicite nomini ejus, date
gloriam laudi ejus. *V.* Gloria
Patri.

When the Mass of this Sunday, or of the following Sundays before Septuagesima is resumed during the week on ferias, the Gloria in excelsis is omitted.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God,
Who dost govern all
things in heaven and on earth,
of Thy mercy hear the suppli-
cations of Thy people, and
grant Thy peace in our times.
Through our Lord.

Omnipotens sempiternus
Deus, qui caelestia simul
et terrena moderaris: suppli-
cationes populi tui clementer
exaudi; et pacem tuam nos-
tris concede temporibus. Per
Dominum.

Second Prayer of our Blessed Lady, page 824; third for the Church or for the Pope, pages 825, 826.

Epistle. Rom. 12, 6-16

Lesson from the Epistle of
blessed Paul the Apostle to the
Romans. LECTIO Epistolae beati Pauli
Apostoli ad Romanos.

BRETHREN, having different
gifts, according to the
grace that is given us; either
prophecy, to be used according
to the rule of faith; or min-
istry, in ministering; or be

FRATRES: Habentes dona-
tiones secundum gra-
tiam, quae data est nobis,
differentes: sive prophetiam
secundum rationem fidei, sive
ministerium in ministrando,

alve qui docet in doctrina, qui exhortatur in exhortando, qui tribuit in simplicitate, qui preest in sollicitudine, qui miseretur in hilaritate. Dillectio sine simulatione. Odientes malum, adherentes bono: Caritate fraternitatis invicem diligentes: Honore invicem prevenientes: Sollicitudine non pigri: Spiritu ferventes: Domino servientes: Spe gaudentes: In tribulatione patientes: Orationi instantes: Necessitatibus sanctorum communicantes: Hospitalitatem sectantes. Benedicite persecutibus vos: benedicite, et nolite maledicere. Gaudere cum gaudentibus, flere cum flentibus: Idipsum invicem sentientes: Non alta sapientes, sed humilibus consentientes.

that teacheth in doctrine; 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, in 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.

Gradual. Ps. 106, 20, 21

MISIT Dominus verbum suum, et sanavit eos: et eripuit eos de interitu eorum. *V.* Confiteantur Domino misericordiam ejus: et mirabilia ejus filiis hominum.

Alleluya, alleluya. *V. Ps. 148, 2.* Laudate Dominum, omnes Angeli ejus: laudate eum, omnes virtutes ejus. Alleluya.

Munda Cor Meum, page 763.

The Lord sent His word, and healed them: and delivered them out of their distresses. *V.* Let the mercies of the Lord give glory to Him; and His wonderful work: to the children of men.

Alleluia, alleluia. *V. Ps. 148, 2.* Praise ye the Lord, all His angels: praise ye Him, all His hosts. Alleluia.

Gospel. John 2, 1-11

¶ Sequentia sancti Evangelii secundum Joannem.

IN ILLO tempore: Nuptie facte sunt in Cana Galilee: et erat mater Jesu ibi. Vocatus est autem et Jesus, et

¶ Continuation of the holy Gospel according to St. John.

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 it 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 apiece. Jesus saith to them, Fill the waterpots with water. And they filled them up to the brim. And Jesus saith 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 His disciples believed in Him.

discipuli ejus ad nuptias. Et deficiente vino, dicit mater Jesu ad eum: Vinum non habent. Et dicit ei Jesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit mater ejus ministris: Quodcumque dixerit vobis, facite. Erant autem ibi lapideae hydræ sex posite secundum purificationem Judæorum, capièntes singula metretas binas vel ternas. Dicit eis Jesus: Implète hydras aqua. Et impleverunt eas usque ad summum. Et dicit eis Jesus: Haurite nunc, et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non scièbat unde esset, ministri autem scièbant, qui hauserant aquam: vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriati fuerint, tunc id, quod detèrius est. Tu autem servasti bonum vinum usque adhuc. Hoc fecit initium signòrum Jesus in Cana Gallæ: et manifestavit glòriam suam, et crediderunt in eum discipuli ejus.

manifested His glory, and His

Creed, page 765.

Offertory. Ps. 65, 1, 2, 16

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

Jubiláte Deo, univèrsa terra: psalmum dicite nómini ejus: veníte, et audíte, et narrábo vobis, omnes qui timétis Deum, quanta fecit Dóminus animæ meæ, alleluja.

Offertory Prayers, page 767.

Secret

OBLATA, Dómine, múnera sanctifica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum. **S**ANCTIFY, O Lord, the gifts we offer, and purify us from the stains of our sins. Through our Lord.

Second Secret of our Blessed Lady, page 824; third for the Church or for the Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. John 2, 7, 8, 9, 10, 11

Dicit Dóminus: Impléte hydrias aqua, et ferte architriclino. Cum gustasset architriclinus aquam vinum factam, dicit sponso: Servasti bonum vinum usque adhuc. Hoc signum fecit Jesus primum coram discipulis suis.

The Lord saith: Fill the waterpots with water, and carry to the chief steward of the feast. 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 before His disciples.

Postcommunion

AUGEÁTUR in nobis, quæsumus, Dómine, tuæ virtútis operatio: ut divinis vegetáti sacraméntis, ad eórum promissa capiéndá, tuo múnere preparémur. Per Dóminum.

MAY the working of Thy power, we beg Thee, O Lord, be increased in us, that being nourished by divine sacraments, we may by Thy grace be prepared to obtain that which they promise. Through our Lord.

Second Postcommunion of our Blessed Lady, page 824; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

*Third Sunday After the Epiphany (Green)**Semi-Double*

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORÁTE Deum, omnes Angell ejus: audívit, et lætáta est Sion: et exultavérunt filiaæ Judæ. Ps. 96, 1. Dóminus regnávít, exsultet terra: læténtur insulaæ multæ. V. Glória Patri.

ADORE God, all you His angels: Sion heard, and was glad; and the daughters of Juda rejoiced. Ps. 96, 1. The Lord hath reigned; let the earth rejoice: let many islands be glad. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, look with mercy upon our infirmities, and stretch forth the right hand of Thy majesty to protect us. Through our Lord.

OMNIPOTENS sempitérne Deus, infirmitátem nostram propítius réspice: atque ad protegéndum nos, dexteram tuæ majestátis exténde. Per Dóminum.

Second Prayer of our Blessed Lady, page 824; third for the Church or Pope, pages 825, 826.

Epistle. Rom. 12, 16-21

Lesson from the Epistle of blessed Paul the Apostle to the Romans. *Lectio Epistolæ beáti Pauli Apóstoli ad Romános.*

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 men. If it be possible, as much as it is in you, having peace with all men. Revenge not yourselves, 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.

FRATRES: Nolite esse prudentes apud vosmetipsos: nulli malum pro malo reddentes: providentes bona non tantum coram Deo. Sed etiam coram omnibus hominibus. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: Non vosmetipsos defendentes, carissimi, sed date locum iræ. Scriptum est enim: Mihi vindicta: ego retribuam, dicit Dóminus. Sed si esurierat inimicus tuus, ciba illum: si sitit, potum da illi: hoc enim faciens, carbones ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

Gradual. Ps. 101, 16, 17

The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. *V.* For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia. *V.* Ps. 96, 1. The Lord hath reigned, let the earth rejoice:

Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *V.* Quóniam ædificávit Dóminus Sion, et vidébitur in majestáte sua. Allelúja, allelúja. *V.* Ps. 96, 1. Dóminus regnávít, exsúltet terra: læténtur:

I say to you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast 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.

Creed, page 765.

Offertory. Ps. 117, 16, 17

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.

Offertory Prayers, page 767.

Secret

QUAY this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord,

QUÆC hóstia, Dómine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrandum, subditórum corpora, mentésque sanctificet. Per Dóminum.

Second Secret of our Blessed Lady, page 824; third for the Church or Pope, pages 825, 826.

Preface for Sundays, page 773.

Communion. Luke 4, 22

They all wondered at these things, which proceeded from the mouth of God.

Mirabántur omnes de his, quæ procedébant de ore Dei.

Postcommunion

OLORD, Who dost give freely the enjoyment of so great mysteries, we beseech Thee that Thou wouldst vouchsafe to render us truly worthy to receive their effects. Through our Lord.

QUOS tantis, Dómine, largiris uti mystériis: quæsumus; ut efféctibus nos eórum veráciter aptáre digneris. Per Dóminum.

Second Postcommunion of our Blessed Lady, page 824; third for the Church or Pope, page 826.

Concluding Prayers, page 793.

Fourth Sunday After the Epiphany (Green)

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORÁTE Deum omnes
ángelli ejus: audívit et
lætáta est Sion: et exsulta-
vérunt filíæ Judæ. Ps. 96, 1.
Dóminus regnávít, exsúltet
terra: læténtur insulæ multæ.
V. Gloria.

ADORE God, all you His
angels: Sion heard, and
was glad; and the daughters of
Juda rejoiced. Ps. 96, 1. The
Lord hath reigned; let the
earth rejoice: let many islands
be glad. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui nos in tantis
perículis constitútos,
pro humána scis fragilitáte
non posse subsistere: da no-
bis salútem mentis et córpo-
ris: ut ea, quæ pro peccátis
nostris pátimur, te adjuvánte
vincámus. Per Dóminum.

O God, Who knowest that
we are beset by perils so
great as to be unendurable be-
cause of our human frailty,
grant us health of mind and
body, so that by Thine assist-
ance we may conquer the
things with which we are
afflicted because of our sins.
Through our Lord.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification:

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. Rom. 13, 8-10

Léctio Epístolæ beáti Paull
ad Romános.

Lesson from the Epistle of
blessed Paul the Apostle to the
Romans.

FRATRES: Némini quid-
quam debeátis, nisi ut
invicem diligátis: qui enim
diligít próximum, legem imp-
plévit. Nam: Non adulte-
rábis: Non occides: Non fu-

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.

râberis: Non falsum testimô-
nium dices: Non concupisces:
et si quod est aliud mandâ-
tum, in hoc verbo instaurâ-
tur: Dîliges prôximum tuum
sicut teipsum. Dilêctio prôxi-
mi malum non operâtur.
Plenitúdo ergo legis est di-
lêctio.

Gradual. Ps. 101, 16, 17

The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. *V.* For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia. *V.* Ps. 96, 1. The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

Timébunt gentes nomen tuum Dómine, et omnes reges terræ glóriam tuam. *V.* Quóniam ædificávit Dóminus Sion: et vidébitur in majestáte sua. Allelúja, allelúja. *V.* Ps. 96, 1. Dóminus regnâvit, exsúltet terra: læténtur insulæ multæ. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 23-27

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secundum Matthæum.

AT THAT time, when Jesus entered into the ship, His disciples followed Him. And behold a great tempest arose in the sea, so that the ship was covered with waves, but He was asleep. And they came to Him and awaked Him, saying, Lord, save us, we perish. And Jesus saith to them, Why are ye 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?

IN ILLO témpore: Ascendente Jesu in naviculam, secúti sunt eum discipuli ejus: et ecce motus magnus factus est in mari, ita ut navícula operirétur fluctibus, ipse vero dormiébat. Et accessérunt ad eum discipuli ejus, et suscitavérunt eum, dicéntes: Dómine, salva nos, perimus. Et dicit eis Jesus: Quid tímidi estis, módica fidei? Tunc surgens, imperávit ventis, et mari, et facta est tranquillitas magna. Porro hómines miráti sunt, dicéntes: Qualis est hic, quia venti, et mare obédiunt ei?

Creed, page 765.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtutem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

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.

Offertory Prayers, page 767.

Secret

QUONCÉDE, quæsumus, omnipotens Deus: ut hujus sacrificii munus oblátum, fragilitátem nostram ab omni malo purget semper, et muniat. Per Dóminum.

GRANT, we beseech Thee, almighty God, that this sacrifice offered to Thee, may purge us of all evil and fortify our weak nature. Through our Lord.

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

Mirabántur omnes de his quæ procedébant de ore Dei.

They all wondered at these things, which proceeded from the mouth of God.

Postcommunion

QUÓNERA tua nos, Deus, a delectatióibus terrénis expédiant: et cælestibus semper instáurent aliméntis. Per Dóminum.

QUAY Thy gifts, O God, free us from the allurements of earthly things, and ever restore us with heavenly nourishment. Through our Lord.

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.

*Fifth Sunday After the Epiphany (Green)**Semi-Double*

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORÁTE Deum omnes Angeli ejus: audívit, et lætáta est Sion: et exultaverunt filíæ Judæ. *Ps. 96. 1.*

ADORE God, all you His angels: Sion heard, and was glad; and the daughters of Juda rejoiced. *Ps. 96. 1.*

The Lord hath reigned; let the earth rejoice: let many islands be glad. *V. Glory.* Dóminus regnávít, exsúltet terra: laténtur insulæ multæ. *V. Glória.*

Kyrie, page 761; Gloria, page 762.

Prayer

KEEP Thy family, we beseech Thee, O Lord, with Thy continual mercy that, leaning only upon the hope of Thy heavenly grace, it may ever be defended by Thy protection. Through our Lord. **F**AMILIAM tuam, quaesumus, Dómine, continúa pietáte custódi: ut quæ in sola spe grátiae cælestis innítitur, tua semper protectióne muniátur. Per Dóminum.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 828.

After the feast of the Purification.

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. Col. 3, 12-17

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

Léctio Epístolæ beáti Pauli Apóstoli ad Colossénses.

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 complaint against another, even as the Lord hath forgiven you, so 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

FRATRES: Indúite vos sicut elécti Dei, sancti, et dilécti, viscera misericórdiæ, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes invicem, et donántes vobismetipsis si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vínculum perfectiónis et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia docéntes, et commonéntes vosmetipsos, psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúm-

que factis in verbo aut in opere, omnia in nomine Domini Jesu Christi, gratias agentes Deo et Patri per Jesum Christum.

Gradual as on Fourth Sunday, page 194.
Munda Cor Meum, page 763.

or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

Gospel. Matt. 13, 24-30

✠ Sequéntia sancti Evangelii secundum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Dixit Jesus turbis parabolas hanc: Simile factum est regnum celorum homini, qui seminavit bonum semen in agro suo. Cum autem dormirent homines, venit inimicus ejus, et supereminavit zizania, in medio tritici, et abiit. Cum autem crevisset herba, et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea? Et ait: Non: ne forte colligentes zizania, eradicetis simul cum eis et triticum. Sinite utraque crescere usque ad messem et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

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 good man 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, page 765.

Offertory. Ps. 117, 16, 17

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed

The right hand of the Lord hath wrought strength, the right hand of the Lord hath

exalted me: I shall not die, but vivam, et narrábo ópera Dólive, and shall declare the mini. works of the Lord.

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, **H**OSTIAS tibi, Dómine, pla- the sacrifice of recon- ciationis offérimus: ut ciliation, that Thou mayest et delicta nostra miserátus mercifully forgive our sins and absólvas, et mutántia corda direct our wavering hearts. tu dirigas. Per Dóminum. Through our Lord.

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

They all wondered at these things, which proceeded from the mouth of God. Mirabántur omnes de his, quæ procedébant de ore Dei.

Postcommunion

WE PRAY Thee, O almighty **Q**UÆSUMUS, omnipotens God, that we may receive the effect of that salvation of which we have received the pledge in these mysteries. Deus: ut illius salutáris capiámus efféctum, cujus per hæc mystéria pignus accépi- mus. Per Dóminum. Through our Lord.

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.

Sixth Sunday After the Epiphany (Green)

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 96, 7, 8

ADORE God, all you His **A**DORÁTE Deum omnes angels: Zion heard, and Angeli ejus: audívit, was glad; and the daughters of et lætáta est Sion: et exsulta- Juda rejoiced. Ps. 96, 1. The vérunt filiae Judæ. Ps. 96, 1. Lord hath reigned; let the Dóminus regnávít, exsúltet earth rejoice: let many islands terra: læténtur insulæ multæ. be glad. V. Glory. V. Glória.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTÀ, QUÆSUMUS, omní-potens Deus: ut semper rationabília meditántes, quæ tibi sunt plácita, et dictis exsequámur, et factis. Per Dóminum.

GRANT, we beseech Thee, almighty God, that, ever fixing our thoughts on reasonable things, we may both in word and in deed do what is pleasing to Thee. Through our Lord.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Thess. 1, 2-10

Lectio Epistolæ beáti Pauli Apóstoli ad Thessalonicénses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratióibus nostris sine intermissiõe, mémores óperis fidei vestræ, et labóris, et caritátis, et sustinentiæ spei Dómini nostri Jesu Christi, ante Deum et Patrem nostrum: sciéntes fratres, dilécti a Deo, electiõnem vestram: quia Evangelium nostrum non fuit ad vos in sermõne tantum, sed et in virtúte, et in Spíritu Sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatiõe multa, cum gáudio Spíritus Sancti: ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Achája. A vobis enim diffamátus est sermo Dómini, non solum in Mace-

BRETHREN, we give thanks to God 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 fulness, 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 the word of the Lord, not only in Macedonia

and Achala, 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 to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead), Jesus, Who hath delivered us from the wrath to come.

Gradual as on Fourth Sunday, page 194.
Munda Cor Meum, page 763.

Gospel. Matt. 13, 31-35

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequētia sancti Evangelii secundum Matthæum.

AT THAT time, Jesus spoke this parable to the multitudes: 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.

IN ILLO tēpore: Dixit Jesus turbis parabolam hanc: Simile est regnum cœlorum grano sinâpis, quod accipiens homo seminavit in agro suo: quod minimum quidem est omnibus seminibus: cum autem creverit, majus est omnibus olêribus, et fit arbor ita ut volucres cœli veniant, et habitent in ramis ejus. Aliam parabolam locutus est eis: Simile est regnum cœlorum fermento, quod accēptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum. Hæc omnia locutus est Jesus in parabolis ad turbas: et sine parabolis non loquebatur eis: ut impleretur quod dictum erat per Prophētam dicentem: Apêriam in Parabolis os meum, eructâbo abscondita a constitutiōne mundi.

Creed, page 765.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtutem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini. 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.

Offertory Prayers, page 767.

Secret

HÆC nos oblátio, Deus, mundet, quæsumus, et rénovet, gubérnet, et protégat. Per Dóminum. **Q**UAY this oblation, O God, we beseech Thee, cleanse, renew, govern, and protect us. Through our Lord.

Second and third Secrets as directed in the foregoing for the Prayers.

Preface for Sundays, page 773.

Communion. Luke 4, 22

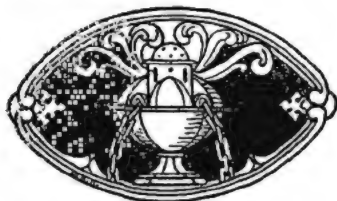
Mirabántur omnes de his, quæ procedébant de ore Dei. They all wondered at these things, which proceeded from the mouth of God.

Postcommunion

QUÆLÉSTIBUS, Dómine, pasti delíciis: quæsumus; ut semper éadem, per quæ veráciter vivimus, appetámus. Per Dóminum. **B**EING fed with celestial delights, we beseech Thee, O Lord, that we may ever hunger after those things by which we truly live. Through our Lord.

Second and third Postcommunions as directed in the foregoing for the Prayers.

Concluding Prayers, page 793.





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Septuagesima Sunday (Purple)

STATION AT ST. LAWRENCE WITHOUT THE WALLS

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 17, 5, 6, 7

THE groans of death surround 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. 17, 2, 3.* I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge and my deliverer. *V. Glory.*

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.* DÍligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

The Gloria in Excelsis is not said from this day till Easter, except on Holy Thursday and Holy Saturday, and when the Mass is that of a feast.

Prayer

DO THOU, we beseech Thee, O Lord, graciously hear the prayers of Thy people, that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy name. Through our Lord.

PRECES pópuli tui, quæsumus, Dómine, cleménter exáudi: ut, qui juste pro peccátis nostris affligimur, pro tui nóminis glória misericórditer liberémur. Per Dóminum.

Before the feast of the Purification, Feb 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 9, 24-27; 10, 1-5

Lectio Epistolæ beati Pauli
Apostoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Nescitis quod ii qui in stádio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currete, ut comprehendatis. Omnis autem, qui in agone contendit, ab omnibus se abstinet; et illi quidem ut corruptibilem coronam accipiant: nos autem incorruptam. Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aërem verberans: sed castigo corpus meum, et in servitūtem redigo: ne forte cum aliis prædicaverim, ipse reprobus efficiar. Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes in Mōyse baptizati sunt in nube, et in mari: et omnes eandem escam spiritalem manducaverunt, et omnes eundem potum spiritalem biberunt: (bibebant autem de spiritali, consequente eos, petra: petra autem erat Christus), sed non in pluribus eorum, beneplacitum est Deo.

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 castaway. 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 all did 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 the most of them God was not well pleased.

Gradual. Ps. 9, 10, 11, 19, 20

Adjutor in opportunitatibus, in tribulatione: sperent in te, qui novērunt te: quoniam non derelinquis quærentes te, Dōmine. V. Quoniam non in finem oblivio erit pauperis: patientia pauperum non peribit in æternum:

The helper in due time, in tribulation: let them trust in Thee, who know Thee: for Thou dost not forsake them that seek Thee, O Lord. V. For the poor man shall not be forgotten to the end: the patience of the poor shall not

perish for ever: arise, O Lord, exsúrge, Dómine, non prævá-
let not man be strengthened. leat homo.

From this Sunday until Ash Wednesday when the Mass of the preceding Sunday is resumed on ferias, the tract is omitted.

Tract. Ps. 129, 1-4

From the depths I have cried to Thee, O Lord; Lord, hear my voice. *V.* Let Thine ears be attentive to the prayer of Thy servant. *V.* If Thou shalt observe iniquities, O Lord, Lord, Who shall endure it? *V.* For with Thee is propitiation, and by reason of Thy law I have waited for Thee, O Lord.

De profundis clamávi ad te, Dómine; Dómine, exáudi vocem meam. *V.* Fiant aures tuæ intendéntes in oratiónem servi tui. *V.* Si iniquitátes observáveris Dómine: Dómine, quis sustinébit? *V.* Quia apud te propitiatio est, et propter legem tuam sustinui te, Dómine.

Munda Cor Meum, page 763.

Gospel. Matt. 20, 1-16

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time, Jesus spoke to His disciples this parable: The kingdom of heaven is like to a 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 hour, he saw others standing in the marketplace 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

IN ILLO témpore: Dixit Jesus discíplulis suis parábolam hanc: Símile est regnum cælórum hómíni patrifamíllias, qui exiit primo mane conducere operários in vineam suam. Conventióne autem facta cum operáris ex denário diúrno, misit eos in vineam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otíosos, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit, dabo vobis. Illi autem abiérunt. Iterum autem exiit circa sextum et nonam horam: et fecit simíliter. Circa undécimam vero éxit, et invenit álios stantes, et dicit illis: Quid hic statis tota die otíosi? Dicunt ei: Quia nemo nos condúxit. Dicit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit dómínus vineæ procuratori

suo: Voca operários, et redde illis mercédem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undécimam horam vénerant, accepérunt singulos denários. Venientes autem et primi, arbitrátí sunt quod plus essent acceptári: accepérunt autem et ipsi singulos denários, Et accipiéntes murmurábant advérsus patremfamilias, dicétes: Hi novissimi una hora fecérunt, et pares illos nobis fecísti, qui portavimus pondus diéi, et æstus. At ille respóndens uni eórum, dixit: Amice non fáció tibi injúriam: nonne ex denário convenísti mecum? Tolle quod tuum est, et vade: volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi, quod volo, fácere? an óculus tuus nequam est, quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocáti, pauci vero elécti.

shall the last be first, and the but few are chosen.

Creed, page 765.

Offertory. Ps. 91, 2

Bonum est confitéri Dómino, et psállere nómini tuo, Altíssime.

Offertory Prayers, page 767.

Secret

Quoniam nostris, quesumus, Dómine, precibus susceptis: et cælestibus nos munda mysteriis, et cleménter exáudi. Per Dóminum.

The second and third Secrets as directed above for the Prayers.

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 borne 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

the first last. For many are called,

and few are chosen.

With our gifts and prayers accepted, we beseech Thee, O Lord, both cleanse us by these heavenly mysteries and graciously hear us. Through our Lord.

Preface for Sundays, page 773.

Communion. Ps. 30, 17, 18

<p>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.</p>	<p>Illúmina faciém tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confundar, quóniam invocávi te.</p>
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Postcommunion

<p>MAY Thy faithful, O God, be strengthened by Thy gifts, that receiving them they may still desire them and desiring them may constantly receive them. Through our Lord.</p>	<p>Fructus tui, Deus, per tua dona firméntur: ut eádem et percipiéndó requirant, et queréndó sine fine percipiant. Per Dóminum.</p>
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The second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.

Sexagesima Sunday (Purple)

STATION AT ST. PAUL

Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 43, 23-26

<p>ARISE, why sleepest Thou, O Lord? arise, and cast us not off to the end: why turnest Thou Thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. Ps. 43, 2. O God, we have heard with our ears; our fathers have declared to us. <i>V.</i> Glory.</p>	<p>Exsúrnos, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem: quare fáciem tuam avértis, oblivisceris tribulatióem nostram? adhæsit in terra venter noster: exsúrge, Dómine, ádjuva nos, et libera nos. Ps. 43, 2. Deus, áuribus nostris audívimus: patres nostri annuntiáverunt nobis. <i>V.</i> Glória Patri.</p>
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Kyrie, page 761. Gloria is omitted.

Prayer

<p>O God, Who seest that we put not our trust in any deed of our own, mercifully grant that by the protection of</p>	<p>Deus, qui cónspicis quia ex nulla nostra actiône confidimus: concéde propitiús; ut contra advérsa ómnia,</p>
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Doctōris gentium protectiōne the Teacher of the gentiles we
muniāmur. Per Dōminum. may be defended against all
adversities. Through our Lord.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 2 Cor. 11, 19-23; 12, 1-9

Lectio Epistolæ beāti Pauli
Apōstoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRĀTRES: Libēter suffēr-
tis ipsi sapiētes. Sustinētis
enim si quis vos in servitūtem
rēdgit, si quis dēvorat, si quis
accipit, si quis extollitur, si
quis in faciēm vos cedit. Secū-
dum ignobilitātem dico,
quasi nos infirmi fuērīmus in
hac parte. In quo quis audeat
(in insipiētia dico) audeo et
ego: Hebræi sunt, et ego: Is-
raēlitæ sunt, et ego: Semen
Abrahæ sunt, et ego: Ministri
Christi sunt, (ut minus sā-
piens dico) plus ego: in la-
bōribus plurīmus, in carcēri-
bus abundāntius, in plagis
supra modum, in mōrtibus
frequēter. A Judæis quin-
quies quadragēnas, una mi-
nus, accēpi. Ter virgis cæsus
sum, semel lapidātus sum, ter
naufrāgium feci, nocte et die
in profūdo maris fui: in iti-
nēribus sæpe, periculis flū-
minum, periculis latronum,
periculis ex gēnere, periculis
ex gētibus, periculis in civi-
tate, periculis in solitūdine,
periculis in mari, periculis in
falsis frātribus: in labōre et
sermōna, in vigiliis multis, in
fame, in siti, in jejūniis mul-
tis, in frigōre, et nuditate:

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 in 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 minis-
ters 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 re-
ceive forty stripes save one.
Thrice was I beaten with rods;
once I was stoned; thrice I suf-
fered 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 gen-
tiles, in perils in the city, in
perils in the wilderness, in
perils in the sea, in perils from
false brethren. In labor and

painfulness, in much watchings, 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 the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth); that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. 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 any thing he heareth from me.

præter illa quæ extrinsecus sunt, instântia mea quotidiana, sollicitudo omnium Ecclesiârum. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror? Si gloriari oportet: quæ infirmitatis meæ sunt, gloriabor. Deus et Pater Dômini nostri Jesu Christi, qui est benedictus in sæcula, scit quod non mentior. Damâsci præpositus gentis Arête regis, custodiébat civitatem Damascenorum, ut me comprehénderet: et per fenestram in sporta dimissus sum per murum, et sic effûgi manus ejus. Si gloriari oportet (non expedit quidem), véniam autem ad visiones et revelaciones Dômini. Scio hómīnem in Christo ante annos quatuordecim, sive in corpore nescio, sive extra corpus nescio. Deus scit, raptum hujusmodi usque ad tertium celum. Et scio hujusmodi hómīnem, sive in corpore, sive extra corpus nescio, Deus scit: quóniam raptus est in paradísū: et audivit arcana verba, quæ non licet hómīni loqui. Pro hujusmodi gloriabor: pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, et si volūero gloriari, non ero insipiens: veritatem enim dicam: parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationem extollat me, datus est mihi stímulus carnis meæ, ángelus sátanæ, qui me colaphizet. Propter quod ter Dóminum rogavi, ut discéderet a me: et dixit mihi: Sufficit tibi grátia mea: nam

virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi. And lest the greatness of the revelations should exalt me, there was given me a sting of Satan, 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.

Gradual. Ps. 82, 19, 14

Sciunt gentes quoniam nomen tibi Deus: tu solus Altissimus super omnem terram. *V.* Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti. Let the gentiles know that God is Thy name: Thou alone art the Most High over all the earth. *V.* O my God, make them like a wheel, and as stubble before the face of the wind.

Tract. Ps. 59, 4, 6

Commovisti, Domine, terram, et conturbasti eam. *V.* Sana contritiones ejus, quia mota est. *V.* Ut fugiant a facie arcus: ut liberentur electi tui. Thou hast moved the earth, O Lord, and hast troubled it. *V.* Heal Thou the breaches thereof, for it hath been moved. *V.* That Thy elect may flee from before the bow: that they may be delivered.

Munda Cor Meum, page 763.

Gospel. Luke 8, 4-15

✠ Sequentia sancti Evangelii secundum Lucam.

IN ILLO tempore: Cum turba plurima convenirent, et de civitatibus properarent ad Jesum, dixit per similitudinem: Exiit, qui seminat, seminare semen suum: et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres celi comederunt illud. Et aliud cecidit supra petram: et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exorta spinæ suffocaverunt illud. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, when a very great multitude was gathered together and hastened out of the cities unto Him, 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 hundred fold. 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 very good heart, hearing the word, keep it, and bring forth fruit in patience.

Creed, page 765.

Offertory. Ps. 16, 5, 6, 7

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

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.

Offertory Prayers, page 767.

Secret

OBLÁTUM, tibi, Dómine, **Q**UAY the sacrifice we offer sacrificium, vivíficet Thee, O Lord, ever vivos semper, et múniat. Per ify and defend us. Through Dóminum. our Lord.

Second and third Secrets as directed above for the Prayers. Preface for Sundays, page 773.

Communion. Ps. 42, 4

Introibo ad altáre Dei, ad I will go in to the altar of Deum qui lætificat juventútem meam. God: to God Who giveth joy to my youth.

Postcommunion

SÚPPLICES te rogámus, **G**RANT, we humbly beseech omnipotens Deus: ut, Thee, almighty God, that quos tuis réficis sacraméntis, those whom Thou refreshest tibi étiam plácitis móribus with Thy sacraments may dignántur deservíre concédas. serve Thee worthily by a life well pleasing to Thee. Through Per Dóminum. our Lord.

The second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.

Quinquagesima Sunday (Purple)

STATION AT ST. PETER

Major Sunday of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 30, 3, 4

ESTO mihi in Deum protectorem, et in locum **B**E THOU unto me a God, a refúgii, ut salvum me fácias, protector, and a place of refuge, to save me: for Thou quóniam firmaméntum art my strength, and my meum, et refúgium meum es refuge; and for Thy name's tu: et propter nomen tuum sake Thou wilt be my leader, dux mihi eris, et enúrries mé. and wilt nourish me. *Ps. 30, 2.* *Ps. 30, 2.* In te, Dómine, In Thee, O Lord, have I hoped, sperávi non confúndar in let me never be confounded: æternum: in justítia tua libera deliver me in Thy justice, and me et éripe me. *V. Glória set me free. V. Glory.* Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÉCES nostras, quæsumus, **O**F THY clemency harken Dómine cleménter exáu- unto our prayers. O Lord.

loose us from the bonds of sin,
and keep us from all adversity.
Through our Lord.

di: atque a peccatorum vin-
culis absolutos, ab omni nos
adversitate custodi. Per Dó-
minum.

Before the feast of the Purification, Feb. 2.

Second Prayer of our Blessed Lady, page 824.

Third Prayer for the Church or Pope, pages 825, 826.

After the feast of the Purification.

Second Prayer, A cunctis, page 827.

Third Prayer at choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 13, 1-13

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

Lectio Epistolæ beati Pauli
Apóstoli ad Corinthios.

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
I should deliver my body to
be burned, and have not char-
ity, 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; re-
joiceth not in iniquity, but re-
joiceth 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 de-
stroyed. For we know in part,
and we prophesy in part. But
when that which is perfect is
come, that which is in part

HRÁTRES: Si linguis homi-
num loquar, et Ange-
lórum, caritatem autem non
hábeam, factus sum velut æs
sonans, aut cymbalum tinni-
ens. Et si habúero prophéti-
am, et nóverim mystéria om-
nia et omnem sciéntiam: et
si habúero omnem fidem, ita
ut montes transférám, cari-
tatem autem non habúero,
nihil sum. Et si distribúero
in cibos páuperum omnes fa-
cultates meas, et si tradídero
corpus meum, ita ut árdeam,
caritatem autem non habúe-
ro, nihil mihi prodest. Cári-
tas pátiens est, benígna est:
Cáritas non æmulátur, non
agit pérperam, non inflatur,
non est ambitiósá, non quæ-
rit quæ sua sunt, non irritá-
tur, non cógitat malum, non
gaudet super iniquitáte, con-
gáudet autem veritáti: ómnia
suffert, ómnia credit, ómnia
sperat, ómnia sústinet. Cári-
tas nunquam éxícidit: sive
prophetiæ evacuabúntur, sive
linguæ cessábunt, sive sciéntia
destruétur. Ex parte enim
cognóscimus, et ex parte pro-
phetámus. Cum autem vé-
nerit quod perfectum est,

evacuábitur quod ex parte est. Cum essem párvulus, loquébar ut párvulus, sapiébam ut párvulus, cogitábam ut párvulus. Quando autem factus sum vir, evacuávi quæ erant párvuli. Vidémus nunc per spéculum in ænigmate: tunc autem fácie ad fáciem. Nunc cognóscó ex parte: tunc autem cognóscam sicut et cónitus sum. Nunc autem manent, fides, spes, caritas, tria hæc: major autem horum est caritas.

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, charity, these three; but the greatest of these is charity.

Gradual. Ps. 76, 15, 16

Tu es Deus qui facis mirabilia solus: notam fecisti in géntibus virtútem tuam. *V.* Liberásti in bráchio tuo pópulum tuum, filios Israél, et Joseph.

Thou art the God that alone dost wonders: Thou hast made Thy power known among the nations. *V.* With Thy arm Thou hast redeemed Thy people, the children of Israel and of Joseph.

Tract. Ps. 99, 1, 2

Jubiláte Deo, omnis terra: servíte Dómino in lætítia. *V.* Intráte in conspéctu ejus in exultatióne: scitóte, quod Dóminus ipse est Deus. *V.* Ipse fecit nos, et non ipsi nos: nos autem pópulus ejus, et oves páscuæ ejus.

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.

Munda Cor Meum, page 763.

Gospel. Luke 18, 31-43

✠ Sequéntia sancti Evangelíi secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore: Assúmpsit Jesus duódecim, et ait illis: Ecce ascéndimus Jerosólymam, et consummabúntur ómnia, quæ scripta sunt per prophétis de Filio hóminis. Tradétur enim Géntibus, et illudétur, et flagellábitur,

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, page 765.

Offertory. Ps. 118, 12, 13

Blessed art Thou, O Lord, teach me Thy justifications: with my lips I have pronounced all the judgments of Thy mouth. Benedictus es, Dómine, doce me justificatiónes tuas: in labiis meis pronuntiávi omnia iudícia oris tui.

Offertory Prayers, page 767.

Secret

MAY this offering, we beseech Thee, O Lord, **H**ÆC hóstia, Dómine, quæ sumus, emúndet nostra

delicta: et ad sacrificium celebrandum, subditorum tibi corpora, mentesque sanctificet. Per Dóminum.

cleanse away our sins, sanctify us in soul and body, and fit us, Thy servants, for the celebration of the sacrifice. Through our Lord.

Second and third Secrets as directed above for the Prayers.
Preface for Sundays, page 773.

Communion. Ps. 77, 29, 30

Manducaverunt, et saturati sunt nimis, et desiderium eorum attulit eis Dóminus: non sunt fraudati a desiderio suo.

They did eat, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

Postcommunion

QUESUMUS, omnipotens Deus: ut, qui cælestia alimenta: percépimus, per hæc contra omnia adversa muniamur. Per Dóminum nostrum.

WE BESEECH Thee, O almighty God, that we, who have partaken of heavenly nourishment, may be fortified by it against all adversities. Through our Lord.

Second and third Postcommunions as directed above for the Prayers.

Concluding Prayers, page 793.



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Ash Wednesday (Purple)

STATION AT ST. SABINA

Privileged Major Feria

The Blessing of the Ashes

The priest, wearing over his alb and stole a cope of purple color, stands at the Epistle corner of the altar, having near him the vessel of ashes to be blessed, while the choir sings the following antiphon:

Exaudi nos, Dómine, quóniam benigna est misericórdia tua: secundum multitudinem miserationum tua-

HEAR US, O Lord, for Thy mercy is kind: according to the multitude of Thy mercies have regard to us, O Lord.

Ps. 68, 2. Save me, O God, for the waters have come in even unto my soul. *V.* Glory. Hear us.

rum respice nos, Dómine. Ps. 68, 2. Salvum me fac, Deus: quóniam intravérunt aque usque ad ánimam meam. *V.* Glória Patri. Exáudi nos.

The chant being terminated, the priest, without either turning toward the people or extending his hands, proceeds as follows:

V. The Lord be with you.

V. Dóminus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

Let us pray

ALmighty, eternal God, spare them that are penitent, be merciful to Thy suppliants, and vouchsafe to send Thy holy angel from heaven to bless ☩ and sanctify ☩ these ashes, that they may be a wholesome remedy to all who humbly call upon Thy holy name, and who, accusing themselves of their sins as their consciences accuse them, deplore their crimes before the face of Thy divine clemency or, eagerly and humbly entreat Thy excellence and goodness; and grant, by the invocation of Thy most holy name, that all who shall be sprinkled with these ashes, for the remission of their sins, may receive health of body and salvation of soul. Through Christ our Lord.

R. Amen.

Omnípotens sempitérne Deus, parce peniténtibus, propitiáre supplicántibus: et mittere dignéris sanctum Angelum tuum de cælis, qui bene bédicat, et sancti☩ficet hos cineres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetipsos pro consciéntia delictórum suórum accusántibus, ante conspéctum dívine cleméntiæ tuæ facinorosa deplorántibus, vel sereníssimum pietátem tuam suppliciter obnixéque flagitántibus: et grata per invocatióem sanctíssimi nóminis tui, et quodcumque per eos aspécti fuerint, pro redemptiõne peccatórum suórum, córporis sanitátem, et ánimæ tutélam percipiant. Per Christum Dóminum nostrum.

R. Amen.

Let us pray

O God, Who desirest not the death of sinners, but their repentance, most graciously regard the frailty of human nature; and, of Thy loving-kindness, deign to bless ☩ these ashes, which we intend to put upon our heads to express our lowliness and win Thy pardon, that we, who

Omnípotens Deus, qui non mortem, sed peniténtiam desideras peccatórum: fragilitátem conditiónis humanæ benigníssima respice; et hos cineres, quos causa proferéndæ humilitátis, atque promeréndæ vénæ, capítibus nostris impóni decérnimus, benedícere pro tua pietáte

dignare: ut, qui nos cinerem esse, et ob pravitatis nostræ demeritum in pulverem reversuros cognoscimus; peccatorum omnium veniam, et præmia pœnitentibus repromissa, misericorditer consequi mereamur. Per Christum Dóminum nostrum. *R.* Amen.

know that we are but ashes and for the guilt of our fall shall return to dust, may be worthy to obtain, through Thy mercy, the forgiveness of all our sins and the rewards promised to the penitent. Through Christ our Lord. *R.* Amen.

Let us pray

ORÉMUS. Deus, qui humillatione flécteris et satisfactione placaris: aurem tuæ pietatis inclina præcibus nostris; et capítibus servorum tuorum, horum cinerum aspersione contactis, effunde propitius grátiam tuæ benedictionis: ut eas et spiritu compunctiónis répleas, et quæ juste postuláverint efficaciter tríbuas; et concessa perpétuo stabilíta, et intácta manere decernas. Per Christum Dóminum nostrum. *R.* Amen.

O God, Who art moved by humiliation and appeased by penance, incline the ear of Thy goodness to our prayers, and when the heads of Thy servants are touched with these ashes, graciously pour forth the grace of Thy blessing, that Thou mayest fill them with the spirit of compunction and mayest effectually grant what they righteously ask, and ordain that what Thou grantest may remain forever established and unmoved. Through Christ our Lord. *R.* Amen.

Let us pray

ORÉMUS. Omnipotens sempitérne Deus, qui Ninivitis in cinere et cilicio pœnitentibus, indulgentiæ tuæ remédia præstitisti: concede propitius; ut sic eos imitémur hábitu, quatenus veniæ prosequámur obtentu. Per Dóminum. *R.* Amen.

ALMIGHTY, eternal God, Who didst bestow the healing of Thy pardon upon the Ninivites when they repented in ashes and sackcloth, mercifully grant that we may so imitate them in behavior as to be like them in obtaining pardon. Through our Lord. *R.* Amen.

He sprinkles the ashes thrice with holy water, saying the Asperges me. Then he incenses them, afterwards sprinkling them in the figure of a cross, on his own head, and on the heads of the clergy and people, admonishing each one in these words:

MEMENTO, homo, quia pulvis es, et in pulverem revertéris.

REMEMBER, O man, that thou art dust and unto dust thou shalt return.

Meanwhile the choir chants one or more of the following antiphons:

Anthem. Joel 2, 13

LET US change our garments for ashes and sackcloth: let us fast and lament before the Lord: for our God is plentiful in mercy to forgive our sins.

IMMUTEMUR habitu, in cinere et cilicio: jejunemus et ploramus ante Dominum quia multum misericors est dimittere peccata nostra Deus noster.

Anthem. Joel 2, 17

BETWEEN the porch and the altar, the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare Thy people; and shut not the mouths of them that sing to thee, O Lord.

INTER vestibulum et altare plorabunt sacerdotes ministri Domini, et dicent: Parce, Domine, parce populo tuo: et ne claudas ora canentium te Domine.

Esth. 13, Joel 2

R. **L**ET US amend and do better for those things in which we have sinned through ignorance lest, suddenly prevented by the day of death, we seek time for penance, and be not able to find it. Attend, O Lord, and have mercy: for we have sinned against Thee. *V.* Ps. 78, 9. Help us, O God, our Saviour: and for the honor 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.

R. **E**MENDAMUS in melius, quæ ignoranter peccavimus: ne subito præoccupati die mortis, queramus spatium penitentiæ, et invenire non possimus. Attende, Domine, et miserere: quia peccavimus tibi. *V.* Ps. 78, 9. Adjuva nos, Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos. Attende, Domine. *V.* Glória Patri. Attende, Domine.

Returning to the altar the priest recites a concluding Prayer as follows:

V. The Lord be with you.

V. Dominus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

Let us pray

GRANT US, O Lord, to enter upon the duties of our Christian warfare with holy fasts, that, being about to fight against the spirits of wickedness, we may be fortified by the help of self-denial. Through Christ our Lord. *R.* Amen.

QUONCÈDE, nobis, Domine, præsidia militiæ christiænæ sanctis inchoare jejuniis: ut contra spiritales nequitiâs pugnatûri, continentiâ muniamur auxiliis. Per Christum Dominum nostrum. *R.* Amen.

Mass is then celebrated.

The Beginning of Mass, page 756.

Introit. Wis. 11, 24, 25, 27

MISERÉRIS ómnium, Dómine, et nihil odisti eórum quæ fecisti, dissimulans peccáta hóminum propter pœniténtiam, et parcens illis: quia tu es Dóminus Deus noster. Ps. 56, 2. Miserére mei, Deus, miserére mei: quóniam in te confidit ánima mea. V. Glória Patri.

THOU hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, winking at the sins of men for the sake of repentance, and sparing them: for Thou art the Lord our God. Ps. 56, 2. Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, Dómine, fidélibus tuis: ut jejuniórum veneránda solémnia, et cógrua pietáte suscipiant, et secúra devotióne percúrrant. Per Dóminum nostrum.

GRANT to Thy faithful, O Lord, that they may both undertake the venerable solemnities of fasting with piety and carry them through with unwavering devotion. Through our Lord.

Then is said (until Passion Sunday): Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Joel 2, 12-19

Léctio Joélis Prophætæ.

Lesson from Joel the Prophet.

HÆC dicit Dóminus: Convertimini ad me in toto corde vestro, in jejúnió, et in fletu, et in planctu. Et scíndite corda vestra, et non vestiménta vestra, et convertimini ad Dóminum Deum vestrum: quia benignus et misericors est, pátiens et multæ misericórdiæ, et præstabílis super malítia. Quis scit, si convertátur, et ignóscat, et relínquat post se benedictiónem, sacrificium, et libámen Dómino Deo vestro? Cántate tuba in Sion, sanctificáte jejúnium, vocáte cœtum, congregáte pópulum, sanctificáte ecclésiám, coadunáte sanes, congregáte párvulos, et su-

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 bridechamber. 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 Thine inheritance to reproach, that the heathens should rule over them. Why should they say among the 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.

géntes úbera: egrediátur sponsus de cubili suo, et sponsa de thálamo suo. Inter vestibulum et altáre plorábunt sacerdótes ministri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne des hereditátem tuam in oppróbrium, ut dominéatur eis nátiónes. Quare dicunt in pópulis: Ubi est Deus eórum? Zelátus est Dóminus terram suam, et pepércit pópulo suo. Et respóndit Dóminus, et dixit pópulo suo: Ecce ego mitam vobis fruméntum, et vinum, et óleum, et replebimini eis: et non dabo vos ultra oppróbrium in géntibus: dicit Dóminus omnípotens.

Gradual. Ps. 56, 2, 4

Have mercy on me, O God, have mercy on me: for my soul trusteth in Thee. *V.* He hath sent from heaven, and delivered me; He hath made them a reproach that trod upon me.

Miserére mei, Deus, miserére mei: quóniam in te confidit ánima mea. *V.* Misit de cælo, et liberávit me: dedit in oppróbrium conculcántes me.

Tract. Ps. 102, 10

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. *V.* Ps. 78, 8, 9. O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. *V.* (Here all kneel down.) Help us, O Lord our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *V.* Ps. 78, 8-9. Dómine, ne memineris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *V.* Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

Gospel. Matt. 6, 16-21

✠ Sequéntia sancti Evan-
gélj secúndum Matthæum.

IN ILLO témpore: Dixit Je-
sus discipulis suis: Cum
jejunátis, nolíte fieri sicut
hypócritæ, tristes. Extérmi-
nant enim fácies suas, ut ap-
páreant homínibus jejunán-
tes. Amen dico vobis, quia
recepérunt mercédem suam.
Tu autem, cum jejúnas, unge
caput tuum, et fáciam tuam
lava, ne videáris homínibus
jejúnans, sed Patri suo, qui
est in abscóndito: et Pater
tuus, qui videt in abscóndito,
reddet tibi. Nolíte thesauri-
zére vobis thesáuros in terra:
ubi ærugo, et tinea demolítur:
et ubi fures effódiunt, et fur-
ántur. Thesaurizáte autem
vobis thesáuros in cælo: ubi
neque ærugo, neque tinea de-
molítur; et ubi fures non ef-
fódiunt, nec furántur. Ubi
enim est thesáurus tuus, ibi
est et cor tuum.

✠ Continuation of the Holy
Gospel according to St. Mat-
thew.

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 ap-
pear 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.

Offertory. Ps. 29, 2, 3

Exaltábo te, Dómine, quó-
niam suscepísti me, nec de-
lectásti inimícos meos super
me: Dómine, clamávi ad te,
et sanásti me.

I will extol Thee, O Lord, for
Thou hast upheld me; and hast
not made my enemies to re-
joice over me: O Lord, I have
cried to Thee, and Thou hast
healed me.

Offertory Prayers, page 767.

Secret

FAC NOS, quæsumus, Dó-
mine, his munéribus
offeréndis conveniénter aptá-
ri: quibus ipsius venerábilis
sacraménti celebrámus exór-
dium. Per Dóminum.

MAKE us duly fit, we be-
sech Thee, O Lord, for
the offering of these gifts, with
which we celebrate the begin-
ning of the august sacrament
itself. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 1, 2, 3

He who shall meditate upon the law of the Lord, day and night, shall bring forth his fruit in due season. Qui meditabitur in lege Dómini die ac nocte, dabit fructum suum in tēpore suo.

Postcommunion

MAY the sacraments we have received, O Lord, give us help, that our fasts may be pleasing to Thee and profitable to us as a healing remedy. Through our Lord. **P**ERCÉPTA nobis, Dómine, præbeant sacraménta subsidium: ut tibi grata sint nostra jejúnia, et nobis proficiant ad medélam. Per Dóminum.

Second Postcommunion, May the gift, page 828; third, Almighty and merciful God, page 829.

Then on this and all other weekdays of Lent (if the ferial Mass has been celebrated), is said a prayer of blessing over the people.

Prayer over the people.

Let us pray

Bow down your heads before God. **H**UMILIÁTE cápita vestra Deo.

Look with favor, O Lord, on those who bow before Thy majesty, that they who have been refreshed with the divine gift may ever be strengthened with heavenly aids. Through our Lord. *Inclinántes se, Dómine, majestáti tuæ, propitiátus inténde: ut qui divino múnere sunt refécti, caléstibus semper nutriántur auxiliis. Per Dóminum.*

Concluding Prayers, page 793.

During Lent at the end of ferial Masses Benedicamus Domino is said instead of Ite, Missa est.

Thursday After Ash Wednesday (Purple)

STATION AT ST. GEORGE IN VELABRO

The Beginning of Mass, page 756.

Introit. Ps. 54, 17, 19, 20, 23

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 **D**UM clamárem ad Dóminum exaudivit vocem meam ab his, qui appropinquant mihi: et humiliávit eos, qui est ante sæcula, et

manet in ætérnum: jacta cogitatúm tuum in Dóminó, et ipse te enútriet. Ps. 54, 2, 3. Exáudi, Deus, oratióne meam, et ne despéxeris deprecatióne meam: intende míhi, et exáudi me. V. Glória Patri.

forever: cast thy care upon the Lord, and He shall sustain thee. Ps. 50, 2, 3. Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

DEUS, qui culpa offénderis, pœniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuæ iracúndiæ, quæ pro peccátis nostris merémur, avérte. Per Dóminum.

O GOD, Who art offended by sin, and appeased by penance, graciously regard the prayers of Thy people making supplication to Thee, and turn aside the scourge of Thy anger, which we deserve for our sins. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Is. 38, 1-6

Léctio Isaiaë Prophéta.

Lesson from Isaias the Prophet.

IN DIEBUS illis: Ægrotávit Ezechías usque ad mortem: et introívit ad eum Isaias filius Amos prophéta, et dixit ei: Hæc dicit Dóminus: Dispóne dómui tuæ, quia moriérís tu, et non vives. Et convértit Ezechías fáciem suam ad parietem, et orávit ad Dóminum, et dixit: Obsecro, Dómine, meménto quæso, quómodo ambuláverim coram te in veritáte, et in corde perfécto, et quod bonum est in óculis tuis fécerim. Et flevit Ezéchias fletu magno. Et factum est verbum Dómini ad Isaiam, dicens: Vade, et dic Ezechíæ: Hæc dicit Dóminus, Deus David patris tui: Audívi oratióne tuam, et vidí lacrimas tuas: ecce ego adjiciam super dies tuos quíndecim annos: et de

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 toward 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; said the Lord almighty.

manu regis Assyriorum eruum te, et civitatem istam, et protegam eam, ait Dominus omnipotens.

Gradual. Ps. 54, 23, 17, 18, 19

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.

Jacta cogitatum tuum in Domino, et ipse te enutriet. V. Domine clamarem ad Dominum, et exaudivit vocem meam ab his, qui appropinquant mihi.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 5-13

✠ Continuation of the holy Gospel according to St. Matthew.

Sequentia sancti Evangelii secundum Matthæum.

AT THAT time, when Jesus 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 said 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 man, 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 from the west, and shall sit down with Abraham, and Isaac,

IN ILLO tempore: Cum introisset Jesus Capharnaum, accessit ad eum centurio, rogans eum, et dicens: Domine, puer meus jacet in domo paralyticus et male torquetur. Et ait illi Jesus: Ego veniam, et curabo eum. Et respondens centurio, ait: Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: Vade, et vadit; et illi: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israël. Dico autem vobis, quod multi ab Oriente, et Occidente venient, et recumbent cum Abraham, et Isaac, et Jacob in regno celorum: filii autem regni ejicientur in tenebras exteriores: ibi erit fletus, et

stridor dēntium. Et dixit and Jacob in the kingdom of
 Jesus centuriōni: Vade, et heaven: but the children of the
 sicut credidisti, fiat tibi. Et kingdom shall be cast out into
 sanātus est puer in illa hora. 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. Ps. 24, 1-3

Ad te, Dómine, levávi áni- To Thee, O Lord, have I lifted
 mam meam: Deus meus, in te up my soul: In Thee, O my God,
 confido, non erubescam, in te I put my trust: let me not be
 que irrideant me inimici mei: ashamed: neither let my ene-
 étenim univérsi, qui te ex- mies laugh at me: for none of
 spectant, non confundentur. them that wait on Thee shall
 be confounded.

Offertory Prayers, page 767.

Secret

SACRIFICIIS præsentibus, B E APPEASED, O Lord, we
 Dómine, quæsumus, in- beseech Thee, and look
 ténde placátus: ut et devo- upon the sacrifices here before
 tiōni nostræ proficiant, et Thee, that they may profit both
 salúti. Per Dóminum. our devotion and our salvation.
 Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O
 God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 50, 21

Acceptábis sacrificium jus- Thou wilt accept the sacrifice
 titiæ, oblatiōnes, et holo- of justice, oblations, and holo-
 cáusta, super altáre tuum, causts, upon Thy altar, O Lord.
 Dómine.

Postcommunion

ÆLÉSTIS doni benedic- H AVING received the bless-
 tiōne percépta: súp- ing of the heavenly gift,
 plices te, Deus omnípotens, we beseech and supplicate
 deprecámur; ut hoc idem Thee, O almighty God, that the
 nobis et sacraménti causa same may be the cause both of
 sit, et salúti. Per Dóminum. the sacrament and of salvation.
 Through our Lord.

Second Postcommunion, May the gift, page 828; third Post-
 communion, Almighty and merciful God, page 829,

Prayer over the people.

Let us pray

Bow down your heads to God. **H**UMILIATE capita vestra Deo.

Spare, O Lord, spare Thy people, that while chastened with merited scourgings it may find solace in Thy pity. Through our Lord. Parce, Dómine, parce pópulo tuo: ut dignis flagellatióibus castigátus, in tua miseratióne respíret. Per Dóminum.

Concluding Prayers, page 793.

Friday After Ash Wednesday (Purple)

STATION AT SS. JOHN AND PAUL

The Beginning of Mass, page 756.

Introit. Ps. 29, 11

THE Lord hath heard and hath had mercy upon me: the Lord became my helper. Ps. 29, 2. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. *V.* Glory. **A**UDÍVIT Dóminus, et misértus est mihi: Dóminus factus est adjútor meus. Ps. 29, 2. Exaltábo te, Dómine, quóniam suscepisti me: nec delectásti inimícos meos super me. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

QUAY Thy kindly favor, we beseech Thee, O Lord, accompany the fast we have begun, that we may be able to practise with a single heart the observance which we bodily perform. Through our Lord. **I**NCHOÁTA jejúnia, quæsumus, Dómine, benigno favóre proséquere: ut observántiam, quam corporáliter exhibémus, méntibus étiam sincéris exercére valeámus. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Is. 58, 1-9

Lesson from Isaias the Prophet. **L**ÉCTIO Isaiaë Prophétae.

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 **H**ÆC dicit Dóminus Deus: Clama, ne cesses: quasi tuba exálta vocem tuam: et annúntia pópulo meo scélera eórum, et dómui Jacob peccáta eórum. Me étenim de die in diem quærunt, et scire vias meas volunt: quasi gens,

quæ justitiam fécerit, et judícium Dei sui non dereliquerit: rogant me judícia justitiæ appropinquáre Deo volunt. Quare jejúnamus, et non aspexísti: humiliávimus ánimas nostras, et nescísti? Ecce in die jejúnii vestri invenitur volúntas vestra, et omnes debitóres vestros repétitis. Ecce ad lites, et contentiónes jejúnátis, et percútitis pugno ímpie. Nolite jejúnare sicut usque ad hanc diem, ut audiátur in excélsó clamor vester. Numquid tale est jejúnium, quod elégi, per diem affligere hóminem ánimam suam? numquid contorquére quasi círculum caput suum, et saccum et cinerem stérnere? numquid istud vocábis jejúnium, et diem acceptábilem Dómino? Nonne hoc est magis jejúnium, quod elégi? dissólve colligatiónes impietátis, solve fascículos depriméntes: dimítte eos, qui confrácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua citius oriétur, et antefabit fáciem tuam justitia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum. Quia miséricors sum, Dóminus Deus tuus.

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 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. Because I the Lord thy God am merciful.

Gradual. Ps. 26, 4

Unam pétii a Dómino,
hanc requíram, ut inhábitem

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 from His holy temple. in domo Dómini. *V.* Ut videam voluptátem Dómini, et prótegar a templo sancto ejus.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 43-48; 6, 1-4

✠ Continuation of the holy Gospel, according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

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 ye 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 a reward of your Father Who is in heaven. Therefore when thou dost an almsdeed, 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. But when thou dost alms, let not thy left hand know what thy

IN ILLO tẽpore: Dixit Jesus discipulis suis: Audistis quia dictum est: Diliges próximum tuum, et ódio habébis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benedicite his, qui odérunt vos: et oráte pro persecúntibus, et calumniántibus vos: ut sitis filii Patris vestri, qui in cælis est: qui solem suum oriri facit super bonos et malos: et pluit super justos et injústos. Si enim diligitis eos, qui vos dñligunt, quam mercédem habébitis? nonne et publicáni hoc faciunt? Et si salutaréritis fratres vestros tantum, quid ámplius faciatis? Nonne et éthnici, hoc faciunt? Estóte ergo vos perfécti, sicut et Pater vester, cælestis perféctus est. Atténdite ne justitiam vestram faciátis coram homínibus, ut videámini ab eis; alióquin mercédem non habébitis apud Patrem vestrum, qui in cælis est. Cum ergo facis eleemósynam, noll tuba cánere ante te, sicut hypocritæ faciunt in synagógis, et in vicis, ut honorificéntur ab homínibus: Amen dico vobis, receperunt mercédem suam. Te autem faciente eleemósynam, nésciat

sinistra tua, quid fáciat dextera tua, ut sit elemósyna tua in abscondito, et Pater tuus, qui videt in abscondito, reddet tibi. right hand doth, that thy alms may be in secret, and thy Father Who seeth in secret will repay thee.

Offertory. Ps. 118, 154, 125

Dómine, vivífica me secundum elóquium tuum: ut sciam testimónia tua. Quicken me, O Lord, according to Thy word: that I may know Thy testimonies.

Offertory Prayers, page 767.

Secret

SACRIFICIUM, Dómine, observántiæ quadragesimális, quod offerimus, præsta quæsumus: ut tibi et mentes nostras reddat accéptas, et continéntiæ promptióri nobis tríbuat facultátem. Per Dóminum. GRANT, we pray Thee, O Lord, that the sacrifice of the Lenten observance, which we offer, may both render our souls acceptable and give us the power of a readier self-denial. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 2, 11, 12

Servite Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplinam, ne pereátis de via justa. Serve ye the Lord with fear: and rejoice unto Him with trembling. Embrace discipline, lest you perish from the just way.

Postcommunion

SPIRITUM nobis, Dómine, tuére caritátis infúnde: tuére caritátis infúnde: Spirit of Thy love, to make us of one mind, as Thou hast filled us with one heavenly bread. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo. Bow down your heads to God.

Tuére, Dómine, pópulum tuum et ab ómnibus peccátis cleménter emúnda: quia nulla ei nocébit advérsitas, si Lord, and of Thy clemency purge it of all its sins; for no adversity shall harm it, if no

iniquity dominate it. Through our Lord. *nulla ei dominétur iniquitas. Per Dóminum.*

Concluding Prayers, page 793.

Saturday After Ash Wednesday (Purple)

STATION AT ST. TRYPHON

The Beginning of Mass, page 756.

Introit. Ps. 29, 11

THE LORD hath heard, and hath had mercy on me: the Lord became my helper. *Ps. 29, 2. I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me. V. Glory.*

AUDIVIT Dóminus, et misértus est mihi: Dóminus factus est adjutor meus. *Ps. 29, 2. Exaltábo te, Dómine, quóniam suscepisti me: nec delectásti inimicos meos super me. V. Glória Patri.*

Kyrie, page 761. The Gloria is omitted.

Prayer

GIVE ear to our supplications, O Lord, and grant that we may keep with devout service this solemn fast, wholesomely instituted for the cure of soul and body. Through our Lord.

ADÉSTO, Dómine, supplicatióibus nostris: et concéde; ut hoc solémne jejúnium, quod animábus corporibúsq; curándis salúbriter institútum est, devóto servítio celebrémus. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Is. 58, 9-14

Lesson from Isaias the Prophet. *Lectio Isaiæ Prophætæ.*

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 noon-day. And the Lord will give thee rest continually, and fill thy soul with brightness, and deliver

HÆC dicit Dóminus Deus: Si abstúleris de médio tui caténam, et desieris exténdere dígitum, et loqui quod non prodest. Cum effúderis esurienti ánimam tuam, et ánimam affictam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ sicut merídiés. Et réquiem tibi dabit Dóminus semper, et implebit splendóribus ánimam tuam et ossa tua liberábit, et eris quasi hortus irriguus, et

sicut fons aquarum, cujus non deficient aquae. Et edificabuntur in te deserta saculorum: fundamenta generationis et generationis suscitabis: et vocaberis edificator septium, avertens semitas in quietem. Si averteris a sabbato pedem tuum, facere voluntatem tuam in die sancto meo, et vocaberis sabbatum delicatum et sanctum Domini gloriosum, et glorificaveris eum dum non facis vias tuas, et non invenitur voluntas tua, ut loquaris sermonem tunc delectaberis super Domino: et sustollam te super altitudines terrae, et cibabo te hereditate Jacob patris tui. Os enim Domini locutum est.

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 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.

Gradual. Ps. 26, 4

Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini. V. Ut videam voluptatem Domini, et protegar a templo sancto ejus.

One thing I have asked of the Lord, that 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.

Munda Cor Meum, page 763.

Gospel. Mark 6, 47-56

✠ Sequentia sancti Evangelii secundum Marcum.

IN ILLO tempore: Cum sero esset, erat navis in medio mari, et Jesus solus in terra. Et videns discipulos suos laborantes in remigando, (erat enim ventus contrarius eis), et circa quartam vigiliam noctis venit ad eos ambulans supra mare: et volebat praeterire eos. At illi, ut viderunt eum ambulantem supra mare, putaverunt phantasma esse,

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time, when it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing them 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 loaves, 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 whithersoever 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.

et exclamaverunt. Omnes enim viderunt eum, et conturbati sunt. Et statim locutus est cum eis, et dixit eis: Confidite, ego sum, nolite timere. Et ascendit ad illos in navim, et cessavit ventus. Et plus magis intra se stupébant: non enim intellexerunt de panibus: erat enim cor eorum obcæcatum. Et cum transfretassent, venerunt in terram Genesareth, et applicuerunt. Cumque egressi essent de navi, continuo cognoverunt eum: et percurrentes universam regionem illam, cæperunt in grabatis eos, qui se male habebant, circumferre ubi audiebant eum esse. Et quocumque introibat, in vicis, vel in villas, aut civitates, in plateis ponebant infirmos, et deprecabantur eum, ut vel fimbriam vestimenti ejus tangerent, et quotquot tangebant eum, salvi fiebant.

Offertory. Ps. 118, 154, 125

O Lord, enliven me according to Thy word, that I may know Thy testimonies.

Dómine, vivifica me secundum elóquium tuum: ut sciam testimónia tua.

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the sacrifice with the immolation of which it hath been Thy will to be graciously appeased; grant, we beseech Thee, that, being purified by its operation, we may present such a spiritual affection as shall be well pleasing to Thee. Through our Lord.

SÚSCIBE, Dómine, sacrificium, cujus te voluisti dignanter immolatione placari: præsta, quæsumus; ut, hujus operatione mundati, beneplácitum tibi nostræ mentis offeramus affectum. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 2, 11, 12

Servite Dómino in timóre, Serve ye the Lord with fear,
 et exsultáte ei cum tremóre: and rejoice unto Him with
 pprehéndite disciplinam, ne trembling; embrace discipline,
 pereátis de via justa. lest you perish from the just
 way.

Postcommunion

Quáesitis vitæ múnere **N**OURISHED with the gift of
 vegetáti, quæsumus, Dó- the Bread of Life, we beg,
 mine: ut, quod est nobis in O Lord, that that which is a
 prasénti vitæ mystérium, fiat mystery to us in the present
 eternitátis auxiliium. Per life may become an aid of the
 Dóminum. eternal. Through our Lord.

*Second Postcommunion, May the gift, page 828; third Post-
 communion, Almighty and merciful God, page 829.*

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra **B**ow down your heads to
 Deo. God.
 Fidèles tui, Deus, per tua Let Thy faithful, O God, be
 dona firméntur: ut eadem et confirmed through Thy gifts,
 percipiéndó requirant, et that, receiving the same, they
 quærendó sine fine percipiant. may still seek them and, seek-
 Per Dóminum. ing them, may receive them
 without end. Through our
 Lord.

Concluding Prayers, page 793.

First Sunday of Lent (Purple)

STATION AT ST. JOHN LATERAN

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 90, 15, 16

INVOCÁBIT me, et ego ex- **H**E SHALL call upon Me, and
 áudiam eum: erípíam I will hear him; I will
 eum, et glorificábo eum: lon- deliver him, and glorify him;
 gítudíne dierum / adimplébo I will fill him with length of
 eum. Ps. 90, 1. Qui hábitat days. Ps. 90, 1. He that dwelleth
 in adjutório Altíssimi: in in the aid of the Most High,
 protectióne Dei cæli com- shall abide under the protec-
 morábitur. V. Glória Patri. tion of the God of heaven. V.
 Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

O GOD, Who dost purify Thy Church with the annual observance of Lent, grant to Thy household that what it strives to obtain from Thee by abstinence it may secure with good works. Through our Lord.

DEUS, qui Ecclésiã tuã annuã quadragesimã observatiõne purificas: præsta familiã tuã; ut, quod te obtinere abstinendo nitur, hoc bonis opëribus exquatur. Per Dõminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotes, page 828.

Epistle. 2 Cor. 6, 1-10

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

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 offense 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 tribulations, in necessities, in distresses, in stripes, 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 enrich-

FRATRES: Exhortamur vobis ne in vacuam gratiam Dei recipiatis. Ait enim Tempore accepto exaudivi te et in die salutis adjuvi te. Ecce nunc tempus acceptabile, ecce nunc dies salutis. Neminis dantes ullam offensionem, ut non vituperetur ministerium nostrum: sed omnibus exhibeamus nosmetipsos sicut Dei ministros: multa patientia, in tribulationibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in jejuniis, in castitate, in scientia, in longanimitate, in suavitate, in Spiritu Sancto, in caritate non ficta, in veritate, in virtute Dei, per arma justitiæ a dextris, et a sinistris: per gloriam, et in nobilitatem: per infamiam et bonam famam: ut seductores, et veraces: sicut qui innoti, et cogniti: quasi mortui, et ecce vivimus: ut castigati, et non mortificati: quasi tristes, semper autem

gaudentes: sicut egentes, ing many; as having nothing,
 multos autem locupletantes: and possessing all things.
 tamquam nihil habentes, et
 omnia possidentes.

Gradual. Ps. 90, 11, 12

Angelis suis Deus mandavit God hath given His angels
 de te, ut custodiant te in charge over thee, to keep thee
 omnibus viis tuis. V. In má- in all thy ways. V. In their
 nibus portabunt te, ne un- hands they shall bear thee up,
 quam offendas ad lapidem lest thou dash thy foot against
 pedem tuum. a stone.

Tract. Ps. 90, 1-7, 11-16

Qui habitat in adiutorio He that dwelleth in the aid
 Altissimi in protectione Dei of the Most High, shall abide
 cæli commorabitur. V. Dicet under the protection of the God
 Domino: Susceptor meus es of heaven. V. He shall say to
 tu, et refugium meum: Deus the Lord, Thou art my pro-
 meus, sperabo in eum. V. tector and my refuge: my God,
 Quoniam ipse liberavit me de in Him will I trust. V. For He
 laqueo venantium et a verbo hath delivered me from the
 aspero. V. Scapulis suis snare of the hunters, and from
 obumbrabit tibi, et sub pennis the sharp word. V. He will
 ejus sperabis. V. Scuto cir- overshadow thee with His
 cumdabit te veritas ejus: non shoulders, and under His wings
 timebis a timore nocturno. thou shalt trust. V. His truth
 V. A sagitta volante per diem, shall compass thee with a
 a negotio perambulante in shield: thou shalt not be
 tenebris: a ruina et demonio afraid of the terror of the
 meridiano. V. Cadent a late- night. V. Of the arrow that
 re tuo mille, et decem millia fieth in the day; of the busi-
 a dextris tuis: tibi autem ness that walketh about in the
 non appropinquabit. V. Quo- dark: of ruin and the noonday
 niam Angelis suis mandavit devl. V. A thousand shall fall
 de te, ut custodiant te in at thy side, and ten thousand
 omnibus viis tuis. V. In má- at thy right hand: but it shall
 nibus portabunt te, ne un- not come nigh to thee. V. For
 quam offendas ad lapidem He hath given His angels
 pedem tuum. V. Super aspi- charge over thee, to keep thee
 dem et basiliscum ambulabis, in all thy ways. V. In their
 et conculcabis leonem et dra- hands they shall bear thee up,
 conem. V. Quoniam in me lest thou dash thy foot against
 speravit, liberabo eum: pró- a stone. V. Thou shalt walk
 tegam eum, quoniam cog- upon the asp and the basilisk,
 novit nomen meum. V. In- and thou shalt trample under
 vocabit me, et ego exaudiam foot the lion and the dragon.
 eum: cum ipso sum in tribu- V. Because he hath hoped in
 latione. V. Erípiam eum, et Me, I will deliver him; I will

protect him, because he hath glorificábo eum: longitúdine known My name. *V.* He shall diérum adimplébo eum, et call upon me, and I will hear osténdam illi salutáre meum. him: I am with him in tribulation. *V.* I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him My salvation.

Munda Cor Meum, page 763.

Gospel. Matt. 4, 1-11

✠ Continuation of the holy Gospel according to St. Matthew.

✠ *Sequentia sancti Evangelii secundum Matthæum.*

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 said to him, Begone, Satan, for it is written,

IN ILLO tēpore: Ductus est Jesus in desértum a Spírítu, ut tentarétur a diábolo. Et cum jejúnasset quadraginta diébus, et quadraginta nóctibus, póstea esúriit. Et accédens tentátor, dixit ei: Si Fílius Dei es, dic ut lápides isti panes fiant. Qui respóndens, dixit: Scriptum est: Non in solo pane vivit homo: sed in omni verbo, quod procedit de ore Dei. Tunc assúmpsit eum diábolus in sanctam civitátem, et státuit eum super pinnáculum templi, et dixit ei: Si Fílius Dei es mitte te deórsum. Scriptum est enim: Quia Angelis suis mandávit de te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentábis Dóminum Deum tuum. Iterum assúmpsit eum diábolus in montem excélsam valde: et osténdit ei ómnia regna mundi, et glóriam eórum, et dixit ei: Hæc ómnia tibi dabo, si cadens adoráveris me. Tunc dicit ei Jesus: Vade, Sátana: scriptum est enim: Dóminum Deum tuum adorábis, et illi soli sérvies. Tunc reliquit

eum diabolus: et ecce Angeli accesserunt, et ministrabant ei.

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, page 765.

Offertory. Ps. 90, 4, 5

Scápuilis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.

The Lord, will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

Offertory Prayers, page 767.

Secret

SACRIFICIUM quadragesimalis inítili solémniter immolámus, te, Dómine, deprecántes: ut, cum epulárum restrictióne carnálium, a nóxiis quoque voluptátibus temperémus. Per Dóminum.

WE SOLEMNLY offer the sacrifice at the beginning of Lent, beseeching Thee, O Lord, that, while we restrict ourselves in the use of bodily food, we may also refrain from indulgence in harmful pleasures. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 90, 4, 5

Scápuilis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.

The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

Postcommunion

QUI nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transire consórtium. Per Dóminum.

MAY the holy partaking of Thy sacrament strengthen us, O Lord, and purify us from the old life, and make us sharers in the mystery of salvation. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Monday, First Week of Lent (Purple)

STATION AT ST. PETER'S CHAINS

The Beginning of Mass, page 756.

Introit. Ps. 122, 2

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. 12, 1. To Thee have I lifted up my eyes: Who dwellest in heaven. V. Glory.

SICUT óculi servórum in suórum: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nobis: miserére nobis, Dómine, miserére nobis. Ps. 122, 1. Ad te levávi óculos meos: qui hábitas in cælis. V. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

QUANTVERT US, O God, our salvation, and, that the Lenten fast may profit us, instruct our minds with Thy heavenly instruction. Through our Lord.

QUANTVERTE NOS, Deus salutáris noster: et, ut nobis jejúnium quadragesimále proficiat, mentes nostras cælestibus instrue disciplinis. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 829.

Lesson. Ez. 34, 11-16

Lesson from Ezechiel the Prophet.

Lectio Ezechiélis Prophætæ.

THUS saith the Lord, 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

HÆC dicit Dóminus Deus: Ecce ego ipse requiram oves meas, et visitábo eas. Sicut visitat pastor gregem suum in die, quando fúerit in médio óvium suárum dissipatárum: sic visitábo oves meas, et liberábo eas de ómnibus locis, in quibus dispersæ fúerant, in die nubis et caliginis. Et edúcam eas de pópulis, et congregábo eas de terris, et indúcam eas in terram suam: et pascam eas in móntibus Israél, in rivis, et in cunctis sédibus terræ. In pascuis ubérrimis pascam eas, et in móntibus excélsis Israél erunt páscua eárum.

ibi requiescent in herbis virtutibus, et in pascuis pingui-
bus pascuntur super montes
Israël. Ego pascam oves
meas, et ego eas accubare
faciam, dicit Dominus Deus.
Quod perierat, requiram; et
quod abjectum erat, reduc-
am; et quod confractum fu-
erat, alligabo, et quod infirm-
um fuerat, consolidabo; et
quod pingue et forte, custodi-
dam: et pascam illas in ju-
dicio dicit Dominus omnipotens.

will preserve: and I will feed them in judgment, saith the Lord almighty.

Gradual. Ps. 83, 10, 9

Protector noster aspice,
Deus, et respice super servos
tuos. V. Dominus Deus vir-
tutum, exaudi preces servo-
rum tuorum.

Behold, O God, our protector,
and look upon Thy servants.
V. O Lord God of hosts, graciously
hear the prayers of Thy
servants.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 31-46

✠ Sequentia sancti Evan-
geli secundum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO tempore: Dixit
Jesus discipulis suis:
Cum venerit Filius hominis
in majestate sua, et omnes
Angeli cum eo, tunc sedebit
super sedem majestatis sue:
et congregabuntur ante eam
omnes gentes, et separabit
eos ab invicem, sicut pastor
segregat oves ab hædis: et
statuet oves quidem a dextris
suis, hædos autem a sinistris.
Tunc dicet rex his, qui a dex-
tris ejus erunt: Venite bene-
dicti Patris mei, possidete
paratum vobis regnum a con-

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 gath-
ered 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; and 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 it to Me. And these shall go into everlasting punishment; but the just, into life everlasting.

stitutione mundi. Esurivi enim, et dedistis mihi manducare: sitivi, et dedistis mihi bibere: hospes eram, et collegistis me: nudus, et cooperuistis me: infirmus, et visitastis me: in carcere eram, et venistis ad me. Tunc respondebunt ei justi, dicentes: Domine, quando te vidimus esurientem, et pavimus te: sitiientem, et dedimus tibi potum? quando autem te vidimus hospitem, et collegimus te: aut nudum, et cooperuimus te? aut quando te vidimus infirmum, aut in carcere, et venimus ad te? Et respondens rex, dicet illis: Amen dico vobis, quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis. Tunc dicet et his, qui a sinistris erunt: Discedite a me, maledicti, in ignem aeternum, qui paratus est diabolo, et angelis ejus. Esurivi enim, et nos dedistis mihi manducare: sitivi, et non dedistis mihi potum: hospes eram, et non collegistis me: nudus, et non cooperuistis me: infirmus, et in carcere, et non visitastis me. Tunc respondebunt ei et ipsi, dicentes: Domine, quando te vidimus esurientem, aut sitiientem, aut hospitem, aut nudum, aut infirmum, aut in carcere et non ministravimus tibi? Tunc respondet illis, dicens: Amen dico vobis: quamdiu non fecistis uni de minoribus his, nec mihi fecistis. Et ibunt hi in supplicium aeternum: justi autem in vitam aeternam.

Offertory. Ps. 118, 18, 26, 73

Levabo oculos meos, et considerabo mirabilia tua, Domine, ut doceas me justitias tuas: da mihi intellectum, et discam mandata tua.

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.

Offertory Prayers, page 767.

Secret

QUONIA tibi, Domine, oblata sanctifica: nosque a peccatorum nostrorum maculis emunda. Per Dominum.

SANCTIFY the gifts offered to Thee, O Lord, and cleanse us from the stains of our sins. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Matt. 25, 40, 34

Amen dico vobis: quod uni ex minimis meis fecistis, mihi fecistis: venite, benedicti Patris mei, possidete paratum vobis regnum ab initio seculi.

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 the kingdom prepared for you from the beginning of the world.

Postcommunion

SALUTARIS tui, Domine, munere satiati, supplices exoramus: ut, cujus letamur gustu, renovemur effectu. Per Dominum.

REGALED with the gift of Thy salvation, O Lord, we, Thy suppliants, pray to be renewed by the effect of that by the taste of which we are gladdened. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIATE capita vestra Deo.

Bow down your heads to God.

Absolve, quæsumus, Domine, nostrorum vincula peccatorum: et quidquid pro eis meremur, propitiatus averte. Per Dominum.

Loose the bonds of our sins, we beseech Thee, O Lord, and whatever we deserve for them, do Thou mercifully avert it. Through our Lord.

Concluding Prayers, page 793.

Tuesday, First Week of Lent (Purple)

STATION AT ST. ANASTASIA

The Beginning of Mass, page 756.

Introit. Ps. 89, 1, 2

LORD, Thou hast been our refuge from generation to generation: from eternity and to eternity Thou art. *Ps. 89, 2.* Before the mountains were made, or the earth and the world was formed: from eternity and to eternity Thou art God. *V. Glory.*

DÓMINE, refúgium factus es nobis a generatióne et progénie: a sæculo et in sæculum tu es. *Ps. 89, 2.* Priusquam montes fierent, aut formarétur terra, et orbis: a sæculo, et usque in sæculum tu es, Deus. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

LOOK down upon Thy household, O Lord, and grant that our minds may be made glow by the desire of Thee, which have been chastened by the tormenting of their bodies. Through our Lord.

RÉSPICE, Dómine, famíliam tuam: et præsta; ut apud te mens nostra tuo desidério fúlgeat, quæ se carnis maceratióne castígat. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 829.

Lesson. Is. 55, 6-11

Lesson from Isaias the Prophet. Lectio Isaiaë Prophéta.

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.

IN DIÉBUS illis: Locútus est Isaias prophéta, dicens: Quærite Dóminum, dum inveniri potest: invocáte eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitatiónes suas, et revertátur ad Dóminum: et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltáte sunt viæ meæ a viis vestris, et cogita-

tiones meae a cogitationibus vestris. Et quomodo descendit imber, et nix de caelo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti: sic erit verbum meum, quod egrediatur de ore meo: non revertetur ad me vacuum, sed faciet quaecumque volui, et prosperabitur in his, ad quae misi illud: ait Dominus omnipotens.

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. Ps. 140, 2

Dirigatur oratio mea sicut incensum in conspectu tuo, Domine. *V.* Elevatio manuum mearum, sacrificium vespertinum.

Let my prayer be directed as incense in Thy sight, O Lord. The lifting up of my hands as evening sacrifice.

Munda Cor Meum, page 763.

Gospel. Matt. 21, 10-17

✠ Sequentia sancti Evangelii secundum Matthaeum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Cum intrasset Jesus Jerosolymam, commota est universa civitas, dicens: Quis est hic? Populi autem dicebant: Hic est Jesus propheta a Nazareth Galilaeae. Et intravit Jesus in templum Dei, et eiciebat omnes vendentes, et ementes in templo; et mensas nummulariorum, et cathedras vendentium columbas evertit: et dicit eis: Scriptum est: Domus mea domus orationis vocabitur: vos autem fecistis illam speluncam latronum. Et accesserunt ad eum caeci, et claudi in templo: et sanavit eos. Videntes autem principes sacerdotum, et Scribae mira-

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.

bília, quæ fecit, et púeros clamántes in templo, et dicentes: Hosánna, filio David: indignáti sunt, et dixerunt ei: Audis quid isti dicunt? Jesus autem dixit eis: Utique. Numquam legístis: Quia ex ore infántium et lacténtium perfecísti laudem? Et relic-tis illis, ábiit foras extra civi-tátem in Bethániam: ibique mansit.

Offertory. Ps. 30, 15, 16

In Thee, O Lord, have I hoped: I said: Thou art my God, my times are in Thy hands.

In te sperávi, Dómine, dixi: Tu es Deus meus: in mánilbus tuis témpora mea.

Offertory Prayers, page 767.

Secret

BE APPEASED, we beseech Thee, O Lord, with the gifts we offer, and defend us from all dangers. Through our Lord.

OBLÁTIS, QUÆSUMUS, DÓmine, placáre munéri-bus: et a cunctis nos defénde periculis. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 4, 2

When I called upon Thee, Thou didst hear 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.

Cum invocárem te, ex-audísti me, Deus justitiæ meæ: in tribulatióne dilatásti me: miserére mihi, Dómine, et exáudi oratióne meam.

Postcommunion

WE BEG, O almighty God, that we may lay hold upon the effect of that salvation whose pledge we have received through these mysteries. Through our Lord.

QUÆSUMUS, omnípotens Deus: ut illius salutáris capiámus efféctum, cujus per hæc mystéria pignus accépi-mus. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIATE cápita vestra
Deo.

Ascéndant ad te, Dómine,
preces nostræ: et ab Ecclésia
tua cunctam repelle nequiti-
am. Per Dóminum.

Bow down your heads to
God.

Let our prayers ascend unto
Thee, O Lord, and repel all evil
from Thy Church. Through our
Lord.

Concluding Prayers, page 793.

Wednesday, First Week of Lent (Purple)

STATION AT ST. MARY MAJOR

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

REMINISCERE miseration-
um tuárum, Dómine, et
misericórdiæ tuæ quæ a sæ-
culo sunt: ne unquam do-
minéntur nobis inimíci nos-
tri: libera nos, Deus Israël
ex ómnibus angústis nostris.
Ps. 24, 1-2. Ad te, Dómine,
I vávi ánimam meam: Deus
meus, in te confido, non eru-
béscam. *V.* Glória Patri.

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 tribula-
tions. Ps. 24, 1, 2. To Thee, O
Lord, have I lifted up my soul:
in Thee, O my God, I put my
trust; Let me not be ashamed.
V. Glory.

Kyrie, page 761. Gloria is omitted.

After Kyrie eleison, is said:

Orémus.

Flectámus génua.

Rf. Leváte.

Let us pray.

Let us kneel.

Rf. Arise.

PRECES nostras, quæsu-
mus, Dómine, clemén-
ter exáudi: et contra cuncta
nobis adyersántia, dexteram
tuæ majestátis extende. Per
Dóminum.

OF THY mercy hear our
prayers, O Lord, and
stretch forth the right hand of
Thy majesty against all things
that work against us. Through
our Lord.

Lesson. Ex. 24, 12-18

Lesson from the Book of *Lectio libri Exodi.*
Exodus.

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 them. 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.

IN DIEBUS illis: Dixit Dominus ad Moysen: Ascende ad me in montem, et esto ibi: dabóque tibi tábulas lapídeas, et legem ac mandáta quæ scripsi: ut dóceas filios Israëli. Surrexérunt Móyses et Jósue minister ejus: ascendénsque Móyses in montem Dei, senióribus ait: Exspectáte hic donec revertámur ad vos. Habétis Aaron et Hur vobiscum: si quid natum fuerit quæstionis, referétis ad eos. Cumque ascendisset Móyses, opéruit nubes montem, et habitávit glória Dómini super Sinai, tegens illum nube sex diébus: séptimo autem die vocávit eum de médio caliginis. Erat autem spécies glóriæ Dómini, quasi ignis ardens super vérticem montis, in conspéctu filiórum Israëli. Ingressúsque Móyses médiúm nébulæ, ascéndit in montem: et fuit ibi quadragínta diébus, et quadragínta nóctibus.

Gradual. Ps. 24

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.

Tribulatiónes cordis mei dilatátæ sunt: de necessitatibus meis éripe me, Dómine. *V.* Vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea.

Here Let us kneel is not said; but the prayer is preceded by the salutation: The Lord be with you.

Prayer

BEHOLD with kindness, we beseech Thee, O Lord, the devotion of Thy people,

DEVOTIÓNEM pópuli tui, quæsumus, Dómine, benígnus inténde: ut, qui per

abstinentiam macerantur in corpore, per fructum boni operis reficiantur in mente. Per Dóminum.

that they, who now are mortified in body by abstinence, may be refreshed in soul by the fruit of their good work. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 3 Kings 19, 3-8

Lectio libri Regum.

Lesson from the Book of Kings.

IN DIEBUS illis: Venit Elias in Bersabée Juda, et dimisit ibi puerum suum, et perréxit in désertum, viam unius diéi. Cumque venisset, et sedéret subter unam juniperum, petivit animæ suæ ut morerétur, et ait: Súfficit mihi, Dómine, tolle animam meam; neque enim mélior sum, quam patres mei. Projectique se, et obdormívit in umbra juniperi: et ecce Angelus Dómini tétigit eum, et dixit illi: Surge, et cómede. Respéxit, et ecce ad caput suum subcinericius panis, et vas aquæ: comédit ergo, et bibit, et rursus obdormívit. Reversusque est Angelus Dómini secúndo, et tétigit eum, dixitque illi: Surge, cómede: grandis enim tibi restat via. Qui cum surrexisset, comédit et bibit, et ambulávit in fortitúdine cibi illius quadraginta diébus, et quadraginta nóctibus, usque ad montem Dei Horeb.

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 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.

Tract. Ps. 24, 17, 18, 1, 2, 3, 4

De necessitatibus meis eripe me, Dómine: vide humilitátem meam, et labórem meum: et dimitte ómnia peccáta mea. V. Ad te, Dómine,

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. V. 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. *V.* For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

Munda Cor Meum, page 763.

Gospel. Matt. 12, 38-50

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time, some of the scribes and pharisees answered Him, 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

levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei. *V.* Etenim universi qui te expéctant, non confundéntur: confundántur omnes faciéntes vana.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Respondérunt Jesu quidam de scribis et pharisæis, dicéntes: Magister, vólumus a te signum vidére. Qui respóndens, ait illis: Generátio mala et adúltera signum quærit: et signum non dábitur ei, nisi signum Jonæ prophétæ. Sicut enim fuit Jonas in ventre ceti tribus diébus, et tribus nóctibus; sic erit Filius hóminis in corde terræ tribus diébus, et tribus nóctibus. Viri Nini-vitæ surgent in iudicio cum generatióne ista, et condemnábunt eam: quia peniténtiam egerunt in prædicatióne Jonæ. Et ecce plus quam Jonas hic. Regina Austri surget in Iudicio cum generatióne ista, et condemnábit eam: quia venit a finibus terræ audire sapiéntiam Salomónis, et ecce plus quam Sálomon hic. Cum autem immúndus spíritus exierit ab hómine, ámbulat per loca árida, quærens réquiem, et non invenit. Tunc dicit: Re-vértar in domum meam, unde exívi. Et véniens invenit eam vacántem, scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios spíritus secum nequiores se, et in-

tristes habitant ibi: et sunt novissima hominis illius peiora prioribus. Sic erit et generatiōni huic pessima. Adhuc eo loquente ad turbas, ecce mater ejus, et fratres stabant foris, querentes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant querentes te. At ipse respondens dicenti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et extendens manum in discipulos, suos, dixit: Ecce mater mea, et fratres mei. Quicumque enim fecerit voluntatem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est.

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 brethren 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. Ps. 118, 47, 48

Meditabor in mandatis tuis, quæ diléxi valde: et levabo manus meas ad mandata tua, quæ diléxi.

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.

Offertory Prayers, page 767.

Secret

Hostias tibi, Dómine, placationis offerimus: ut et delicta nostra miseratus absolvas, et nutantia corda tu dirigas. Per Dóminum.

WE OFFER Thee, O Lord, the sacrifice of reconciliation, both that Thou mayest take pity and pardon our sins, and that Thou mayest direct our wavering hearts. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 5, 2, 4

Intellige clamorem meum: Understand my cry: harken intēde voci orationis meæ, to the voice of my prayer, my

King, and my God: for to Thee Rex meus, et Deus meus:
will I pray, O Lord. quóniam ad te orábo, Dómine.

Postcommunion

BY THE reception of Thy sacrament, O Lord, may we both be cleansed of our secret sins and delivered from the snares of the enemy. Through our Lord.

QUI, Dómine, perceptióne sacraménti, et a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Prayer over the people.

Let us pray

BOW down your heads to God.

HUMILIÁTE cápita vestra Deo.

Enlighten our minds, we beseech Thee, O Lord, with the light of Thy brightness, that we may be able to see what things ought to be done and have strength to perform the things that are just. Through our Lord.

Mentes nostras quæsumus, Dómine, lúmine tuæ claritátis illústra: ut vidére possímus, quæ agénda sunt; et, quæ recta sunt, ágere valeámus. Per Dóminum.

Thursday, First Week of Lent (Purple)

STATION AT ST. LAWRENCE'S IN PANISPERNA

The Beginning of Mass, page 756.

Introit. Ps. 95, 6

PRAISE and beauty are before Him: holiness and majesty in His sanctuary. Ps. 95, 1. Sing ye to the Lord a new canticle: sing to the Lord all the earth. *V.* Glory.

CONFÉSSIO et pulchritúdo in conspéctu ejus: sánctitas, et magnificéntia in sanctificatióne ejus. Ps. 95, 1. Cantate Dómino cánticum novum: cantáte Dómino, omnis terra. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

BEHOLD with kindness, we beseech Thee, O Lord, the devotion of Thy people,

DEVOTIÓNEM populi tui, quæsumus, Dómine, benígnus inténde: ut, qui per

abstinéntiam macerántur in corpore, per fructum boni operis reficiántur in mente. Per Dóminum.

that they, who are now mortified in body by abstinence, may be refreshed in soul by the fruit of their good work. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Ezech. 18, 1-9

Léctio Ezechielis Prophéta.

Lesson from Ezechiel the Prophet.

IN DIEBUS illis: Factus est sermo Dómini ad me, dicens: Quid est, quod inter vos parabolam vértitis in provérbium istud in terra Israél, dicéntes: Patres comedérunt uvam acerbam, et dentes filiorum obstupéscunt! Vivo ego, dicit Dóminus Deus, si erit ultra vobis parábola hæc in provérbium in Israél. Ecce omnes ánimæ, meæ sunt: ut ánima patris, ita et ánima filii, mea est: ánima, quæ peccáverit, ipsa moriétur. Et vir si fuerit justus, et fécerit iudicium, et justitiam, in montibus non coméderit, et óculos suos non leváverit ad idóla domus Israél: et uxórem próximi sui non violáverit, et ad mulierem menstruátam non accésserit: et hóminem non contristáverit: pignus debitóri reddiderit, per vim nihil rapúerit: panem suum esuriénti déderit, et nudum operúerit vestiménto: ad usúram non commodáverit, et amplius non accéperit: ab iniquitáte avérterit manum suam, et iudicium verum fécerit inter virum et virum: in præcéptis meis ambuláverit, et iudicia mea custodierit, ut fáciat veritátem: hic justus

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, 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 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 increase; 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. est, vita vivet, ait Dóminus omnipotens.

Gradual. Ps. 16, 8, 2

Keep me, O Lord, as the apple of Thy eye; protect me under the shadow of Thy wings. *F.* Let my judgment come forth from Thy countenance; let Thy eyes behold the things that are equitable. Custódi me, Dómine, ut pupillam óculi: sub umbra alárum tuárum prótege me. *F.* De vultu tuo iudicium meum pródeat: óculi tui vídeant aequitátem.

Munda Cor Meum, page 763.

Gospel. Matt. 15, 21-28

Continuation of the holy Gospel according to St. Matthew. Sequéntia sancti Evangelii secúndum Mattheum.

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.

IN ILLO témpore: Egréssus Jesus secéssit in partes Tyri et Sidónis. Et ecce múlier Chananea a finibus illis egréssa clamávit, dicens ei: Misérére mei, Dómine, fili David: filia mea male a demónio vexátur. Qui non respóndit ei verbum. Et accedéntes discipuli ejus rogábant eum, dicéntes: Dimitte eam; quia clamat post nos. Ipse autem respóndens, ait: Non sum missus nisi ad oves, quæ perierunt domus Israël. At illa venit, et adorávit eum, dicens: Dómine, ádjuva me. Qui respóndens, ait: Non est bonum súmere panem filiórum, et mittere cánibus. At illa dixit: Etiam Dómine: nam et catélli edunt de micis, quæ cadunt de mensa dominórum suórum. Tunc respóndens Jesus, ait illi: O múlier, magna est fides tua: fiat tibi sicut vis: Et sanáta est filia ejus ex illa hora.

Offertory. Ps. 33, 8, 9

Immíttet Angelus, Dómini
in circúitu tíméntium eum, et
erípiet eos: gustáte, et vidéte,
quóniam suávis est Dóminus.

The angel of the Lord shall
encamp round about them that
fear Him, and shall deliver
them: taste and see that the
Lord is sweet

Offertory Prayers, page 767.

Secret

SACRIFICIA, Dómine, quæ-
sumus propénsius ista
nos salvent, quæ medicínali-
bus sunt institúta jejúniis.
Per Dóminum.

MERCIFULLY grant, we be-
seech Thee, O Lord, that
these sacrifices, offered up with
wholesome fasting, may insure
our salvation. Through our
Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 6, 52

Panis, quem ego dédero,
caro mea est pro sæculi vita.

The bread that I will give, is
My flesh for the life of the
world.

Postcommunion

MUORUM nos Dómine
largitáte donórum, et
temporálibus attólle præsidíis,
et rénova sempitérnis. Per
Dóminum.

BY THE plenteous bestowal
of Thy gifts, O Lord, sus-
tain us by temporal aids and
renew us by those that are
eternal. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra
Deo.

Da, quæsumus, Dómine,
pópulis cristiánis; et quæ
profiténtur agnóscere, et cæl-
éste munus diligere, quod
frequéntant. Per Dóminum.

Bow down your heads to
God.

Grant unto the Christian
peoples, we beseech Thee, O
Lord, both to acknowledge the
things they profess and to love
heavenly mysteries which they
frequent. Through our Lord.

Concluding Prayers, page 793.

Friday, First Week of Lent (Purple)

STATION AT THE TWELVE HOLY APOSTLES

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 24, 17, 18

DELIVER me from my necessities O Lord: see my abjection and my labor, and forgive me all my sins. Ps. 24, 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed. V. Glory.

DE NECESSITÁTIBUS meis eripe me, Dómine: vide humilitátem meam et labórem meum, et dímítte ómnia peccáta mea. Ps. 24, 1-2. Ad te, Dómine, levávi ánimam meam Deus meus, in te confido, non erubéscam. V. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

BE THOU, O Lord, gracious to Thy people, and as Thou dost make them devoted to Thee, mercifully cherish them with Thy benign assistance. Through our Lord.

ESTO, Dómine, propítius, plebi tuæ; et, quam tibi facis esse devótam, benigno réfove miserátus auxilio. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Ezech. 18, 20-28

Lesson from Ezechiel the Prophet.

Lectio Ezechielis Prophætæ.

MHUS 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

HÆC dicit Dóminus Deus Anima, quæ peccáverit, ipsa moriétur: filius non portábit iniquitátem patris, et pater non portábit iniquitátem filii: justítia justí super eum erit, et impietas impíi erit super eum. Si autem impius égerit peniténtiam ab ómnibus peccátis suis, quæ operátus est, et custodierit ómnia præcépta mea, et fécerit júdicium et justítiam: vita vivet, et non moriétur. Omnium iniquitátum ejus, quas operátus est, non recordábor: in justítia sua, quam operátus est, vivet. Numquid voluntátis meæ, est mors impíi, dicit Dó-

minus Deus, et non ut convertatur a viis suis, et vivat? Si autem averterit se justus a justitia sua, et fecerit iniquitatem secundum omnes abominaciones, quas operari solet impius, numquid vivet? omnes justitiae ejus, quas fecerat non recordabuntur: in praevaricatione, qua praevaricatus est, et in peccata suo, quod peccavit, in ipsis morietur Et dixisti: Non est aequa via Domini. Audite ergo domus Israel: Numquid via mea non est aequa, et non magis viae vestrae pravae sunt? Cum enim averterit se justus a justitia sua, et fecerit iniquitatem, morietur in eis: in injustitia, quam operatus est morietur. Et cum averterit se impius ab impietate sua, quam operatus est, et fecerit iudicium et justitiam: ipse animam suam vivificabit. Considerans enim, et avertens se ab omnibus iniquitatibus suis, quas operatus est, vita vivet, et non morietur, ait Dominus omnipotens.

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. Ps. 85, 2, 6

Salvum fac servum tuum, Deus meus sperantem in te. *V.* Auribus percipe, Domine, orationem meam.

Save Thy servant, O my God, that trusteth in Thee. *V.* Give ear, O Lord, to my prayer.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 5, 1-15

✠ Sequentia sancti Evangelii secundum Joannem.

✠ Continuation of the holy Gospel according to St. John.

IN ILLO tempore: Erat dies festus Judaeorum, et as-

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 Probatica, 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, Be-

céndit Jesus Jerosólymam. Est autem Jerosólymis Probática piscina, quæ cognominátur hebráice Bethsáida quinque pórticus habens. In his jacébat multitúdo magna languéntium, cæcórurum, claudórum, aridórum expectántium aquæ motum. Angelus autem Dómini descendébat secúndum tempus in piscinam, et movebátur aqua. Et qui prior descendisset in piscinam post motiónem aquæ, sanus fiébat a quacúmque detinebátur infirmitáte. Erat autem quidam homo ibi, triginta et octo annos habens in infirmitáte sua. Hunc cum vidisset Jesus jacéntem, et cognovisset quia jam multum tempus habéret, dicit ei: Vis sanus fieri? Respóndit ei lánguidus: Domine, hóminem non hábeo, ut cum turbáta fúerit aqua mittat me in piscinam: dum vénio enim ego, álius ante me descendit. Dicit ei Jesus: Surge, tolle grabátum tuum, et ámbula. Et statim sanus factus est homo ille: et sústulit grabátum suum, et ambulábat. Erat autem sábbatum in die illo. Dicébant ergo Judæi illi qui sanátus fúerat: Sábbatum est, non licet tibi tóllere grabátum tuum. Respóndit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabátum tuum, et ámbula. Interrogavérunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabátum tuum et ámbula? Is autem, qui sanus fúerit effectus nesciébat quis esset. Jesus enim declinávit a turba constitúta in loco. Póstea invénit eum Jesus in templo et dixit illi: Ecce sanus factus es: jam

noli peccare, ne detéribus tibi aliquid. Contingat abiit ille homo, et nuntiávit Judæis, quia Jesus esset, qui fecit eum sanum.

hold 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.

Offertory. Ps. 102, 2, 5

Bénédic, ánima mea, Dómino, et noli oblivísci, omnes retributiónes ejus: et renovábitúr, sicut áquillæ, juvéntus tua.

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.

Offertory Prayers, page 767.

Secret

SÚSCIBE, quæsumus, Dómine, múnera nostris oblata servítis: et tua propítius dona sanctífica. Per Dóminum nostrum.

R ECEIVE, we beseech Thee, O Lord, the offerings of our homage, and graciously sanctify our gifts. Through our Lord.

Second Secret, Graciously hear us, page 828; *third Secret*, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 6, 11

Erubéscant, et conturbéntur omnes inimíci mei: avertántur retrórsum, et erubéscant valde velócliter.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Postcommunion

P ER HUIJUS, Dómine, operatióne mystérii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

B Y THE operation of this mystery, O Lord, may our sins be purged, and our righteous desires be accomplished. Through our Lord.

Second Postcommunion, May the gift, page 828; *third Postcommunion*, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

H UMILIÁTE cápita vestra Deo. Exáudi nos, miséricors Deus: et méntibus nostris grátie tuæ lumen osténde. Per Dóminum.

B OW down your heads to God. Harken unto us, O merciful God, and show to our minds the light of Thy grace. Through our Lord.

Concluding Prayers, page 793.

Saturday, First Week of Lent (Purple)

STATION AT ST. PETER

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 87, 3

LET my prayer come in before Thee: incline Thy ear to my petition, O Lord. Ps. 87, 2. O Lord, the God of my salvation: I have cried in the day, and in the night before Thee. *V.* Glory.

Kyrie, page 761.

After the Kyrie eleison is said:

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

Orémus.
Flectámus genua.
R. Leváte.

Look favorably upon Thy people, we beseech Thee, O Lord, and of Thy mercy turn aside from it the scourges of Thy wrath. Through our Lord.

PÓPULUM tuum, quæsumus. Dómine, propítius respice: atque ab eo flagélla tuæ iracúndiæ cleménter avérte. Per Dóminum.

Lesson. Deut. 26, 12-19

Lesson from the Book of Deuteronomy.

Léctio libri Deuteronomii.

IN THOSE days, Moses spoke to the people, saying, When thou hast made an end of 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

IN DIEBUS illis: Locutus est Móyses ad pópulum, dicens: Quando compléveris décimam cunctárum frugum tuárum, loquéris in conspéctu Dómini Dei tui: Abstull quod sanctificátum est de domo mea, et dedi illud levítæ, et ádvenæ, et pupíllæ, ac víduæ et sicut jussisti mihi: non præterívi mandáta tua, nec sum oblítus impérii tui. Obedívi voci Dómini Dei mei, et feci ómnia sicut præcepísti mihi. Respice de sanctuário tuo, et de excélsó calórum habitáculo, et bédedic pópulo tuo Israél, et terræ, quam dedísti nobis, sicut jurásti

pátribus nostris, terræ lacte et melle manáanti. Hódie Dóminus Deus tuus præcépit tibi, ut fácias mandáta hæc atque judícia: et custódias, et impleas ex toto corde tuo, et ex tota ánima tua. Dóminum elegísti hódie, ut sit tibi Deus, et ámbules in viis ejus, et custódias ceremónias illius, et mandáta atque judícia, et obédias ejus império. Et Dóminus elégit te hódie, ut sis ei pópulus peculiáris, sicut locútus est tibi, et custódias ómnia præcépta illius: et fáciat te excelsiórum cunctis géntibus, quas creávit in laudem, et nomen, et glóriam suam: ut sis pópulus sanctus Dómini Dei tui, sicut locútus est.

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.

Thy 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

and to make thee higher than

Gradual. Ps. 78, 9, 10

Propítius esto, Dómine, peccátiis nostris: ne quando dicant gentes: Ubi est Deus eórum? *V.* Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libéra nos.

Orémus.

Fléctamus génuá.

Rf. Leváte.

Protéctor noster áspice, Deus: ut, qui malórum nostrórum póndere prémimur, percépta misericórdia, libéra tibi mente famulémur. Per Dóminum.

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.

Let us pray.

Let us kneel.

Rf. Arise.

Look upon us, O God, our protector; that we, who are weighed down by the burden of our own sins, having received Thy mercy with free minds may serve Thee. Through our Lord.

Lesson. Deut. 11, 22-25

Léctio libri Deuteronomii.

Lesson from the Book of Deuteronomy.

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.

IN DIEBUS illis: Dixit Móyses filiis Israëli: Si custodiéritis mandata, quæ ego præcipio vobis, et fecéritis ea, ut diligatis Dóminum Deum vestrum, et ambulétis in ómnibus viis ejus, adhæréntes ei, dispédet Dóminus omnes gentes istas ante fáciem vestram, et possidébitis eas, quæ majóres et fortióres vobis sunt. Omnis locus quem calcáverit pes vester, vester erit. A desérto, et a Libano, a flúmine magno Euphráte usque ad mare Occidentále erunt términi vestri. Nullus stabit contra vos: terrórem vestrum et formídinem dabit Dóminus Deus vester super ómnem terram, quam calcatúri estis, sicut locúsus est vobis Dóminus Deus vester.

Gradual. Ps. 83, 10, 9

Behold, O God, our protector, and look upon Thy servants. O Lord God of hosts, graciously hear the prayers of Thy servants.

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

Give ear to our supplications, we beseech Thee, O Lord, that we may have the grace to be humble in prosperity and calm in adversity. Through our Lord.

Protéctor noster áspice, Deus, et réspice super servos tuos. V. Dómine Deus virtútum, exáudi preces servórum tuórum.

Orémus.
Flectámus génua.
R. Leváte.

Adéstó, quæsumus, Dómine, supplicationibus nostris ut esse, te largiénte, mereámur et inter próspéra húmiles, et inter advérsa secúri. Per Dóminum.

Lesson. 2 Mach. 1, 23-27

Lesson from the Book of Machabees.

IN THOSE days all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest

Léctio líbri Machabæórum.

IN DIEBUS illis: Oratiónem faciébant omnes sacerdótes, dum consummarétur sacrificium, Jónatha incho-

ante, ceteris autem respondentibus. Et Nehemiæ erat oratio hunc habens modum: Domine, Deus omnium creator, terribilis, et fortis, justus et misericors, qui solus es bonus rex, solus prestans, solus justus, et omnipotens, et æternus, qui liberas Israël de omni malo, qui fecisti patres electos, et sanctificasti eos: accipe sacrificium pro universo populo tuo Israël, et custodi partem tuam, et sanctifica: ut sciant gentes, quia tu es Deus noster.

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. Ps. 89, 13, 1

Convertere, Domine, allquantulum, et deprecare super servos tuos. V. Domine, refugium factus es nobis, a generatione et progenie.

Orémus.

Flectamus genua.

R. Levate.

Preces populi tui, quæsumus Domine, clementer exaudi: ut, qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum.

Return, O Lord, how long? and be entreated in favor of Thy servants. V. Lord, Thou hast been our refuge from generation to generation.

Let us pray.

Let us kneel.

R. Arise.

Of Thy clemency, O Lord, we beseech Thee, harken to the prayers of Thy people, that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy name. Through our Lord.

Lesson. Eccclus. 36, 1-10

Lectio libri Sapientiæ.

Lesson from the Book of Wisdom.

MISERERE nostri Deus omnium, et respice nos, et ostende nobis lucem miserationum tuarum: et immitte timorem tuum super gentes, quæ non exquisierunt te, ut cognoscant, quia non est Deus nisi tu, et enarrant magnalia tua. Alleva manum tuam super gentes alienas, ut videant

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, 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 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.

poténtiam tuam. Sicut enim in conspéctu eórum sanctificátus es in nobis, sic in conspéctu nostro magnificáberis in eis, ut cognóscant te, sicut et nos cognóvimus, quóniam non est Deus præter te, Dómine. Innova signa, et immúta mirabilia. Glorífica manum, et bráchium dextrum. Excíta furórem, et effúnde iram. Tolle adversárium, et afflige inimícum. Festína tempus, et meménto finis, ut enarrent mirabilia tua, Dómine Deus noster.

Gradual. Ps. 140, 2

Let my prayer be directed as incense in Thy sight, O Lord. *V.* The lifting up of my hands as even sacrifice.

Dirigátur orátio mea sicut incénsium in conspéctu tuo, Dómine. *V.* Elevátio mánuum meárum sacrificium vespertinum.

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

Orémus.
Flectámus génuá.
R. Leváte.

Be at hand, O Lord, we beseech Thee, before our actions with the movements of Thy grace and in their doing follow them with Thy help, that every prayer and wish of ours may begin in Thee, and begun in Thee, through Thee we may finish them. Through our Lord.

Actiónes nostras, quæsumus, Dómine, aspirando præveni, et adjuvándo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cæpta finiatúr. Per Dóminum.

Lesson, Dan. 3, 47-51; Canticle, Dan. 3, 52-56: *Saturday in Ember-week of Advent, pages 125, 126.*

Prayer, O God Who didst subdue, page 127.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Epistle. 1 Thess. 5, 14-23

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

HRATRES: Rogámus vos, corripite inquietos, consolámini pusillánimes, suscipite infirmos, patientes estóte ad omnes. Vidéte ne quis malum pro malo alicui reddat: sed semper quod bonum est sectámini in invicem, et in omnes. Semper gaudéte. Sine intermissióne oráte. In ómnibus grátias ágite: hæc est enim volúntas Dei in Christo Jesu in ómnibus vobis. Spíritus nolite extinguere. Prophetías nolite spérnere. Omnia autem probáte: quod bonum est tenéte. Ab omni spécie mala abstinéte vos. Ipse autem Deus pacis sanctíficet vos per ómnia: ut integer spíritus vester, et ánima, et corpus sine queréla, in advéntu Dómini nostri Jesu Christi servétur.

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 toward each other, and toward 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. Ps. 116, 1, 2

Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *V.* Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in aeternum.

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.

Munda Cor Meum, page 763.

Gospel, Matt. 17, 1-9. *Second Sunday of Lent, page 266.*

Offertory. Ps. 87, 2, 3

Dómine, Deus salutis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo. Dómine.

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.

Offertory Prayers, page 767.

Secret

PRESÉNTIBUS sacrificiis, quesumus, Dómine, júnia nostra sanctífica: ut

SANCTIFY our fasts by the sacrifices here before Thee, we beseech Thee, O Lord,

that what our observance doth quod, observántia nostra pro-
outwardly profess may be in- fitétur extrínsecus, intérius
wardly accomplished. Through operétur. Per Dóminum.
our Lord.

*Second Secret, Graciously hear us, page 828; third Secret,
O God to Whom alone, page 829.*

Preface No. 3, page 802.

Communion. Ps. 7, 2

O Lord, my God, in Thee Dómine Deus meus, in te
has I put my trust; save me sperávi: libera me ab ómnibus
from all them that persecute persequéntibus me, et éripe
me, and deliver me. me.

Postcommunion

BY THY sanctifying power, S ANCTIFICATIÓNIBUS tuis,
O almighty God, let our S omnipotens Deus, et
evil dispositions be cured, and vítia nostra curéntur, et remé-
let the eternal remedies profit dia nobis aterna provéniant.
us. Through our Lord. Per Dóminum.

*Second Postcommunion, May the gift, page 828; third Post-
communion, Almighty and merciful God, page 829.*

Prayer over the people.

Let us pray

Bow down your heads to H UMILIÁTE cápita vestra
God. Deo.

May the desired blessing Fidéles tuos, Deus, benedic-
strengthen Thy faithful, O tio desideráta confirmet: quæ
God. May it keep them from eos et, a tua voluntáte num-
sinful transgressions and grant quam fáciat discrepáre, et tuis
them ever to rejoice in thy semper indúlgeat beneficiis
gifts. Through our Lord. gratulári. Per Dóminum.

Concluding Prayers, page 793.

Second Sunday of Lent (Purple)

STATION AT ST. MARY'S IN DOMINICA

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

REMEMBER, O Lord, Thy **R**EMINISCERE miseratién-
bowels of compassion, um tuárum, Dómine,
and Thy mercies that are from et misericórdiæ tuæ, quæ a
the beginning of the world, sæculo sunt: ne umquam do-
lest at any time our enemies minéntur nobis inimíci no-
rule over us: deliver us, O God stri: libera nos, Deus Israél,
of Israel, from all our tribula- ex ómnibus angústiis nostris.

Ps. 24, 1-2. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam. V. Glória Patri.

tions. Ps. 24, 1-2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

DEUS, qui cónspicis omni nos virtúte destitui: intérius exteriúsque custódi; ut ab ómnibus adversitatibus muniámur in corpore, et a pravís cogitatiónibus mundémur in mente. Per Dóminum.

O GOD, Who seest how we are destitute of all strength, keep us inwardly and outwardly, that in body we may be defended from all adversities, and in mind cleansed of evil thoughts. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Epistle. 1 Thess. 4, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Rogámus vos, et obsecrámus in Dómino Jesu: ut, quemadmodum accepistis a nobis, quómo do opórteat vos ambuláre et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim quæ præcépta déderim vobis per Dóminum Jesum. Hæc est enim volúntas Dei, sanctificátio vestra: ut abstineátis vos a fornicatióne, ut sciat unusquisque vestrum vas suum possidére in sanctificatióne, et honóre: non in passióne desidérii, sicut et gentes, quæ ignórant Deum: et ne quis supergrediátur neque circumvéniat in negótio fratrem suum: quóniam vindex est Dóminus de his ómnibus, sicut prædiximus vobis, et testificáti sumus. Non enim vocavit nos Deus in im-

BRETHREN, we pray and beseech you in the Lord Jesus, that as you have received of 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 deceive 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.

munditiam, sed in sanctificationem in Christo Jesu Dómino nostro.

Gradual. Ps. 24, 17, 18

The troubles of my heart are multiplied; deliver me from my necessities, O Lord. *V.* See my abjection and my labor, and forgive all my sins.

Tribulatiónes cordis mei dilatátæ sunt: de necessitatibus meis éripe me, Dómine. *V.* Vide humilitátem meam, et labórem meum: et dimitte ómnia peccáta mea.

Tract. Ps. 105, 1-4

Give glory to the Lord, for He is good: for His mercy endureth forever. *V.* Who shall declare the powers of the Lord? Who shall set forth all His praises? *V.* Blessed are they that keep judgment, and do justice at all times. *V.* Remember us, O Lord, in the favor of Thy people: visit us with Thy salvation.

Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. *V.* Quis loquétur poténtias Dómini: auditas fáciat omnes laudes ejus? *V.* Beáti qui custódiunt iudicium, et fáciunt justitiam in omni tempore. *V.* Meménto nostri, Dómine, in beneplácito pópuli tui: visita nos in salutári tuo.

Munda Cor Meum, page 763.

Gospel. Matt. 17, 1-9

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus took 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

IN ILLO témpore: Assumpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit illos in montem excélsium seórsum: et transfigurátus est ante eos. Et respéndit fácies ejus sicut sol: vestiménta autem ejus facta sunt alba sicut nix. Ecce apparuérunt illis Móyses, et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, faciamus hic tria tabernácula, tibi unum, Móysi unum, et Eliæ unum. Adhuc eo loquente, ec-

ce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Filius meus diléctus, in quo mihi bene complácul: ipsum audíte. Et audiéntes discípuli ceciderunt in fáciem suam et timuérunt valde. Et accessit Jesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem oculos suos, néminem vidérunt, nisi solum Jesum. Et descendéntibus illis de monte, præcépit eis Jesus, dicens: Némini dixéritis visiónem, donec Filius hóminis a mórtuis resúrgat.

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, page 765.

Offertory. Ps. 118, 47, 48

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

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.

Offertory Prayers, page 767.

Secret

SACRIFICIIS præsentibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant, et salutí. Per Dóminum.

LOOK graciously, we beg, O Lord, upon the sacrifices here before Thee, that they may profit both our devotion and our salvation. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 5, 2, 4

Intéllige clamórem meum: inténde vocí cratiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Understand my cry: harken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Postcommunion

SÚPPLICES te rogámus, omnipotens Deus: ut quos

GRANT, we beseech Thee, O almighty God, that we,

whom Thou refreshest with Thy sacraments, may also serve Thee worthily with duct to Thy liking. Through our Lord.

tuis réficis Sacraméntis, tibi étiam plácitis móribus dignánter deservire concédas. Per Dóminum.

Second Postcommunion, May the gift, page 828; *third Postcommunion*, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Monday, Second Week of Lent (Purple)

STATION AT ST. CLEMENT

The Beginning of Mass, page 756.

Introit. Ps. 25, 11, 12

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. 25, 1.* Judge me, O Lord, for I have walked in my innocence; and hoping in the Lord, I shall not be weakened. *V. Glory.*

RÉDIME me, Dómine, et miserere mei: pes enim meus stetit in via recta: in ecclésiis benedicam Dóminum. *Ps. 25, 1.* Júdica me, Dómine, quóniam ego in innocentia mea ingressus sum: et in Dómino sperans, non infirmabor. *V. Glória Patri.*

Kyrie, page 761. *Gloria* is omitted.

Prayer

GRANT, we beseech Thee, O almighty God, that Thy household, which, to afflict the flesh, abstains from food, may, by following justice, fast from sin. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut familia tua, quæ se, affligéndo carnem, ab alimentis abstinet; sectándo justítiam, a culpa jejúnet. Per Dóminum.

Second Prayer, A cunctis, page 827; *third Prayer*, Omnipotens, page 828.

Lesson. Dan. 9, 15-19

Lesson from Daniel the Léctio Daniélis Prophétæ. Prophet.

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 com-

IN DIEBUS illis: Orávit Dániel Dóminum, dicens: Dómine, Deus noster, qui eduxisti pópulum tuum de terra Ægypti in manu forti, et fecisti tibi nomen secúndum diem hanc: peccávimus, iniquitátem féctimus, Dómine,

in omnem justitiam tuam: avertatur, obsecro, ira tua, et furor tuus a civitate tua Jerúsalem, in monte sancto tuo. Propter peccata enim nostra, et iniquitates patrum nostrorum, Jerúsalem, et populus tuus in opprobrium sunt omnibus per circuitum nostrum. Nunc ergo exaudi, Deus noster, orationem servi tui, et preces ejus: et ostende faciem tuam super sanctuarium tuum, quod desertum est, propter temetipsum. Inclina, Deus meus, aurem tuam, et audi: aperi oculos tuos, et vide desolationem nostram, et civitatem, super quam invocatum est nomen tuum: neque enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. Exaudi, Domine, placare, Domine: attende et fac: ne moreris propter temetipsum Deus meus: quia nomen tuum invocatum est super civitatem, et super populum tuum Domine Deus noster.

mited 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 Thine 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; harken and do; delay not for Thy own sake, O my God: because Thy name is invoked upon Thy city and upon Thy people, O Lord our God.

Gradual. Ps. 69, 6, 3

Adjutor meus, et liberator meus esto: Domine, ne tardaveris. *V.* Confundantur, et reveerantur inimici mei, qui quaerunt animam meam.

Be Thou my helper and my deliverer; O Lord, make no delay. Let my enemies be confounded and ashamed, that seek my soul.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 8, 21-29

✠ Sequentia sancti Evangelii secundum Joannem.

✠ Continuation of the holy Gospel according to St. John.

IN ILLO tempore: Dixit Jesus turbis Judaeorum: Ego vado, et quaeratis me, et

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 can not come. The Jews therefore said, Will He kill Himself? because He said, Whither I go, you can not 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 say 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 to you. Many things I have to speak and 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.

In peccato vestro moriémini. Quo ego vado, vos non potéstis venire. Dicébant ergo Judæ: Numquid interficiet semetípsum, quia dixit: Quo ego vado, vos non potéstis venire? Et dicébat eis: Vos de deórsum estis, ego de supérnis sum. Vos de mundo hos estis, ego non sum de hoc mundo. Dixit ergo vobis quia moriémini in peccátis vestris: si enim non credidératis quia ego sum, moriémini in peccáto vestro. Dicébant ergo ei: Tu quis es? Dixit eis Jesus: Principium, qui et loquor vobis. Multa hábeo de vobis loqui, et judicáre. Sed qui me misit, verax est: et ego quæ audívi ab eo, hæc loquor in mundo. Et non cognóverunt quia Patrem ejus dicébat Deum. Dixit ergo eis Jesus: Cum exaltavératis Filium hóminis, tunc cognoscétis quia ego sum, et a meípso fácio nihil: sed sicut dócuit me Pater, hæc loquor: et qui me misit, mecum est, et non reliquit me solum: quia ego quæ plácita sunt ei, fácio semper.

Offertory. Ps. 15, 7, 8

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.

Benedicam Dóminum, qui tríbuit mihi intelléctum: providébam Dóminum in conspéctu meo semper: quóniam a dextris est mihi, ne commóvear.

Offertory Prayers, page 767.

Secret

MAY this sacrifice of reconciliation and praise, O Lord, render us worthy of Thy protection. Through our Lord.

HÆC hóstia, Dómine, placatiónis et laudis, tua nos protectióne dignos efficiat. Per Dóminum.

Second Secret. Graciously hear us, page 828; *third Secret.* O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 8, 2

Dómine, Dóminus noster, O Lord, our Lord, how wonderful is Thy name in all the
quam admirábile est nomen tuum in univérſa terra! earth!

Postcommunion

HÆC nos commúnio, Dómine, purget a crimine: **M**AY this communion, O Lord, purge us of guilt et cæléstis remédii fáciat esse and make us to be the partakers of Him Who is our consórtes. Per Dóminum. heavenly healing. Through our Lord.

Second Postcommunion. May the gift, page 828; *third Postcommunion.* Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra **B**ow down your heads to Deo. God.

Ad ésto supplicatió nibus nostris, omnípotens Deus: et, quibus fidúciám sperándæ pietátis indúlges: consuétæ misericórdiæ tribue benígnus effectum. Per Dóminum. Be present to our supplications, O almighty God, and kindly grant the effect of Thy wonted mercy to those whom Thou dost permit confidently to rely on Thy goodness. Through our Lord.

Concluding Prayers, page 793.

Tuesday, Second Week of Lent (Purple)

STATION AT ST. BALBINA

The Beginning of Mass, page 756.

Introit. Ps. 26, 8, 9

MIBI dixit cor meum, quæsiúi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me. Ps. 26, 1. Dóminus illuminátió mea, et salus mea: quem timébo? *V.* Glória Patri. **M**Y HEART hath said to Thee, I have sought Thy face; Thy face, O Lord, will I seek: turn not away Thy face from me. Ps. 26, 1. The Lord is my light and my salvation: whom shall I fear? *V.* Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

OF THY kindness, we beseech Thee, O Lord, to perfect the support of Thy holy observance in us, that what we know by Thy authority should be done, may be fulfilled by Thy operation. Through our Lord.

PERFICE, quæsumus, Domine, benignus in nobis observantiæ sanctæ subsidium: ut, quæ te auctore faciēda cognovimus, te operante impleamus. Per Dominum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 3 Kings 17, 8-16

Lesson from the Book of Kings. Lectio libri Regum.

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 hearthcake, and bring it to me; and after make for thyself and thy son. For thus saith the Lord

IN DIEBUS illis: Factus est sermo Domini ad Eliam Thesbiten, dicens: Surge et vade in Sarephta Sidoniorum, et manebis ibi: precepi enim ibi mulieri viduæ, ut pascat te. Surrexit, et abiit in Sarephta. Cumque venisset ad portam civitatis, apparuit ei mulier vidua colligens ligna, et vocavit eam, dixitque ei: Da mihi paululum aquæ in vase, ut bibam. Cumque illa pergeret ut afferret, clamavit post tergum ejus, dicens: Affer mihi, obsecro, et buccellam panis in manu tua. Quæ respondit: Vivit Dominus Deus tuus, quia non habeo panem, nisi quantum pugillus capere potest farinæ in hydria, et paululum olei in lécytho: en colligo duo ligna, ut ingrediar, et faciam illum mihi, et filio meo, ut comedamus, et moriamur. Ad quam Elias ait: Noli timere, sed vade, et fac sicut dixisti: verumtamen mihi primum fac de ipsa farinula subcinericium panem parvulum, et affer ad me: tibi autem et filio tuo facies postea. Hæc

autem dicit Dóminus Deus Israël: Hydria farinæ non deficiet, nec lécythus ólei minuétur usque ad diem, in qua Dóminus daturus est plúviam super fáciem terræ. Quæ ábiit, et fecit juxta verbum Eliæ: et comédit ipse, et illa, et domus ejus: et ex illa die hydria farinæ non defécit, et lécythus ólei non est imminútus, juxta verbum Dómini, quod locútus fúerat in manu Eliæ.

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.

Gradual. Ps. 54, 23, 17, 18, 19

Jacta cogitátum tuum in Dómino, et ipse te enútriet. *V.* Dum clamárem ad Dóminum, exaudivit vocem meam ab his, qui appropinquant míhi.

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.

Munda Cor Meum, page 763.

Gospel. Matt. 23, 1-12

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Locútus est Jesus ad turbas, et ad discipulos suos, dicens: Super cáthedram Móysi sedérunt scribæ, et pharisæi. Omnia ergo quæcúmque dixerint vobis, serváte, et fácite: secúndum ópera vero eórum nolite fácere: dicunt enim, et non faciunt. Alligant enim ónera grávia, et importabília, et impónunt in húmeros hóminum: digito autem suo nolunt ea movére. Omnia vero ópera sua faciunt, ut videántur ab homínibus: dilatant enim phylactéria sua, et magnificant fimbrias. Amant autem primos recúbi-

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.

tus in cœnis, et primas cæthedras in synagógis, et salutatiões in foro, et vocári ab homínibus Rabbi. Vos autem nolite vocári Rabbi: unus est enim Magíster vester, omnes autem vos fratres estis. Et patrem nolite vocáre vobis super terram, unus est enim Pater vester, qui in cælis est. Nec vocémini magístri: quia Magíster vester unus est, Christus. Qui major est vestrum, erit minister vester. Qui autem se exaltáverit, humiliábitur: et qui se humiliáverit, exaltábitur.

Offertory. Ps. 50, 3

Have mercy on me, O Lord, according to Thy great mercy: O Lord, blot out my iniquity.

Miserére mei, Dómine, secúndum magnam misericórdiam tuam: dele, Dómine, iniquitátem meam.

Offertory Prayers, page 767.

Secret

GRACIOUSLY work Thy sanctification in us, O Lord, by these mysteries, both to purge us of earthly wickedness and to bring us to heavenly gifts. Through our Lord.

SANCTIFICATIÓNEM tuam nobis, Dómine, his mystériis operáre placátus: quæ nos et a terrénis purget vitíis, et ad cælestia dona perdúcat. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 9, 2, 3

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.

Narrábo ómnia mirábília tua: lætábor, et exsultábo in te: psallam nómini tuo, Altíssime.

Postcommunion

WHAT we, O Lord, may be made worthy of Thy

AT SACRIS, Dómine, reddámur digni munéribus.

fac nos tuis, quæsumus, semper obedire mandâtis. Per Dóminum nostrum.

sacred gifts, make us, we beseech Thee, ever to obey Thy commandments. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIATE cápita vestra Deo.

Propitiare Dómine, supplicationibus nostris et animarum nostrarum medere languoribus: ut, remissione percepta, in tua semper benedictione lætémur. Per Dóminum.

Concluding Prayers, page 793.

Bow down you heads to God.

Mercifully listen to our supplications, O Lord, and heal the maladies of our souls, that, having received remission, we may ever rejoice in Thy blessing. Through our Lord.

Wednesday, Second Week of Lent (Purple)

STATION AT ST. CECILIA

The Beginning of Mass, page 756.

Introit. Ps. 37, 22, 23

NE DERELINQUAS mé, Dómine, Deus meus, ne discédas a me: inténde in adiutorium meum, Dómine, virtus salutis meæ. Ps. 29, 2. Dómine, ne in furóre tuo arguas me: neque in ira tua corripias me. *V. Glória Patri.*

Kyrie, page 761. Glória is omitted.

HORSAKE me not, O Lord my God, do not Thou depart from me; attend unto my help, O Lord, the power of my salvation. Ps. 29, 2. Rebuke me not, O Lord, in Thy indignation: nor chastise me in Thy wrath. *V. Glory.*

Prayer

PÓPULUM tuum, quæsumus, Dómine, propitius respice: et quos ab escis carnalibus præcipis abstinere, a noxiis quoque vitis cessare concède. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Esther 13, 8-11; 15-17

Lectio libri Esther.

LOOK upon Thy people with favor, we beseech Thee, O Lord, and grant that they whom Thou dost command to abstain from food may also cease from baneful vices. Through our Lord.

Lesson from the Book of Esther.

IN DIEBUS illis: Oravit Mardocheus ad Dóminum,

IN THOSE days Mardochai 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.

dicens: Dómine, Dómine rex omnípotens, in ditíone enim tua cuncta sunt pósito, et non est qui possit tuæ resistere voluntáti, si decreveris salváre Israél. Tu fecisti cælum et terram, et quidquid cæli ámbitu continétur. Dóminus ómnium es, nec est qui resistat majestáti tuæ. Et nunc, Dómine rex, Deus Abraham, miserére pópuli tui, quia volunt nos inimíci nostri pérdere, et hereditátem tuam delére. Ne despicias partem tuam, quam redemisti tibi de Ægypto. Exáudi deprecatiómem meam, et propítius esto sorti et funículo tuo, et convérte luctum nostrum in gáudium, ut vivéntes laudémus nomen tuum, Dómine, et ne claudas ora te canéntium, Dómine, Deus noster.

Gradual. Ps. 27, 9, 1

Save Thy people, O Lord, and bless thy inheritance. *V.* 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.

Salvum fac pópulum tuum, Dómine, et bénedic hereditáti tuæ. *V.* Ad te, Dómine, clamávi, Deus meus, ne síleas a me, et ero símilis descendéntibus in lacum.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 20, 17-28

Continuation of the holy Gospel according to St. Matthew.

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

Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Ascéndens Jesus Jerosólymam, assúmpsit duódecim discipulos secréto, et ait illis: Ecce ascéndimus Jerosólymam, et

Filius hóminis tradétur princípibus sacerdotum, et scribis, et condemnábunt eum morte, et tradent eum géntibus ad illudéndum, et flagellándum, et crucifigéndum, et tértia die resúrget. Tunc accéssit ad eum mater filiórum Zebedæi cum filiis suis, adórans et petens áliquíd ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram in regno tuo. Respóndens autem Jesus, dixit: Nescitis quid petátis. Potéstis bíbere cálicem quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad dexteram meam vel sinistram, non est meum dare vobis, sed quibus parátum est a Patre meo. Et audiéntes decem, indignáti sunt de duóbus frátribus. Jesus autem vocávit eos ad se, et ait: Scitis quia príncipes géntium dominántur eórum: et qui majóres sunt, potestátem exercent in eos. Non ita erit inter vos: sed quicúmque volúerit inter vos major fieri, sit vester mínister: et qui volúerit inter vos primus esse, erit vester servus. Sicut Filius hóminis non venit ministrári, sed ministráre, et dare ánimam suam, redemptiónem pro multis.

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. Ps. 24, 1-3

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam:

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.

neque irrideant me inimici mei: etenim universi qui te exspectant, non confundentur.

Offertory Prayers, page 767.

Secret

LOOK propitiously, O Lord, upon the sacrifices we offer Thee, and through these holy dealings loose the bonds of our sins. Through our Lord.

HÓSTIAS, Dómine, quas tibi offerimus, propítius respice: et per hæc sancta commércla, vincula peccatórum nostrórum absólve. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 10, 8

The Lord is just, and hath loved justice: His countenance hath beheld righteousness.

Justus Dóminus, et justitiam diléxit: æquitátem vidit vultus ejus.

Postcommunion

MAY we derive profit unto the increase of our everlasting salvation, O Lord, from Thy sacrament which we have received. Through our Lord.

SUMPTIS, Dómine, sacraméntis: ad redemptiónis æternæ, quæsumus, proficiámus augméntum. Per Dóminum nostrum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Humiliáte cápita vestra Deo.

O God, the restorer and lover of innocence, direct the hearts of Thy servants unto Thee, that, being filled with the fervor of Thy spirit, they may be found steadfast in faith and efficacious in works. Through our Lord.

Deus, innocéntiæ restitútor et amátor, dirige ad te tuórum corda servórum: ut, spíritus tui fervóre concépto, et in fide inveniántur stábiles, et in ópere efficáces. Per Dóminum.

Concluding Prayers, page 793.

Thursday, Second Week of Lent (Purple)

STATION AT ST. MARY IN TRASTEVERE

The Beginning of Mass, page 756.

Introit. Ps. 69, 2, 3

DEUS in adiutorium meum intende, Domine ad adjuvandum me festina: confundantur et revereantur inimici mei, qui querunt animam meam. Ps. 69. Avertantur retrorsum et erubescant, qui cogitant mihi mala. V. Gloria.

GOD, come to my assistance; O Lord, make haste to help me: let my enemies be confounded and ashamed that seek my soul. Ps. 69. Let them be turned backward and blush for shame, that desire evils to me. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA nobis, quæsumus, Domine, auxilium gratiæ tuæ: ut jejuniis et orationibus convenienter intenti, liberemur ab hostibus mentis et corporis. Per Dominum.

GRANT US, we beseech Thee, O Lord, the assistance of Thy grace, that, being intent, as becometh us, upon fasting and prayer, we may be delivered from the enemies of soul and of body. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Jer. 17, 5-10

Lectio Jeremiæ Prophætæ.

Lesson from Jeremiah the Prophet.

HÆC dicit Dominus Deus: Maledictus homo, qui confidit in homine, et ponit carnem brachium suum, et a Domino recedit cor ejus. Erit enim quasi myricæ in deserto, et non videbit cum venerit bonum: sed habitabit in siccitate in deserto, in terra saluginis, et inhabitabili. Benedictus vir, qui confidit in Domino, et erit Dominus fiducia ejus. Et erit quasi lignum quod transplantatur super aquas, quod ad humorem mittit radices suas: et non

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.

timébit cum vénerit æstus. Et erit fólium ejus viride, et in témpore siccitátis non erit sollicitum, nec aliquándo désinet fácere fructum. Prævum est cor ómnium, et inscrutábile: quis cognóscet illud? Ego Dóminus scrutans cor, et probans renes: qui do unicuique juxta viam suam, et juxta fructum adinventiónem suárum: dicit Dóminus omnipotens.

Gradual. Ps. 78, 9, 10

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.

Propítius esto, Dómine, peccátis nostris, ne quando dicant gentes: Ubi est Deus eórum? *V.* Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos.

Munda Cor Meum, page 763.

Gospel. Luke 16, 19-31

✠ Continuation of the holy Gospel according to St. Luke.

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

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Dixit Jesus pharisæis: Homo quidam erat dives, qui induebátur púrpura et bysso: et epulabátur quotidie splendide. Et erat quidam mendícus, nómine Lázarus, qui jacébat ad jánuam ejus, ulcéribus plenus, cúpiens saturári de micis, quæ cadébant de mensa dívitis, et nemo illi dabat: sed et canes veniébant, et lingébant úlcera ejus. Factum est autem ut morerétur ab Angelis in sinum Abrahamæ. Mórtuus est autem et dives, et sepúltus est in inférno.

Elevans autem oculos suos, cum esset in tormentis, vidit Abraham a longe, et Lazarum in sinu ejus: et ipse clamans, dixit: Pater Abraham, miserere mei, et mitte Lazarum ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma. Et dixit illi Abraham: Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala: nunc autem hic consolatur, tu vero cruciaris. Et in his omnibus, inter nos et vos chaos magnum firmatum est: ut hi, qui volunt hinc transire ad vos, non possint, neque inde huc transmeare. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei. Habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in hunc locum tormentorum. Et ait illi Abraham: Fili, recordare prophetas: audiant illos. At ille dixit: Non, pater Abraham: sed si quis ex mortuis lerit ad eos, penitentiam agent. Ait autem illi: Si Moysen et prophetas non audiant, neque si quis ex mortuis resurrexerit, credent.

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 lifetime, 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 shall go 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 rose again from the dead.

Offertory. Ex. 32, 11, 13, 14

Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare, Domine, irasceris in populo tuo? parce irae animae tuae: memento Abraham, Isaac, et Jacob, quibus jurasti dare terram fluentem lac et mel. Et placatus est

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 swore that Thou wouldst give the

land flowing with milk and honey. And the Lord was appeased from the evil which He had threatened to do to His people.

Offertory Prayers, page 767.

Secret

BY THE sacrifice here before Thee, O Lord, may the fasts dedicated to Thy name sanctify us, and inwardly effect that which it outwardly professeth. Through our Lord.

PRÆSENTI sacrificio, nōmini tuo nos, Dōmine, jejūnia dicāta sanctificent: ut, quod observātia nostra profitetur extērius, intērius operetur effēctu. Per Dōminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 6, 57

He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him, saith the Lord.

Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo, dicit Dōminus.

Postcommunion

MAY Thy grace, we beseech Thee, O Lord, not depart from us, but render us devoted to Thy sacred service and ever obtain for us Thine aid. Through our Lord.

GRATIA tua nos, quæsumus, Dōmine, non derelinquat: quæ et sacra nos deditos faciat servituti, et tuam nobis opem semper acquirat. Per Dōminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray.

Bow down your heads to God.

HUMILIATE cāpita vestra Deo.

Be present with Thy servants, O Lord, and shower perpetual kindness upon those who ask it; that to those, who glory in Thee, their creator and ruler, Thou mayest restore good things heaped up, and preserve what Thou dost restore. Through our Lord.

Adesto, Dōmine, fāmulis tuis, et perpētuum benignitatem largire poscētibus: ut illis, qui te auctōre et gubernatōre gloriāntur, et congregāta restāures, et restaurāta cōserves. Per Dōminum.

Concluding Prayers, page 793.

Friday, Second Week of Lent (Purple)

STATION AT ST. VITALIS

The Beginning of Mass, page 756.

Introit. Ps. 16, 15

Ego autem cum justitia
apparébo in conspécto
tuo: satiábor dum manifestá-
bitur glória tua. Ps. 16, 1.
Exáudi, Dómine, justítiam
meam: inténde depreca-
tióni meæ. V. Glória Patri.

BUT as for me, I will ap-
pear before Thy sight in
justice: I shall be satisfied
when Thy glory shall appear.
Ps. 16, 1. Hear, O Lord, my
justice: attend to my suppli-
cation. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

DA, QUÆSUMUS, omnipo-
tens Deus: ut, sacro nos
purificánte jejúnio, sincéris
mentibus ad sancta ventúra
fácias pervenire. Per Dó-
minum.

GRANT, we beseech Thee, O
almighty God, that, with
the sacred fast to purify us,
Thou mayest cause us to come
with sincere minds to the holy
things that are before us.
Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Gen. 37, 6-22

Léctio libri Génesis.

Lesson from the Book of
Genesis.

IN DIÉBUS illis: Dixit Jos-
eph frátribus suis: Au-
dite sómnum meum, quod
vidi: Putábam nos ligáre
manípulos in agro: et quasi
consurgere manípulum me-
um, et stare, vestrósque ma-
nípulos circumstántes ador-
áre manípulum meum. Re-
spondérunt fratres ejus:
Numquid rex noster eris? aut
subjiémur ditióni tuæ? Hæc
ergo causa somniórum atque
sermónum, invidiæ et ódii fó-
mitem ministrávit. Aliud
quoque vidit sómnum, quod
narrans frátribus, ait: Vidi
per sómnum quasi solem,

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 rose as it were, and
stood, and your sheaves stand-
ing about, bowed down before
my sheaf. His brethren an-
swered: 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 to 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 had 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 down 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 shall avail him: and Ruben hearing this, endeavored to deliver him out of their hands,

et lunam, et stellas undecim adorare me. Quod cum patri suo et fratribus retulisset, increpavit eum pater suus, et dixit: Quid sibi vult hoc somnium, quod vidisti? Num ego et mater tua et fratres tui adorabimus te super terram? Invidabant et igitur fratres sui: pater vero rem tacitus considerabat. Cumque fratres illius in pascendis grægibus patris morarentur in Sichem, dixit ad eum Israël: Fratres tui pascunt oves in Sichimis: veni, mittam te ad eos. Quo respondente: Præsto sum, ait ei: Vade, et vide si cuncta prospera sint erga fratres tuos, et pecora: et renuntia mihi quid agatur. Missus de valle Hebron, venit in Sichem: invenitque eum vir errantem in agro, et interrogavit quid quæreret. At ille respondit: Fratres meos quero: indica mihi ubi pascant greges. Dixitque ei vir: Recesserunt de loco isto: audivi autem eos dicentes: Eamus in Dóthain. Perréxit ergo Joseph post fratres suos, et invenit eos in Dóthain. Qui cum vidissent eum procul, antequam accederet ad eos, cogitaverunt illum occidere: et mútuo loquebantur: Ecce somniator venit: venite, occidamus eum, et mittamus in cisternam veterem, dicemusque: Fera pessima devoravit eum: et tunc apparebit quid illi prosint somnia sua. Audiens autem hoc Ruben, nitebatur liberare eum de manibus eorum, et dicebat: Non interficiatis animam ejus, nec effundatis sanguinem: sed projicite eum in

cisternam hanc, qua est in solitudine, manusque vestras servate innocias: hoc autem dicebat, volens eripere eum de manibus eorum, et reddere patri suo.

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.

Gradual. Ps. 119, J. 2

Ad Dóminum cum tribulárer clamávi, et exaudivit me. *V.* Dómine, líbera ánimam meam a lábiis iniquis, et a lingua dolósa.

In my tribúls I cried to the Lord: and He heard me. *V.* O Lord, deliver my soul from wicked lips, and a deceitful tongue.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763:

Gospel. Matt. 21, 33-46

¶ Sequéntia sancti Evan-gélli secúndum Matthæum.

¶ Continuation of the holy Gospel according to St. Mat-thew.

IN ILLO témpore: Dixit Jesus turbis Judæorum, et princípibus sacerdotum parabolam hanc: Homo erat paterfamilias, qui plantávit vineam, et sepem circúmdedit ei, et fodit in ea tórcular, et edificávit turrim, et locávit eam agricolis, et pégre proféctus est. Cum autem témpus fructuum appropinquásset, misit servos suos ad agricolas, ut acciperent fructus ejus. Et agricola, apprehénsis servis ejus, álum cecidérunt, álum occidérunt, álum vero lapidavérunt. Iterum misit álios servos plures prióribus, et fecérunt illis simíliter. Novíssime autem misit ad eos filium suum, dicens: Verebúntur filium meum. Agricola autem vidéntes filium, dixérunt intra se: Hic est heres, venite, occi-

AT THAT time, Jesus spoke this parable to the multitude of the Jews and the chief priests: There was a certain 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 the 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 hath 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.

dámus eum, et habébimus hereditátem ejus. Et apprehénsus eum ejecérunt extra vineam, et occidérunt. Cum ergo vénerit dómínus vineæ, quid fáciét agricolis illis? Aiunt illi: Malos male perdet: et vineam suam locábit áliis agricolis, qui reddant ei fructum tempóribus suis. Dicit illis Jesus: Numquam legístis in Scriptúris: Lápídem, quem reprobavérunt ædificántes, hic factus est in caput ángull? A Dómíno factum est istud, et est mirá-bile in óculis nostris. Ideo dico vobis, quia auferétur a vobis regnum Dei, et dábitur genti faciénti fructus ejus. Et qui ceciderit super lápídem istum, confringétur: super quem vero ceciderit, cónterit eum. Et cum audissent príncipes sacerdotum, et pharisæi parábolas ejus, cognovérunt quod de ipsis diceret. Et quæ-réntes eum tenére, timuérunt turbas: quóniam sicut proph-étam eum habébant.

Offertory. Ps. 39, 14, 15

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.

Dómine, in auxíllium me-um réspice: confundántur et reve-reántur, qui quæ-runt áni-mam meam, ut áuferant eam: Dómine, in auxíllium meum réspice.

Offertory Prayers, page 767.

Secret

MAY this sacrifice, O God, both remain in us by its

HÆC in nobis sacrificia, Deus, et actióne per-

máneant, et operatióne fir- action and be made strong in
méntur. Per Dóminum. operation. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 11, 8

Tu Dómine, servábis nos, Thou, O Lord, wilt preserve
et custódies nos a genera- us: and keep us from this
tióne hac in ætérnum. generatió for ever.

Postcommunion

HAC NOS, quæsumus, Dó- **M**AKE US, we beseech Thee,
mine: accépto pignore **O** Lord, direct our course
salútis ætérnæ, sic téndere so that we who have received
congruénter; ut ad eam per- the pledge of eternal salvation
veníre possímus. Per Dó- may be able to attain it.
minum. Through our Lord.

*Second Postcommunion, May the gift, page 828; third Post-
communion, Almighty and merciful God, page 829.*

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra **B**ow down your heads to
Deo. God.

Da, quæsumus, Dómine, Grant unto Thy people, we
pópulo tuo salútem mentis et beseech Thee, O Lord, health
córporis: ut bonis opéribus in- of soul and body, that, by per-
hæréndo, tuæ semper virtútis severing in good works, we may
mereátur protectióne de- deserve to be defended by the
féndi. Per Dóminum. protection of Thy power.
Through our Lord.

Concluding Prayers, page 793.

Saturday, Second Week of Lent (Purple)

STATION AT STS. MARCELLINUS AND PETER

The Beginning of Mass, page 756.

Introit. Ps. 18, 8

LEX Dómini irreprehensí- **T**HE law of the Lord is un-
bilis, convértens áni- spotted, converting souls;
mas: testimónium Dómini the testimony of the Lord is
fidéle, sapiéntiam præstans faithful, giving wisdom to little
párvulis. Ps. 18, 2. Cæli en- ones. Ps. 82, 2. The heavens
árrant glóriam Dei: et ópera show forth the glory of God;

and the firmament declareth mánuum ejus annúntiat the work of His hands. *V.* firmaméntum. *V.* Glória Patri. Glory.

Kyrie, page 761: Gloria is omitted.

Prayer

GRANT salutary effect to our fasts, we beseech Thee, O Lord, that the chastising of our bodies which we have undertaken may be transformed into the growth of our souls. Through our Lord.

DA, QUÆSUMUS, Dómine, nostris effectum jejúniis salutárem: ut castigatio carnis assumpta, ad nostrárum vegetatióem transeat animárum. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Gen. 27, 6-40

Lesson from the Book of *Lectio libri Génesis.*
Genesis.

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

IN DIEBUS illis: Dixit Rebecca filio suo Jacob: Audivi patrem tuum loquentem cum Esau fratre tuo, et dicentem ei: Affer mihi de venatione tua, et fac cibos ut comedam, et benedicam tibi coram Dómino ántequam móriar. Nunc ergo, fili mi, acquiesce consiliis meis: et pergens ad gregem, affer mihi duos hædos óptimos, ut faciam ex eis escas patri tuo, quibus libénter véscitur: quas cum intúleris, et coméderit, benedicat tibi priúsqvam moriátur. Cui ille respóndit: Nosti quod Esau frater meus homo pilósus sit, et ego lenis: si attrectáverit me pater meus, et sénserit, timeo ne putet me sibi voluisse illúdere, et indúcam super me maledictiónem pro benedictióne. Ad quem mater: In me sit, ait, ista maledictio, fili mi: tantum audi vocem meam, et pergens affer quæ dixi. Abiit,

et attulit, deditque matri. Paravit illa cibos, sicut velle nóverat patrem illius. Et véstibus Esau valde bonis, quas apud se habébat domi, induit eum: pelliculáque hædórum circúmdedit manibus, et colli nuda protéxit. Deditque pulméntum, et panes, quos cóxerat, tradidit. Quibus illátis, dixit: Pater mi! At ille respóndit: Audio. Quis es tu, fili mi? Dixitque Jacob: Ego sum primogénitus tuus Esau: feci sicut præcepisti mihi: surge, sede, et cómede de venatióne mea, ut benedícat mihi ánima tua. Rursumque Isaac ad filium suum: Quómodo, inquit, tam cito invenire potuisti, fili mi? Qui respóndit: Volúntas Dei fuit, ut cito occurreret mihi quod volébam. Dixitque Isaac: Accéde huc, ut tangam te, fili mi, et probem utrum tu sis filius meus Esau, an non. Accéssit ille ad patrem, et palpáto eo, dixit Isaac: Vox quidem, vox Jacob est, sed manus, manus sunt Esau. Et non cognóvit eum, quia pilósæ manus similitúdinem majoris exprésserant. Benedicens ergo illi, ait: Tu es filius meus Esau? Respóndit: Ego sum. At ille: Affer mihi, inquit, cibos de venatióne tua, fili mi, ut benedícat tibi ánima mea. Quos cum oblátos comedisset obtulit ei étiam vinum. Quo hausto, dixit ad eum: Accéde ad me, et da mihi ósculum, fili mi. Accéssit, et osculátus est eum. Statimque ut sensit vestimentórum illius fragrántiam, benedicens illi, ait: Ecce odor filii mei sicut odor agri pleni,

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 first-born: 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 of the dew of heaven, and of the fatness of the earth, abundance of corn and wine; and let people 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 to this second time;

cui benedixit Dóminus. Det tibi Deus de rore cæli, et de pinguédine terræ abundantiam fruménti et vini. Et sérviant tibi pópuli, et adórent te tribus: esto dóminus fratrum tuórum, et incurvén-tur ante te filii matris tuæ. Qui maledíxerit tibi, sit ille maledíctus: et qui benedíxerit tibi, benedictiónibus repleátur. Vix Isaac sermónem impléverat: et egréssó Jacó-foras, venit Esau, coctósque de venatióne cibos intulit patri, dicens: Surge, pater mi, et cómede de venatióne filii tui, ut benedícat mihí ánima tua. Dixítque illi Isaac: Quis enim es tu? Qui respóndit: Ego sum filius tuus primogénitus Esau. Expávit Isaac stupóre veheménti, et ultra quam credi potest, admirans, ait: Quis igitur ille est, qui dudum captam venatiónem áttulit mihí, et comédi ex ómnibus príúsquam tu veníres? Benedíxíque ei, et erit benedíctus. Auditís Esau sermónibus patris, irrúgit clamóre magno, et consternátus, ait: Bénedic áttam, et mihí pater mi. Qui ait: Venit germánus tuus fraudulénter, et accépit benedictiónem tuam. At ille subjúnxit: Juste vocátus est nomen ejus Jacob: supplantávit enim me in áltera vice: primogénita mea ante tulit, et nunc secúndo surripuit benedictiónem meam. Rur-súmque ad patrem: Numquid non reservásti, ait, et mihí benedictiónem? Respóndit Isaac: Dóminum tuum illum constitui, et omnes fratres ejus servitúti illius subjugávi: fruménto et vino stabílivi

eum, et tibi post hæc, fili mi, ultra quid faciám? Cui Esau: Num unam, inquit, tantum benedictiónem habes, pater? mihi quoque óbsecro ut benedícas. Cumque ejulátu magno fieret, motus Isaac, dixit ad eum: In pinguédine terræ, et in rore cæli désuper erit benedictio tua.

my first birthright 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.

Gradual. Ps. 91, 2, 3

Bonum est confitéri Dómino, et psállere nómini tuo Altíssime. *V.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

It is good to give praise to the Lord, and to sing to Thy name, O Most High. *V.* To show forth Thy mercy in the morning, and Thy truth in the night.

Munda Cor Meum, page 763.

Gospel. Luke 15, 11-32

✠ Sequéntia sancti Evangelíi secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore: Dixit Jesus pharisæis, et scribis parábolam ístam: Homo quídam hábuit duos filios: et dixit adolescéntior ex illis patri: Pater, da mihi portió-nem substántiæ, quæ me contíngit. Et divisit illis substántiam. Et non post multos dies, congregátis ómnibus, adolescéntior filius pégre proférus est in reglónem longínquam, et ibi dissipávit substántiam suam vivéndo luxurióse. Et postquam ómnia consummáset, facta est fames válida in regióne illa.

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 fall-eth 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; 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; he 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, be-

et ipse cepit egere. Et abiit, et adhesit uni civium regionis illius. Et misit illum in villam suam, ut pasceret porcos. Et cupiebat implere ventrem suum de siliquis, quas porci manducabant: et nemo illi dabat. In se autem reversus, dixit: Quanti mercenarii in domo patris mei abundant panibus, ego autem hic fame pereor surgam, et ibo ad patrem meum, et dicam ei: Pater, peccavi in celum, et coram te: jam non sum dignus vocari filius tuus: fac me sicut unum de mercenariis tuis. Et surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsius, et misericordia motus est, et accurrens cecidit super collum ejus, et osculatus est eum. Dixitque ei filius: Pater, peccavi in celum, et coram te, jam non sum dignus vocari filius tuus. Dixit autem pater ad servos suos: Cito proferte stolam primam, et induite illum, et date saccum in manum ejus, et calceamenta in pedes ejus: et adducite vitulum saginatum, et occidite, et manducemus, et epulemur, quia hic filius meus mortuus erat, et revixit: perierat, et inventus est. Et ceperunt epulari. Erat autem filius ejus senior in agro: et cum veniret, et appropinquaret domui, audivit symphoniam, et chorum: et vocavit unum de servis, et interrogavit, quid hæc essent. Isque dixit illi: Frater tuus venit, et occidit pater tuus vitulum saginatum, quia salvum illum recepit. Indignatus est autem.

et nolébat introíre. Pater ergo illius egressus, cœpit rogáre illum. At ille respóndens, dixit patri suo: Ecce tot annis sérvio tibi, et nunquam mandátum tuum præterivi, et nunquam dedísti mihi hædum, ut cum amicis meis epulárer: sed postquam fílius tuus hic, qui devorávit substántiam suam cum meretricibus, venit, occidísti illi vitulum saginátum. At ipse dixit illi: Fíli, tu semper mecum es, et ómnia mea tua sunt: epulári autem, et gaudére oportébat, quia frater tuus hic mórtuus erat, et revíxit: perierat, et invéntus est.

cause 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. Ps. 12, 4, 5

Illúmina óculos meos, ne umquam obdórmiam in morte: ne quando dicat inimicus meus: Præválui advérsus eum.

Enlighten my eyes, that I never sleep in death: lest at any time my enemy say, I have prevailed against him.

Offertory Prayers, page 767.

Secret

HIS sacrificiis, Dómine, concéde placátus: ut, qui própriis orámus absólvi delictis, non gravémur externis. Per Dóminum.

BE APPEASED, O Lord with this sacrifice and grant that we, who pray to be pardoned our own sins, may not suffer for those of others. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Luke 15, 32

Opórtet te, fíli, gaudére, quia frater tuus mórtuus fúerat, et revíxit: perierat, et invéntus est.

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 outpouring of Thy sacrament, O Lord, flow unto the recesses of our hearts and make us sharers thereof in strength. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Keep Thy household, we beseech Thee, O Lord, with continual loving-kindness that, as it leans only on the hope of heavenly grace, it may also be fortified by heavenly protection. Through our Lord.

Concluding Prayers, page 793.

HUMILIATE capita vestra Deo.

Familiam tuam, quæsumus, Dómine, continua pietate custódi: ut, quæ in sola spe grátiae cælestis innítitur, cælesti étiam protectióne muniátur. Per Dóminum.

Third Sunday of Lent (Purple)

STATION AT ST. LAWRENCE WITHOUT THE WALLS

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 24, 15, 16

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. 24, 1-2.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. *V. Glory.*

OCULI mei semper ad Dóminum, quia ipse évélet de láqueo pedes meos: respice in me, et miserere mei, quóniam únicus et pauper sum ego. *Ps. 24, 1-2.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

HAVE regard to the desires of the lowly, O almighty God, we beseech Thee, and stretch forth the right hand of

QUÆSUMUS, omnipotens Deus, vota humíllum respice: atque ad defénsiónem nostram, dexteram tuæ

majestátis exténde. Per Dómi- Thy majesty in our defense.
num. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Epistle. Ephes. 5, 1-9

Léctio Epístolæ beáti Pauli
Apóstoli ad Ephésios.

FRATRES: Estóte imita-
tóres Dei, sicut filii
caríssimi: et ambuláte in dile-
ctióne, sicut et Christus
diléxit nos, et trádidit seme-
típsam pro nobis oblatiónem,
et hóstiám Deo in odórem
suavitátis. Fornicátio autem,
et omnis immundítia, aut
avarítia, nec nominétur in
vobis, sicut decet sanctos: aut
turpitúdo, aut stultilóquium,
aut scurrílitás, quæ ad rem
non pértinet: sed magis gra-
tiárum áctio. Hoc enim
scitóte intelligétes, quod
omnis fornicátor, aut im-
múndus, aut avárus, quod est
idolórum sérvitus, non habet
hereditátem in regno Chri-
sti, et Dei. Nemo vos sedúcit
inánibus verbis: propter hæc
enim venit ira Dei in filios
diffidéntiæ. Nolíte ergo éffici
partícipes eórum. Erátis enim
aliquándo ténebræ: nunc au-
tem lux in Dómino. Ut filii
lucis ambuláte: fructus enim
lucis est in omni bonitáte, et
justítia, et veritáte.

Lesson from the Epistle of
blessed Paul the Apostle to the
Ephesians.

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 un-
cleanness, or covetousness, let
it not so much as be named
among you, as becometh
saints; nor obscenity, nor fool-
ish talking, nor scurrility,
which is to no purpose; but
rather giving of thanks: for
know ye this, and understand,
that no fornicator, nor un-
clean, nor covetous person,
which is a serving of idols,
hath any 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 ye
as children of the light: for the
fruit of the light is in all good-
ness, and justice, and truth.

Gradual. Ps. 9, 20, 4

Exsúrge, Dómine, non præ-
váleat homo: judicéntur
gentes in conspéctu tuo. *V.*
In converténdo inimicum
meum retrórsam, infirma-
búntur, et peribunt a fácie
tua.

Arise, O Lord, let not man be
strengthened; let the gentiles
be judged in Thy sight. *V.*
When my enemy shall be
turned back, they shall be
weakened and perish before
Thy face.

Tract. Ps. 122, 1, 3

To Thee have I lifted up my eyes, Who dwellest in heaven. *V.* Behold as the eyes of servants are on the hands of their masters. *V.* And 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. *V.* Have mercy on us, O Lord, have mercy on us.

Munda Cor Meum, page 763.

Ad te levávi oculos meos, qui habitas in cælis. *V.* Ecce sicut óculi servórum in mánibus dominórum suórum. *V.* Et sicut óculi ancillæ in mánibus dómínæ suæ: ita óculi nostri ad Dóminum Deum nostrum, donec miseréatur nostri. *V.* Miserére nobis, Dómine, miserére nobis.

Gospel. Luke 11, 14-28

✠ Continuation of the holy Gospel according to St. Luke.

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 multitude 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 which he possesseth are in peace: but if a stronger than

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Erat Jesus ejiciens dæmónium, et illud erat mutum. Et cum eiecisset dæmónium, locútus est mutus, et admirátæ sunt turbæ. Quidam autem ex eis dixerunt: In Beélzebub príncipe dæmoniórum éjicit dæmónia. Et alii tentántes, signum de celo quærébant ab eo. Ipse autem, ut vidit cogitátiones eórum, dixit eis: Omne regnum in seípsum dívísus desolábitur, et domus supra domum cadet. Si autem et sátanas in seípsum dívísus est, quómo do stabit regnum ejus? quia dicitis, in Beélzebub me ejicere dæmónia. Si autem ego in Beélzebub éjicio dæmónia: filii vestri in quo ejiciunt? Ideo ipsi júdices vestri erunt. Porro si in dígito Dei éjicio dæmónia proféc-to pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea, quæ póssidet. Si autem fórtior eo supervéniens vicerit eum, univérsa arma ejus áuferet, in quibus confidébat,

et spolia ejus distribuet. Qui non est mecum, contra me est: et qui non colligit mecum, dispérgit. Cum immundus spíritus exierit de hómine, ámbulat per loca inaquósa, quærens réquiem: et non invéniens, dicit: Revértar in domum meam, unde exivi. Et cum vénerit, invenit eam scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios spíritus secum nequiores se, et ingrési hábitant ibi. Et fiunt novíssima hóminis illius pejóra prióribus. Factum est autem, cum hæc diceret: extóllens vocem quædam múller de turba, dixit illi: Beátus venter, qui te portávit, et úbera quæ suxisti. At ille dixit: Quinímmo beáti, qui áudiunt verbum Dei, et custódiunt illud.

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 becometh worse than the first. And it came to pass, as He spoke these things, that 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, page 765.

Offertory. Ps. 18, 9-12

Justitiæ Dómini rectæ latificántes corda, et júdicia ejus dulcióra super mel et favum: nam et servus tuus custódit ea.

The justices of the Lord are right, rejoicing hearts, and His judgments are sweeter than honey and the honeycomb; for Thy servant keepeth them.

Offertory Prayers, page 767.

Secret

HÆC hóstia, Dómine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

QUAY this offering, O Lord, we beseech Thee, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 83, 4, 5

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 forever and ever.

Passer invenit 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 sæculum sæculi laudábunt te.

Postcommunion

BE MERCIFUL, O Lord, we beseech Thee, and free us from all sins and dangers, as Thou dost grant us to be sharers in this great mystery. Through our Lord.

ACUNCTIS nos, quæsumus, Dómine, reátibus et periculis propitiátus absólve: quos tanti mystérii tribuis esse partícipes. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Monday, Third Week of Lent (Purple)

STATION AT ST. MARK

The Beginning of Mass, page 756.

Introit. Ps. 55, 5

IN GOD I will praise the word, in the Lord I will praise His speech: in God I will trust, I will not fear what man can do against me. *Ps. 55, 2.* Have mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. *V. Glory.*

IN DEO laudábo verbum, in Dómino laudábo sermónem: in Deo sperábo, non tímébo quid fáciat mihi homo. *Ps. 55, 2. Miserére mei.* Deus, quóniam conculcávit me homo: tota die bellans tribulávit me. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

O LORD, we beseech Thee, pour Thy grace into our hearts, that, as we abstain from carnal food, so also we may withdraw our senses from harmful excesses. Through our Lord.

QUORDIBUS nostris, quæsumus, Dómine, grátiam tuam bénignus infúnde: ut, sicut ab escis carnálibus abstinémus; ita sensus quoque nostros a nóxiis retrahámus excéssibus. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 4 Kings 5, 1-15

Lectio libri Regum.

Lesson from the Book of Kings.

IN DIEBUS illis: Náaman princeps militiæ regis Syriæ, erat vir magnus apud dñm suum, et honorátus: per illum enim dedit Dñs salutem Syriæ: erat autem vir fortis et dives, sed leprósus. Porro de Syria egressi fuerant latrunculi, et captivam duxerant de terra Israël puellam parvulam, quæ erat in obséquio uxoris Náaman, quæ ait ad dñam suam: Utinam fuisset dñs meus ad prophétam, qui est in Samaria: profecto curasset eum a lepra quam habet. Ingressus est itaque Náaman ad dñm suum, et nuntiavit ei, dicens: Sic et sic locuta est puella de terra Israël. Dixitque ei rex Syriæ. Vade, et mittam litteras ad regem Israël. Qui cum profectus esset, et tulisset secum decem talenta argenti, et sex millia aureos, et decem mutatoria vestimentorum, detulit litteras ad regem Israël in hæc verba: Cum acciperis epistolam hanc, scito quod miserim ad te Náaman servum meum, ut cures eum a lepra sua. Cumque legisset rex Israël litteras, scidit vestimenta sua, et ait: Numquid Deus ego sum, ut occidere possim, et vivificare, quia iste misit ad me, ut cures hominem a lepra sua? animadvertite, et videte quod occasiones querat adversum me. Quod cum audisset Elisæus vir Dei, scidisse videlicet regem Israël vestimenta sua, misit ad eum,

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 Pharpar 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.

dicens: Quare scidisti vestimenta tua? veniat ad me, et sciat esse prophetam in Israël. Venit ergo Náaman cum equis, et curribus, et stetit ad ostium domus Elisái: misitque ad eum Eliséus nuntium, dicens: Vade, et lavare septies in Jordáne et recipiet sanitátem caro tua, atque mundaberis. Irátus Náaman recedebat, dicens: Putábam quod egrederetur ad me, et stans invocáret nomen Dómini Dei sui, et tángeret manu sua locum lepræ, et curáret me. Numquid non meliôres sunt Abana et Pharpar flúvii Damásci, ómnibus aquis Israël, ut laver in eis, et munder? Cum ergo vertisset se, et abíret indignans, accesserunt ad eum servi sui, et locuti sunt ei: Pater, et si rem grandem dixisset tibi prophéta, certe fácere debúeras: quanto magis quia nunc dixit tibi: Lavare, et mundaberis? Descéndit, et lavit in Jordáne septies, juxta sermónem viri Dei, et restitúta est caro ejus, sicut caro púeri parvuli, et mundátus est. Reversúsque ad virum Dei cum univérso comitátu suo, venit, et stetit coram eo, et ait: Vere scio, quod non sit álius Deus in univérsa terra, nisi tantum in Israël.

Gradual. Ps. 55, 9, 2

O God, I have declared to Thee my life: Thou hast set my

Deus, vitam meam annuntiávi tibi: posuisti lácri-

mas meas in conspectu tuo. *V.* Misere me, Domine, quoniam conculcavit me homo: tota die bellans tribulavit me.

tears in Thy sight. *V.* Have mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. Luke 4, 23-30

Sequentia sancti Evangelii secundum Lucam.

IN ILLO tempore: Dixit Jesus pharisaeis: Utique dicetis mihi hanc similitudinem: Medice, cura teipsum: quanta audivimus facta in Capharnaum, fac et hic in patria tua. Ait autem: Amen dico vobis, quia nemo propheta acceptus est in patria sua. In veritate dico vobis, multae viduae erant in diebus Eliae in Israel, quando clausum est caelum annis tribus, et mensibus sex, cum facta esset fames magna in omni terra: et ad nullam illarum missus est Elias, nisi in Sarepta Sardoniae, ad mulierem viduam. Et multi leprosi erant in Israel sub Elisaeo propheta: et nemo eorum mundatus est nisi Naaman Syrus. Et replati sunt omnes in synagoga ira, haec audientes. Et surrexerunt et ejecerunt illum extra civitatem et duxerunt illum usque ad supercilium montis, super quem civitas illorum erat aedificata ut precipitarent eum. Ipse autem transiens per medium illorum, ibat.

Continuation of the holy Gospel according to St. Luke.

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 land: and to none of them was Elias sent, but to a widow at Sarepta of Sidon. 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.

Offertory. Ps. 54, 2, 3

Exaudi, Deus, orationem,

Hear, O God, my prayer, and

despise not my supplication: be attentive to me, and hear me.

meam, et ne despéxeris deprecationem meam: inténde in me, et exáudi me.

Ofertory Prayers, page 767.

Secret

THE gift of our homage we offer Thee, O Lord, do Thou make it unto us the sacrament of salvation. Through our Lord.

QUINUS, quod tibi, Dómine, nostræ servitútis offérimus, tu salutáre nobis pérfice sacraméntum. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 13, 7

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.

Quis dabit ex Sion salutáre Israél? cum avérterit Dóminus captivitátem plebis suæ, exsultábit Jacob, et lætábitur Israél.

Postcommunion

GRANT, we beseech Thee, O almighty and merciful God, that what we touch with our mouths we may receive with minds undefiled. Through our Lord.

PRÆSTA, quæsumus, omnipotens et miséricors Deus: ut, quod ore contingimus, pura mente caplámus. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Let Thy mercy, O Lord, succor us, that we may be worthy to be snatched by Thy protection from the dangers that threaten and to be saved by Thy deliverance. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Subvéniat nobis, Dómine, misericórdia tua: ut ab imminéntibus peccatórum nostrórum periculis te mereámur protegénte éripi, et liberánte salvári. Per Dóminum.

Concluding Prayers, page 793.

Tuesday, Third Week of Lent (Purple)

STATION AT ST. PUDENTIANA

The Beginning of Mass, page 756.

Introit. Ps. 16, 6, 8

EGO clamávi, quóniam **I** HAVE cried, for Thou, O
exaudisti me, Deus: **I** God, hast heard me: O in-
inclína aurem tuam, et exáudi **I**cline Thine ear and hear my
verba mea: custódi me, Dó- words: keep me, O Lord, as the
mine, ut pupíllam óculi: sub apple of Thy eye: protect me
umbra alárum tuárum pró- under the shadow of Thy
tege me. Ps. 16, 1. Exáudi, wings. Ps. 16, 1. Hear, O Lord,
Dómine, justítiam meam: in- my justice: attend to my-
tende deprecatiónem meam. tending prayer. V. Glory.
V. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

EXÁUDI nos, omnipotens **H**ARKEN unto us, O almighty
et miséricors Deus: et **H**and merciful God, and
continéntiæ salutáris pró- favorably grant us the gifts of
pítius nobis dona concéde. saving self-denial. Through our
Per Dóminum. Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 4 Kings 4, 1-7

Léctio líbri Regum.

Lesson from the Book of Kings.

IN DÍEBUS illis: Múlier quæ- **I**N THOSE days, a certain wo-
dam clamábát ad Eliséum man cried to the prophet
prophétam, dicens: Servus Eliseus, saying, Thy servant my
tuus vir meus mórtuus est, husband is dead, and thou
et tu nosti, quia servus tuus knowest that thy servant was
fuit tímens Dóminum: et one that feared God; and be-
ecce créditor venit, ut tollat hold the creditor is come to
duos filios meos ad servién- take away my two sons to serve
dum sibi. Cui dixit Eliséus: him: and Eliseus said to her.
Quid vis ut fáciam tibi? Dic What wilt thou have me do for
mihi, quid habes in domo tua? thee? Tell me, what hast thou
At illa respóndit: Non hábeo in thy house? And she an-
ancilla tua quídquam in do- swered, I thy handmaid have
mo mea, nisi parum ólei, quo nothing in my house but a lit-
ungar. Cui ait: Vade, pete tle oil, to anoint me: and he
mútuo ab ómnibus vicinis tuis said to her, Go borrow of all
vasa vácuá, non pauca. Et thy neighbors empty vessels not
ingrédere, et claude óstium 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.

tuum, cum intrinsecus fueris tu, et filii tui: et mitte inde in omnia vasa hæc: et cum pleba fuerint, tolles. Ivit itaque mulier, et clausit ostium super se, et super filios suos: illi offerébant vasa, et illa infundébat. Cumque plena fuissent vasa, dixit ad filium suum: Affer mihi adhuc vas. Et ille respóndit: Non hábeo. Stetique óleum. Venit autem illa, et inclinávit hómini Dei. Et ille: Vade, inquit, vende óleum, et redde creditóri tuo: tu autem, et filii tui vivite de réliquo.

Gradual. Ps. 18, 13, 14

From my secret sins cleanse me, O Lord; and from those of others spare Thy servant. *V.* If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin.

Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo. *V.* Si mei non fuerint domináti, tunc immaculátus ero: et emundábor a delicto máximo.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 15-22

Continuation of the holy Gospel according to St. Matthew.

Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus said to His disciples, If thy brother shall offend thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother; but 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 the publican.

IN ILLO témpore: Dixit Jesus discípulis suis: Si peccáverit in te frater tuus, vade, et córripe eum inter te et ipsum solum. Si te audierit, lucrátus eris fratrem tuum. Si autem te non audierit, adhibe tecum adhuc unum, vel duos, ut in ore duórum, vel trium téstium stet omne verbum. Quod si non audierit eos: dic ecclésiæ. Si autem ecclésiám non audierit: sit tibi sicut éthnicus et publicánus. Amen dico vobis, quæ-

cúmque alligaveritis super terram, erunt ligata et in cælo: et quaecúmque solveritis super terram, erunt soluta et in cælo. Iterum dico vobis, quia si duo ex vobis consenserint super terram, de omni re quaecúmque petierint, fiet illis a Patre meo, qui in cælis est. Ubi enim sunt duo vel tres congregati in nómine meo, ibi sum in médio eorum. Tunc accédens Petrus ad eum, dixit: Dómine, quóties peccábit in me frater meus, et dimittam ei? usque sépties? Dicit illi Jesus: Non dico tibi usque sépties, sed usque septuágies sépties.

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 agree upon earth, concerning anything whatsoever they shall ask, it shall be done for them by My Father Who is in heaven: for where there are two or three gathered 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.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtutem, déxtera Dómini exaltávit me: non mórlar, sed vivam, et narrábo ópera Dómini.

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.

Offertory Prayers, page 767.

Secret

PER hæc véniat, quæsumus, Dómine, sacraménta nostræ redemptionis effectus: qui nos et ab humanis retrahat semper excéssibus, et ad salutária dona perducát. Per Dóminum.

THROUGH this sacrament, we beg Thee, O Lord, may the effect of our redemption come, ever to withdraw us from human excesses, and to lead us on to the gifts of salvation. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 14, 1, 2

Dómine quis habitábit in tabernáculo tuo? aut quis re- quiescet in monte sancto tuo? Qui ingreditur sine mácula, et operátur justítiam.

Lord, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice.

Postcommunion

PURIFIED by these sacred mysteries, O Lord, we ask that we may obtain pardon and grace. Through our Lord.

SACRIS, Dómine, mysteriis expiáti: et véniam, quæsumus, consequámur, et grátiam. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

Defend us, O Lord, with Thy protection, and keep us forever from all iniquity. Through our Lord.

HUMILIÁTE cápita vestra Deo.

Tua nos, Dómine, protectione defénde: et ab omni semper iniquitáte custódi. Per Dóminum.

Concluding Prayers, page 793.

Wednesday, Third Week of Lent (Purple)

STATION AT ST. SIXTUS

The Beginning of Mass, page 756.

Introit. Ps. 30, 7, 8

BUT I will hope in the Lord: I will be glad, and rejoice in Thy mercy; for Thou hast regarded my humility. *Ps. 30, 2.* In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and rescue me. *V.* Glory.

Ps. 30, 2. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and rescue me. *V.* Glory.

EGO autem in Dómino sperábo: exsultábo, et letábor in tua misericórdia: quia respexisti humilitátem meam. *Ps. 30, 2.* In te, Dómine, sperávi, non confúndar in atérnum: in justítia tua libera me, et éripe me. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

GRANT us, we beseech Thee, O Lord, that, being taught by salutary fasts, abstaining also from baneful vices, we may the more easily obtain Thy merciful forgiveness. Through our Lord.

PRÆSTA nobis quæsumus, Dómine: ut salutáribus jejúniis erudítí, a nóxiis quoque vitíis abstinéntes, propitiatiónem tuam facilius impetrémus. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Ex. 20, 12-24

Lectio libri Exodi.

Lesson from the Book of Exodus.

HÆC dicit Dóminus Deus: Honóra patrem tuum et matrem tuam, ut sis longævus super terram, quam Dóminus Deus tuus dabit tibi. Non occides. Non mæchaberis. Non furtum fácies. Non loqueris contra próximum tuum falsum testimónium. Non concupisces domum próximi tui: nec desiderábis uxórem ejus, non servum, non ancíllam, non bovem, non ásinum, nec ómnia, quæ illius sunt. Cunctus autem pópulus vidébat voces, et lámpades, et sónitum búccinæ, montémque fumántem: et pertérriti ac pavóre concússi, steterunt procul, dicéntes Móysi: Lóquere tu nobis, et audiémus: non loquátur nobis Dóminus, ne forte moriámur. Et ait Móyses ad pópulum: Nolíte timére: ut enim probáret vos, venit Deus, et ut terror illius esset in vobis, et non peccarétis. Stetitque pópulus de longe, Móyses autem accéssit ad caliginem, in qua erat Deus. Dixit prætérea Dóminus ad Móysen: Hæc dices fillis Israël: Vos vidistis, quod de cælo locútus sim vobis. Non faciétis deos argénteos, nec deos áureos faciétis vobis. Altáre de terra faciétis mihi, et offerétis super eo holocáusta et pacífica vestra, oves vestras, et boves in omni loco, in quo memória fúerit nóminis mei.

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 anything 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.

Gradual. Ps. 6, 3, 4

Have mercy on me, O Lord,
for I am weak: heal me, O
Lord. *V.* All my bones are trou-
bled: and my soul is troubled
exceedingly.

Miserere mei, Dómine,
quóniam infirmus sum: sana
me, Dómine. *V.* Conturbáta
sunt ómnia ossa mea: et
ánima mea turbáta est valde.

Tract as on Ash Wednesday: page 220.

Munda Cor Meum, page 763.

Gospel. Matt. 23, 1-20

¶ Continuation of the holy
Gospel according to St. Mat-
thew.

¶ *Sequentia sancti Evan-
gélii secundum Matthæum.*

AT THAT time, the scribes
and pharisees came to
Jesus from Jerusalem, saying,
Why do Thy disciples trans-
gress the tradition of the an-
cients? 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 mother: and you have
made void the commandment
of God for your tradition. Ye
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 under-
stand: not that which goeth
into the mouth defileth a man,

IN ILLO tempore: Acces-
serunt ad Jesum ab
Jerosólymis scribe et phar-
isei, dicentes: Quare disci-
puli tui transgrediuntur tra-
ditionem seniorum? Non
enim lavant manus suas, cum
panem manducant. Ipse au-
tem respondens, ait illis:
Quare et vos transgredimini
mandatum Dei propter tradi-
tionem vestram? Nam Deus
dixit: Honóra patrem, et
matrem. Et: Qui maledixerit,
patri, vel matri, morte mori-
riátur. Vos autem dicitis:
Quicúmque dixerit patri, vel
matri: munus quocúmque
est ex me, tibi próderit: et
non honorificábit patrem su-
um, aut matrem suam: et
irritum fecistis mandatum
Dei propter traditionem ves-
tram. Hypócritæ, bene pro-
phetávit de vobis Isaias, di-
cens: Pópulus hic lábiis me
honórat: cor autem eórum
longe est a me. Sine causa au-
tem colunt me, docéntes doc-
trinas et mandata hóminum.
Et convocátis ad se turbas,
dixit eis: Audíte, et intelligite.
Non quod intrat in os, coin-
quinat hóminem: sed quod

procédit ex ore, hoc coïnquinat hóminem. Tunc accedentes discipuli ejus, dixerunt ei: Scis quia pharisæi, audito verbo hoc, scandalizati sunt? At ille respondens, ait: Omnis plantatio, quam non plantavit Pater meus cælestis eradicabitur. Sinite illos: cæci sunt, et duces cæcorum. Cæcus autem si cæco ducatum præstet, ambo in fóveam cadunt. Respondens autem Petrus, dixit ei: Edisserere nobis parabolam istam. At ille dixit: Adhuc et vos sine intellectu estis? Non intelligitis, quia omne, quod in os intrat, in ventrem vadit, et in secéssum emittitur? Quæ autem procedunt de ore, de corde éxeunt, et ea coïnquant hóminem: de corde enim éxeunt cogitationes malæ, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemis. Hæc sunt, quæ coïnquant hóminem. Non lotis autem manibus manducare, non coïnquant hóminem.

but what cometh out of the mouth, this defleth 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 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 proceed 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. Ps. 108, 21

Dómine, fac mecum misericórdiam tuam, propter nomen tuum: quia suavis est misericórdia tua.

O Lord, be merciful to me for Thy name's sake, because Thy mercy is sweet.

Offertory Prayers, page 767.

Secret

SUSCIPE, quæsumus, Dómine, preces pópuli tui cum oblationibus hostiarum: et tua mystéria celebrantes, ab ómnibus nos defende periculis. Per Dóminum.

RECEIVE, we beseech Thee, O Lord, the prayers of Thy people, with offerings of sacrifices, and defend from all dangers them that celebrate Thy mysteries. Through our Lord.

*Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.
Preface No. 3, page 802.*

Communion. Ps. 15, 10

Thou hast made known to me the ways of life: Thou shalt fill me with joy with Thy countenance, O Lord.

Notas mihi fecisti vias vitæ: adimplébis me lætitia cum vultu tuo, Dómine.

Postcommunion

MAY the heavenly banquet, with which we have been regaled, sanctify us, O Lord, and render us, forgiven all our errors, fit subjects for the promises of heaven. Through our Lord.

SANCTIFICET NOS, Dómine, qua pasti sumus, mensa cælestis: et a cunctis erroribus explátos, supérnis promissionibus reddat acceptos. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to God.

HUMILIÁTE cápita vestra Deo.

Grant, we beseech Thee, O almighty God, that we, who seek the favor of Thy protection, may be delivered from all evil and serve Thee with a quiet mind. Through our Lord.

Concede, quæsumus, omnipotens Deus: ut, qui protectionis tue grátiam querimus, liberáti a malis ómnibus, scágra tibi mente serviámus.

Concluding Prayers, page 793.

Thursday, Third Week of Lent (Purple)

STATION AT THE CROSS FOR SAINT DAVID

The Beginning of Mass, page 35.

Introit

I AM the salvation of my people, saith the Lord: from whatever tribulation they shall cry to Me, I will hear them; and I will be their Lord forever. *Ps. 77, 1.* Attend, O My people, to My law; incline your ear to the words of My mouth. *V. Glory.*

S Dóminus: de quacúmque tribulatione clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpetuum. *Ps. 77, 1.* Atténdite, pópule meus legem meam: inclináte aurem vestram in verba oris mei. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

MAGNIFICET te, Dómine, sanctórum tuórum Cosmæ et Damiáni beáta solémnitas: qua et illis glóriam sempitérnam, et opem nobis ineffábilí providéntia contulisti. Per Dóminum.

LET the blessed feast of Thy saints, Cosmas and Damian, magnify Thee, O Lord, for on this day Thou didst, in Thine ineffable providence, confer on them everlasting glory, and on us the resource of their help. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Jer. 7, 1-7

Léctio Jeremiæ Prophéta.

Lesson from Jeremias the Prophet.

IN DIÉBUS illis: Factum est verbum Dómini ad me, dicens: Sta in porta domus Dómini: et prædica ibi verbum istud, et dic: Audíte verbum Dómini omnis Juda, qui ingredimini, per portas has, ut adorétis Dóminum. Hæc dicit Dóminus exercituum Deus Israël: Bonas fácite vias vestras, et stúdia vestra: et habitábo vobiscum in loco isto. Nolíte confidere in verbis mendáclí, dicéntes: Templum Dómini, templum Dómini, templum Dómini est. Quóniam si bene direxeritis vias vestras, et stúdia vestra: si feceritis iudiciúm inter virum et próximum ejus, ádvenæ, et pupíllo, et viduæ non feceritis calúnniam, nec sánguinem innocéntem effuderitis in loco hoc et post deos allénos non ambulaveritis in malum vobismetipsis: habitábo vobiscum in loco isto: in terra, quam dedi patribus vestris a sæculo et usque in sæculum: ait Dóminus omnipotens.

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 forevermore; saith the Lord almighty.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. *V.* Thou openest Thy hand, and fillest every living creature with blessing.

Oculi ómnium in te sperant, Dómine: et tu das illis escam in tómpore opportúno. *V.* Aperis tu manum tuam: et implēs omne ánimál benedictióne.

Munda Cor Meum, page 763.

Gospel. Luke 4, 38-44

✠ Continuation of the holy Gospel according to St. Luke.

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.

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO tómpore: Surgens Jesus de synagóga introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febrí: et dimísit illam. Et continuo surgens, ministrábat illis. Cum autem sol occidisset, omnes, qui habébant infirmos váriis languóribus, ducébant illos ad eum. At ille singulis manus impónens, curábat eos. Exibant autem dæmónia a multis clamántia, et dicéntia: Quia tu es Filius Dei: et increpans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in desértum locum, et turbæ requirébant eum, et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et állis civitátibus opórtet me évangelizáre regnum Dei: quia ideo missus sum. Et erat prædicans in synagógis Galilææ.

Offertory. Ps. 137, 7

If I shall walk in the midst of tribulation, Thou wilt

Si ambulávero in média tribulatiónis, vivificábis me,

Dómine: et super iram inimicórum meórum exténde manum tuam, et salvum me faciet dextera tua.

quicken me, O Lord: and Thou wilt stretch forth Thy hand against the wrath of my enemies; and Thy right hand shall save me.

Offertory Prayers, page 767.

Secret

IN TUÓRUM, Dómine, pretiosa morte justórum sacrificium illud offerimus, de quo martyrism sumpsit omne princípium. Per Dóminum.

WE OFFER Thee, O Lord, in the meritorious death of Thy saints, this sacrifice, from which alone martyrdom hath sprung. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 118, 4, 5

Tu mandásti, mandáta tua custodíri nimis: útinam dirígantur viæ meæ, ad custodiéndas justificatiónes tuas.

Thou hast commanded Thy commandments to be kept exceedingly: O that my ways may be directed to keep Thy justifications.

Postcommunion

SIR nobis, Dómine, sacraménti tui certa salvátio: quæ cum beatórum Mártyrum tuórum Cosmæ et Damiani méritis implorátur. Per Dóminum.

MAY we be allotted, O Lord, the salvation pledged by Thy sacrament, which we implore by the merits of Thy blessed martyrs Cosmas and Damian. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILLÁTE cápita vestra Deo.

BOW down your heads to God.

Subjéctum tibi pópulum, quæsumus, Dómine, propitiátio cæléstis amplíficet: et tuis semper faciat servíre mandátis. Per Dóminum.

May heavenly favor increase the people that is subject to Thee, O Lord, and ever make it to serve Thy bidding. Through our Lord.

Concluding Prayers, page 793.

Friday, Third Week of Lent (Purple)

STATION AT ST. LAWRENCE IN LUCINA

The Beginning of Mass, page 756.

Introit. Ps. 85, 17

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. 85, 1.* Incline Thy ear, O Lord, and hear me: for I am needy and poor. *V. Glory.*

HAC mecum, Dómine, signum in bonum: ut videant, qui me odérunt, et confundántur: quóniam tu, Dómine, adjuvísti me, et consolátus es me. *Ps. 85, 1.* Inclina, Dómine, aurem tuam, et exáudi me: quóniam inops et pauper sum ego. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

ACCOMPANY our fasts, we beseech, O Lord, with Thy benignant favor, that, as in the body we abstain from food, so in spirit we may refrain from sin. Through our Lord.

JEJÚNIA nostra, quæsumus, Dómine, benigno favóre proséquere: ut, sicut ab ali méntis abstinémus in corpore; ita a vítiis jejunémus in mente. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Numbers 20, 1, 3; 6-13

Lesson from the Book of Numbers. *Lectio libri Númeri.*

IN THOSE days: The children of Israel came together against Moses and Aaron and making a sedition, 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

IN DIEBUS illis: Convenérunt filii Israël advérsus Móysen et Aaron: et versi in seditiónem, dixerunt: Date nobis aquam, ut bibámus. Ingressúsque Móyses et Aaron, dimíssa multitúdine, tabernáculum, fœderis, corruérunt, proni in terram, clamaverúntque ad Dóminum, atque dixerunt: Dómine Deus, audi clamórem hujus pópuli, et áperi eis thesáurum tuum, fontem aquæ vivæ, ut satiáti, cesset murmurátio eórum. Et apparuit glória Dómini super eos. Locutúsque est Dóminus ad Móysen, dicens: Tolle virgam et cóngrega pópulum, tu et Aaron frater tuus, et loquímini ad petram

coram eis, et illa dabit aquas. Cumque eduxeris aquam de petra, bibet omnis multitudo et iumenta ejus. Tulit igitur Moyses virgam, quæ erat in conspectu Domini, sicut præceperat ei, congregata multitudine ante petram dixitque eis: Audite, rebelles et increduli: Num de petra hac vobis aquam poterimus ejicere? Cumque elevasset Moyses manum, percutiens virga bis silicem, egressæ sunt aquæ largissimæ, ita ut populus biberet, et iumenta. Dixitque Dominus ad Moysen et Aaron: Quia non credidistis mihi, ut sanctificaretis me coram filiis Israël, non introducētis hos populos in terram, quam dabo eis. Hæc est aqua contradictionis, ubi jurgati sunt filii Israël contra Dominum, et sanctificatus est in eis.

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. Ps. 27, 7, 1

In Deo speravit cor meum, et adjutus sum: et refloruit caro mea, et ex voluntate mea confitebor illi. *V.* Ad te, Domine, clamavi: Deus meus, ne sileas, ne discedas a me.

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 multitudes 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 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. 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. *V.* Unto Thee will I cry, O Lord: O my God, be not Thou silent to me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 4, 5-42

¶ Sequentiæ sancti Evangelii secundum Joannem.

IN ILLO tempore: Venit Jesus in civitatem Samariæ, quæ dicitur Sichar: juxta prædium, quod dedit

¶ Continuation of the holy Gospel according to St. John.

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 said 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 forever; 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,

Jacob Joseph filio suo. Erat autem ibi fons Jacob. Jesus ergo fatigatus ex itinere, sedebat sic supra fontem. Hora erat quasi sexta. Venit mulier de Samaria haurire aquam. Dicit ei Jesus: Da mihi bibere. (Discipuli enim ejus abierant in civitatem, ut cibos emerent). Dicit ergo ei mulier illa Samaritana: Quomodo tu, Judæus cum sis, bibere a me poscis, quæ sum mulier Samaritana? non enim coutuntur Judæi Samaritanis. Respondit Jesus, et dixit ei: Si scires donum Dei, et quis est, qui dicit tibi: Da mihi bibere: tu forsitan petisses ab eo, et dedisset tibi aquam vivam. Dicit ei mulier: Domine, neque in quo haurias habes, et puteus altus est: unde ergo habes aquam vivam? Numquid tu major es patre nostro Jacob, qui dedit nobis puteum, et ipse ex eo bibit, et filii ejus, et pecora ejus? Respondit Jesus, et dixit ei: Omnis, qui bibit ex aqua hac, sitiet iterum: qui autem biberit ex aqua quam ego dabo ei, non sitiet in æternum: sed aqua, quam ego dabo ei, fiet in eo fons aque salientis in vitam æternam. Dicit ad eum mulier: Domine, da mihi hanc aquam, ut non sitiam, neque veniam huc haurire. Dicit ei Jesus: Vade, voca virum tuum, et veni huc. Respondit mulier, et dixit: Non habeo virum. Dicit ei Jesus: Bene dixisti, quia non habeo virum: quinque enim viros habuisti, et nunc, quem habes, non est tuus vir: hoc vere dixisti. Dicit ei mulier: Domine, video quia propheta

es tu. Patres nostri in monte hoc adoraverunt, et vos dicitis, quia Jerosólymis est locus, ubi adorare oportet. Dicit ei Jesus: Múller, crede mihi, quia venit hora, quando neque in monte hoc, neque in Jerosólymis adorábitis Patrem. Vos adorátis quod nescítis: nos adorámus quod scimus, quia salus ex Judæis est. Sed venit hora, et nunc est, quando veri adorátóres adorábunt Patrem in spiritu et veritaté. Nam et Pater tales quærit, qui adórent eum. Spiritus est Deus: et eos, qui adoránt eum, in spiritu et veritaté oportet adorare. Dicit ei múller: Scio, quia Messías venit (qui dicitur Christus). Cum ergo vénerit ille, nobis annuntiábit ómnia. Dicit ei Jesus: Ego sum, qui loquor tecum. Et continuo venerunt discipuli ejus: et mirabántur quia cum muliere loquebátur. Nemo tamen dixit: Quid quæris, aut quid loqueris cum ea? Reliquit ergo hydriam suam múller, et ábit in civitatem, et dicit illis homínibus: Veníte, et vidéte hóminem, qui dixit mihi ómnia quæcúmque feci: numquid ipse est Christus? Exlébant ergo de civitaté, et véniebant ad eum. Intérea rogábant eum discipuli, dicéntes: Rabbi, mandúca. Ille autem dicit eis: Ego cibum hábeo manducare, quem vos nescítis. Dicébant ergo discipuli ad invicem: Numquid állquis áttulit ei manducare? Dicit eis Jesus: Meus cibus est, ut faciám voluntátem ejus, qui misit me, ut perficiám opus ejus. Nonne vos dicitis, quod adhuc

for thou hast had five husbands and he whom thou now hast is not thy husband. This thou hast said truly. The woman said 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 waterpot 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 meantime, 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 you not 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 Him 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.

Offertory. Ps. 5, 3, 4

Harken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Offertory Prayers, page 767.

Secret

REWARD with favor, we beseech Thee, O Lord, the

Restitue quesumus, Domine, profectus ad

mūnera, quæ sacramus: ut gifts which we consecrate, that tibi grata sint, et nobis salu- they may be pleasing to Thee, taria semper existant. Per and ever continue conducive to Dōminum. our salvation. Through our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 4, 13, 14

Qui biberit aquam, quam He that shall drink of the ego dabo ei, dicit Dōminus, water that I will give him, it fiet in eo fons aque salientis shall become in him a fountain in vitam æternam. of water springing up into life everlasting.

Postcommunion

HUJUS nos, Dōmine, per- **M**AY the receiving of this cēptio sacramēti sacrament, O Lord, puri- mundet a crimine: et ad fy us from sin and bring us to cælestia regna perducāt. Per the heavenly realms. Through Dōminum. our Lord.

Second Postcommunion, May the gift, page 828; third Post- communion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIATE cāpita vestra **B**ow down your heads to Deo. God.

Præsta, quæsumus, omni- Grant, we beseech Thee, O potens Deus: ut, qui in tua almighty God, that we, who protectione confidimus trust in Thy protection, may cuncta nobis adversantia, te overcome by Thine assistance adjuvante, vincāmus. Per all those things which contend against us. Through our Lord. Dōminum.

Concluding Prayers, page 793.

Saturday, Third Week of Lent (Purple)

STATION AT ST. SUSANNA

The Beginning of Mass, page 756.

Introit. Ps. 5, 2, 3

VERBA mea auribus pér- **G**IVE ear, O Lord, to my cipe. Dōmine, intēllige words, understand my clamōrem meum: intēnde voci cry: harken to the voice of my

prayer. O my King and my God. *Ps. 5, 4.* For to Thee will I pray: O Lord, in the morning Thou shalt hear my voice. *V.* Glory.

orati6nis mee, Rex meus, et Deus meus. *Ps. 5, 4.* Qu6niam ad te or6bo, D6mine: mane ex6udies vocem meam. *V.* Gl6ria Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who, afflicting ourselves, abstain from food, may, observing justice, refrain from sin. Through our Lord.

PRÆSTA, quesumus, omnipotens Deus: ut, qui se, affligendo carnem, ab alimentis abstinent; sectando justitiam, a culpa jejñent. Per D6minum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. *Dan. 13, 1-9; 15-17; 19-30; 33-62*

Lesson from Daniel the Prophet.

Lectio Dani6lis Prophætæ.

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

IN DIES illis: Erat vir habitans in Babyl6ne, et nomen ejus Joakim: et accepit ux6rem n6mine Susannam, filiam Helciæ, pulchram nimis, et tim6ntem Deum: par6ntes enim illius, cum essent justi, erudi6runt filiam suam sec6ndum legem M6ysi. Erat autem Joakim div6s valde, et erat ei pom6rium, vicinum d6mui suæ: et ad ipsum confu6bant Judæi, eo quod esset honorabilior omnium. Et constituti sunt de p6pulo duo senes j6dices in illo anno: de quibus locutus est D6minus: Quia egressa est iniquitas de Babyl6ne a seni6ribus judicibus, qui videbãntur r6gere p6pulum. Isti frequentãbant domum Joakim, et veni6bant ad eos omnes, qui habebãnt judicicia. Cum autem p6pulus revertisset per meridiem, ingrediebatur Susanna, et deambulabat

in pomário viri sui. Et vidébant eam senes quotidie ingredientem, et deambulantem: et exarsérunt in concupiscéntiam ejus: et everterunt sensum suum, et declinaverunt óculos suos, ut non vidérent cælum, neque recordaréntur judiciórum justórum. Factum est autem, cum observarent diem aptum, ingressa est aliquando sicut heri et nudiustertius, cum duabus solis puéllis, voluitque lavári in pomário: æstus quippe erat, et non erat ibi quisquam, præter duos senes absconditos, et contemplantés eam. Dixit ergo puéllis: Afférte mihi óleum et smigmata, et óstia pomárii cláudite, ut laver. Cum autem egressæ essent puéllæ, surrexérunt duo senes, et accurrerunt ad eam, et dixerunt: Ecce óstia pomárii clausa sunt, et nemo nos videt, et nos in concupiscéntia tul sumus: quam ob rem assentire nobis, et commiscére nobiscum. Quod si nolueris, dicémus contra te testimónium, quod fúerit tecum júvenis, et ob hanc causam emiseris puéllas a te. Ingémuit Susánna, et ait: Angústie sunt mihi úndique: si enim hoc égero, mors mihi est: si autem non égero, non effúgiam manus vestras. Sed mélius est mihi absque ópere incidere in manus vestras, quam peccáre in conspéctu Dómini. Et exclamávit voce magna Susánna: exclamaverunt autem et senes adversus eam. Et cucúrrit unus ad óstia pomárii, et apériit. Cum ergo audissent clamórem

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 the 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. Now 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 we, 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

fámuli domus in pomário, irruerunt per posticum, ut viderent quidnam esset. Postquam autem senes locuti sunt, erubuérunt servi vehementer: quia numquam dictus fuerat sermo hujuscemodi de Susanna. Et facta est dies crástina. Cumque venisset pópulus ad Joakim virum ejus, venérunt et duo senióres pleni iniqua cogitatione adversus Susannam, ut interficerent eam. Et dixerunt coram pópulo: Mittite ad Susannam filiam Helciæ, uxórem Jóakim. Et statim miserunt. Et venit cum parentibus, et filiis, et universis cognatis suis. Flebant igitur sui, et omnes qui nóverant eam. Consurgéntes autem duo senióres in médio pópuli, posuérunt manus suas super caput ejus. Quæ fiens suspéxit ad celum: erat enim cor ejus fidúciám habens in Dómino. Et dixerunt senióres: Cum deambularémus in pomário soli, Ingressa est hæc cum duábus puéllis: et clausit óstia pomárii, et dimisit a se puéllas. Venitque ad eam adolescens, qui erat absconditus, et concubuit cum ea. Porro nos, cum esémus in ángulo pomárii, vidéntes iniquitátem, cucúrrimus ad eos, et vidimus eos páriter commiscéri. Et illum quidem non quívimus comprehéndere, quia fórtior nobis erat, et apértis óstis exsilivit: hanc autem cum apprehendissémus, interrogávimus, quisnam esset adolescens, et nóluit indicáre nobis: hujus rei testes sumus. Crédidit eis multitúdo quasi sénibus, et

judicibus pópuli, et condemnáverunt eam ad mortem. Exclamávit autem voce magna Susánna, et dixit: Deus ætérne, qui absconditórum es cógnotor, qui nosti ómnia ántequam fiant, tu scis quóniam falsum testimónium tulérunt contra me: et ecce mórior, cum nihil horum fécerim, quæ isti malitióse composuérunt advérsus me. Exaudivit autem Dóminus vocem ejus. Cumque ducerétur ad mortem, suscitávit Dóminus spírítum sanctum púeri junlóris, cujus nomen Dániel. Et exclamávit voce magna: Mundus ego sum a sánguine hujus. Et convérsus omnis pópulus ad eum, dixit: Quis est iste sermo, quem tu locútus es? Qui cum staret in médio eórum, ait: Sic fátui, filii Israél, non judicántes, neque quod verum est cognoscéntes, condemnástis filiam Israél? Revertímini ad judicium, quia falsum testimónium locúti sunt advérsus eam. Révêrsus est ergo pópulus cum festinatióne. Et dixit ad eos Dániel: Separáte illos ab invicem procul, et judicábo eos. Cum ergo divisi essent alter ab áltero, vocávit unum de eis, et dixit ad eum: Inveteráte diérum malórum, nunc venérunt peccáta tua, quæ operabáris prius: judicans judícia injústa, innocéntes ópprimens, et dimittens nóxios, dicénte Dómino: Innocéntem et justum non interfices. Nunc ergo si vidisti eam, dic sub qua árbore videris eos colloquéntes sibi. Qui ait: Sub schino. Dixit autem Dániel: Recte mentí-

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 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 that 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 thy 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 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 with their neighbor, to fulfill the law of Moses; and they put them to death, and innocent blood was saved in that day.

Gradual. Ps. 22, 4

If I should walk in the midst of the shadow of death I will fear no evils; for Thou art with me, O Lord. *V.* Thy rod and Thy staff they have comforted me.

Si ámbulem in médio umbrae mortis, non timébo mala: quóniam tu mecum es, Dómine. *V.* Virga tua, et báculus tuus, ipsa me consoláta sunt.

Gospel. John 8, 1-11

✠ Sequéntia sancti Evangelii secundum Joánnem.

IN ILLO témpore: Perréxit Jesus in montem Olivéti: et dilúculo íterum venit in templum, et omnis pópulus venit ad eum, et sedens docébat eos. Addúcut autem scribæ, et pharisæi mulierem in adultério deprehénsam: et statuérunt eam in médio, et dixerunt ei: Magister hæc múlier modo deprehénsa est in adultério. In lege autem Móyses mandávit nobis hujúsmodi lapidáre. Tu ergo quid dicis? Hoc autem dicébant tentántes eum, ut possent accusáre eum. Jesus autem inclínans se deórsum, dígito scribébat in terra. Cum ergo perseverárent interrogántes eum, eréxit se, et dixit eis: Qui sine peccáto est vestrum, primus in illam lápidem mittat. Et íterum se inclínans, scribébat in terra. Audiéntes autem unus post unum exhibant, incipiéntes a seníoribus: et remánsit solus Jesus, et múlier in médio stans. Erigens autem se Jesus, dixit ei: Múlier, ubi sunt, qui te accusábant? nemo te condemnávit? Quæ dixit: Nemo, Dómine. Dixit autem Jesus: Nec ego te condemnábo: Vade, et jam ámplius noli peccáre.

✠ Continuation of the holy Gospel according to St. John.

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 an 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 accuse 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.

Offertory. Ps. 118, 133

Gressus meos dirige secundum eloquium tuum: ut non dominetur mei omnis injustitia, Dómine.

Direct my steps according to Thy word: that no iniquity may have dominion over me, O Lord.

Offertory Prayers, page 767.

Secret

GRANT, we beseech thee, O **Q**UONCÉDE, quæsumus, omnipotens Deus: ut hujus sacrificii munus oblatum, fragilitatem nostram ab omni malo purget semper, et muniat. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 8, 10, 11

Hath no man condemned thee, woman? No man, Lord: Neither will I condemn thee: now sin no more.

Nemo te condemnávit, múlier? Nemo, Dómine. Nec ego te condemnábo: Jam ámplius noli peccáre.

Postcommunion

WE BESEECH Thee, O **Q**UÆSUMUS, omnipotens Deus: ut inter ejus membra numerémur, cujus corpóri comunicámus, et body and blood we enjoy communion. Who with Thee liveth.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

Bow down your heads to **H**UMILIÁTE cápita vestra God. Deo.

Stretch forth to Thy faithful, O Lord, the right hand of Thy heavenly aid, that they may seek Thee with all their hearts, and may be worthy to obtain what they ask. Through our Lord.

Prætende, Dómine, fidélibus tuis dexteram cælestis auxilii: ut te toto corde perquirant; et quæ digne póstulant, consequi mereántur. Per Dóminum.

Concluding Prayers, page 793.

Fourth Sunday of Lent (Purple or Rose)

STATION AT HOLY CROSS IN JERUSALEM

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Is. 66, 10, 11

REJOICE, O Jerusalem, and **L**ÆTÁRE, Jerúsalem: et come together all you **L**convéntum fácite. om-

nes qui diligitis eam: gaudéte that love her; rejoice with joy, cum lætítia, qui in tristítia you that have been in sorrow: fuístis: ut exsultétis, et satié- that you may exult and be mini ab ubéribus consolati- filled from the breasts of your tionis vestræ. Ps. 121, 3. Læ- consolation. Ps. 121, 1. I re- tatus sum in his, quæ dicta- joiced at the things that were sunt mihi: in domum Dó- said to me: We shall go into mini sibi-mus. V. Glória Patri. the house of the Lord. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

QUONCÉDE, quæsumus, om-
nipotens Deus: ut, qui
ex mérito nostræ actiônis
affligimur, tuæ grátia conso-
latione respirémus. Per Dó-
minum.

GRANT, we beseech Thee, O
almighty God, that we,
who justly suffer for our deeds,
may be relieved by the conso-
lation of Thy grace. Through
our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Epistle. Gal. 4, 22-31

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatas.

Lesson from the Epistle of
blessed Paul the Apostle to the
Galatians.

HRATRES: Scriptum est:
Quóniam Abraham du-
os filios hábuit; unum de
ancilla, et unum de líbera.
Sed qui de ancilla, secúndum
carnem natus est: qui autem
de líbera, per repromissiónem:
quæ sunt per allegóriam
dicta. Hæc enim sunt duo
testaménta. Unum quidem
in monte Sina, in servitútem
génerans: quæ est Agar: Sina
enim mons est in Arábia, qui
conjunctus est ei, quæ hunc
est Jerúsalem, et servit cum
filiis suis. Illa autem, quæ
sursum est Jerúsalem, líbera
est, quæ est mater nostra.
Scriptum est enim: Lætáre,
stérilis, quæ non paris: erúm-
pe, et clama, quæ non pár-
turis: quia multi filii desértæ,
magis quam ejus, quæ habet

BRETHREN: It is written
that Abraham had two
sons; the one by a bond-w-
oman, and the other by a free-
woman. But he who was of the
bond-woman was born accord-
ing 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 Je-
rusalem 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, Re-
joice, 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 bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith *Christus* hath made us free.

virum. Nos autem, fratres, secundum, Isaac promissionis filii sumus. Sed quomodo tunc is, qui secundum carnem natus fuerat, persequeretur eum, qui secundum spiritum: ita et nunc. Sed quid dicit Scriptura? Ejice ancillam, et filium ejus: non enim heres erit filius ancillae cum filio liberae. Itaque, fratres, non sumus ancillae filii, sed liberae: qua libertate *Christus* nos liberavit.

Gradual. Ps. 121, 1, 7

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.

Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus. *V.* Fiat pax in virtute tua: et abundantia in turribus tuis.

Tract. Ps. 124, 1, 2

They that trust in the Lord shall be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem. *V.* Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

Qui confidunt in Domino, sicut mons Sion: non commovetur in æternum, qui habitat in Jerusalem. *V.* Montes in circuitu ejus: et Dominus in circuitu populi sui ex hoc nunc, et usque in sæculum.

Munda Cor Meum, page 763.

Gospel. John 6, 1-15

Continuation of the holy Gospel according to St. John.

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

Sequentia sancti Evangelii secundum Joannem.

IN ILLO tempore: Abiit Jesus trans mare Galilææ, quod est Tiberiædis: et sequebatur eum multitudo magna, quia videbant signa, quæ faciebat super his, qui infirma-

bántur. Súbit ergo in montem Jesus: et ibi sedébat cum discipulis suis. Erat autem próximum Pascha, dies festus Judæorum. Cum sublevasset ergo óculos Jesus, et vidisset quia multitúdo máxima venit ad eum, dixit ad Philippum: Unde emémus panes, ut mandúcent hi? Hoc autem dicébat tentans eum: Ipse enim sciébat quid esset factúrus. Respóndit ei Philippus: Ducentórum denariorum panes non sufficiunt eis, ut unusquisque módicum quid accípiat. Dicit ei unus ex discipulis ejus, Andréas frater Simónis Petri: Est puer unus hic, qui habet quinque panes hordeáceos, et duos pisces: sed hæc quid sunt inter tantos? Dixit ergo Jesus: Fácite hómines discumbere. Erat autem fœnum multum in loco. Discubuérunt ergo viri, número quasi quinque millia. Accépit ergo Jesus panes: et cum grátias egisset, distribuit discumbéntibus: similiter et ex piscibus quantum volébant. Ut autem impléti sunt, dixit discipulis suis: Colligite quæ superavérunt fragmenta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum ex quinque pánibus hordeácelis, quæ superfuérunt his, qui manducáverant. Illi ergo hómines cum vidissent quod Jesus fécerat signum, dicébant: Quia hic est vere Prophéta, qui ventúrus est in mundum. Jesus ergo cum cognovisset quia ventúri essent ut ráperent eum, et fácerent eum regem,

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, 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 fugit iterum in montem ipse
king, fled again into the moun- solus.
tain Himself alone.

Creed, page 765.

Offertory. Ps. 134, 3, 6

<p>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.</p>	<p>Laudáte Dóminum, quia benignus est: psállite nómini ejus, quóniam suávis est: óm- nia quæcúmque vóluit, fecit in cælo et in terra.</p>
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Offertory Prayers, page 767.

Secret

<p>WE BESEECH Thee, O Lord, look favorably upon the sacrifices here before Thee, that they may profit us both for devotion and for salvation. Through our Lord.</p>	<p>SACRIFICIIS præsentibus, Dómine, quæsumus, in- ténde placátus: et devotióni nostræ proficiant, et salúti. Per Dóminum.</p>
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Second Secret, Graciously hear us, page 828; third Secret, Almighty and merciful God, page 829.

Preface No. 3, page 802.

Communion. Ps. 121, 3, 4

<p>Jerusalem, which is built as a city, which is compact to- gether; for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord.</p>	<p>Jerúsalem, quæ ædificátur ut civitas, cujus participátio ejus in idípsum: illuc enim ascendérunt tribus, tribus Dó- mini, ad confiténdum nómi- ni tuo, Dómine.</p>
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Postcommunion

<p>GRANT US, we beseech Thee, O merciful God, that we may treat with unfeigned ven- eration and ever receive with heartfelt faith Thy holy rites which we constantly celebrate. Through our Lord.</p>	<p>DA NOBIS, quæsumus, mis- éricors Deus: ut sancta tua, quibus incessánter explé- mur, sincéris tractémus obse- quijs, et fidéli semper mente sumámus. Per Dóminum.</p>
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Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Concluding Prayers, page 793.

Monday, Fourth Week of Lent (Purple)

STATION AT THE FOUR HOLY CROWNED MARTYRS

The Beginning of Mass, page 756.

Introit. Ps. 53, 3, 4

DEUS, in nómine tuo sal-
vum me fac, et in vir-
túte tua libera me: Deus, ex-
áudi oratióne meam: áuri-
bus pèrcipe verba oris mei.
Ps. 53, 5. Quóniam aliéni in-
surrexérunt in me: et fortes
quæsiérunt ánimam meam.
V. Glória Patri.

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. 53, 5.
For strangers have risen up
against me: and the mighty
have sought after my soul. V.
Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omni-
potens Deus: ut ob-
servatiónes sacras ánnua de-
votióne recoléntes, et córpore
tibi placeámus, et mente. Per
Dóminum.

GRANT, we beseech Thee, O
almighty God, that, keep-
ing the sacred observances with
devotion year by year, we may,
both in body and soul, be pleas-
ing to Thee. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 3 Kings 3, 16-28

Léctio libri Regum.

Lesson from the Book of Kings.

IN DÍEBUS illis: Venérunt
duæ mulieres meretrices
ad regem Salomónem, stet-
erúntque coram eo, quarum
una ait: Obsecro, mi dómine:
ego et múlier hæc habitabá-
mus in domo una, et péperi
apud eam in cubículo. Tértia
autem die postquam ego pé-
pri, péperit et hæc: et erámus
simul, nullúsque álius nobis-
cum in domo, excéptis nobis
duábus. Mórtnus est autem
filius mulieris hujus nocte:
dórmienti quippe opprésit
eum. Et consúrgens intem-
péstæ noctis siléntio, tulit fil-
ium meum de látere meo an-
cillæ tuæ dormiéntis, et col-

IN THOSE days, there came
two women that were har-
lots, 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 de-
livered: 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 over-
laid 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 that 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.

locavit in sinu suo: suum autem filium, qui erat mortuus, posuit in sinu meo. Cumque surrexissem mane, ut darem lac filio meo, apparuit mortuus: quem diligentius intuens clara luce, deprehendi non esse meum, quem genueram. Responditque altera mulier: Non est ita ut dicis, sed filius tuus mortuus est, meus autem vivit. E contrario illa dicebat: Mentiris: filius quippe meus vivit, et filius tuus mortuus est. Atque in hunc modum contendebant coram rege. Tunc rex ait: Hæc dicit: Filius meus vivit, et filius tuus mortuus est. Et ista respondit: Non, sed filius tuus mortuus est, meus autem vivit. Dixit ergo rex: Afferte mihi gladium. Cumque attulissent gladium coram rege: Dividite, inquit, infan-tem vivum in duas partes, et date dimidiam partem uni, et dimidiam partem alteri. Dixit autem mulier, cujus filius erat vivus, ad regem (commota sunt quippe viscera ejus super filio suo): Obsecro, domine, date illi infan-tem vivum, et nolite interficere eum. Et contrario illa dicebat: Nec mihi, nec tibi sit, sed dividatur. Respondit rex, et ait: Date huic infan-tem vivum, et non occidatur: hæc est enim mater ejus. Audivit itaque omnis Israël judicium quod judicasset rex, et timuerunt regem, videntes sapientiam Dei esse in eo ad faciendum judicium.

Gradual. Ps. 30, 3

Be Thou unto me a God, a protector, and a place of refuge,

Esto mihi in Deum protec-torem, et in locum refugii: ut

salvum me fácias. *Y. Ps. 70.* to save me. *Y. Ps. 70.* O God,
Deus, in te sperávi: Dómine, I have hoped in Thee: O Lord,
non confundar in æternum. let me never be confounded.

Munda Cor Meum, page 763.

Tract as on Ash Wednesday, page 220.

Gospel. John 2, 13-25

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Prope
erat Pascha Judæórum et
ascéndit Jesus Jerosólymam:
et invénit in templo vendén-
tes boves, et oves, et colúm-
bas, et nummulários sedéntes.
Et cum fecísset quasi flagél-
lum de funiculis, omnes,
ejécit de templo, oves quoque,
et boves, et nummuliórum
effúdit æs, et mensas sub-
vértit. Et his, qui colúmbas
vendébant, dixit: Auférte ista
hinc, et nolíte fácere domum
Patris mei, domum negotia-
tiónis. Recordáti sunt vero
discípuli ejus, quia scriptum
est: Zelus domus tuæ comédit
me. Respondérunt ergo Judæi,
et dixerunt ei: Quod signum
osténdis nobis quia hæc facis?
Respóndit Jesus, et dixit eis:
Sólvite templum hoc, et in
tribus diébus excitábo illud.
Dixerunt ergo Judæi: Quad-
ragínta et sex annis ædificá-
tum est templum hoc, et tu
in tribus diébus excitábis il-
lud? Ille autem dicébat de
templo córporis sui. Cum ergo
resurrexisset a mórtuis, re-
cordáti sint discípuli ejus,
quia hoc dicébat, et credid-
érunt. Scriptúrà, et sermóni,
quem dixit Jesus. Cum autem
esset Jerosólymis in Pascha
in die festo, multi credidérunt
in nómine ejus, vidéntes
signa ejus, quæ faciébat. Ipse

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, the pasch of
the Jews was at hand,
and Jesus went up to Jerusa-
lem: and He found in the tem-
ple 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 tem-
ple, 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, De-
stroy this temple, and in three
days I will raise it up. The Jews
then said, Six and forty years
was this temple in bulding;
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 re-
membered 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.

autem Jesus non credébat semetípsum eis, eo quod ipse nosset omnes, et quia opus ei non erat, ut quis testimónium perhiberet de hómine: ipse enim sciébat, quid esset in hómine.

Offertory. Ps. 99, 1, 2

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.

Jubiláte Deo, omnis terra, servite Dómino in lætítia: intráte in conspéctu ejus in exsultatióne: quia Dóminus ipse est Deus.

Offertory Prayers, page 767.

Secret

MAY the sacrifice offered to Thee, O Lord, ever vivify and fortify us. Through our Lord.

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

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 18, 13, 14

From my secret sins cleanse me, O Lord and from those of others spare Thy servant.

Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo.

Postcommunion

HAVING received the sacrament of salvation, O Lord, may we be profited unto the increase of our everlasting redemption. Through our Lord.

SUMPTIS, Dómine, salutáribus sacraméntis: ad redemptiónis ætérnæ, quæsumus, proficiámus augméntum. Per Dóminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

BOW down your heads to God.

HUMILIÁTE cápita vestra Deo.

Graciously harken to our

Deprecatióne[m] nostram,

quæsumus, Dómine, benígnus supplication, we beseech Thee, exáudi: et quibus supplicándi O Lord, and grant the help of præstas afféctum, tribue de Thy defence to those to whom fensiónis auxiliúm. Per Dó- Thou dost give the spirit of minum. prayer. Through our Lord.

Concluding Prayers, page 793.

Tuesday, Fourth Week of Lent (Purple)

STATION AT ST. LAWRENCE IN DAMASO

The Beginning of Mass, page 756.

Introit. Ps. 54, 2, 3

EXÁUDI, Deus, oratióem **H**EAR, O God, my prayer, meam, et ne despéxeris and despise not my sup- deprecationem meam: in- plication: be attentive to me, ténde in me et exáudi me. Ps. and hear me. Ps. 54, 3, 4. I am 54, 3, 4. Contristátus sum in grieved in my exercise; and am exercitatióne mea, et contur- troubled at the voice of the en- bátus sum a voce inimici, et a my, and at the tribulation of tribulatióne peccatóris. *V.* the sinner. *V.* Glory. Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

SACRÆ nobis, quæsumus, **M**AY the fasts of the sacred Dómine, observatiónis observance, we beseech jejúnia: et piæ conversatiónis Thee, O Lord, make us to grow augméntum, et tuæ propitia- in holiness and procure for us tiónis contínuum præsent the continual help of Thy auxiliúm. Per Dóminum. favor. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. Ex. 32, 7-14

Léctio libri Exodi.

Lesson from the Book of Exodus.

IN DIÉBUS illis: Locústus est **I**N THOSE days, the Lord Dóminus ad Móysen, di- spoke to Moses, saying, Ge- cens: Descénde de monte: down from the mountain; thy peccávit pópulus tuus, quem people, which thou hast eduxisti de terra Ægypti. Re- brought out of the land of cessérunt cito de via, quam Egypt, hath sinned. They have ostendisti eis: fecerúntque 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.

sibi vitulum confátilem, et adoravérunt, atque immolántes ei hóstias, dixerunt: Isti sunt dñi tui Israëli, qui te eduxérunt de terra Ægypti. Rursúmque ait Dóminus ad Móysen: Cerno quod pópulus iste duræ cervicis sit: dímítte me, ut irascátur furor meus contra eos, et déleam eos, faciámque te in gentem magnam. Móyses autem orábat Dóminum Deum suum, dicens: Cur, Dómine, iráscitur furor tuus contra pópulum tuum, quem eduxísti de terra Ægypti, in fortítudine magna, et in manu robústa? Ne quæso, dicant Ægypti: Cállide edúxit eos, ut interficeret in móntibus, et deléret e terra: quiéscat ira tua, et esto placábilis super nequítia pópuli tui. Recordáre Abraham, Isaac, et Israëli servórum tuórum, quibus jurásti per temetípsum, dicens: Multiplicábo semen vestrum sicut stellas cæli; et univérsam terram hanc, de qua locúsus sum, dabo sémini vestro, et possidébitis eam semper. Placátusque est Dóminus ne fáceret malum quod locúsus fúerat advérsus pópulum suum.

Gradual. Ps. 43, 26, 2

Arise, O Lord, bring help to us, and deliver us for Thy name's sake. *V.* O God, we have heard with our ears; and our fathers have declared to us the work which Thou didst

Exsurge, Dómine, fer opem nobis: et líbera nos propter nomen tuum. *V.* Deus, áuribus nostris audívimus: et patres nostri annuntiavérunt nobis opus, quod opératus es

in diébus eórum, et in diébus antiquis.

work in their days, in the days of old.

Munda Cor Meum, page 763.

Gospel. John 7, 14-31

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Jam die festo mediánte, ascéndit Jesus in templum, et docébat. Et mirabántur Judæi, dicétes: Quómodo hic lítteras scit, cum non didicerit? Respóndit eis Jesus, et dixit: Mea doctrína non est mea, sed ejus, qui misit me. Si quis volúerit voluntátem ejus fácere, cognóscet de doctrína, utrum ex Deo sit, an ego a meípso loquar. Qui a semetípso lóquitur, glóriam própriam quærit. Qui autem quærit glóriam ejus, qui misit eum, hic verax est, et injustítia in illo non est. Nonne Móyses dedit vobis legem: et nemo ex vobis facit legem? quid me quæritis interficere? Respóndit turba, et dixit: Dæmónium habes: quis te quærit interficere? Respóndit Jesus, et dixit eis: Unum opus feci, et omnes mirámini. Proptérea Móyses dedit vobis circumcisiónem (non quia ex Móyse est, sed ex pátribus): et in sábbato circumciditis hóminem. Si circumcisiónem áccipit homo in sabbáto, ut non solvátur lex Móysi: mihi indignámini, quia totum hóminem sanum feci in sábbato? Nolíte judicáre secúndum fáciem, sed justum júdicium júdicáte. Dicébant ergo quidam ex Jerosólymis: Nonne

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, about the middle 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.

hic est, quem quærunt interficere? Et ecce palam loquitur, et nihil ei dicunt. Numquid vere cognoverunt principes quia hic est Christus? Sed hunc scimus, unde sit: Christus autem, cum vénerit, nemo scit unde sit. Clamabat ergo Jesus in templo docens, et dicens: Et me scitis, et unde sim, scitis, et a meipso non veni, sed est verus, qui misit me, quæra vos nescitis. Ego scio eum: quia ab ipso sum, et ipse me misit. Quærebant ergo eum apprehendere: et nemo misit in illum manus, quia nondum vénerat hora ejus. De turba autem multi crediderunt in eum.

Offertory. Ps. 39, 2, 3, 4

With expectation I have waited for the Lord, and He looked upon me: and He heard my prayer: and He put a new canticle into my mouth, a song to our God.

Exspéctans expectávi Dóminum, et respéxit me: et exaudivit deprecatióem meam: et immisit in os meam cánticum novum, hymnum Deo nostro.

Offertory Prayers, page 767.

Secret

QAY this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

Hæc hóstia, Dómine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi córpora mentésque sanctificet. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 19, 6

We will rejoice in thy salvation, and in the name of our God we shall be exalted.

Lætábitur in salutári tuo: et in nómine Dómini Dei nostri magnificábitur.

Postcommunion

HUJUS nos, Dómine, perceptio sacraménti mundet a crimine: et ad cælestia regna perdúcat. Per Dóminum.

QUAY the reception of this sacrament, O Lord, cleanse us from guilt and bring us to the kingdom of heaven. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo.

BOW down your heads to God.

Miserére, Dómine, pópulo tuo: et continuis tribulatióibus laborántem, propítius respiráre concéde. Per Dóminum.

Have mercy on Thy people, O Lord, and from the unceasing tribulation under which they labor grant them relief in Thy mercy. Through our Lord.

Concluding Prayers, page 793.

Wednesday, Fourth Week of Lent (Purple)

STATION AT ST. PAUL WITHOUT THE WALLS

The Beginning of Mass, page 756.

Introit. Ezech. 36, 23-26

QUAM sanctificátus fúero in vobis, congregábo vos de univérsis terris: et effúdam super vos aquam mundam, et mundabímíni ab ómnibus inquinaméntis vestris: et dabo vobis spiritum novum. Ps. 33, 2. Benedicám Dóminum in omni témpore: semper laus ejus in ore meo. *V.* Glória Patri.

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. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. *V.* Glory.

Kyrie, page 761. Gloria is omitted.

After Kyrie eleison, is said:

Orémus.

Let us pray.

Flectámus génua.

Let us kneel.

R. Leváte.

R. Arise.

Deus qui et justis præmia meritórum, et peccatóribus per jejunium véniam præbes: miserére supplicibus tuis; ut reátus nostri conféssio, indulgéntiam váleat percípere

O God, Who dost vouchsafe to the just the reward of their merits, and to sinners pardon through fasting, have mercy upon Thy suppliants, that the confession of our guilt may

have power to obtain for us forgiveness of our misdoings. Through our Lord. delictórum. Per Dóminum.

Lesson. Ezech. 36, 23-28

Lesson from Ezechiel the Prophet. Lécitio Ezechiélis Prophétæ.

MHUS 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, saith the Lord of hosts, 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 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 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.

HÆC dicit Dóminus Deus: Sanctificábo nomen meum magnum, quod pollútum est inter gentes, quod polluistis in médio eárum: ut sciant gentes quia ego Dóminus, cum sanctificátus fúero in vobis coram eis. Tollam quippe vos de géntibus, et congregábo vos de univérsis terris, et addúcam vos in terram vestram. Et effúndam super vos aquam mundam, et mundabímini ab ómnibus inquinaméntis vestris, et ab univérsis idólis vestris mundábo vos. Et dabó vobis cor novum, et spíritum novum ponam in médio vestri: et áuferam cor lapídeum de carne vestra, et dabó vobis cor cárneum. Et spíritum meum ponam in médio vestri: et fáciam ut in præcéptis meis ambulétis, et judícia mea custodiátis, et operémini. Et habitábitis in terra, quam dedi pátribus vestris: et éritis míhi in pópulum, et ego vero vobis in Deum: dicit Dóminus omnipotens.

Gradual. Ps. 33, 12, 6

Come, children, harken to me: I will teach the fear of the Lord. *V.* Come ye to Him, and be enlightened; and your faces shall not be confounded.

V. The Lord be with you.

Rf. And with thy spirit.

Veníte, filii, audíte me: timórem Dómini docébo vos. *V.* Accédite ad eum, et illuminámini: et fácies vestre non confundéntur.

V. Dóminus vobiscum.

Rf. Et cum spíritu tuo.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut quos jejûnia votiva, castigant, ipsa quoque devotio sancta lætificet; ut, terrénis affectibus mitigâtis, facilius cælestia capiâmus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we who have undertaken to chastise our bodies by fasting may, even in this devotion, find cause for rejoicing: forasmuch as earthly passions being thereby subdued, we are the better able to fix our hopes on the delights of heaven. Through our Lord.

Second Prayer, A cunctis, page 327; third Prayer, Omnipotens, page 326.

Lesson. Is. 1, 16-19

Næc dicit Dóminus Deus: Lavâmini, mundi estôte, auferte malum cogitationum vestrarum ab oculis meis: quiescite ágere perverse, discite benefácere: quarite judícium, subvenite oppresso, judicáte pupillo, defendite viduam. Et venite, et argúite me, dicit Dóminus: si fuerint peccáta vestra ut coccinum, quasi nix dealbabúntur: et si fuerint rubra quasi vermiculus, velut lana alba erunt. Si volueritis, et audieritis me, bona terræ comedétis: dicit Dóminus omnipotens.

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 harken to Me, you shall eat the good things of the land; saith the Lord almighty.

Gradual. Ps. 32, 12, 6

Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. *V.* Verbo Domini cæli firmáti sunt: et spiritu oris ejus omnis virtus eórum.

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.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 9, 1-38

Æ Sequéntia sancti Evangelii secundum Joánnem.

Æ Continuation of the holy Gospel according to St. John.

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

IN ILLO tempore: Præteriens Jesus vidit hominem cæcum a nativitate: et interrogaverunt eum discipuli ejus: Rabbi, quis peccavit, hic, aut parentes ejus, ut cæcus nasceretur? Respondit Jesus: Neque hic peccavit, neque parentes ejus: sed ut manifestentur opera Dei in illo. Me oportet operari opera ejus, qui misit me, donec dies est: venit nox, quando nemo potest operari. Quamdiu sum in mundo, lux sum mundi. Hæc cum dixisset, exspuit in terram, et fecit lutum ex sputo, et linivit lutum super oculos ejus, et dixit ei: Vade, lava in natatoria Siloë (quod interpretatur Missus). Abiit ergo, et lavit, et venit videns. Itaque vicini, et qui viderant eum prius quia mendicis erat, dicebant: Nonne hic est, qui sedebat, et mendicabat? Alii dicebant: Quia hic est. Alii autem: Nequâquam, sed similis est ei. Ille vero dicebat: Quia ego sum. Dicebant ergo ei: Quomodo aperti sunt tibi oculi? Respondit: Ille homo, qui dicitur Jesus, lutum fecit, et unxit oculos meos, et dixit mihi: Vade ad natatoria Siloë, et lava. Et abiit, lavi, et video. Et dixerunt ei: Ubi est ille? At: Nescio. Adducunt eum ad phariseos, qui cæcus fuerat. Erat sabbatum quando hæc fecit Jesus, et aperit oculos ejus. Iterum ergo interrogabant eum pharisei, quomodo vidisset. Ille autem dixit eis: Lutum mihi posuit super oculos, et lavi, et video. Dicebant ergo ex phariseis quidam: Non est hic

homo a Deo, qui sabbatum non custodit. Alii autem dicebant: Quomodo potest homo peccatur hæc signa facere? Et schisma erat inter eos. Dicunt ergo cæco iterum: Tu quid dicis de illo, qui aperuit oculos tuos? Ille autem dixit: Quia propheta est. Non crediderunt ergo Judæi de illo, quia cæcus fuisset, et vidisset, donec vocaverunt parentes ejus, qui viderat: et interrogaverunt eos, dicentes: Hic est filius vester, quem vos dicitis, quia cæcus natus est? Quomodo ergo nunc videt? Responderunt eis parentes ejus, et dixerunt: Scimus quia hic est filius noster, et quia cæcus natus est: quomodo autem nunc videat, nescimus: aut quis ejus aperuit oculos, nos nescimus: ipsum interrogate, ætatem habet, ipse de se loquatur. Hæc dixerunt parentes ejus, quoniam timebant Judæos: jam enim conspiraverunt Judæi, ut si quis eum confiteretur esse Christum, extra synagogam fferet. Propterea parentes ejus dixerunt: Quia ætatem habet, ipsum interrogate. Vocaverunt ergo rursus hominem, qui fuerat cæcus, et dixerunt ei: Da gloriam Deo. Nos scimus quia hic homo peccatur est. Dixit ergo eis ille: Si peccator est, nescio: unum scio, quia cæcus cum essem, modo video. Dixerunt ergo illi: Quid fecit tibi? Quomodo aperuit tibi oculos? Respondit eis: Dixi vobis jam, et audistis: quid iterum vultis audire? Numquid et vos vultis discipuli ejus fferi? Maledixerunt ergo ei, et dixerunt: Tu

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 saiest 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 he is our son, and that he was born blind: but how he 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 him. 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 then said to him, What did He to thee? How did He open thine 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 anything. 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 all kneel down*) and falling down he adored Him.

discipulus illius sis: nos autem Móysi discipuli sumus. Nos scimus quia Móysi locutus est Deus: hunc autem nescimus unde sit. Respondit ille homo, et dixit eis: In hoc enim mirabile est, quia vos nescitis unde sit, et aperuit meos oculos: scimus autem quia peccatores Deus non audit: sed, si quis Dei cultor est, et voluntatem ejus facit, hunc exaudit. A sæculo non est auditum, quia quis aperuit oculos cæci nati. Nisi esset hic a Deo, non poterat facere quidquam. Respondérunt, et dixerunt ei: In peccatis natus es totus, et tu doces nos? Et ejecerunt eum foras. Audívit Jesus quia ejecerunt eum foras, et cum invenisset eum, dixit ei: Tu credis in Filium Dei? Respondit ille, et dixit: Quis est, Dómine, ut credam in eum? Et dixit ei Jesus: Et vidísti eum, et qui loquitur tecum, ipse est. At ille ait: Credo Dómine. (*Hic genuflectitur*). Et prócidens adoravit eum.

Offertory. Ps. 65, 8, 9, 20

O ye gentiles, 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 the Lord, Who hath not turned away my prayer nor His mercy from me.

Benedicite gentes Dóminum Deum nostrum, et obaudite vocem laudis ejus: qui posuit animam meam ad vitam, et non dedit commoveri pedes meos: benedictus Dóminus, qui non amóvit deprecationem meam, et misericórdiam suam a me.

Secret

SÚPPLICES te rogámus, omnípotens Deus: ut his sacrificiis peccata nostra mundentur: quia tunc veram nobis tribuis et mentis et corporis sanitátem. Per Dóminum.

WE HUMBLY entreat Thee, O almighty God, that our sins may be purged by these sacrifices; for so dost Thou grant us health of body and soul. Through our Lord.

Second Secret, Graciously hear us, page 828; thrd Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 9, 11

Lutum fecit ex sputo Dóminus, et linivit óculos meos: abii et lavi, et vidi, et crédidi Deo.

The Lord made clay of spittle, and anointed my eyes; and I went, and I washed, and I saw, and I have belived in God.

Postcommunion

SACRAMÉNTA, quæ súmpsimus, Dómine Deus noster: et spirituálibus nos répleant aliméntis, et corporálibus tueántur auxiliis. Per Dóminum.

MAY the sacrament we have received, O Lord, our God, both fill us with spiritual nourishment and keep us with bodily assistance. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo.

Bow down your heads to God.

Páteant aures misericórdiæ tuæ, Dómine, précbus supplicántium: et, ut peténtibus desideráta concédas; fac eos quæ tibi sunt plácita postuláre. Per Dóminum.

May the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and, that Thou mayest grant their desires to them that seek Thee, make them to ask the things that are pleasing to Thee. Through our Lord.

Concluding Prayers, page 793.

Thursday, Fourth Week of Lent (Purple)

STATION AT THE CHURCH OF STS. SYLVESTER AND MARK

The Beginning of Mass, page 756.

Introit. Ps. 104, 3, 4

LETÉTUR cor quæréntium Dóminum: quæríte Dó-

LET the heart of them rejoice that seek the Lord:

seek the Lord, and be strengthened; seek His face evermore. Ps. 104, 1. Give glory to the Lord, and call upon His name; declare His deeds among the gentiles. *V.* Glory.

minum, et confirmámini: quærite faciẽm ejus semper. Ps. 104, 1. Confitẽmini Dõmino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. *V.* Glõria Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

GRANT, we beseech Thee, O almighty God, that, chastened by the fasts of our devotion, the devotion itself may also gladden us, so that, with our earthly affections subdued, we may the more easily lay hold upon heavenly things. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut quos jejúnia votíva, castigant, ipsa quoque devótio sancta lætíficet; ut, terrénis afféctibus mitigátis, facílius cælestia capiámus. Per Dõminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 4 Kings 4, 25-38

Lesson from the Book of Kings.

Lectio libri Regum.

IN THOSE days, a Sunamite woman came to Eliseus to Mount Carmel: and when the man of God saw her coming towards, he said to Giezi his servant, Behold that Sunamitess. Go therefore to meet her, and say to her, Is all 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

IN DIEBUS illis: Venit mulier Sunamítis ad Eliséum in montem Carméli: cumque vidisset eam vir Dei e contra, ait ad Giézi púerum suum: Ecce Sunamítis illa. Vade ergo in occúrsum ejus, et dic ei: Recte ne ágitur circa te, et circa virum tuum, et circa filium tuum? Quæ respóndit: Recte. Cumque venisset ad virum Dei in montem, apprehéndit pedes ejus, et accessit Giézi ut amoveret eam. Et ait homo Dei: Dímítte illam: ánima eam in amaritúdine est, et Dõminus celávit a me, et non indicávit mihi. Quæ dixit illi: Numquid petívi filium a dõmino meo? Numquid non dixi tibi: Ne illúdas me? Et ille ait ad Giézi: Accíngẽ lumbos

tuos, et tolle báculo meum in manu tua, et vade. Si occurrerit tibi homo, non salutes eum et si salutaverit te quispiam, non respondeas illi: et pones báculo meum super faciem pueri. Porro mater pueri ait: Vivit Dominus, et vivit anima tua, non dimittam te. Surrexit ergo, et secutus est eam. Giezi autem præcesserat ante eos, et posuerat báculo super faciem pueri, et non erat vox, neque sensus: reversusque est in occursum ejus, et nuntiavit ei, dicens: Non surrexit puer. Ingressus est ergo Eliséus domum, et ecce puer mortuus jacébat in lectulo ejus: ingressusque clausit ostium super se, et super puerum: et oravit ad Dominum. Et ascendit, et incubuit super puerum: posuitque os suum super os ejus, et oculos suos super oculos ejus, et manus suas super manus ejus: et incurvavit se super eum: et calefacta est caro pueri. At ille reversus, deambulavit in domo, semel huc atque illuc: et ascendit, et incubuit super eum: et oscitavit puer septies, aperuitque oculos. At ille vocavit Giezi, et dixit ei: Voca Sunamitidem hanc. Quæ vocata, ingressa est ad eum, Qui ait: Tolle filium tuum. Venit illa, et corruit ad pedes ejus, et adoravit super terram: tulitque filium suum, et egressa est, et Eliséus reversus est in Gálgala.

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. Eliséus 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 Eliséus returned to Galgal

Gradual. Ps. 73, 20, 19, 22

Réspice, Dómine, in testamentum tuum: et ánimas

Have regard, O Lord, to Thy covenant, and forget not to the

end the souls of Thy poor. *V.* Arise, O Lord, judge Thy own cause: remember the reproaches of Thy servants.

*p*áuperum tuórum ne obli-
viscáris in finem. *V.* Ex-
súrge, Dómine, júdica causam
tuam: memor esto oppróbrii
servórum tuórum.

Munda Cor Meum, page 763.

Gospel. Luke 7, 11-16

Continuation of the holy Gospel according to St. Luke.

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.

Sequéntia sancti Evan-
gélii secúndum Lucam.

IN ILLO témpore: Ibat Jesus in civitátem, quæ vocátur Naim: et ibant cum eo discipuli ejus, at turba copiósa. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur filius únicus matris suæ: et hæc vídua erat, et turba civitátis multa cum illa. Quam cum vidisset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, steterunt) Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cæpit loquí. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

Offertory. Ps. 69, 2, 3, 4

O Lord, make haste to help me: let all those be confounded that desire evils to Thy servants.

Dómine, ad adjuvándum me festina: confundántur omnes, qui cógitant servis tuis mala.

Offertory Prayers, page 767.

Secret

PURIFY US, O merciful God, that the prayers of Thy Church, which are pleasing to Thee, may become the more

PURIFICA nos, miséricors Deus: ut Ecclésiæ tuæ preces, quæ tibi gratæ sunt, pia múnera deferéntes, fiant

expiátis méntibus gratióres. pleasing from the purified
Per Dóminum. hearts with which they bring
the gifts of devotion. Through
our Lord.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 70, 16, 17, 18

Dómine, memorábor justí- O Lord, I will be mindful of
tiæ tuæ solíus: Deus, docuísti Thy justice alone; Thou hast
me a juventúte mea: et us- taught me, O God, from my
que in senéctam et sénium, youth; and unto old age and
Deus, ne derelinquas me. gray hairs, O God, forsake me
not.

Postcommunion

Q^UÆLÉSTIA dona capiénti- SUFFER not Thy heavenly
bus, quæsumus, Dó- gifts, we pray Thee, O
mine: non ad iudícium pro- Lord, to become the occasion
veníre patiaris, quæ fidélibus of judgment to those who re-
tuis ad remédiúm providísti. ceived them, for Thou hast pro-
Per Dóminum. vided them unto the healing of
Thy faithful. Through our
Lord.

*Second Postcommunion, May the gift, page 828; third Post-
communion, Almighty and merciful God, page 829.*

Prayer over the people.

Let us pray

H^UMILIÁTE cápita vestra BOW down your heads to
Deo. God.
Pópuli tuí, Deus, institútor O God, the teacher and ruler
er rector, peccáta, quibus im- of Thy people, put to flight the
pugnátur, expélle: ut semper sins that assail them, that they
tibi plácitus, et tuo munímine may be pleasing to Thee and
sit secúrus. Per Dóminum. secure in Thy protection.
Through our Lord.

Concluding Prayers, page 793.

Friday, Fourth Week of Lent (Purple)

STATION AT ST. EUSEBIUS

The Beginning of Mass, page 756.

Introit. Ps. 18, 15

MEDITATIO cordis mei in THE meditation of my heart
CONSPÉCTU tuo semper: is always in Thy sight: O

Lord, my helper, and my redeemer. *Ps. 18, 2.* The heavens show forth the glory of God, and the firmament declareth the work of His hands. *V.* Glory.

Dómine, adiutor meus, et redemptor meus. *Ps. 18, 2.* Cæli enarrant glóriam Dei: et ópera manuum ejus annuntiat firmaméntum. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer

O GOD, Who dost renew the world with ineffable sacraments, grant, we beseech Thee, that Thy Church may both be profited by the eternal institutions and not left without temporal assistance. Through our Lord.

DEUS, qui ineffabilibus mundum renovas sacraméntis: præsta, quæsumus; ut Ecclesiá tua et ætérnis proficiat institútis, et temporálibus non destituátur auxiliis. Per Dóminum.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

Lesson. 3 Kings 17, 17-24

Lesson from the Book of Kings. *Lectio libri Regum.*

IN THOSE days: The son of the woman 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 also afflicted 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

IN DIEBUS illis: Ægrotávit filius mulieris matris-famílias, et erat languor fortíssimus, ita ut non remaneret in eo hálitus. Dixit ergo ad Eliam: Quid mihi et tibi, vir Dei? Ingressus es ad me, ut rememoraréntur iniquitátes meæ, et interficeres filium meum? Et ait ad eam Eliás: Da mihi filium tuum. Tulítque eum de sinu ejus, et portávit in cænáculum ubi ipse manébat, et pósuit super létulum suum. Et clamávit ad Dóminum, et dixit: Dómine, Deus meus, étiam ne víduam, apud quam ego utcúmque sustentor, afflixísti, ut interficeres filium ejus? Et expándit se atque mensus est super púerum tribus vícibus, et clamávit ad Dóminum, et ait: Dómine, Deus meus, revertátur, óbsecro, ánima

púeri hujus in víscera ejus. Et exaudivít Dóminus vocem Eliæ: et revérſa est ánima púeri intra eum, et revixit. Tulítque Eliás púerum, et depósuit eum de cenáculo in inferiórem domum, et trádidit matri suæ, et ait illi: En vivit fílius tuus. Dixítque mülíer ad Eliám: Nunc in isto cognóvi, quóniam vir Dei es tu, et verbum Dómini in ore tuo verum est.

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 unto 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.

Gradual. Ps. 117, 8, 9

Bonum est confidere in Domino, quam confidere in hómine. *V.* Bonum est speráre in Dómino, quam speráre in princípibus.

It is good to confide in the Lord, rather than to have confidence in man: *V.* It is good to trust in the Lord rather than to trust in princes.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. 11, 1-45

✠ Sequéntia sancti Evangelii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

IN ILLO témpore: Erat quídam languens Lázarus a Bethánia, de castélló Mariæ, et Marthæ soróris ejus. (María autem erat, quæ unxit Dóminum unguénto et extérsit pedes ejus capillis suis: cujus frater Lázarus infirmabátur. Misérunt ergo soróres ejus ad eum, dicéntes: Dómine, ecce quem amas infirmátur. Audiens autem Jesus dixit eis: Infirmitas hæc non est ad mortem, sed pro glória Dei, ut gloriíficétur Fílius Dei per eam. Diligébat autem Jesus Martham, et sorórem ejus Mariam, et Lázarum. Ut ergo audivit, quia infirmabátur, tunc quídem mansit in eódem loco

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 re-

mained 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 this 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

duobus diebus. Deinde post hæc dixit discipulis suis: Eamus in Judæam iterum. Dicunt ei discipuli: Rabbi, nunc quærebant te Judæi lapidare, et iterum vadis illuc? Respondit Jesus: Nonne duodecim sunt horæ diæ? Si quis ambulaverit in die, non offendit, quia lucem hujus mundi videt: si autem ambulaverit in nocte, offendit, quia lux non est in eo. Hæc ait, et post hæc dixit eis: Lázarus amicus noster dormit: sed vado, ut a somno excitem eum. Dixerunt ergo discipuli ejus: Dómine, si dormit, salvus erit. Dixerat autem Jesus de morte ejus: illi autem putaverunt, quia de dormitióne somni diceret. Tunc ergo Jesus dixit eis manifeste: Lázarus mórtuus est: et gáudeo propter vos, ut credátis, quóniam non eram ibi: sed eamus ad eum. Dixit ergo Thomas, qui dicitur Dídymus, ad condiscipulos: Eamus et nos, ut moriamur cum eo. Venit itaque Jesus: et invénit eum quátuor dies jam in monuménto habentem. (Erat autem Bethánia juxta Jerosólyman quasi stádiis quíndecim). Multi autem ex Judæis vénerant ad Martham et Mariam, ut consolarentur eas de fratre suo. Martha ergo ut audívit quia Jesus venit, occúrrit illi: María autem domi sedébat. Dixit ergo Martha ad Jesum: Dómine, si fuisses hic, frater meus non fuisset mórtuus: sed et nunc scio, quia quæcúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectiône in

novissimo die. Dixit ei Jesus: Ego sum resurrectio, et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis, qui vivit et credit in me, non morietur in aeternum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus Filius Dei vivi, qui in hunc mundum venisti. Et cum hæc dixisset, abiit, et vocavit Mariam sororem suam silentio, dicens: Magister adest, et vocat te. Illa ut audivit, surgit cito, et venit ad eum: nondum enim venerat Jesus in castellum: sed erat adhuc in illo loco, ubi occurrerat ei Martha. Judæi ergo, qui erant cum ea in domo et consolabantur eam, cum viderent Mariam, quia cito surrexit, et exiit, secuti sunt eam, dicentes: Quia vadit ad monumentum, ut ploret ibi. Maria ergo cum venisset ubi erat Jesus, videns eum, cecidit ad pedes ejus, et dicit ei: Domine, si fuisses hic, non esset mortuus frater meus. Jesus ergo, ut vidit eam plorantem, et Judæos, qui venerant cum ea, plorantes, infrémuit spiritu, et turbavit seipsum, et dixit: Ubi posuistis eum? Dicunt ei: Domine, veni, et vide. Et lacrimatus est Jesus. Dixérunt ergo Judæi: Ecce quomodo amabat eum. Quidam autem ex ipsis dixerunt: Non poterat hic, qui aperuit oculos cæci nati, facere ut hic non moreretur? Jesus ergo rursus fremens in semetipso, venit ad monumentum. Erat autem spelunca, et lapis superpositus erat ei. Ait Jesus: Tollite lapidem. Dicit ei Martha soror ejus, qui mortuus

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 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 forever. 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.

fúerat: Dómine, jam fœtet, quatríduanus est enim. Dicit ei Jesus: Nonne dixi tibi quóniam si credideris vidébis glóriam Dei? Tulérunt ergo lápidem: Jesus autem elevátiis sursum óculis, dixit: Pater, grátias ago tibi, quóniam audísti me. Ego autem sciébam quia semper me audis, sed propter populum qui circúmsat, dixi: ut credant quia tu me misísti. Hæc cum dixisset, voce magna clamávit: Lázare, veni foras. Et statim pródiit qui fúerat mórtuus, ligátus pedes et manus ínstitis, et fácies illius sudário erat ligáta. Dixit eis Jesus: Sóluite eum, et sñite abire. Multi ergo ex Judæis, qui vénerant ad Mariám, et Martham, et viderant quæ fecit Jesus credidérunt in eum.

Offertory. Ps. 17, 28, 32

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud: for who is God, but Thou, O Lord?

Pópulum, húmílem salvum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine?

Offertory Prayers, page 767.

Secret

MAY the gifts we offer purify us, O Lord, we pray, and continually appease Thee in our regard. Through our Lord.

MÚNERA nos, Dómine, quæsumus obláta purificent: et te nobis júgiter fáciant esse placátum. Per Dóminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. John 11, 33, 35, 43, 44, 39

Videns Dóminus fientes sorores Lázari ad monumentum, lacrimátus est coram Judæis, et exclamávit: Lázare, veni foras: et pródiit ligátis máribus et pédibus, qui fúerat quatríduánus mórtuus.

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.

Postcommunion

HÆC NOS, quæsumus, Dómine, participatio sacraménti: et a própriis reátibus indesinéter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

MAY the participation of this sacrament, we pray, O Lord, unceasingly keep us free from sins of our own and guard us from all hostile powers. Through our Lord.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God, page 829.

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra Deo.

Bow down your heads to God.

Da nobis, quæsumus, omnipotens Deus: ut, qui infirmitátis nostræ cóncsci, de tua virtúte confidimus sub tua semper pietáte gaudeámus. Per Dóminum.

Grant us, we beseech Thee, O almighty God, that, being conscious of our own infirmity, and confiding in Thy power, we may ever rejoice under Thy tender care. Through our Lord.

Concluding Prayers, page 793.

Saturday, Fourth Week of Lent (Purple)

STATION AT ST. NICHOLAS IN CARCERE

The Beginning of Mass, page 756.

Introit. Is. 55, 1

SITIENTES, venite ad aquas, dicit Dóminus: et qui non habétis prétium, venite, et bibite cum lætítia. Ps. 77, 1. Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. V. Glória Patri.

You that thirst come to the waters, saith the Lord; and you that have no money, come and drink with joy. Ps. 77, 1. Attend, O My people, to My law: incline your ears to the words of My mouth. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

VOUCHSAFE, O Lord, by Thy grace to make fruitful the fervor of our devotion; for the fasts we have undertaken shall profit us only if they be pleasing to Thy goodness. Through our Lord.

Second Prayer, A cunctis, page 827; third Prayer, Omnipotens, page 828.

FIAT, Dómine, quæsumus, per grátiam tuam fructuosus nostræ devotiónis affectus: quia tunc nobis pröderunt suscepta jejúnia, si tuæ sint plácita pietáti. Per Dóminum.

Lesson. Is. 49, 8-15

Lesson from Isaias the Prophet.

Lectio Isaiaë Prophetae.

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 in 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 peo-

HÆC, dicit Dóminus: In tẽpore plácito exaudivi te, et in die salútis auxiliátus sum tui: et servávi te, et dedi te in fœdus pópuli, ut suscitáres terram, et possidères hereditátes dissipátas: ut diceres his, qui vincti sunt: Exite: et his, qui in ténebris: Revelámini. Super vías pascẽntur, et in ómnibus planis páscua eórum. Non esúrient, neque sifient, et non percúttet eos æstus et sol: quia miserátor eórum reget eos, et ad fontes aquárum potábit eos. Et ponam omnes montes meos in viam, et sémitæ meæ exaltabúntur. Ecce isti de longe vénient, et ecce illi ab Aquilóne et mari, et isti de terra austráli. Laudáte, cæli, et exsúlta, terra, jubilate, montes, laudem: quia consolátus est Dóminus pópulum suum, et páuperum suórum miserébitur. Et dixit Sion: Dereliquit me Dóminus, et Dóminus oblitus est mei. Numquid oblivisci potest múlier infántem suum, ut non misereátur filio úteri sui? et si illa oblita fuerit, ego tamen non obliv-

scar tui, dicit Dóminus omnipotens.

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.

ple, and will have mercy on His poor ones. And Sion said, The Lord hath forsaken me,

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.

Gradual. Ps. 9, 14, 12

Tibi Dómine, derelictus est pauper: pupillo tu eris adjutor. *V.* Ut quid, Dómine, recessisti longe, despicias in opportunitátibus, in tribulatióne? dum superbit impius, incénditur pauper.

To Thee, O Lord, is the poor man left: Thou wilt be a help to the orphan. *V.* Why, O Lord, hast Thou retired afar off; why dost Thou slight us in our wants in time of trouble? whilst the wicked man is proud, the poor is set on fire.

Munda Cor Meum, page 763.

Gospel. John 8, 12-20

✠ Sequéntia sancti Evangelii secundum Joánnem.

IN ILLO témpore: Locútus est Jesus turbis Judæórum, dicens: Ego sum lux mundi: qui séquitur me, non ámbulat in ténebris, sed habébit lumen vitæ. Dixérunt ergo et pharisæi: Tu de te ipso testimónium pérhibes: testimónium tuum non est verum. Respóndit Jesus, et dixit eis: Et si ego testimónium perhibeo de meípso, verum est testimónium meum: quia scio unde veni, et quo vado: vos autem nescitis unde vénio, aut quo vado. Vos secúndum carnem judicátis: ego non júdico quemquam: et si júdico ego, júdicium meum verum est, quia solus non sum: sed ego, et qui misit me, Pater. Et in lege vestra scriptum est, quia duórum hóminum testimónium verum est. Ego sum, cui testimónium perhibeo de

✠ Continuation of the holy Gospel according to St. John.

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 come, 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 giveth 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.

meipso: et testimoniū perhibet de me, qui misit me, Pater. Dicēbant ergo ei: Ubi est Pater tuus? Respondit Jesus: Neque me scitis, neque Patrem meum: si me scirētis, fōrsitan et Patrem meum scirētis. Hęc verba locūtus est Jesus in gazophylācio, docens in templo: et nemo apprehēdit eum, quia necdum vēnerat hora ejus.

Offertory. Ps. 17, 3

The Lord is become my firmament, and my refuge, and my deliverer: and in Him will I put my trust.

Factus est Dōminus firmamentum meum, et refūgium meum, et liberātor meus: et sperābo in eum.

Offertory Prayers, page 767.

Secret

RECEIVE OUR offerings, we beseech Thee, O Lord, and be appeased, and in kindness turn our wills towards Thee, even though they resist Thee. Through our Lord.

OBLATIONIBUS nostris, quęsumus, Dōmine, placāre susceptis: et ad te nostras etiā rebelles compelle propitius voluntātes. Per Dōminum.

Second Secret, Graciously hear us, page 828; third Secret, O God to Whom alone, page 829.

Preface No. 3, page 802.

Communion. Ps. 22, 1, 2

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.

Dōminus, regit me, et nihil mihi dēerit: in loco pascuę ibi me collocāvit: super aquam refectiōnis educāvit me.

Postcommunion

MAY Thy holy things, we pray Thee, O Lord, purify us and, by their operation, make us pleasing to Thee. Through our Lord.

MUA nos, quęsumus, Dōmine, sancta purificent: et operatiōne sua tibi placitos esse perficiant. Per Dōminum.

Second Postcommunion, May the gift, page 828; third Postcommunion, Almighty and merciful God. page 829.

Prayer over the people.

Let us pray

HUMILITATEM accipite vestra Deo.

Deus, qui sperantibus in te misereri potius eligis quam irasci: da nobis digne flere mala, quæ fecimus; ut tuæ consolationis gratiam invenire mereamur. Per Dominum.

Bow down your heads to God.

O God, Who dost choose rather to have pity on them that hope in Thee than to be angry, grant us to weep, as becomes us, for the evils we have done, that we may deserve to find the favor of Thy consolation. Through our Lord.

Concluding Prayers, page 793.



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Passion Sunday (Purple)

STATION AT ST. PETER

Sunday of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 42, 1, 2

JUDICA me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo, et doloso eripe me: quia tu es Deus meus, et fortitudo mea. Ps. 42, 3. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua. JUDICA me.

JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man. For Thou art my God and my strength. Ps. 42, 3. Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles. Judge me.

Kyrie, page 761. Gloria is omitted.

Prayer

QUESUMUS, omnipotens Deus, familiam tuam

Look with favor upon Thy household, we beseech

Thee, O almighty God, that, propitius réspice: ut, te lar-
by Thy gift, it may be governed giénite, regatur in corpore; et,
in body and, by Thy preserva- te servante, custodiátur in
tion, may be guarded in spirit. mente. Per Dóminum.
Through our Lord.

On this day and until Saturday after Easter Sunday, inclusive, one other Prayer only is added, that for the Church, Ecclesiæ tuæ, page 825, or that for the Pope, Deus omnium fidelium, page 826.

Epistle. Heb. 9, 11-15

Lesson from the Epistle of Lécitio Epístolæ beáti Pauli
blessed Paul the Apostle to the Apóstoli ad Hebræos.
Hebrews.

BRETHREN, Christ being come, a 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, through the Holy Ghost, offered Himself without spot to 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.

HERATRES: Christus assis- tens pónitífex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis: neque per sanguinem hircórum, aut vitulórum, sed per próprium sanguinem introívit semel in Sancta, æténa redemptióne invénta. Si enim sanguis hircórum, et taurórum, et cinis vitulæ aspérsus, inquinátos sanctíficat ad emundatiónem carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum obtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ideo novi testaménti mediátor est: ut morte intercedénte, in redemptiónem eárum prævaricatiónum, quæ erant sub prióri testaménto, repromissionem accípiant, qui vocáti sunt æténe hereditátis: in Christo Jesu Dómino nostro.

Gradual. Ps. 142, 9, 10

Deliver me from my enemies, Erípe me, Dómine, de ini-
O Lord, teach me to do Thy will. micis meis: doce me fácere

voluntátem tuam. *V. Ps. 17, 48, 49.* Liberátor meus, Dómine, de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me.

V. Ps. 17, 48, 49. 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. Ps. 128, 1-4

Sæpe expugnáverunt me a juventúte mea. *V.* Dicat nunc Israël: sæpe expugnáverunt me a juventúte mea. *V.* Etenim non potuérunt mihi: supra dorsum meum fabricáverunt peccatóres. *V.* Prolongáverunt iniquitátes suas: Dóminus justus concidit cervíces peccatórum.

Often have they fought against me from my youth. *V.* Let Israel now say: often have they fought against me from my youth. *V.* But they could not prevail over me: the wicked have wrought upon my back. *V.* They have lengthened their iniquities: the Lord Who is just will cut the necks of sinners.

Munda Cor Meum, page 763.

Gospel. John 8, 46-59

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dicébat Jesus turbis Judæórum: Quis ex vobis árguet me de peccáto? Si veritátem dico vobis, quare non créditois mihi? Qui ex Deo est, verba Dei audit. Proptérea vos non audítis, quia ex Deo non estis. Respondérunt ergo Judæi, et dixerunt ei: Nonne bene dicimus nos, quia Samaritánus es tu, et dæmónium habes? Respondit Jesus: Ego dæmónium non hábeo: sed honorífico Patrem meum, et vos inhonorástis me. Ego autem non quæro glóriam meam: est qui quærat, et júdicet. Amen, amen dico vobis: si quis sermónem meum serváverit, mortem non vidévit in ætérnum. Dixerunt ergo Judæi: Nunc cogóvimus quia dæmó-

✠ Continuation of the holy Gospel according to St. John.

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 forever. 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 are 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, page 765.

Offertory. Ps. 118, 17, 107

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.

nium habes. Abraham mortuus est, et propheta: et tu dicis: Si quis sermonem meum servaverit, non gustabit mortem in aeternum. Numquid tu major es patre nostro Abraham, qui mortuus est? et propheta mortui sunt. Quem teipsum facis? Respondit Jesus: Si ego glorifico meipsum, gloria mea nihil est: est Pater meus, qui glorificat me, quem vos dicitis quia Deus vester est, et non cognovistis eum: ego autem novi eum: et si dixero, quia non scio eum, ero similis vobis, mendax. Sed scio eum, et sermonem ejus servo. Abraham pater vester exultavit ut videret diem meum: vidit, et gavisus est. Dixerunt ergo Judae ad eum: Quinquaginta annos nondum habes, et Abraham vidisti? Dixit eis Jesus: Amen, amen dico vobis, antequam Abraham fieret, ego sum. Tul'erunt ergo lapides, ut jacerent in eum: Jesus autem abscondit se, et exivit de templo.

Confitebor tibi, Domine, in toto corde meo: retribue servo tuo: vivam, et custodiam sermones tuos: vivifica me secundum verbum tuum, Domine.

Offertory Prayers, page 767.

Secret

QAY these offerings, we pray Thee, O Lord, both loose the bonds of our sins, and win for us the gifts of Thy mercy. Through our Lord.

HÆC mûnera, quæsumus, Domine, et vincula nostræ pravitatis absolvant, et tuæ nobis misericordiæ dona concilient. Per Dôminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. I Cor. 11, 24, 25

Hoc corpus, quod pro vobis tradetur: hic calix novi testamenti est in meo sanguine. dicit Dominus: hoc facite, quotiescúmque sumitis, in meam commemoratiónem.

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.

Postcommunion

ADÉSTO nobis, Dómine Deus noster: et quos tuis mystériis recreásti, perpétuis defénde subsidiis. Per Dóminum.

DRAW near to us, O Lord, our God, and with Thy perpetual succor defend those whom Thou hast refreshed with Thy mysteries. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Monday in Passion Week (Purple)

STATION AT ST. CHRYSOGONUS

The Beginning of Mass, page 756.

Introit. 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 bellantes advérsus me. Miserére.

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. 55, 3. My enemies have trodden on me all the day long: for they are many that make war against me. Have mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

SANCTÍFICA, quæsumus, Dómine, nostra jejúnia: et cunctárum nobis indulgéntiam propítius largíre culpárum. Per Dóminum.

SANCTIFY our fasts, we beseech Thee, O Lord, and mercifully grant us the forgiveness of all our sins. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. *Jonas 3, 1-10*

Lesson from Jonas the Pro-
phet.

Lectio Jonæ Prophætæ.

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 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, nor 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 everyone 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

IN DIEBUS ILLIS: Factum est verbum Dómini ad Jonam prophétam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatiónem, quam ego loquor ad te. Et surrexit Jonas, et abiit in Níniven juxta verbum Dómini. Et Nínive erat civitas magna itinere trium diérum. Et cepit Jonas introire in civitátem itinere diéi unius: et clamávit, et dixit: Adhuc quadraginta dies, et Nínive sabvertétur. Et crediderunt vii Nínivitæ in Deum: et prædicaverunt jejúnium, et vestiti sunt saccis a majóre usque ad minórem. Et pervénit verbum ad regem Nínive: et surrexit de sóllo suo, et abjécit vestiméntum suum a se, et indútus est sacco, et sedit in cinere. Et clamávit, et dixit in Nínive ex ore regis, et princípum ejus, dicens: Hómínes, et juménta, et boves, et pécora non gustent quidquam: nec pascántur, et aquam non bibant. Et operiántur, saccis hómínes, et juménta, et clament ad Dóminum in fortitú-dine, et convertátur vir a via sua mala, et ab iniquitáte, quæ est in má-nibus eórum. Quis scit, si convertátur, et ignóscat Deus: et revertátur a furóre iræ suæ, et non peribimus? Et vidit Deus ópera eórum, quia conversi sunt de via sua mala: et misértus est pópulo suo Dómi-

nus Deus noster.

from their evil way; and the Lord our God had mercy upon His people.

Gradual. Ps. 53, 4, 3

Deus, exáudi, oratiónem meam: áuribus pécipie verba oris mei. *V.* Deus, in nómine tuo saluum me fac, et in virtúte tua libera me.

O God, hear my prayer: give ear to the words of my mouth. *V.* Save me, O God, by Thy name: and in Thy power deliver me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 7, 32-39

✠ Sequéntia sancti Evangelii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

IN ILLO témpore: Misérunt príncipes, et pharisæi ministros ut apprehéndèrent Jesum. Dixit ergo eis Jesus: Adhuc módicum témpus vobiscum sum: et vado ad eum qui me misit. Querétis me, et non inveniétis: et ubi ego sum, vos non potéstis venire. Dixérunt ergo Judæi ad semetipsos: Quo hic itúrus est, quia non inveniémus eum? numquid in dispersiónem géntium itúrus est, et doctúrus gentes? Quis est hic sermo quem dixit: Querétis me, et non inveniétis: et ubi sum ego, vos non potéstis venire? In novissimo autem die magno festivitátis stabat Jesus, et clamábat, dicens: Si quis sitit, véniat ad me, et bibat. Qui credit in me, sicut dicit Scriptúra, flúmína de ventre ejus fluent aque vivæ. Hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum.

AT THAT time, the rulers and pharisees sent ministers to apprehend Jesus. Jesus therefore said to them, Yet a little while and 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 can not come. The Jews therefore said among themselves, Whither will He go, that we shall not find Him? will He go to 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 can not 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. Ps. 6, 5

Dómine, convértere, et éripe

Turn to me, O Lord, and de-

liver my soul; O save me for Thy mercy's sake. *ánimam meam: saluum me fac propter misericórdiam tuam.*

Offertory Prayer, page 767.

Secret

GRANT US, O Lord, our God, that this saving victim may become the satisfaction for our sins and the propitiation of Thy majesty. Through our Lord. *Q*UÓNCEDE nobis, Dómine Deus noster: ut hæc hóstia salutáris, et nostrórum fiat purgátio delictórum et tuæ propitiátio majestatis. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 23, 10

The Lord of hosts, He is the King of glory. *Dóminus virtútum ipse est Rex glóriæ.*

Postcommunion

MAY the participation of Thy sacrament, we beseech Thee, O Lord, bring us both purification and healing. Through our Lord. *S*ACRAMÉNTI tui, QUÆSUMUS, Dómine, participátio salutáris, et purificatiónem nobis tribuat, et medéiam. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God. *H*UMILIÁTE cápita vestra Deo. Give Thy people, we beseech Thee, O Lord, health of soul and body, that, by persevering in good works, we may ever deserve to be defended by Thy protection. Through our Lord. *Da, quæsumus, Dómine. pópulo tuo salútem mentis et córporis: ut bonis opéribus inhæréndo, tua semper mereátur protectiõe deféndi. Per Dóminum.*

Concluding Prayers, page 793.

Tuesday in Passion Week (Purple)

STATION AT ST. CYRIACUS

The Beginning of Mass, page 756.

Introit. Ps. 26, 14

EXPECT the Lord, do manfully: and let thy heart take courage, and wait thou *E*XPECTA Dóminum virtúter age: et confortétur cor tuum, et sústine Dómin-

um. *Ps. 26, 1.* Dóminus illum- for the Lord. *Ps. 26, 1.* The
 inátio mea, et salus mea: Lord is my light and my sal-
 quem tímébo? Exspécta Dó- vation: whom shall I fear?
 minum. Expect.

Kyrie, page 761. Gloria is omitted.

Prayer

NOSTRA tibi, Dómine, **Q**UAY our fasts be acceptable
 quæsumus, sint accép- to Thee, O Lord; may
 ta jejúnia: quæ nos et ex- they atone for our sins and
 piándo grátia tua dignos ef- render us worthy of Thy grace;
 ficiant: et ad remédia per- and may they lead us to eternal
 dúcant ætérna. Per Dóminum. remedies. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Dan. 14, 17; 28-42

Léctio Daniélis Prophétæ. Lesson from Daniel the
 Prophet.

IN DIEBUS illis: Congregáti **I**N THOSE days, the Baby-
 sunt Babylónii ad regem, lonians came to the king
 et dixerunt ei: Trade nobis and said to him, Deliver us
 Daniélem, qui Bel destruxit, Daniel, who hath destroyed
 et draconem interfecit, alió- Bel, and slain the dragon; or
 quin interficiémus te, et do- else we will destroy thee and
 mum tuam. Vidit ergo rex thy house. And the king saw
 quod irrúerent in eum vehe- that they pressed upon him
 ménter: et necessitáte com- violently; and, being con-
 pulsus trádidit eis Daniélem. strained by necessity he deliv-
 Qui misérunt eum in lacum ered Daniel to them: and they
 leónum, et erat ibi diébus cast him into the den of lions,
 sex. Porro in lacu erant leó- and he was there six days.
 nes septem, et dabántur eis And in the den there were
 duo córpora quotidie, et due seven lions, and they had given
 oves: et tunc non data sunt to them two carcasses every
 eis, ut devorárent Daniélem. day, and two sheep; but then
 Erat autem Hábacuc proph- they were not given unto them,
 éta in Judæa, et ipse cóxerat that they might devour Dan-
 pulméntum, et intríverat iel. Now there was in Judea a
 panes in alvéolo: et ibat in prophet called Habacuc: and
 campum, ut ferret messóribus. he had boiled pottage, and had
 Dixitque Angelus Dómini ad broken bread in a bowl, and
 Hábacuc: Fer prándium, was going into the field to carry
 quod habes, in Babylónem it to the reapers. And the angel
 Daniéli qui est in lacu leó- of the Lord said to Habacuc,
 num. Et dixit Hábacuc: Dó- Carry the dinner which thou
 mine, Babylónem non vidi, et hast into Babylon, to Daniel
 lacum néscio. Et apprehén- who is in the lion's den. And
 dit eum Angelus Domini in 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 lion's 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 lion's den.

Gradual. Ps. 42, 1, 3

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.

Munda Cor Meum, page 763.

vértice ejus, et portávit eum capillo cápitis sui, posuítque eum in Babylóne supra lacum in impetu spíritus sui. Et clamávit Habacuc, dicens: Dániel, serve Dei, tolle prándium, quod misit tibi Deus. Et ait Dániel: Recordátus es mei, Deus, et non dereliquísti diligétes te. Surgénsque Dániel comédit. Porro Angelus Dómini restituit Hábacuc conféstim in loco suo. Venit ergo rex die séptimo, ut lugéret Daniélem: et venit ad lacum, et introspéxit, et ecce Dániel sedens in médio leónum. Et exclamávit voce magna rex, dicens: Magnus es, Dómine Deus Daniélis. Et extráxit eum de lacu leónum. Porro illos, qui perditiónis ejus causa fúerant, intrómisit in lacum, et devoráti sunt in momento coram eo. Tunc rex ait: Páveant omnes habitántes in univérta terra Deum Daniélis: quia ipse est salvátor, fáciens signa, et mirabília in terra: qui liberávit Daniélem de lacu leónum.

Gospel. John 7, 1-13

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO tempore: Ambulabat Jesus in Gallilæam, non enim volébat in Judæam ambulâre, quia quærebant eum Judæi interficere. Erat autem in próximo dies festus Judæorum, Scenopégia. Dixérunt autem ad eum fratres ejus: Transi hinc, et vade in Judæam, ut et discipuli tui videant ópera tua, quæ facis. Nemo quippe in occulto quid facit, et quærit ipse in palam esse: si hæc facis, manifestá te ipsum mundo. Neque enim fratres ejus credébant in eum. Dicit ergo eis Jesus: Tempus meum nondum advénit: tempus autem vestrum semper est parátum. Non potest mundus odisse vos: me autem odit: quia ego testimónium perhibeo de illo, quod ópera ejus mala sunt. Vos ascéndite ad diem festum hunc, ego autem non ascéndo ad diem festum istum: quia meum tempus nondum implétum est. Hæc cum dixisset, ipse mansit in Gallilæa. Ut autem ascenderunt fratres ejus, tunc et ipse ascéndit ad diem festum non manifesté, sed quasi in occulto. Judæi ergo quærebant eum in die festi et dicébant: Ubi est ille? Et murmur multum erat in turba de eo. Quidam enim dicébant: Quia bonus est. Alii autem dicébant. Non, sed sedúcit turbas. Nemo tamen palam loquebátur de illo, propter metum Judæorum.

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 brethren said to Him, Depart 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 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.

Offertory. Ps. 9, 11, 12, 13

Sperent in te omnes, qui novérunt nomen tuum, Dómine: quóniam non derelin-

Let all those 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 prayers of the poor.

quis quærentes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblitus oratíones pauperum.

Offertory Prayers, page 767.

Secret

WE BRING Thee, O Lord, to be immolated, the victims which signify the comforts of this life, that we may not despair of the eternal promises. Through our Lord.

HOSTIAS tibi, Dómine, de-ferimus immolándas: quæ temporálem consolatió-nem significant; ut promissa non desperémus ætérna. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 24, 22

Redeem me, O God of Israel, from all my tribulation.

Rédime me, Deus Israëli, ex ómnibus angústíis meis.

Postcommunion

GRANT US, we beseech Thee, O almighty God; that, by constantly following those things which are divine, we may be worthy to approach the heavenly gifts. Through our Lord.

DA, quæsumus, omnípo-tens Deus: ut quæ divi-na sunt, júgiter exsequéntes, donis mereámur cælestibus propinquáre. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God.

HUMILIÁTE cápita vestra Deo.

Grant us, we beseech Thee, O Lord, persevering service in Thy will, that in our time the people that obeyeth Thee may increase both in merit and in number. Through our Lord.

Da nobis, quæsumus, Dó-mine: perseverántem in tua voluntáte famulátum; ut in díebus nostris, et mérito et número, pópulus tibi sérvíens augeátur. Per Dóminum.

Concluding Prayers, page 793.

Wednesday in Passion Week (Purple)

STATION AT ST. MARCELLUS

The Beginning of Mass, page 756.

Introit. Ps. 17, 48, 49

LIBERATOR meus de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me, Dómine, Ps. 17, 2, 3. Diligam te, Dómine, virtus mea: Dóminus firmamentum meum, et refúgium meum, et liberátor meus. Liberátor meus.

OY 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. 17, 2, 3. I will love Thee, O Lord, my strength: the Lord is my firmament, and my refuge, and my deliverer. My deliverer.

Kyríe, page 761. Gloria is omitted.

Prayer

SANCTIFICATO hoc jejúno, Deus, tuórum corda fídelium miserátor illústra: et quibus devotiónis præstas af-féctum, præbe supplicántibus pium benígnus audítum. Per Dóminum.

ENLIGHTEN the hearts of Thy faithful, by this sanctified fast, O God of mercy, and of Thy kindness turn a pitying ear to the suppliants to whom Thou givest the spirit of devotion. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Lev. 19, 1, 2; 11-19, 25

Lectio libri Levítici.

Lesson from the Book of Leviticus.

IN DIEBUS illis: Locútus est Dóminus ad Moysen, dicens: Lóquere ad omnem cæ-tum fillórum Israëli, et dices ad eos: Ego Dóminus Deus vester. Non faciétis furtum. Non mentiémini, nec decípiet unusquisque próximum suum. Non perjurábis in nómine meo, nec póllues nomen Dei tui. Ego Dóminus. Non fácies calúmniam próximo tuo, nec vi ópprimes eum. Non morábitur opus mercenárii tui apud te usque mane. Non maledíces surdo, nec coram cæco pones offendículum: sed timébis Dóminum Deum tuum,

IN THOSE days, the Lord spoke to Moses, saying, Speak to all the multitude 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 has 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.

quia ego sum Dóminus. Non fácies quod iníquum est, nec injúste judicábis. Non consideres persónam páuperis, nec, honóres vultum poténtis. Juste júdica próximo tuo. Non eris criminátor, nec susúrro in pópulo. Non stábis contra sánguinem próximi tui. Ego Dóminus. Non óderis fratrem tuum in corde tuo, sed públice árgue eum, ne hábeas super illo peccátum. Non quæras ultiónem, nec memor eris injúriæ civium tuórum. Díslikes amicum tuum sicut tépsum. Ego Dóminus. Leges meas custodíte. Ego enim sum Dóminus Deus vester.

Gradual. Ps. 29, 2, 3, 4

I will extol Thee, O Lord, for Thou hast upheld me and hast not made my enemies to rejoice over me. *V.* 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.

Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. *V.* Dómine Deus meus, clamávi ad te, et sanásti me: Dómine, abstraxísti ab inferis ánimam meam, salvásti me a descendentibus in lacum.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 10, 22-38

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelii secúndum Joánnem.

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

IN ILLO témpore: Facta sunt Encænna in Jerosólymis: et hiems erat. Et ambulábat Jesus in templo, in pórticu Salomónis. Circumdedérunt ergo eum Judæi, et dicébant ei: Quoúsque ánimam nostram tollis? Si tu es Chris-

tus, dic nobis palam. Respóndit eis Jesus: Loquor vobis, et non créditis. Opera, quæ ego fácio in nómine Patris mei, hæc testimónium pérhibet de me: sed vos non créditis, quia non estis ex óvibus meis. Oves meæ vocem meam áudiunt: et ego cognóscó eas, et sequuntur me; et ego vitam æternam do eis: et non peribunt in ætérnum, et non rápiet eis quisquam de manu mea. Pater meus quod dedit mihi, majus ómnibus est: et nemo potest rápere de manu Patris mei. Ego, et Pater, unum sumus. Sustulérunt ergo lápides Judæi, ut lapidárent eum. Respóndit eis Jesus: Multa bona ópera osténdi vobis ex Patre meo, propter quod eórum opus me lapidátis? Respondérunt ei Judæi: De bono ópere non lapidámus te, sed de blasphemía: et quia tu, homo cum sis, facis teípsum Deum. Respóndit eis Jesus: Nonne scriptum est in lege vestra: quia Ego dixi, díi estis? Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptúra: quem Pater sanctificávit, et misit in mundum, vos dicitis: Quia blasphemás: quia dixi Filius Dei sum? Si non fácio ópera Patris mei, nolíte crédere mihi. Si autem fácio, et si mihi non vultis crédere, opéribus créдите, ut cognoscátis, et credátis, quia Pater in me est, et ego in Patre.

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 forever, 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 can not 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.

Offertory. Ps. 58, 2

Eripe me de inimícis meis,

Deliver me from my enemies,

O my God, and defend me from them that rise up against me, O Lord.
 Deus meus, et ab insurgenti- bus in me libera me, Dómine.
 O Lord.

Offertory Prayers, page 767.

Secret

MAKE it Thy will, O merciful God, that in earnest tribute we may bring the offerings of reparation and praise. Through our Lord.
 ANNUE, miséricors Deus: ut hóstias placatiónis et laudis, sincéro tibi deferá- mus obséquo. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 25, 6, 7

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.
 Lavabo inter innocétes manus meas, et circumfbo altáre tuum, Dómine: ut áudi- am vocem laudis tuæ, et enár- rem univérsa mirabilia tua.

Postcommunion

HAVING received the blessing of the heavenly gift, we, Thy suppliants, implore Thee, O God, that the same may be the cause both of the sacrament and of our salvation. Through our Lord.
 QÆLÉSTIS doni benedic- tiónis percépta: súp- plices te, Deus omnípotens, deprecámur; ut hoc idem nobis et sacraméti causa sit, et salutis. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God.
 HUMILIÁTE cápita vestra Deo.

Give ear unto our supplications, O almighty God, and benignly grant the effect of Thy accustomed mercy to those whom Thou hast allowed to be confident in the hope of Thy good will. Through our Lord.
 Adésto supplicatióibus nostris, omnípotens Deus: et quibus fidúciám sperándæ pi- etátis indúlges: consuétæ mi- sericórdiæ tribue benígnus efféctum. Per Dóminum.

Concluding Prayers, page 793.

Thursday in Passion Week (Purple)

STATION AT ST. APOLLINARIS

The Beginning of Mass, page 756.

Introit. Dan. 3, 31

OMNIA, quæ fecisti nobis, Dómine, in vero iudicio fecisti: quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitudínem misericórdiæ tuæ. *Ps. 118, 1.* Beáti immaculáti in via: qui ámbulant in lege Dómini. Omnia.

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 multitude of Thy mercy. *Ps. 118, 1.* Blessed are the undefiled in the way: who walk in the law of the Lord. All that Thou.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut dignitas conditiónis humanæ per immoderántiam sauciáta, medicinális parsimóniæ stúdio reformétur. Per Dóminum.

GRANT, we beseech, O almighty God, that the dignity of humanity, impaired by excessive indulgence, may be restored by the earnest practice of healing restraint. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Dan. 3, 34-45

Léctio Daniélis Prophétæ.

Lesson from Daniel the Prophet.

IN DIEBUS illis: Orávit Azariás Dóminum, dicens: Dómine Deus noster: ne, quæsumus, tradas nos in perpétuum propter nomen tuum, et ne dissipes testamentum tuum: neque áuferas misericórdiam tuam a nobis propter Abraham diléctum tuum et Isaac servum tuum,

IN THOSE days Azarias prayed to the Lord, saying, O Lord our God, deliver us not up forever, 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 seashore: 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.

et Israël sanctum tuum: quibus locutus es, pollicens quod multiplicares semen eorum sicut stellas cæli, et sicut arenam, quæ est in littore maris: quia, Dómine, imminuti sumus plus quam omnes gentes, sumusque húmiles in univérſa terra hódie propter peccáta nostra. Et non est in tẽpore hoc princeps, et dux, et prophéta, neque holocaustum, neque sacrificium, neque oblátio, neque incensum, neque locus primitiarum coram te, ut possimus invenire misericórdiam tuam: sed in ánimo contrito, et spiritu humilitátis suscipiámur. Sicut in holocáusto, arietum, et taurórum, et sicut in millibus agnórum pinguium: sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi: quóniam non est confúſio confidentibus in te. Et nunc séquimur te in toto corde, et timémus te, et quærímus fáciem tuam. Ne confundas nos: sed fac nobiscum juxta mansuetúdinem tuam, et secundum multitudínem misericórdiæ tuæ. Et érue nos in mirábilibus tuis, et da glóriam nómini tuo, Dómine: et confundántur omnes, qui osténdunt servis tuis mala, confundántur in omni poténtia tua: et robur eorum conteràtur: et sciant quia tu es Dóminus Deus solus et gloriósus super orbem terrárum, Dómine Deus noster.

Gradual. Ps. 95, 8, 9

Bring the sacrifices, and come into His courts: adore the Lord in His holy court. *Y. Ps. 28, 9.* The Lord will discover

Tóllite hóstias, et introfite in átria ejus: adoráte Dóminum in aula sancta ejus. *Y. Ps. 28, 9.* Revelábit Dóminus con-

dénsa: et in templo ejus omnes dicent glóriam.

the thick woods: and in His temple all shall speak His glory.

Munda Cor Meum, page 763.

Gospel. Luke 7, 36-50

✠ Sequéntia sancti Evangelii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore: Rogábat Jesus quidam de pharisæis, ut manducáret cum illo. Et ingressus domum pharisæi, discúbuit. Et ecce múller, quæ erat in civitáte peccátrix, ut cognóvit quod accubisset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrymis cœpit rigáre pedes ejus, et capillis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto unguébat. Videns autem pharisæus, qui vocábat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quæ et qualis est múller, quæ tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi aliquid dicere. At ille ait: Magister, dic. Duo debítóres erant cuidam feneratori: unus debébat denários quingéntos, et álius quinquaginta. Non habéntibus illis unde rédderent, donávit utrisque. Quis ergo eum plus diligit? Respóndens Simon, Dixit: Æstimo quia is, cui plus donávit. At ille dixit ei: Recte judicásti. Et convérsus ad mulferem, dixit Simón: Vides hanc mulferem? Intrávi in domum tuam, aquam pédibus meis non dedisti: hæc autem lácrymis rigávit pedes meos, et capillis suis tersit. Osculum míhi

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 wo-

man? 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. Wherefor 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 has made thee safe; go in peace.

Offertory. Ps. 136, 1

Upon the rivers of Babylon, Super flúmina Babylonis
there we sat and wept, when we illic sédimus, et flévimus, dum
remembered thee, O Sion. recordarémur tui, Sion.

Offertory Prayers, page 767.

Secret

O LORD, our God, Who hast especially commanded that these creatures, which Thou hast made for the support of our frailty, be also used as offerings to be dedicated to Thy name, grant, we beseech Thee, that they may provide for us both help for the present life and a sacrament for eternity. Through our Lord.

DÓMINE, Deus noster, qui in his potius creatúris, quas ad fragilitátis nostræ subsidium condidisti, tuo quoque nómini múnera jussisti dicánda constitúi: tríbe, quæsumus; ut et vitæ nobis præsentis auxiliúm, et æternitátis efficiant sacraméntum. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 118, 49, 50

Remember Thy word to Thy Meménto verbi tui servo
servant, O Lord, in which Thou tuo, Dómine, in quo mibi

~~Spes~~ ~~est~~ ~~in~~ ~~humilitate~~ ~~mea~~.
 Edidisti: hæc me conso-

gavest me hope: this consoled
 me in my humiliation.

Postcommunion

QUOD ore sumpsimus, Dó-
 mine, pura mente capi-
 ámus: et de múnere tempor-
 áli, fiat nobis remédium sem-
 pitérnum. Per Dóminum.

WHAT we have taken with
 our mouth, O Lord, may
 we receive with a pure mind,
 and from a temporal gift may
 it become to us an eternal rem-
 edy. Through our Lord.

*Second Postcommunion for the Church, page 825; or for the
 Pope, page 826.*

Prayer over the people.

Let us pray

HUMILIÁTE cápita vestra
 Deo.

Bow down your heads to
 God.

Esto, quæsumus, Dómine,
 propítius plebi tuæ: ut, quæ
 tibi non placent, respuéntes;
 tuórum pótlus repleántur de-
 lectatiónibus mandatórum.
 Per Dóminum.

Be merciful, we beseech
 Thee, O Lord, to Thy people,
 that, rejecting the things which
 please Thee not, we may rather
 be filled with the delights of
 Thy commandments. Through
 our Lord.

Concluding Prayers, page 793.

Friday in Passion Week (Purple)

STATION AT ST. STEPHEN ON MOUNT COELIUS

The Beginning of Mass, page 756.

Introit. Ps. 30, 10, 16, 18

MISERÉRE mihi, Dómine,
 quóniam tríbulator: lib-
 era me, et éripe me de máni-
 bus inimicórum meórum, et a
 persecúentibus me: Dómine,
 non confúndar, quóniam in-
 vocávi te. Ps. 30, 2. In te,
 Dómine, sperávi, non con-
 fúndar in ætérnum: in jus-
 títia tua libera me. Miserére
 mihi.

HAve mercy on me, O Lord,
 for I am afflicted: de-
 liver me, and save me out of
 the hands of my enemies, and
 from them that persecute me;
 let me not be confounded, O
 Lord, for I have called upon
 Thee. Ps. 30, 2. In Thee, O
 Lord, have I hoped, let me
 never be confounded: deliver
 me in Thy justice. Have mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

QUORDIBUS nostris, quæsu-
 mus, Dómine, grátiam

OF THY loving-kindness
 O pour Thy grace into our

hearts, we beseech Thee, O Lord, that, curbing our sinful propensities with voluntary chastisement, we may suffer in this, and not be condemned to eternal punishments. *tuam benignus infunde: ut peccata nostra castigatióne voluntaria cohibentes, temperaliter potius maceremur, quam suppliciis deputemur aeternis. Per Dóminum.*

Thou our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 17, 13-18

Lesson from Jeremias the Prophet. *Lectio Jeremiæ Prophætæ.*

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, had 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.

IN DIEBUS illis: Dixit Jeremias: Dómine, omnes qui te derelinquant, confundentur: recedentes a te, in terra scribentur: quoniam dereliquerunt venam aquarum viventium, Dóminum. Sana me, Dómine, et sanabor: salvum me fac, et salvus ero: quoniam laus mea tu es. Ecce ipsi dicunt ad me: Ubi est verbum Dómini? ~~Veniat.~~ Et ego non sum turbatus, te pastorem sequens: et diem hominis non desideravi, tu scis. Quod egressum est de labiis meis, rectum in conspectu tuo fuit. Non sis tu mihi formidini, spes mea tu in die afflictionis. Confundantur qui me persequuntur, et non confundar ego: paveant illi, et non paveam ego. Induc super eos diem afflictionis, et duplici contritione conterere eos, Dómine Deus noster.

Gradual. Ps. 34, 20, 22

My enemies spoke peaceably to me, and in anger they were troublesome to me. *V.* Thou hast seen, O Lord, be not Thou silent: depart not from me.

Pacificè loquebantur mihi inimici mei: et in ira molésti erant mihi. V. Vidisti, Dómine, ne sileas: ne discedas a me.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 11, 47-54

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Colle-
gerunt pontífices et pha-
risæi concíllium advérsus
Jesum, et dicébant: 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. Unus autem ex ipsis,
Cáiphas nómine, cum esset
póntifex anni illius, dixit eis:
Vos nescitis quidquam, nec
cogitátis quia éxpedít vobis,
ut unus moriátur homo pro
pópulo, et non tota gens
péreat. Hoc autem a seme-
típo non dixit: sed cum esset
póntifex anni illius, prophe-
távit, quod Jesus moritúrus
erat pro gente, et non tantum
pro gente, sed ut filios Dei,
qui erant dispérsi, congre-
gáret in unum. Ab illo ergo
die cogitavérunt ut interficer-
ent eum. Jesus ergo jam
non in palam ambulábat
apud Judæos: sed ábiit in
regiónem juxta desértum, in
civitátem, quæ dicitur Ephi-
rem, et ibi morabátur cum
discípulis suis.

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, the chief
priests and the phari-
sees gathered a council against
Jesus, and said, What do we;
for this man doth many mira-
cles? 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 Cal-
phas, being the high-priest that
year, said to them, You know
nothing; neither do you con-
sider 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 disci-
ples.

Offertory. Ps. 118, 12, 121, 42

Benedíctus es, Dómine,
doce me justificatiónes tuas:
et non tradas calumniántibus
me supérbis: et respondébo
exprobrántibus mihi verbum.

Blessed art Thou, O Lord,
teach me Thy justifications:
give me not up to my proud
calumniators, and so shall I
answer them that reproach me.

Secret

GRANT us, O merciful God, that we may ever have the grace of serving Thine altars worthily, and may be saved by constantly partaking of the sacrifices offered thereon. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 26, 12

O Lord, deliver me not to the desires of them that persecute me; for false witnesses have risen up against me.

Ne tradideris me, Dómine, in ánimas persecúentium me: quóniam insurrexérunt in me testes iníqui, et mentita est iníquitas sibi.

Postcommunion

MAY the protection of the sacrifices we have partaken of never leave us, and may it ever ward off from us all things harmful. Through our Lord.

SUMPTI sacrificii, Dómine, perpétua nos tutio non derelinquat: et nóxia semper a nobis cuncta depéllat. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God.

Grant, we beseech Thee, O almighty God, that we, who seek the favor of Thy protection, being delivered from all evils, may serve Thee with a quiet mind. Through our Lord.

Humiliate cápita vestra Deo.

Concéde, quæsumus, omnipotens Deus: ut, qui protectionis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

Concluding Prayers, page 793.

Saturday in Passion Week (Purple)

STATION AT ST. JOHN BEFORE THE LATIN GATE

The Beginning of Mass, page 756.

Introit. Ps. 30, 10, 16, 18

HAVE mercy on me, O Lord, for I am afflicted: de-

Miserere mihi, Dómine, quóniam tribulor:

libera me, et éripe me de
máribus inimicórum meórum,
et a persequéntibus me: Dó-
mine, non confundar, quóni-
am invocávi te. Ps. 30, 2. In
te, Dómine, sperávi, non con-
fundar in ætérnum: in justí-
tia tua libera me. Misérére
míhi.

deliver me out of the hands of
my enemies, and from them
that persecute me: let me not
be confounded, O Lord, for I
have called upon Thee. Ps. 30, 2.
In Thee, O Lord, have I hoped,
let me never be confounded:
deliver me in Thy justice. Have
mercy.

Kyrie, page 761. Gloria is omitted.

Prayer

PROFICIAT, quæsumus, Dó-
mine, plebs tibi dicáta
piæ devotiónis afféctu: ut
sacris actiúnibus erudíta,
quanto majestáti tuæ fit grá-
tior, tanto donis potióribus
augeátur. Per Dóminum.

LET the people consecrated
to Thee, O Lord, we be-
seech, grow unceasingly in the
spirit of loving devotion, that,
being taught by sacred observ-
ances, it may feel the increase
of more precious gifts as it in-
creaseth in favor with Thy
majesty. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 18, 18-23

Léctio Jeremiæ Prophætæ.

Lesson from Jeremias the
Prophet.

IN DÍEBUS illis: Dixérunt
impíi Judæi ad invicem:
Veníte, et cogitémus contra
justum cogitatiónes: non
enim peribit lex a sacerdoté,
neque consílium a sapiénte,
nec sermo a prophéta: veníte,
et percutiamus eum lingua,
et non attendámus, ad uni-
vérsos sermónes ejus. At-
ténde, Dómine, ad me, et audi
vocem adversariórum meórum.
Numquid rédditur pro
bono malum, quia fodérunt
fóveam ánimæ meæ? Recor-
dáre quod stéterim in con-
spéctu tuo, ut lóquerer pro
eis bonum, et avérterem in-

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 adversar-
ies. 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.

dignationem tuam ab eis. Propterea da filios eorum in famem, et deduc eos in manus gladii: fiant uxores eorum absque liberis, et viduæ: et viri earum interficiantur morte: juvenes eorum confodiuntur gladio in prælio. Audiatur clamor de domibus eorum: adduces enim super eos latronem repente: quia fodérunt foveam, ut cáperent me, et láqueos absconderunt pédibus meis. Tu autem, Dómine, scis omne consilium eorum adversum me in mortem: ne propitiéris iniquitati eorum, et peccátum eorum a fácie tua non deleátur. Fiant corruentes in conspéctu tuo, in tēpore furóris tui abútere eis, Dómine Deus noster.

Gradual. Ps. 34, 20, 22

My enemies spoke peaceably to me: and in anger they were troublesome to me. *V.* Thou hast seen, O Lord, be not Thou silent: depart not from me.

Pacífice loquebántur mihi inimíci mei: et in ira molésti erant mihi. *V.* Vidísti, Dómine ne síleas: ne discédas a me.

Munda Cor Meum, page 763.

Gospel. John 12, 10-36

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

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 com-

IN ILLO tēpore: Cogitáverunt principes sacerdotum ut et Lázarum interficerent: quia multi propter illum abibant ex Judæis, et credébant in Jesum. In crástinum autem turba multa, quæ vénerat ad diem festum, cum audissent quia venit Jesus Jerosólymam, accepérunt ramos palmárum, et processérunt óbviam ei, et clamábant: Hosánna, bene-

dictus qui venit in nómine Dómini, Rex Israël. Et invénit Jesus aséllum, et sedit super eum, sicut scriptum est: Noli timére, filia Sion: ecce Rex tuus venit sedens super pul-lum ásinae. Hæc non cognovérunt discipuli ejus prim-um: sed quando glorificátus est Jesus, tunc recordáti sunt quia hæc erant scripta de eo: et hæc fecérunt ei. Testi-mónium ergo perhibébat turba, qua erat cum eo quan-do Lázarum vocávit de mon-uménto, et suscitávit eum a mórtuis. Proptérea et óbiviam venit ei turba: quia audié-runt eum fecísse hoc signum. Pharisæi ergo dixérunt ad semetipsos: Vidétis quia nihil proficimus? ecce mundus to-tus post eum ábiit. Erant au-tem quidam gentiles ex his, qui ascénderant ut adorárent in die festo. Hi ergo acces-sérunt ad Philíppum, qui erat a Bethsáida Galilææ: et ro-gábant eum, dicéntes: Dómi-ne, vólumus Jesum vidére. Venit Philíppus, et dicit An-drææ: Andréas rursum, et Philíppus dixérunt Jesu. Jesus autem respóndit eis, dicens: Venit hora, ut clari-ficétur Fílius hóminis. Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, per-det eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi ministrat, me se-quatúr: et ubi sum ego, illic et mínister meus erit. Si quis mihi ministráverit, honorifi-

eth 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 did these things to Him. The multitude there-fore gave testimony which was with Him when He called Laz-arus 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 them-selves: Do you see that we prevail nothing? behold, the whole world is gone after Him. Now there were certain gen-tiles among them, who came up to adore on the festival-day. These therefore came to Philip, who was of Bethsaida of Gal-ilee, 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, it 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. 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.

cabit eum Pater meus. Nunc ánima mea turbata est. Et quid dicam? Pater, salvificá me ex hac hora. Sed propitérea veni in horam hanc. Pater, clarifica nomen tuum. Venit ergo vox de cælo: Et clarificávi, et iterum clarificábo. Turba ergo, quæ stabat, et audierat, dicebat tonitruum esse factum. Alii dicebant: Angelus ei locútus est. Respondit Jesus, et dixit: Non propter me hæc vox venit, sed propter vos. Nunc iudicium est mundi, nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fuero a terra, ómnia traham ad meipsum. (Hoc autem dicebat, significans qua morte esset moritúrus). Respondit ei turba: Nos audivimus ex lege, quia Christus manet in ætérnum, et quómodo tu dicis: Opórtet exaltárl Filium hóminis? Quis est iste Filius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat ténebris, nescit quo vadat. Dum lucem habétis, créдите in lucem: ut filii lucis sitis. Hæc locútus est Jesus: et abiit, et abscondit se ab eis.

Offertory. Ps. 118, 2, 121, 42

Blessed art Thou, O Lord, teach me Thy justifications: and deliver me not up to the proud who calumniate me: and I will answer a word to those who upbraid me.

Benedictus es, Dómine, doce me justificatiónes tuas: et non tradas calumniántibus me superbis: et respondébo exprobrántibus míhi verbum.

Offertory Prayers, page 767.

Secret

A CUNCTIS NOS, QUÆSUMUS, **B**E PROPITIATED, we beg
 Dómine, reátibus et Thee, O Lord, and par-
 periculis propitiátus absólve: don all our offenses, whom
 quos tanti mystérii tribuis esse Thou dost grant to be sharers
 consortes. Per Dóminum. in so great a mystery. Through
 our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 26, 12

Ne tradideris me, Dómine, O Lord, deliver me not over
 in ánimas persecúentium me: to the souls of them that per-
 quónlam insurrexérunt in me secute me: for unjust witnesses
 testes iníqui, et mentíta est have risen up against me, and
 iníquitas sibi. iniquity hath lied to itself.

Postcommunion

D IVINI múnneris largitáte **F**ILLED with the bounty of
 satiáti, quæsumus, Do- Thy divine gift, we be-
 mine Deus Noster: ut hujus seech, O Lord, our God, that
 semper participatióne vivá- we may ever find life by par-
 mus. Per Dóminum. ticipating in the same. Through
 our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

H UMILIÁTE cápita vestra **B**ow down your heads to
 Deo. God.

Tueátur, quæsumus, Dó- Let Thy right hand, we be-
 mine, délixtera tua pópulum seech, O Lord, guard the peo-
 deprecántem: et purificátum ple that calleth upon Thee,
 dignánter erúdiat; ut con- and let it teach the people that
 solatióne præsentí, ad futúra they may be fittingly purified;
 bona proficiat. Per Dómi- that by the consolation of the
 num. present they may profit for the
 good things that are to come.
 Through our Lord.

Concluding Prayers, page 793.



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Palm Sunday (Purple)

Sunday of the First Class

Blessing of the Palms

After the usual Asperges, or solemn sprinkling with holy water, before Beginning Mass, the officiating priest, wearing a cope of purple color over his alb and stole, and attended by deacon, subdeacon, and other ministers, stands at the Epistle corner of the altar, with the palms that are to be blessed near him, while the choir sings the following Antiphon:¹

Antiphon. Matt. 21, 9

HOSANNA to the Son of David! Blessed is He that cometh in the name of the Lord! O King of Israel! Hosanna in excelsis!

℟. The Lord be with you.

℣. And with thy spirit.

HOSANNA filio David: benedictus qui venit in nomine Dómini. O Rex Israel: Hosanna in excelsis.

℟. Dóminus vobiscum.

℣. Et cum spiritu tuo.

The chant being terminated the priest sings the Collect.

Let us pray

OOD, Whom to hold dear and to love is righteousness, multiply in us the gifts of Thine ineffable grace; and do Thou, Who hast made us, by the death of Thy Son, to hope for the things we believe, make us by His resurrection to attain to the end for which we strive. Amen. Who with Thee. *℣.* Amen.

DIVUS, quem diligere et amare justitia est ineffabilis grátie tuæ in nobis dona multiplica: et qui fecisti nos in morte Filii tui sperare quæ credimus; fac nos eodem resurgente pervenire quo tendimus: Qui tecum vivit. *℣.*

Next follows a Lesson to be sung by the subdeacon as if it were the Epistle at Mass.

¹In churches, in which sacred ministers can not be had, the functions of this day are carried out according to the *Memoriale Rituum*. The officiant recites all the prayers in a loud voice and in a manner befitting the sacred character of the ceremonies, and the choir remains silent. However, where the custom prevails, they may be performed with chant.

Lesson. Ex. 15, 27; 16, 7

Lectio libri EXODI.

Lesson from the Book of Exodus.

IN DIEBUS illis: Venérunt filii Israël in Elim, ubi erant duódecim fontes aquarum, et septuaginta palmae: et castrametáti sunt juxta aquas. Protectique sunt de Elim, et venit omnis multitúdo filiórum Israël in desértum Sin, quod est inter Elim et Sinai: quintodécimo die mensis secúndi, postquam egréssi sunt de terra Ægypti. Et murmurávit omnis congregatio filiórum Israël contra Móysen et Aaron in solitúdine. Dixerúntque filii Israël ad eos: Utinam mórtui essémus per manum Dómini in terra Ægypti, quando sedebámus super ollas cárnium, et comedebámus panem in saturitáte: cur eduxístis nos in desértum istud, ut occiderétis omnem multitudinem fame? Dixit autem Dóminus ad Móysen: Ecce, ego pluam vobis panes de cælo: egrediátur pópulus, et colligat quæ sufficiunt per singulos dies: ut tentem eum, utrum ámbulet in lege mea, an non. Die autem sexto parent quod inferant: et sit duplum, quam colligere solébant per singulos dies. Dixerúntque Móyses et Aaron ad omnes filios Israël: Vespere sciétis quod Dóminus edúxerit vos de terra Ægypti: et mane vidébitis glóriam Dómini.

the land of Egypt; and in the morning you shall see the glory of the Lord.

IN THOSE days, the children of Israel came unto 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

In place of the Gradual the choir chants one or other of the following responsories.

R. 1. *John, 11, 47, 48, 49, 50, 53.* The chief priests and pharisees gathered a council and said: What do we; for this man doth many miracles? If we let Him alone so, all men will believe in Him: * And the Romans will come, and take away our place and nation. *V.* But one of them named Caiphas, 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 will come, etc.

R. 2. *Matt. 26, 39, 41.* On Mount Olivet He prayed to His Father; Father, if it be possible, let this chalice pass from Me. * The spirit indeed is willing, but the flesh is weak: Thy will be done. *V.* Watch, and pray, that ye enter not into temptation.

* The spirit indeed, etc.

With all the customary ceremonies at high Mass, the Gospel is now sung by the deacon.

Gospel. Matt. 21, 1-9

✠ Continuation of the holy Gospel according to St. Matth.

AT THAT time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet; 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,

R. 1. *Joan, 11, 47, 48, 49, 50, 53.* Collegérunt pontífices et pharisæi concilium, et dixerunt: Quid fácimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum: * Et vénient Románi, et tollent nostrum locum, et gentem. *V.* Unus autem ex illis, Cálphas nómine, cum esset pón-tífex anni illius, prophetávit dicens: Expedi vobis ut unus moriátur homo pro pópulo, et non tota gens péreat. Ab illo ergo die cogitáverunt interficere eum, dicéntes:

* Et venient.

R. 2. *Matt. 26, 39, 41.* In monte Olivéti orávit ad Patrem: Pater, si fieri potest, tránseat a me calix iste. * Spíritus quidem promptus est, caro autem infirma: fiat volúntas tua. *V.* Vigiláte, et oráte, ut non intrétis in tentatiónem.

* Spíritus quidem.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Cum appropinquáset Jesus Jerosólymis, et venisset Béthphage ad montem Olivéti: tunc misit duos discípulos suos, dicens eis: Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea; sólvite, et addúcite míhi: et si quis vobis áliquíd dixerit,

dicite, quia Dóminus his opus habet, et confestim dimittet eos. Hoc autem totum factum est, ut adimplerétur quod dictum est per Prophétam, dicentem: Dicite filiæ Sion: Ecce rex tuus venit tibi mansuétus, sedens super ásinam et pullum, filium subjugális. Eúntes autem discípuli, fecerunt sicut præcepit illis Jesus. Et adduxerunt ásinam, et pullum: et imposuerunt super eos vestiménta sua, et eum désuper sedere fecerunt. Plúrima autem turba straverunt vestiménta sua in via: álii autem cadébant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicentes: Hosánna filio David: benedíctus, qui venit in nómine Dómini.

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 now proceeds to bless the palms.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Orémus.

Let us pray.

AUGE fidem in te sperántium Deus, et súpplicum preces cleménter exáudi: véniat super nos múltiplex misericórdia tua: benedícántur et hí pálmities palmárum, seu olivárum: et sicut in figúra Ecclésiæ multiplicásti Noë egrediéntem de arca, et Móysen exeúntem de Ægypto cum filiis Israél: ita nos portántes palmas, et ramos olivárum, bonis áctibus, occurrámus óbviám Christo: et per ipsam in gáudium introeámus ætérnum. Qui tec-

INCREASE the faith of them that hope in Thee, O God, and give ear to our humble petitions; let Thy manifold mercy come upon us; let these branches, whether of palm or of olive, be blessed H , and, as, in the antetype of the Church, Thou didst multiply Noe, when he went forth from the ark, and Moses, when he went out of Egypt with the children of Israel, so may we, who bear palms and olive branches, go forth with good works to meet Christ, and, through Him, may

we enter into everlasting joy. um vivit et regnat in unitate
Who, with Thee, liveth and Spiritus Sancti Deus.
reigneth in the unity of the
Holy Spirit, God.

After the words "in the unity of the Holy Spirit, God" (in unitate Spiritus sancti Deus), the priest intones the Preface as at high Mass.

V. For ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up
unto the Lord.

V. Let us give thanks to the
Lord, our God.

R. It is fitting and right.

V. Per omnia sæcula sæcu-
lorum.

R. Amen.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino
Deo nostro.

R. Dignum et justum est.

Preface

IT is truly meet and just,
right and profitable for us,
at all times and in all places
to give thanks to Thee, holy
Lord, almighty Father, eternal
God, Who dost glory in the
wisdom of Thy saints. For Thee
do Thy creatures serve, because
they know Thee, their only au-
thor and God: and all the
things that Thou hast made
join in praising Thee; and Thy
saints bless Thee, in that they
confess with unflinching voice
before kings and powers of this
world that great name, the
name of Thine only-begotten
Son. Before Whom stand an-
gels and archangels, thrones
and dominations, and, with all
the array of the heavenly host,
sing together the hymn of Thy
glory, and unceasingly repeat:

The choir sings the Sanctus, the priest pausing till it is terminated.

HOLY, holy, holy, Lord God
of Hosts. The heavens
and the earth are full of Thy

VERE dignum et justum
est, æquum et salutáre,
nos tibi semper, et ubique
grátias ágere: Dómine sancte,
Pater omnipotens, ætérne
Deus: Qui gloriáris in consílio
sanctorum tuórum. Tibi enim
sérviunt creatúra tuæ: quia
te solum auctórem et Deum
cognóscunt, et omnis factúra
tua te colláudat, et bene-
dicunt te sancti tui. Quia illud
magnum Unigéniti tui nomen
coram régibus et potestátibus
hujus sæculi libera voce con-
fítentur. Cui assístunt Angeli
et Archángeli, Throni et Do-
minatiónes: cumque omni
militia cæléstis exércitus
hymnum glóriæ tuæ concin-
unt, sine fine dicentes:

SANCTUS, Sanctus, Sanctus,
Dóminus Deus Sábaoth.
Pleni sunt cæli, et terra

glória tua. Hosanna in excelsis. Benedictus qui venit in nómine Dómini. Hosanna in excelsis.

glory. Hosanna in the highest Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

He resumes:

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

Orémus.

PÉTITUMUS, Dómine sancte, Pater omnipotens, ætérne Deus: ut hanc creatúram olivæ, quam ex ligni matéria prodire jussisti quàmque colúmba rédiens ad arcam próprio pértulit ore, benedícere, et sanctificáre dignéris: ut, quicumque ex ea receperint, accipiant sibi protectioném animæ et corpóris: fiatque, Dómine, nostræ salutis remédium, tuæ grátie sacraméntum. Per Dóminum nostrum. *R.* Amen.

Orémus.

Deus, qui dispérsa cóngregas, et congregáta cónsévas: qui pópulis óbviám Jesu ramos portántibus benedixisti: benedíc étiam hos ramos palmæ et olivæ, quos tui fámuli ad honórem nóminis tui fidéliter suscépíant; ut, in quemcúmque locum introducti fúerint, tuam benedictioném habitatóres loci illius consequántur: et omni adversitate effugáta, dextera tua prótegat quos redémit Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat. *R.* Amen.

Orémus.

Deus, qui miro disposi-

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

HOLY Lord, almighty Father, eternal God, this olive branch, a created thing, which Thou hast commanded to issue forth from the substance of the wood, and which the dove, returning to the ark, carried in its own beak, we ask that Thou wouldst vouchsafe to bless it and sanctify it, so that all who shall receive any of it may receive to themselves protection of soul and body; and let it become, O Lord, a saving remedy to us and a sacred sign of Thy grace. Through our Lord. *R.* Amen.

Let us pray.

O God, Who dost gather dispersed things and preserve what Thou hast gathered, Who didst bless the people bearing branches to meet Jesus, bless also these branches of palm and of olive which Thy servants take up in the spirit of faith, that, into whatsoever place they shall be brought, the dwellers in that place may obtain Thy blessing, and that, putting to flight all evil, Thy right hand may protect those who have been redeemed by Jesus Christ, Thy Son, our Lord, Who with Thee liveth and reigneth. *R.* Amen.

Let us pray.

O God, Who in the marvelous

order of Thy providence hast been pleased to show forth the manner of our salvation even by means of material things, grant, we beseech Thee, that the devout hearts of Thy faithful may understand, to their profit, the mystical signification of the fact that on this day the populace, filled with heavenly enlightenment, went out to meet the Redeemer, and strewed under His feet branches of olive and of palm. The palm branches, therefore, look to His triumph over the prince of death, but the sprigs of olive proclaim that in a certain manner the spiritual unction is already come. For that favored throng even then understood that our Redeemer, condoling with the sorrows of mankind, was to battle with the prince of death for the life of the whole world, and was to triumph by dying. And for this they waited upon Him with such observance as should declare both the triumph of His victory and the richness of His mercy. Remembering which fact and its signification with full faith, we, too, beseech and supplicate Thee, O holy Lord, almighty Father, eternal God, through the same Our Lord Jesus Christ, that in Him, and through Him, Whose members Thou hast willed us to be, we may be worthy to gain the victory over the empire of death and to partake in His glorious resurrection. Who with thee liveth and reigneth. *R.* Amen.

Let us pray.

O God, Who didst appoint a dove to bring its message of

tionis ordine, ex rebus etiam insensibilibus, dispensationem nostræ salutis ostendere voluisti: da, quæsumus; ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie cælesti lumine afflata, Redemptori obviam procedens, palmârum atque olivârum ramos vestigiis ejus turba substravit. Palmârum igitur rami de mortis principe triumphos expectant; sùrculi vero olivârum, spiritualem unctionem advenisse quodâmodo clamant. Intelléxit enim jam tunc illa hóminum beati multitúdo præfigurari: quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quæ in illo, et triumphos victoriæ, et misericordiæ pinguédinem declararent. Quod nos quosque plena fide, et factum et significatum retinéntes, te Dómine sancte Pater omnipotens, æternæ Deus, per eúndem Dóminum nostrum Jesum Christum suppliciter exoramus: ut in ispo, atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriâ reportântes, ipsius gloriôsæ resurrectionis participes esse mereâmur: Qui tecum vivit et regnat. *R.* Amen.

Orémus.

Deus, qui per olivæ ramum, pacem terris columbam nun-

tláre jussisti: præsta, quæsumus; ut hos olivæ, ceterarumque arborum ramos, cælesti benedictione sanctifices: ut cuncto populo tuo proficiant ad salutem. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Bénédic, quæsumus, Dómine, hos palmárum, seu olivárum ramos: et præsta; ut, quod populus tuus in tui veneratióne hodiérna die corporáliter agit, hoc spiritaliter summa de devotióne perficiat, de hoste victóriam reportándo, et opus misericórdiæ summóperere diligéndo. Per Dóminum nostrum. *R.* Amen.

peace to the earth by means of an olive branch, grant, we beseech Thee, that Thou mayest sanctify with heavenly benediction these branches of olive and of other trees, so that they may profit all Thy people unto salvation. Through Christ our Lord. *R.* Amen.

Let us pray.

Bless \mathcal{H} , we beseech Thee, O Lord, these branches, whether olive or palm, and grant that what Thy people this day doeth in the flesh in Thy honor it may do in spirit with uttermost devotion, winning the victory over the enemy, and loving with all its heart the exercise of mercy. Through our Lord.

R. Amen.

After sprinkling the palms with holy water (he recites the antiphon Asperges me whilst sprinkling them) and incensing them, he proceeds:

V. Dóminus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with Thy spirit.

Orémus.

Deus, qui Fílium tuum Jesum Christum Dóminum nostrum, pro salutē nostra in hunc mundum misisti, ut se humiliáret ad nos, et nos revocáret ad te: cui étiam, dum Jerúsalem veníret, ut adimpléret Scriptúras, credéntium populórum turba, fidelíssima devotióne vestiménta sua cum ramis palmárum in via sternébant: præsta, quæsumus; ut illi fídei viam præparémus, de qua, remóto lápide offénsionis, et petra scándali fróndeat apud te ópera nostra justítia: ramis: ut ejus vestigia sequi mereámur. Qui

Let us pray.

O God, Who didst send Thy Son, Jesus Christ our Lord, into this world for our salvation, that He might humble Himself to our level and recall us to Thee; for Whom, also, as He came to Jerusalem, to fulfil the Scriptures, the throng of believing people, with the most heartfelt devotion, strewed their garments in His way, together with palm branches; grant, we beseech Thee, that we may prepare for Him the way of faith, upon which the stone of offense and the rock of scandal being removed, our works of justice may put forth

leaves upon their branches be- tecum vivit. *R.* Amen.
fore Thee, so that we may be
worthy to follow His footsteps. Who with Thee liveth. *R.* Amen.

If another priest is present the officiant goes to the middle of the altar, where, facing the people, he receives the palm from the priest. Both stand during the ceremony and kiss the palm. If no other priest assists at the ceremony the server places the palm intended for the officiant upon the altar immediately after the palms have been blessed; the officiant proceeds to the middle, kneels on both knees, takes his palm from the altar, kisses it, and returns it to the server. If the ceremony is carried on without chant the officiant then goes to the Missal at the Epistle corner, reads the two antiphons, found below, returns to the middle of the altar, hands the palms to the servers, and then distributes them to the people.

At the solemn blessing the officiant now gives each of the clergy and laity present a palm or olive branch, or a twig of whatever tree or shrub was blessed in place of these. Each one on receiving his palm reverently kisses it and the hand of the officiating priest. Meanwhile the choir sings the following antiphons:

The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, Hosanna in the highest.	<i>P</i> ueri Hebræorum portantes ramos oliværum, obviaverunt Dómino, clamantes et di- cèntes: Hósanna in excelsis.
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The children of the Hebrews strewed their garments in the way, and cried aloud, saying, Hosanna to the Son of David; blessed is He that cometh in the name of the Lord.	<i>P</i> ueri Hebræorum vesti- ménta prosternébant in via, et clamábant dicèntes: Ho- sánna filio David: benedíctus qui venit in nómine Dómini.
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Returning to the altar the celebrant chants:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Almighty, eternal God, Who
didst cause Our Lord Jesus
Christ to sit upon an ass's foal,
and didst teach the crowds of
the people to strew branches of
trees in His way and sing Ho-
sanna in His praise, grant, we
beseech Thee, that we may be
able to imitate their innocence
and worthily to acquire their
merit. Through the same
Christ our Lord. *R.* Amen.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne
Deus, qui Dóminum nostrum
Jesum Christum, super pul-
lum ásinæ sedere fecísti, et
turbas populórum vestiménta,
vel ramos árborum in via
stérnere, et Hósanna decan-
táre in laudem ipsíus docuísti:
da, quæsumus; ut illórum in-
nocéntiam imítari possímus,
et eórum méritum cónsequi
mereámur. Per eúndem
Christum Dóminum nostrum.
R. Amen.

The deacon, or the officiant at the ordinary blessing, now gives notice of the procession in the e-words:

Procedámus in pace. Let us go forward in peace.

The choir responds:

In nómine Christi. Amen. In the name of Christ.
Amen.

During the procession some of the following chants are sung:

Antiphon. Matt. 21

Cum appropinquáret Dóminus Jerosólymam, misit duos ex discípulis suis, dicens: Ite in castéllum quod contra vos est: et inveniétis pullum ásinæ alligátum, super quem nullus hóminum sedit: sólvite, et addúcite mihi. Si quis vos interrogáverit dicite: Opus Dómino est. Solvéntes 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 sequebántur, clamábant: Hosánna, benedíctus qui venit in nómine Dómini: benedíctum regnum patris nostri David: Hosánna in excélsis: miserére nobis, fili David.

When the Lord drew nigh unto Jerusalem, He sent two of His disciples, saying to them, Go ye into the village that is over against you, and you shall find the colt of an ass tied, upon which no man hath yet sat: loose it and bring it unto me. And if any man shall question you, say: The Lord hath need of it. And they loosed it and brought it to Jesus. And They laid their garments upon it and He sat thereon. And some spread their garments, and other strewed branches of trees in His path. And those who followed cried out: Hosanna: Blessed is He that cometh in the name of the Lord. O happy the kingdom of David our father! Hosanna in the highest. Thou, Son of David, have mercy on us.

Antiphon. John 12, 13

Cum audisset pópulus, quia Jesus venit Jerosólymam, accepérunt ramos palmárum: et exiérunt ei óbviám, et clamábant púeri, dicétes: Hic est, qui ventúrus est in salutem pópuli. Hic est salus nostra, et redéemptio Israél. Quantus est iste, cui Throni, et Dominatiónes occúrrunt! Noli timére, filia Sion: ecce Rex tuus venit tibi, sedens super pullum ásinæ, sicut

When the people had heard that Jesus was coming to Jerusalem, they took branches of palm-trees and went forth to meet Him; and the children cried aloud, saying: This is He that was to come for the salvation of the people. He is our salvation and the redemption of Israel. How great is He Whom thrones and dominations serve! Fear not, O daughter of Sion, behold thy King

cometh to thee sitting upon an ass's foal, as it is written. Hall, King, Creator of the world, Who hast come to redeem us!

scriptum est. Salve, Rex, fabricator mundi, qui venisti redimere nos.

Antiphon

Six days before the solemn pasch, when the Lord came into the city of Jerusalem, the children ran to meet Him; and in their hands they carried palm branches, and they cried aloud, saying: Hosanna in the highest; blessed art Thou Who hast come in the abundance of Thy mercy. Hosanna in the highest.

Ante sex dies solémnis Paschæ, quando venit Dóminus in civitátem Jerúsalem, occurrerunt ei púeri: et in má nibus portábant ramos palmárum, et clamábant voce magna, dicétes: Hosánna in excélsis: benedictus qui venisti in multitúdine misericórdiæ tuæ: Hosánna in excélsis.

Antiphon

With flowers and palms the multitudes run to meet the Redeemer, and they give becoming honors to the triumphant victor; the nations utter the praises of the Son of God, and their voices thunder through the clouds in praise of Christ: Hosanna in the highest.

Occurrunt turbæ cum flóribus et palmis Redemptóri óbviam: et victóri triumphanti digna dant obséquia: Fílium Dei ore gentes prædicant: et in laudem Christi voces tonant per núbila: Hosánna in excélsis.

Antiphon

With the angels and the children, let us be found faithful, acclaiming Him Who doth triumph over death: Hosanna in the highest.

Cum Angelis et pueris fidéles inveniámur, triumphantóri mortis clamátes: Hosánna in excélsis.

The great crowd gathered for the feast-day acclaimed the Lord: Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

Turba multa, quæ convén erat ad diem festum, clamábat Dómino: Benedictus qui venit in nómine Dómini: Hosánna in excélsis.

If possible, the procession should leave the Church, so that on its return it may stop before the chief door, which it must find closed. Then two cantors, inside the Church, sing the hymn Gloria laus, after each verse of which the choir, from outside, repeats the first verse as a chorus or refrain.

Gloria, Laus, et Honor

GLORY, praise, and honor to Thee, O Christ, our King!

GLÓRIA, laus, et honor, tibi sit, Rex Christe Redemptor:

Cui puerile decus prompsit
Hosanna pium.

R. Glória, laus.

Israël es tu Rex, Davidis et
inclyta proles:

Nómine qui in Dómini,
Rex benedícte, venis.

R. Glória, laus.

Cœtus in excelsis te laudat
cœlicus omnis,

Et mortális homo, et cuncta
creáta simul.

R. Glória, laus.

Plebs Hebræa tibi cum
palmis óbvia venit:

Cum prece, voto hymnis,
ádsumus ecce tibi.

R. Glória, laus.

Hí tibi passúro solvébant
múnia laudis:

Nos tibi regnánti pángimus
ecce melos.

R. Glória, laus.

Hí placére tibi, pláceat
devótio nostra:

Rex bone, Rex clemens, cui
bona cuncta placent.

R. Glória, laus.

Hosanna, children winsome
to Thee, Redeemer, sing.

R. Glory, etc.

Thou art the King of Israel,
of David's glorious line,

In the name of God Thou
comest, Thou blessed King di-
vine.

R. Glory, etc.

Thy praises loud in heaven
each host angelic sings,

And mortal man in unison
with all created things.

R. Glory, etc.

With palms the Hebrew peo-
ple went forth to meet their
King:

Behold, we, too, our homage
and prayers and anthems
bring.

R. Glory, etc.

To Thee about to suffer, they
paid their debt of praise;

To Thee on throne exalted
we now our voices raise.

R. Glory, etc.

Their homage Thou accept-
edst: accept the hearts we
bring,

Who all that's good approv-
est, Thou good and gracious
King.

R. Glory, etc.

When the hymn is ended the subdeacon (or the server at the ordinary blessing) who has carried a processional cross at the head of the procession, strikes the door of the church with the foot of the cross. The doors are then opened from the inside and clergy and people enter singing.

Ingrédiēte Dómino in
sanctam civitátem, Hebræó-
rum púeri resurrectiónem
vitæ promuntíantes, * Cum
ramis palmárum: Hosanna,
clamábant, in excelsis. *V.*
Cum audisset pópulus, quod
Jesus veníret Jerosólymam,
exierunt óbviám ei. * Cum
ramis.

When the Lord entered the
Holy City the children of the
Hebrews, foretelling the resur-
rection of life, * carrying palm
branches, cried out, Hosanna in
the highest. *V.* When the popu-
lace had heard that Jesus was
coming to Jerusalem, they
went out to meet Him. * Carry-
ing palm branches.

The Mass

The Beginning of Mass, page 756.

Introit. Ps. 21, 20, 22

O LORD, remove not Thy help to a distance from me, look toward my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns. *Ps. 21, 2.* O God, my God, look upon me: why hast Thou forsaken me? far from my salvation are the words of my sins. O Lord.

Kyrie, page 761. Gloria is omitted.

DÓMINE, ne longe fácias auxilium tuum a me, ad defensionem meam aspice: libera me de ore leónis, et a cornibus uniórnium: humilitátem meam. *Ps. 21, 2.* Deus Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictórum meórum. Dómine, ne longe.

Prayer

ALMIGHTY and eternal God, Who, in order to give mankind an example of humility, didst will that our Saviour should assume our flesh and suffer on the cross; grant in Thy mercy that we be found worthy of the heritage of His patience and the fellowship of His resurrection. Through the same.

OMNÍPOTENS sempitérne Deus, qui humano géneri ad imitándum humilitátis exéplum, Salvatórem nostrum carnem súmere, et crucem subire fecisti: concéde propítius; ut et paciéntiæ ipsius habére documénta et resurrecciónis consórtia mereámur. Per eúmdem Dóminum.

No other Prayer is said.

Epistle. Phil. 2, 5-11

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

Léctio Epístolæ beáti Pauli Apóstoli ad Philippenses.

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,

HRATRES: Hoc enim sentite in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit formam servi accipiens, in similitúdinem hóminum factus, et hábitu inuentus ut homo. Humiliávit semetípsum factus obédiens

usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen: (*Hic genuflectitur*), ut in nómine Jesu omne genuflectátur cælestium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

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*): 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.

Gradual. Ps. 72, 24, 1, 3

Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. *V.* Quam bonus Israël Deus rectis corde! mei autem pene moti sunt pedes: pene effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

Thou hast held me in Thy right hand, and by Thy will Thou hast conducted me; and with glory Thou hast assumed me. *V.* How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

Tract. Ps. 21, 2-9; 18, 19, 22; 24, 32

Deus, Deus meus, réspice in me: quare me dereliquísti? *V.* Longe a salute mea verba delictórum meórum. *V.* Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. *V.* Tu autem in sancto hábitas, laus Israël. *V.* In te speravérunt patres nostri: speravérunt, et liberásti eos. *V.* Ad te clamavérunt et salvi facti sunt: in te speravérunt, et non sunt confúsi. *V.* Ego autem sum vermis et non homo: opprobrium hóminum, et abjéctio plebis. *V.* Omnes qui vidébant me, aspernábantur me, locúti sunt lábilis, et movérunt caput. *V.* Sperávit in Dómino, erípiat

O God, my God, look upon me: why hast Thou forsaken me? *V.* Far from my salvation are the words of my sins. *V.* 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. *V.* But Thou dwellest in the holy place, the praise of Israel. *V.* In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. *V.* They cried to Thee, and they were saved: they trusted in Thee, and were not confounded. *V.* But I am a worm and no man: the reproach of men, and the outcast of the people. *V.* All they that saw Me have

laughed Me to scorn: they have spoken with the lips, and wagged the head. *V.* He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighteth in Him. *V.* But they have looked and stared upon Me: they parted My garments amongst them, and upon my vesture they cast lots. *V.* Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. *V.* Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. *V.* There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. *V.* To a people that shall be born, which the Lord hath made.

The usual preparatory prayer Munda cor meum is not said before the recital of the Passion, as at high Mass, and the deacons do not ask the priest's blessing nor salute the people with Dominus vobiscum when beginning their chant. Nor are they attended as at other high Masses by thurifer and acolytes.

In order to enable the faithful to realize more fully the sad events of our Lord's Passion and Death, the church provides in the liturgy for the singing of the Passion, in three voices, which are indicated in the text below. C (standing for Chronista) represents the narrator; S (standing for Synagoga), the Jewish People; H (Christus) the divine Victim, our Lord. During the chanting or reading of the Passion, clergy and laity hold the palms in their hands.

When the Passion is sung by three deacons the celebrant recites the Passion, down to the words "And the next day," standing at the Epistle corner of the altar. On other occasions he reads the Passion at the Gospel corner.

The Passion

Matt. 26, 1-75; 27, 1-66

The Passion of Our Lord *Passio Dómini nostri Jesu*
 Jesus Christ according to St. *Christi secundum Matthæ-*
 Matthew: *um.*

The Plot to Betray Jesus

AT THAT time, Jesus said to His disciples, *H* You know that after two days shall be the pasch, and the Son of man shall be delivered up to **I**N ILLO tempore: Dixit Jesus discipulis suis: *H* Scitis quia post biduum Pascha fiet, et Filius hóminis tradétur ut crucifigátur. *C.*

Tunc congregati sunt principes sacerdotum, et seniores populi in atrium principis sacerdotum qui dicebatur Caiphas: et consilium fecerunt ut Jesum dolo tenerent, et occiderent. Dicebant autem: S. Non in die festo, ne forte tumultus fieret in populo. C. Cum autem Jesus esset in Bethania in domo Simonis leprosi, accessit ad eum mulier habens alabastrum unguenti pretiosi, et effudit super caput ipsius recumbentis. Videntes autem discipuli indignati sunt, dicentes: S. Ut quid perditio hæc? potuit enim istud venditari multo, et dari pauperibus. C. Sciens autem Jesus, ait illis: ¶ Quid molesti estis huic mulieri? opus enim bonum operata est in me. Nam semper pauperes habetis vobiscum: me autem non semper habetis. Mittens enim hæc unguentem hoc in corpus meum, ad sepeliendum me fecit. Amen dico vobis, ubicumque predicatum fuerit hoc Evangelium in toto mundo, dicetur et quod hæc fecit in memoriam ejus. C. Tunc abiit unus de duodecim, qui dicebatur Judas Iscariotes, ad principes sacerdotum, et ait illis: S. Quid vultis mihi dare, et ego vobis eum tradam? C. At illi constituérunt ei triginta argenteos. Et exinde querebat opportunitatem ut eum traderet.

they appointed Him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

The Preparation of the Pasch

Prima autem die azymorum accesserunt discipuli And on the first day of the azymes the disciples came

be crucified. C. Then there were gathered together the chief priests and the ancients of the people, into the court of the high priest, who was called Caiphas; and they consulted together that by subtilty they might apprehend Jesus, and put Him to death. But they said, S. Not on the festival-day, lest there should be a tumult among the people. C. 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, S. to what purpose is this waste? for this might have been sold for much, and given to the poor. C. 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. C. Then went one of the twelve, who was called Judas Iscariot, to the chief priests; and he said to them, S. What will you give me, and I will deliver Him unto you? C. but

to Jesus, saying, *S.* 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, I will keep the pasch at thy house with My disciples. *C.* And the disciples did as Jesus had appointed them; and they prepared the pasch. Now 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. *C.* And they, being very much troubled, began every one to say, *S.* Is it I, Lord? *C.* 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. *C.* And Judas that betrayed Him, answering, said, *S.* Is it I, Rabbi? *C.* He saith to him. *℟* Thou hast said it.

ad Jesum, dicentes: *S.* Ubi vis parémus tibi comédere pascha? *C.* At Jesus dixit: *℟* Ite in civitatem ad quemdam, et dicite ei: Magister dicit: Tempus meum prope est, apud te fácio pascha cum discipulis meis. *C.* Et fecerunt discipuli sicut constituit illis Jesus, et paraverunt pascha. Vespere autem facto, discumbébat cum duódecim discipulis suis. Et edéntibus illis, dixit: *℟* Amen dico vobis, quia unus vestrum me traditúrus est. *C.* Et contristáti valde, cepérunt singuli dicere: *S.* Numquid ego sum, Dómine? *C.* At ipse respóndens, ait: *℟* Qui intíngit mecum manum in parópside, hic me tradet. Filius quidem hóminis vadit, sicut scriptum est de illo: væ autem hómini illi, per quem Filius hóminis tradétur: bonum erat ei, si natus non fuisset homo ille. *C.* Respóndens autem Judas, qui trádidit eum, dixit: *S.* Numquid ego sum, Rabbi? *C.* Ait illi: *℟* Tu dixisti.

Institution of the Holy Eucharist

C. 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. *C.* 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 the remission of sins. And I say unto you, I will not drink from henceforth of the fruit of the vine, until that day when

C. Cœnantibus autem eis, accépit Jesus panem et benedixit, ac fregit, deditque discipulis suis et ait: *℟* Accípite, et comédite: hoc est corpus meum. *C.* Et accípiens cálicem, grátias egit: et dedit illis, dicens: *℟* Bibite ex hoc omnes. Hic est enim sanguis meus novi testaménti, qui pro multis effundétur in remissionem peccatórum. Dico autem vobis: non bibam ámodo de hoc gémimine vitis, usque in diem

illum, cum illud bibam vobiscum novum in regno Patris mei. C. Et hymno dicto, exierunt in montem Oliveti. Tunc dicit illis Jesus: ✠ Omnes vos scandalum patiemini in me, in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, præcedam vos in Galilæam. C. Respondens autem Petrus, ait illi: S. Et si omnes scandalizati fuerint in te, ego numquam scandalizabor. C. Ait illi Jesus: ✠ Amen dico tibi, quia in hac nocte antequam gallus cantet, ter me negabis. C. Ait illi Petrus: S. Etiam si oportuerit me mori tecum, non te negabo. C. Similiter et omnes discipuli dixerunt.

I shall drink it with you in the kingdom of My Father. C. 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. C. And Peter answering, said to Him, S. Although all shall be scandalized in Thee, I will never be scandalized. C. Jesus said to him, ✠ Amen I say to thee, that in this night, before the cock crow, thou wilt deny Me thrice. C. Peter saith to Him, S. Yea, though I should die with Thee, I will not deny Thee: C. and in like manner said all the disciples.

Jesus Prays in Gethsemani

Tunc venit Jesus cum illis in villam, quæ dicitur Gethsemani, et dixit discipulis suis: ✠ Sedete hic, donec vadam illuc, et orem. C. Et assumpto Petro, et duobus filiis Zebedæi, cepit contristari et mestus esse. Tunc ait illis: ✠ Tristis est anima mea usque ad mortem: sustinete hic, et vigilate mecum. C. Et progressus pusillum, præcidit in faciem suam, orans, et dicens: ✠ Pater mi, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. C. Et venit ad discipulos suos, et invenit eos dormientes: et dicit Petro: ✠ Sic non potuistis una hora vigilare mecum? Vigilate, et orate, ut non intratis in tentationem: Spiritus qui-

Then Jesus came with them into a country place which is called Gethsemani; and He said to His disciples, ✠ Sit you here, till I go yonder and pray: C. 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. C. And going a little farther, 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. C. 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. *C.* 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. *C.* 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 self-same word. Then He cometh to His disciples, and saith 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.

Judas Approaches to Apprehend Jesus

C. 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, *S.* Whomsoever I shall kiss, that is He; hold him fast. *C.* And forthwith coming to Jesus, he said, *S.* Hail, Rabbi: *C.* and he kissed Him. And Jesus said to him, ✠ Friend, whereto art thou come? *C.* 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 by the sword. Thinkest thou

dem promptus est, caro autem infirma. *C.* Iterum secundo abiit, et oravit, dicens: ✠ Pater mi, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua. *C.* Et venit iterum, et invenit eos dormientes: erant enim oculi eorum gravati. Et relictis illis, iterum abiit, et oravit tertio, eundem sermonem dicens. Tunc venit ad discipulos suos, et dicit illis: ✠ Dormite jam, et requiescite: ecce appropinquavit hora, et Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet.

C. Adhuc eo loquente, ecce Judas unus de duodecim venit, et cum eo turba multa cum gladiis, et fustibus, missi a principibus sacerdotum, et senioribus populi. Qui autem tradidit eum, dedit illis signum dicens: *S.* Quemcumque osculatus fuero, ipse est, tenete eum. *C.* Et confestim accedens ad Jesum, dixit: *S.* Ave, Rabbi. *C.* Et osculatus est eum. Dixitque illi Jesus: ✠ Amice, ad quid venisti? *C.* Tunc accesserunt, et manus injecerunt in Jesum, et tenuerunt eum. Et ecce unus ex his, qui erant cum Jesu, extendens manum, exemit gladium suum, et percutiens, servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus: ✠ Convertite gladium tuum in locum suum. Omnes enim, qui acciperint gladium, gladio

peribunt. An putas, quia non possum rogare Patrem meum. et exhibebit mihi modo plus quam duodecim legiones Angelorum? Quomodo ergo impleruntur Scripturae, quia sic oportet fieri? C. In illa hora dixit Jesus turbis: ¶ Tanquam ad latronem existis cum gladiis, et fustibus comprehendere me: quotidie apud vos sedebam docens in templo, et non me tenuistis. C. Hoc autem totum factum est, ut adimplerentur Scripturae prophetarum. Tunc discipuli omnes, relicto eo, fugerunt. At illi tenentes Jesum, duxerunt ad Caiapham principem sacerdotum, ubi scribae, et seniores convenerant.

that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? C. 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. C. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus led Him to Caiaphas the high priest, where the scribes and ancients were assembled.

Peter Denies Jesus

Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum, et omne concilium, quaerebant falsum testimonium contra Jesum, ut eum morti traderent: et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt: S. Hic dixit: Possum destruire templum Dei, et post triduum reaedificare illud. C. Et surgens princeps sacerdotum, ait illi: S. Nihil respondes ad ea, quae isti adversum te testificantur? C. Jesus autem tacebat. Et princeps sacerdotum ait illi: S. Adjuro te per Deum vivum, ut dicas nobis, si tu es Christus Filius Dei. C. Dicit illi Jesus: ¶ Tu dixisti. Ve-

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, S. This man said, I am able to destroy the temple of God and in three days to rebuild it. C. And the high priest, rising up, said to Him, S. Answerest Thou nothing to the things which these witness against Thee? C. But Jesus held His peace. And the high priest said to Him, S. I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. C. 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. C. Then the high priest rent his garments, saying, S. He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? C. But they answering, said, S. He is guilty of death. C. Then did they spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying, S. Prophecy unto us, O Christ, who is he that struck Thee? C. But Peter sat without in the court, and there came to him a servant-maid, saying, S. Thou also wast with Jesus the Galilean: C. but he denied before them all, saying, S. I know not what thou sayest. C. And as he went out of the gate, another maid saw him, and she saith to them that were there, S. This man also was with Jesus of Nazareth. C. And again he denied, with an oath, I do not know the man. And after a little while, they came that stood by, and said to Peter, S. Surely thou also art one of them; for even thy speech doth discover thee. C. 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 crew, 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, to put Him to death.

rúntamen dico vobis, ámodo vidébitis Filium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus caeli. C. Tunc princeps sacerdotúm scidit vestiménta sua, dicens: S. Blasphemábit: quid adhuc egémus téstibus? Ecce nunc audistis blasphemíam: quid vobis vidétur? C. At illi respondéntes dixerunt: S. Reus est mortis. C. Tunc exspué-runt in fáciem ejus, et cólaphis eum cecidérunt, álíi autem palmas in fáciem ejus dedérunt, dicéntes: S. Prophe-tíza nobis Chríste, quis est qui te percússit? C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancílla, dicens: S. Et tu cum Jesu Galíleó eras. C. At ille negávit coram ómnibus, dicens: S. Nescio quid dicis. C. Exeúnte autem illo jánuam, vidit eum álía ancílla, et ait his, qui erant ibi: S. Et hic erat cum Jesu Nazaréno. C. Et íterum negávit cum juraménto: Quia non novi hóminem. Et post pusíllum accessérunt qui stá-bant, et dixerunt Petro: S. Vere et tu ex illis es: nam et loquéla tua manifestúm te facit. C. Tunc cœpit detestári, et juráre quis non novisset hóminem. Et continuo gallus cantávit. Et recordátus est Petrus verbí Jesu, quod dixerat: Priúsquam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre. Mane autem facto, consílium Inierunt omnes príncípes sacerdotúm, et senióres pópuli advérsus Jesum, ut eum mortí tráderent.

Jesus Brought Before Pilate

Et vinctum adduxerunt eum, et tradiderunt Póntio Piláto præsidii. Tunc videns Judas, qui eum tradidit, quod damnátus esset: pœniténtia ductus, rétulit trigínta argénteos princípibus sacerdotum, et senióribus, dicens: *S.* Pec-cávi, tradens sanguinem justum. *C.* At illi dixerunt: *S.* Quid ad nos? Tu videris. *C.* Et projectis argénteis in templo, recéssit; et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, dixerunt: *S.* Non licet eos mittere in córbonam: quia prétium sánguinis est. *C.* Consílio autem finito, emérunt ex illis agrum figuli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Haceldama, hoc est, ager sánguinis, usque in hodlérnum diem. Tunc implétum est, quod dictum est per Jeremíam prophétam, dicéntem; Et acceperunt trigínta argénteos prétium appretiáti, quem appretiaverunt a filiis Israél: et dedérunt eos in agrum figuli, sicut constituit mihi Dóminus. Jesus autem stetit ante præsidem, et interrogávit eum præses, dicens: *S.* Tu es Rex Judæórum? *C.* Dixit illi Jesus ☩ Tu dicis. *C.* Et cum accusarétur a princípibus sacerdotum, et seni. ribus, nihil respóndit. Tunc dicit illi Pilátus: *S.* Non audis quanta adversum te dicunt testimónia? *C.* Et non respóndit ei ad ullum verbum, ita ut mirarétur præses veheménter.

And they brought Him bound, and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, *S.* I have sinned, in betraying innocent blood; *C.* but they said, *S.* What is that to us? look thou to it. *C.* And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But the chief priests having taken the pieces of silver, said, *S.* It is not lawful to put them into the corbona; because it is the price of blood. *C.* And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore 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. And Jesus stood before the governor, and the governor asked Him, saying, *S.* Art Thou the king of the Jews? *C.* Jesus said to him, ☩ Thou sayest it. *C.* And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him, *S.* Dost

not Thou hear how great testimonies they allege against Thee?

C. And He answered to him never a word; so that the governor wondered exceedingly.

Pilate Endeavors to Save Jesus

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, S. Whom will you that I release to you, Barabbas, or Jesus that is called Christ? C. 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, S. Have you nothing to do with that just man, for I have suffered many things this day in a dream because of Him. C. 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, S. Whether will you of the two to be released unto you? C. But they said, S. Barabbas. C. Pilate saith to them, S. What shall I do then with Jesus that is called Christ? C. They say all, S. Let Him be crucified. C. The governor said to them, S. Why, what evil hath He done? C. But they cried out the more, saying, S. Let Him be crucified. C. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying, S. I am innocent of the blood of this just man; look you to it. C. And the whole people answering, said, S. His blood be upon us, and upon our children.

Per diem autem solēnē consuērat pōpulo dēmittere unum vinctum, quem voluissent. Habēbat autem tunc vinctum insignem, qui dicebātur Barābbas. Congregātis ergo illis, dixit Pilātus? S. Quem vultis dimittam vobis: Barābbam, an Jesum, qui dicitur Christus? C. Sciebat enim quod per invidiam tradissent eum. Sedēnte autem illo pro tribunāli, misit ad eum uxor ejus, dicens: S. Nihil tibi, et justo illi: multa enim passa sum hōdie per visum propter eum. C. Prīncipes autem, sacerdotum, et seniores persuaserunt pōpulis, ut pēterent Barābbam, Jesum vero pēderent. Respondens autem p̄ses ait illis: S. Quem vultis vobis de duobus dimitti? C. At illi dixerunt: S. Barābbam. C. Dicit illis Pilātus: S. Quid igitur faciā de Jesu, qui dicitur Christus? C. Dicunt omnes: S. Crucifigatur. C. Ait illis p̄ses: S. Quid enim mali fecit? C. At illi magis clamabant dicētes: S. Crucifigatur. C. Videns autem Pilātus quia nihil proficeret, sed magis tumultus fieret: accēpta aqua, lavit manus coram pōpulo, dicens: S. Innocens ego sum a sāguine justī hujus: vos vidēritis. C. Et respondens univēsus pōpulus dixit: S. Sanguis ejus super nos, et super filios nostros.

Pilate Consents to the Crucifixion

C. Tunc dimisit illis Barábbam: Jesum autem flagellatum tradidit eis, ut crucifigetur. Tunc milites præsidis suscipientes Jesum in prætorium, congregaverunt ad eum universam cohortem: et exuentes eum, chlamydem coccineam circumdederunt ei, et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudabant ei, dicentes: S. Ave, rex Judæorum. C. Et expuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent. Exeuntes autem invenerunt hominem Cyrenæum, nomine Simónem: hunc angariaverunt, ut tolleret crucem ejus.

C. 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, S. Hail, king of the Jews. C. 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. And going out they found a man of Cyrene, named Simon; him they forced to take up His cross.

The Crucifixion

Et venerunt in locum, qui dicitur Golgotha, quod est Calvariæ locus. Et dederunt ei vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, dividerunt vestimenta ejus, sortem mittentes: ut impleatur quod dictum est per Prophetam, dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes, servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam: Hic est Jesus Rex Judæorum. Tunc crucifixi sunt cum eo duo latrones: unus a dextris, et unus a sin-

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, *S. 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. C. In like manner also the chief priests with the scribes and ancients mocking, said, S. 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. C. And the selfsame 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, Jesus cried with a loud voice, saying, E Eli, Eli, lamma sabacthani? *C. that is, My God, My God, why hast Thou forsaken Me? C. And some that stood there, and heard, said, S. This man calleth Elias. C. 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, S. Let be, let us see whether Elias will come to deliver Him. C. And Jesus again crying with a loud voice, yielded up the ghost.**

*istris. Prætereuntes autem blasphemabant eum moventes capita sua, et dicentes; S. Vah, qui destruis templum Dei, et in triduo illud reedificas; salva temetipsum. Si Filius Dei es, descende de cruce. C. Similiter et principes sacerdotum illudentes cum scribis, et senioribus, dicebant: S. Alios salvos fecit, seipsum non potest salvum facere: si Rex Israël est, descendat nunc de cruce, et credimus ei: confidit in Deo: liberet nunc, si vult eum dixit enim: Quia Filius Dei sum. C. Idipsum autem et latrones, qui crucifixi erant cum eo, improperabant ei. A sexta autem hora tenebræ factæ sunt super universam terram, usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens: E Eli, Eli, lamma sabacthani? *C. Hoc est: E Deus meus, Deus meus, ut quid dereliquisti me? C. Quidam autem illis stantes, et audientes, dicebant: S. Eiam vocat iste. C. Et continuo currens unus ex eis, accèptam spongiam implèvit aceto, et impôsuit arundini, et dabat ei bibere. Ceteri vero dicebant: S. Cine, videamus an veniat Elias liberans eum. C. Jesus autem iterum clamans voce magna, emisit spiritum.**

Here all kneel, and pause a little while.

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

Et ecce velum templi scissum est in duas partes a summo usque deorsum: et terra mota est, et petreæ scissæ sunt, et monuménta apér-

ta sunt: et multa corpore
sanctorum, qui dormierant,
surrexerunt. Et exeuntes de
monumentis post resurrec-
tionem ejus, venerunt in sanc-
tam civitatem, et apparue-
runt multis. Centurio autem
et qui cum eo erant, custodi-
entes Jesum, viso terramotu,
et his que fiebant, timuerunt
valde dicentes: S. Vere Filius
Dei erat iste. C. Erant autem
ibi mulieres multe a longe,
que secute erant Jesum a
Galilee, ministrantes ei: in-
ter quas erat Maria Magda-
lene, et Maria Jacobi, et Jo-
seph mater, et mater filiorum
Zebedaei. Cum autem sero fac-
tum esset, venit quidam homo
dives ab Arimathaea, nomine
Joseph, qui et ipse discipulus
erat Jesu. Hic accessit ad Pi-
latum, et petiit corpus Jesu.
Tunc Pilatus jussit reddi cor-
pus. Et accepto corpore, Jo-
seph involvit illud in sindone
munda. Et posuit illud in
monumento suo novo, quod
exciderat in petra. Et advolvit
saxum magnum ad ostium
monumenti, et abiit. Erat au-
tem ibi Maria Magdalene, et
altera Maria sedentes contra
sepulcrum.

dalen, and the other Mary, sitting over against the sepulchre.

The deacon of the Mass, taking the book of the Gospels, now says the prayer Munda cor meum, page 763, and asks the priest's blessing, incensing the Sacred Text before beginning to read from it.

If three deacons do not sing the Passion, the celebrant now goes to the middle of the altar, recites the Munda cor meum, returns to the Gospel corner, and reads in a loud tone of voice, or sings the following passage:

Altera autem die, que est
post Parasceven, convenerunt
principes sacerdotum, et pha-

graves were opened, and many
bodies of the saints that had
slept, arose, and coming out of
the tombs after His resurrec-
tion, 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 greatly afraid, saying, S.
Indeed this was the Son of
God. C. And there were many
women afar off, who had fol-
lowed Jesus from Galilee, min-
istering unto Him; among
whom was Mary Magdalen,
and Mary the mother of James
and Joseph, and the mother of
the sons of Zebedee. And when
it was evening, there came a
certain rich man of Arimathea,
named Joseph, who also him-
self 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 hewn out in a
rock; and he rolled a great
stone to the door of the monu-
ment, and went his way. And
there was there Mary Mag-

dalen, and the other Mary, sitting over against the sepulchre.

And the next day, which fol-
lowed the day of the prepara-
tion 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 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 said to them, You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting the guards.

risæi ad Pilátum dicentes: Dómine, recordáti sumus, quia sedúctor ille dixit adhuc vivens: Post tres dies resúr-gam. Jube ergo custodíri sepulcrum usque in diem tér-tium: ne forte véniant discipuli ejus, et furéntur eum, et dicant plebi: Surrexit a mórtuis: et erit novíssimus error pejor priore. Ait illis Pilátus: Habétis custódiám, ite, custodíte sicut scitis. Illi autem abeúntes, muniérunt sepúlcrum, signántes lápidem, cum custódi-bus.

Creed, page 765.

Offertory. Ps. 68, 21, 22

My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, and there was none: I sought for one to comfort Me, and I found none; and they gave me gall for My food, and in My thirst they gave Me vinegar to drink.

Impropérium expectávit cor meum, et misériam: et sustinui qui simul mecum contristarétur, et non fuit: consolantem me quæsi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Offertory Prayers, page 767.

Secret

GRANT, we beseech Thee, O Lord, that the gift presented to the eyes of Thy majesty may both obtain for us the grace of devotion and acquire for us the effect of a blessed immortality. Through our Lord.

QUONCÉDE, quæsumús, Dómine: ut óculis tuæ majestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et effectum beátæ perennitátis acquirat. Per Dóminum.

Preface No. 4, page 803.

Communion. Matt. 26, 42

Father, if this chalice may not pass away, but I must drink it, Thy will be done.

Pater, si non potest hic calix transire, nisi bibam illum; fiat voluntas tua.

Postcommunion

PER hujus, Dómine, operatiónem mystérii: et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

BY THE operation of this mystery, O Lord, may our vices be purged away, and our righteous desires have fulfillment. Through our Lord.

In low Masses the Gospel At that time when Jesus drew nigh, page 390, found above in the blessing of the palms, is said at the end instead of the Gospel according to St. John.

Concluding Prayers, page 793.

Monday in Holy Week (Purple)

STATION AT ST. PRAXEDES

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Ps. 34, 1, 2

JÚDICA, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma, et scutum, et exsúrge in adjutórium meum, Dómine, virtus salútis meæ. Ps. 34, 3. Effúnde frámeam, et conclúde advérsus eos, qui persecúntur me: dñe ánimæ meæ: Salus tua ego sum. Júdica, Dómine.

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. 34, 3. Bring out the sword, and shut up the way against those who persecute me: say to my soul, I am thy salvation. Judge.

Kyrie, page 761. Gloria is omitted.

Prayer

DA, QUÆSUMUS, omnípotens Deus: ut, qui in tot advérsis ex nostra infimítate deficimus: intercedénte unigéniti Filii tui passióne respírimus: Qui tecum vivit.

GRANT, we beseech Thee, O almighty God, that we, who, in the great mass of adversities, faint through our own weakness, may take heart anew through the pleading of the passion of Thy only begotten Son. Who with Thee liveth.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Is. 100, 5-10

Lesson from Isaias the Prophet.

Lectio Isaiæ Prophætæ.

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.

IN DIEBUS illis: Dixit Isaias: Dóminus Deus aperuit mihi aurem, ego autem non contradico: retrórsus non abii. Corpus meum dedi percutiéntibus, et genas meas velléntibus: fáciem meam non avérti ab increpántibus, et conspuéntibus in me. Dóminus Deus auxiliátor meus, ideo non sum confúsus: ideo pósui fáciem meam, ut petram duríssimam, et scio, quóniam non confúndar. Juxta est, qui justificat me, quis contradícet mihi? stemus simul, quis est adversárius meus? accédât ad me. Ecce Dóminus Deus auxiliátor meus: quis est qui condémnet me? Ecce omnes quasi vestiméntum conteréntur, tinea cómedet eos. Quis ex vobis timens Dóminum, áudlens vocem servi tui? qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innitátur super Deum suum.

Gradual. Ps. 34, 23, 3

Arise, O Lord, and be attentive to my judgment, to my cause, my God, and my Lord. *V.* Bring out the sword, and shut up the way against those who persecute me.

Exsúrge Dómine, et inténde iudicio meo, Deus meus et Dóminus meus, in causam meam. *V.* Effúnde frámeam, et conclúde advérsus eos, qui me persequúntur.

Tract as on Ash Wednesday, page 220.

Munda Cor Meum, page 763.

Gospel. John 12, 1-9

✠ Sequéntia sancti Evangelii secundum Joánnem.

ANTE sex dies Paschæ venit Jesus Bethániam, ubi Lázarus fúerat mórtuus, quem suscitávit Jesus. Fecerunt autem ei cœnam ibi: et Martha ministrábat, Lázarus vero unus erat ex discumbéntibus cum eo. Maria ergo accepit libram unguénti nardi pístici pretiósí, et unxit pedes Jesu, et extérsit pedes ejus cápillis suis: et domus impléta est ex odóre unguénti. Dixit ergo unus ex discipulis ejus, Judas Iscariótes, qui erat eum traditúrus: Quare hoc unguéntum non véniit trecentis denáriis, et datum est egénis? Dixit autem hoc, non quia de egénis pertinébat ad eum, sed quia fur erat, et lóculos habens, ea, quæ mittebántur, portábat. Dixit ergo Jesus: Sínite illam, ut in diem sepultúræ meæ servet illud. Páuperes enim semper habétis vobiscum: me autem non semper habétis. Cognóvit ergo turba multa ex Judæis, quia illic est: et venérunt, non propter Jesum tantum, sed ut Lázarus vidérent, quem suscitávit a mórtuis.

✠ Continuation of the holy Gospel according to St. John.

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 what was put therein. But Jesus 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.

Offertory. Ps. 142, 9, 10

Éripe me de inimícis meis, Dómine: ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu.

Deliver me from my enemies, O Lord: to Thee have I fled, teach me to do Thy will; for Thou art my God.

Secret

QUAY these sacrifices, O almighty God, cleanse us by their mighty favor and make us to approach their divine author in greater purity. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 34, 26

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.

Erubescant, et revereantur simul, qui gratulantur malis meis: induantur pudore et reverentia, qui maligna loquuntur adversus me.

Postcommunion

QUAY Thy holy rites, O Lord, fill us with divine fervor, whereby we may receive delight both from that which we do and from its effect. Through our Lord.

PRÆBEANT, nobis, Dómine, divinum tua sancta fervorem: quo eorum pariter et actu delectemur, et fructu. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

BOW down your heads to God.

HUMILIATE capita vestra Deo.

Help us, O God, our salvation, and grant us to come with joy to the commemoration of the benefits with which Thou hast deigned to restore us. Through our Lord.

Adjuva nos, Deus salutáris noster: et ad beneficia recólenda, quibus nos instauráre dignátus es, tribue venire gaudentes. Per Dóminum.

Concluding Prayers, page 793.

Tuesday in Holy Week (Purple)

STATION AT ST. PRISCA

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Gal. 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 benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem.

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. 66, 2.* 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.

Kyrie, page 761. Gloria is omitted.

Prayer

OMNIPOTENS sempitérne Deus: da nobis ita dominice passiónis sacramenta peragere; ut indulgéntiam percipere mereámur. Per eúndem Dóminum.

ALmighty and eternal God, grant that we may so celebrate the mysteries of the Lord's passion that we may deserve to obtain Thy pardon. Through the same.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Jer. 11, 18-20

Lectio Jeremiæ Prophætæ.

Lesson from Jeremias the Prophet.

In diebus illis: Dixit Jeremias: Dómine, demonstrasti mihi, et cognóvi: tunc ostendisti mihi stúdia eórum. Et ego quasi agnus mansuetus, qui portatur ad victimam: et non cognóvi, quia cogitaverunt super me consilia, dicéntes: Mittámus lignum in panem ejus, et eradámus eum de terra vivéntium, et nomen ejus non memorétur ámplius. Tu autem, Dómine Sábaoth, qui júdicas juste, et probas renes et corda, vídeam ultiónem tuam ex eis: tibi enim revelávi causam meam, Dómine Deus meus.

In those days, Jeremias said, O Lord, Thou hast showed 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 not 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. Ps. 34, 13, 1-2

But as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my soul with fasting: and my prayer shall be turned into my bosom. *V.* 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.

Ego autem, dum mihi molesti essent, induēbam me cilicio, et humiliābam in jejūnio animam meam: et oratio mea in sinu meo: convertētur. *V.* Jūdica, Dómine, nocētes me, expūna impugnāntes me: apprehēnde arma, et scutum, et exsúrge in adiutórium mihi.

The Passion*Mark 14, 1-72; 15, 1-46*

The Passion of Our Lord *Passio Dómini nostri Jesu*
 Jesus Christ, according to St. *Christi secūndum Marcum.*
Mark.

The Plot to Betray Jesus

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 Jesus and kill Him. But they said, *S.* Not on the festival-day, lest there should be a tumult among the people. *C.* And when He was in Bethania, in the house of Simon the leper, and was at meat; there came 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 who had indignation within themselves, and said, *S.* Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. *C.* And they murmured against her. But Jesus said, *℟.* Let her

IN ILLO tēpore: Erat Pascha, et azyma post biduum, et querēbant summi sacerdotes et scribæ quomodo Jesum dolo tenēret et occiderent. Dicēbant autem: *S.* Non in die festo, ne forte tumultus fieret in pópulo. *C.* Et cum esset Jesus Bethánia in domo Simónis leprosi, et recumberet: venit mūlier habens alabástrum unguenti nardi spicati pretiosi et fracto alabástro, effudit super caput ejus. Erant autem quidam indigne ferētes intra semetipsos, et dicētes: *S.* Ut quid perditio ista unguenti facta est? Póterat enim unguentum istud venūdari plus quam trecēntis denáris, et dari paupéribus. *C.* Et fremēbant in eam. Jesus autem dixit: *℟.* Sinite eam: quid illi molésti estis? Bonum opus operata est in me. Semper enim pauperes habētis vobiscum: et

eum volueritis, potestis illis benefacere: me autem non semper habetis. Quod habuit hæc, fecit: prævenit ungere corpus meum in sepulturam. Amen dico vobis: Ubi cumque prædicatum fuerit Evangelium istud in universo mundo, et quod fecit hæc, narrabitur in memoriam ejus. C. Et Judas Iscariotes, unus de duodecim, abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes, gavisi sunt: et promiserunt ei pecuniam se daturos. Et querebat quomodo illum opportune traderet.

it were glad; and promised to give him money; and he sought how he might conveniently betray Him.

The Preparation of the Pasch

Et primo die azymorum quando pascha immolabant, dicunt ei discipuli: S. Quo vis eamus, et paremus tibi, ut manduces pascha? C. Et mittit duos ex discipulis suis, et dicit eis: ☩ Ite in civitatem: et occurret vobis homo lagenam aquæ bājulans; sequimini eum: et quocumque introferit, dicite domino domus, quia Magister dicit: Ubi est refectio mea, ubi pascha cum discipulis meis manducem? Et ipse vobis demonstrabit cœnaculum grande, stratum: et illic parate nobis. C. Et abiierunt discipuli ejus, et venerunt in civitatem: et invenerunt sicut dixerat illis, et paraverunt pascha.

had told them: and they prepared the pasch.

The Last Supper

Vespere autem facta, venit cum duodecim. Et discumbentibus eis, et manducan-

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. C. And Judas Iscariot, one of the twelve, went to the chief priests, to betray Him to them. And they hearing

gave him money; and he sought

Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to Him. S. Whither wilt Thou that we go and prepare for Thee to eat the pasch? C. 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. C. And His disciples went their way, and came to the city; and they found as He

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. C. But they began to be sorrowful, and said to Him one by one, S. Is it I? C. And He saith to them, ✠ One of the twelve who dippeth his hand in the dish with Me. 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. C. And whilst they were eating, Jesus took bread and blessing, broke, and gave to them, and said, ✠ Take ye, This is My body. C. 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 unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. C. And when they had sung a 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. C. But Peter saith to Him, S. Although all shall be scandalized in Thee, yet not I. C. 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. C. But he spoke the more vehemently, S. Although

tibus ait Jesus: ✠ Amen dico vobis, quia unus ex vobis tradet me qui manducat mecum. C. At illi cœperunt contristari, et dicere ei singulatum: S. Numquid ego? C. Qui ait illis: ✠ Unus ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, sicut scriptum est de eo: vœ autem homini illi, per quem Filius hominis tradetur. Bonum erat ei, si non esset natus homo ille. C. Et manducantibus illis, accepit Jesus panem: et benedicens fregit, et dedit eis, et ait: ✠ Sumite, hoc est corpus meum. C. Et accepto calice, gratias agens dedit eis: et biberunt ex illo omnes. Et ait illis: ✠ Hic est sanguis meus novi testamenti, qui pro multis effundetur. Amen dico vobis, quia jam non bibam de hoc genimine, vitis, usque in diem illum, cum illud bibam novum in regno Dei. C. Et hymno dicto exierunt in montem Olivarum. Et ait eis Jesus: ✠ Omnes scandalizabimini in me nocte ista: quia scriptum est: Percutiam pastorem, et dispergentur oves. Sed postquam resurrexero, precedam vos in Gallæam. C. Petrus autem ait illi: S. Et si omnes scandalizati fuerint in te: sed non ego. C. Et ait illi Jesus: ✠ Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus vocem bis dederit, ter me es negaturus. C. At ille amplius loquebatur: S. Et si oportuerit me simul commori tibi, non te negabo. C. Similiter autem et omnes dicebant.

I should die together with Thee, I will not deny Thee; C. and in like manner also said they all.

Jesus Prays in Gethsemani

Et véniunt in prædium, cui nomen Gethsémani. Et ait discipulis suis. ☩ Sedéte hic donec orem. C. Et assúmit Petrum et Jacóbum, et Joánnem secum: et cœpit pavére et tædère. Et ait illis: ☩ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte. C. Et cum processisset páululum, prócidit super terram: et orábat, ut si fieri posset, transférat ab eo hora: et dixit: ☩ Abba, Pater, ómnia tibi possible sunt, transfer cálicem hunc a me, sed non quod ego volo, sed quod tu. C. Et venit, et invénit eos dormiéntes. Et ait Petro: ☩ Símon, dormis? non potuísti una hora vigiláre? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spiritus quidem promptus est, caro vero infirma. C. Et iterum ábiens orávit, eúmdem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes, (erant enim óculi eórum graváti) et ignorábant quid responderént ei. Et venit tertio, et ait illis: ☩ Dormíte jam, et requiescíte. Súfficit: venit hora: ecce Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce qui me tradet, prope est.

And they came to a farm called Gethsemani; and He saith to His disciples, ☩ Sit you here, while I pray. C. 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. C. And when He had 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 said, ☩ Abba, Father, all things are possible to Thee; take away this chalice from Me: but not what I will, but what Thou wilt. C. And He cometh, and findeth them sleeping. And He saith to Peter, ☩ Simon, sleepest thou? couldst 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. C. 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.

Judas Approaches to Apprehend Jesus

C. Et, adhuc eo loquente, venit Judas Iscariótes, unus de duódecim, et cum eo turba

C. 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, *S.* Whomsoever I shall kiss, that is He; lay hold on Him, and lead Him away carefully. *C.* And when he was come, immediately going up to Him, he saith, *S.* Hail, Rabbi: *C.* 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 ye 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. *C.* 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.

multa cum gládiis, et lignis, a summis sacerdotibus, et scribis, et senióribus. Déderat autem tráditor ejus signum eis, dicens: *S.* Quemcúmque osculátus fuero, ipse est, tenéte eum, et dúcite caute. *C.* Et cum venisset, statim accédens ad eum, ait: *S.* Ave, Rabbi. *C.* Et osculátus est eum. At illi manus injecerunt in eum, et tenuerunt eum. Unus autem quidam de circumstantibus, edúcens gládium, percússit servum summi sacerdotis; et amputávit illi aurículam. Et respondens Jesus, ait illis: *✠* Tamquam ad latrónem existis cum gládiis, et lignis comprehéndere me? Quotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúræ. *C.* Tunc discipuli ejus relinquentes eum, omnes fugerunt. Adoléscens autem quidam sequebátur cum amíctus sindone super nudo: et tenuerunt eum. At ille, rejécta sindone, nudus profugit ab eis.

Jesus Before 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;

Et adduxerunt Jesum ad summum sacerdotem: et convenérunt omnes sacerdotes, et scribæ, et senióres. Petrus autem a longe secúsus est eum usque intro in átrium summi sacerdotis: et sedébat cum ministris ad ignem, et calefaciébat se. Summi vero sacerdotes, et omne concilium, quærébant advérsus Jesum testimónium, ut eum morti tráderent, nec inveniebant.

Multi enim testimónium falsum dicébant advérsus eum: et convientiá testimónia non erant. Et quidam surgéntes, falsum testimónium ferébant advérsus eum, dicéntes: *S.* Quóniam nos audivimus eum dicéntem: Ego dissólvam templum hoc manufactum, et per trídum áliud non manufactum ædificábo. *C.* Et non erat convéniens testimónium illórum. Et exsúrgens summus sacérdos in médium, interrogávit Jesum, dicens: *S.* Non respóndes quidquam ad ea, quæ tibi objiciúntur ab his? *C.* Ille autem tacébat, et nihil respóndit. Rursum summus sacérdos interrogábat eum, et dixit ei: *S.* Tu es Christus Fílius Dei benedícti? *C.* Jesus autem dixit illi: X Ego sum: et vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem cum núbibus cæli. *C.* Summus autem sacérdos scindens vestiménta sua, ait: *S.* Quid adhuc desiderámus testes? Audistis blasphemíam: quid vobis vidétur? *C.* Qui omnes condemnáverunt eum esse reum mortis. Et cæpérunt quidam conspúere eum, et veláre faciém ejus, et cólaphis eum cædere, et dicere ei: *S.* Prophetiza. *C.* Et ministri álapis eum cædebant.

Peter Denies Jesus

Et cum esset Petrus in átrio deórsum, venis una ex ancíllis summi sacerdotís; et cum vidisset Petrum calefaciéntem se, aspiciens illum, ait: *S.* Et tu cum Jesu Nazaréno eras. *C.* At ille negávit, dicens: *S.* Neque scio, neque

for many bore false witness against Him, and their evidences were not agreeing. And some rising up, bore false witness against Him, saying, *S.* We heard Him say, I will destroy this temple made with hands, and within three days I will build another not made with hands: *C.* and their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying, *S.* Answerest thou nothing to the things that are laid to Thy charge by these men? *C.* But He held His peace, and answered nothing. Again the high priest asked Him, and said to Him, *S.* Art thou the Christ, the Son of the blessed God? *C.* And Jesus said to him, X 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. *C.* Then the high priest rending his garments, saith, *S.* What need we any further witnesses? You have heard the blasphemy. What think you? *C.* Who 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, *S.* Prophesy; *C.* and the servants struck Him with the palms of their hands.

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 said, *S.* Thou also wast with Jesus of Nazareth. *C.* But he denied,

saying, *S.* I neither know, nor understand what thou sayest: *C.* 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, *S.* Surely thou art one of them, for thou art also a Galilean. *C.* 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 deny Me thrice. And he began to weep. 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.

Pilate Endeavors to Save Jesus

And Pilate asked Him, *S.* Art Thou the king of the Jews? but He answering, saith to him, *✠* Thou sayest it. *C.* And the chief priests accused Him in many things. And Pilate again asked Him saying, *S.* Answerest Thou nothing? behold in how many things they accuse Thee. *C.* 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 the sedition had committed murder. And when

novi quid dicas. *C.* Et exiit foras ante átrium, et gallus cantávit. Rursus autem cum vidisset illum ancilla, cœpit dicere circumstántibus: Quia hic ex illis est. At ille iterum negávit. Et post pusillum rursus qui astábant, dicébant Petro: *S.* Vere ex illis es: nam et Galilæus es. *C.* Ille autem cœpit anathematizáre, et juráre: Quia nescio hóminem istum, quem dicitis. Et statim gallus iterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Jesus: Priúsqvam gallus cantet bis, ter me negábis. Et cœpit flere. Et conféstim mane consilium faciéntes summi sacerdotés, cum senióribus, et scribis, et univérso concilio, vinciéntes Jesum, duxérunt, et tradidérunt Piláto.

Et interrogávit eum Pilátus. *S.* Tu es rex Judæórum? *C.* At ille respóndens, ait illi: *✠* Tu dicis. *C.* Et accusábant eum summi sacerdotés in multis. Pilátus autem rursus interrogávit eum, dicens: *S.* Non respóndes quidquam? vide in quantis te accusant. *C.* Jesus amplius nihil respóndit, ita ut mirarétur Pilátus. Per diem autem festum solébat dimittere illis unum ex vinctis, quemcúmque petíssent. Erat autem qui dicebátur Barábas, qui cum seditiósus erat vinctus, qui in seditiône fécerat homicídium. Et cum ascendisset turba, cœpit rogáre,

sicut semper faciebat illis. Pilátus autem respondit eis, et dixit: *S. Vultis dimittam vobis Regem Judæorum? C. Sciebat enim quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barábbam dimitteret eis. Pilátus autem iterum respondens, ait illis: S. Quid ergo vultis faciam Regi Judæorum? C. At illi iterum clamaverunt: S. Crucifige eum. C. Pilátus vero dicebat illis. S. Quid enim mali fecit? C. At illi magis clamabant: S. Crucifige eum.*

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, *S. Will you that I release to you the king of the Jews? C. 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, S. What will you then that I do to the king of the Jews? C. But they again cried out, S. Crucify Him. C. And Pilate saith to them, S. Why, what evil hath he done? C.*

But they cried out the more, *S. Crucify Him.*

Pilate Consents to the Crucifixion

C. Pilátus autem volens populo satisfacere, dimisit illis Barábbam, et tradidit Jesum flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem, et induunt eum púrpura, et imponunt et plectentes spineam coronam. Et cæperunt salutare eum: Ave, Rex Judæorum. Et percutiebant caput ejus arúndine: et conspuébant eum, et ponentes génua, adorábant eum. Et postquam illusérunt ei exuerunt illum púrpura, et induerunt eum vestimentis suis: et edúcant illum ut crucifigerent eum. Et angariaverunt prætereúntem quémpiam. Simónem Cyrenæum venientem de villa, patrem Alexándri, et Rufi, ut tólleret crucem ejus. Et perducunt illum in Gólgotha locum: quod est interpretátum Calváriæ locus. Et dabant ei

C. 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 into the court of the palace, and they call 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 worshipped 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: and they forced one Simon, a Cyrenean, 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.

Jesus Is Crucified

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. *S. Vah*, Thou that destroyest the temple of God, and in three days buildest it up again; save Thyself, coming down from the cross. *C.* In like manner also the chief priests with the scribes, mocking, said to one another, *S.* He saved others, Himself He cannot save. Let Christ the king of Israel come down from the cross, that we may see, and believe. *C.* 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; and at the ninth hour, Jesus cried out with a loud voice, saying, *✠ Eloi, Eloi, lamma sabacthani?* *C.* which is, being interpreted, *✠ My God, My God, why hast Thou forsaken Me?* *C.* And some of the standers-by, hearing, said, *S.* Behold

Et crucifigentes eum, dividerunt vestimenta ejus, mittentes sortem super eis, quis quid tolleret. Erat autem hora tertia et crucifixerunt eum. Et erat titulus causae ejus inscriptus: Rex Judaeorum. Et cum eo crucifigunt duos latrones: unum a dextris, et alium a sinistris ejus. Et impleta est Scriptura, quae dicit: Et cum iniquis reputatus est. Et praetereuntes blasphemabant eum, moventes capita sua, et dicentes: *S.* Vah, qui destruis templum Dei, et in tribus diebus reedificas: salvum fac te metipsum descendens de cruce. *C.* Similiter et summi sacerdotes illudentes, ad alterutrum cum scribis dicebant: *S.* Alios salvos fecit, seipsum non potest salvum facere. Christus rex Israel descendat nunc de cruce, ut videamus, et credamus. *C.* Et qui cum eo crucifixi erant, convitiabantur ei. Et facta hora sexta, tenebrae factae sunt per totam terram usque in horam nonam. Et hora nona exclamavit Jesus voce magna, dicens: *✠ Eloi, Eloi, lamma sabacthani?* *C.* Quod est interpretatum: *✠ Deus meus, Deus meus, ut quid dereliquisti me?* *C.* Et quidam de circumstantibus audientes, dicebant: *S.* Ecce, Elfam vocat. *C.* Currens autem unus, et implens spongiam aceto, circumponensque

cálamo, potum dabat ei, dicens: *S. Sinite, videámus si véniat Elías ad deponéndum eum.* *C. Jesus autem emíssa voce magna exspirávit.*

He calleth Elias. *C. And one running, and filling a sponge with vinegar and putting it upon a reed, gave him to drink, saying, S. Stay, let us see if Elias will come to take Him down.* *C. And Jesus, having cried out with a loud voice, gave up the ghost.*

Here all kneel, and pause a little while.

Et velum templi scissum est in duo, a summo usque deórsum. Videns autem centúrio, qui ex advérso stabat, quia sic clamans exspiráset, ait: S. Vere hic homo Ffilius Dei erat. C. Erant autem et mulieres de longe aspiciéntes: inter quas erat María Magdaléne, et María Jacóbi minóris, et Joseph mater, et Salóme: et cum esset in Galilæa, sequebántur eum, et ministrábant ei, et aliæ multæ, quæ simul cum eo ascénderant Jerosólymam.

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, *S. Indeed this man was the Son of God.* *C. 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.*

Here is said the Munda cor meum, page 763.

Et cum jam sero esset factum (quia erat Parascève, quod est ante sábbatum) venit Joseph ab Arimathæa nóbilis decúrio, qui et ipse erat exspectans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Jesu. Pilátus autem mirabátur si jam obíset. Et accersito centurióne, interrogávit eum si jam mórtuus esset. Et cum cognovisset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum invólvit sídone, et póluit eum in monumento, quod erat excísus de petra, et advólvit lápidem ad ostium monumenti.

And when evening was now come (because it was the Parascève, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came, and went in boldly to Pilate, and begged 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 hewn out of a rock. And he rolled a stone to the door of the sepulchre.

Offertory. Ps. 139, 5

Keep me, O Lord, from the hand of the sinner; and from wicked men deliver me. Custódi me, Dómine, de manu peccatóris: et ab hominibus iníquis éripe me.

Offertory Prayers, page 767.

Secret

MAY these sacrifices, we beseech Thee, O Lord, the more speedily restore us for in health-giving fasting they have been made ready. Through our Lord. SACRIFICIA nos, quæsumus, Dómine, propénsius ista restáurent; quæ medicínalibus sunt institúta jefúnis. Per Dóminum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 4, page 803.

Communion. Ps. 68, 13, 14

They that sat in the gate were busied against Me; and they that drunk 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. Advérsus me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero, oratiónem meam ad te, Dómine: tempus beneplácti, Deus, in multítudine misericórdiæ tuæ.

Postcommunion

BY THESE holy mysteries, O almighty God, may the evil of our passions be subdued, and a lasting remedy be provided. Through our Lord. SANCTIFICATIÓNIBUS tuis, omnipotens Deus: et vítia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Prayer over the people.

Let us pray

Bow down your heads to God. HUMILÍATE cápita vestra Deo. May Thy mercy, O God, purge us from every remnant of that which is past and make Tua nos misericórdia, Deus, et ab omni subreptióne vetustátis expúrget, et capáces

sanctæ novitatis efficiat. Per us ready to receive a holy
Dóminum. renovation. Through our Lord.

Concluding Prayers, page 793.

Wednesday in Holy Week (Purple)

STATION AT ST. MARY MAJOR

Privileged Major Feria

The Beginning of Mass, page 756.

Introit. Phil. 2, 10, 8, 11

IN NÓMINE Jesu omne genu
flectátur cælestium, ter-
réstrium, et infernórum: quia
Dóminus factus est obédiens
usque ad mortem, mortem au-
tem crucis: ideo Dóminus Je-
sus Christus in glória est Dei
Patris. Ps. 101, 2. Dómine,
exáudi oratióem meam: et
clamor meus ad te veniat. In
nomine.

IN THE name of Jesus let
every knee bow, of things
in heaven, on earth, and under
the earth: for the Lord became
obedient unto death, even the
death of the cross: therefore
the Lord Jesus Christ is in the
glory of God the Father. Ps.
101, 2. O Lord, hear my prayer;
and let my cry come to Thee.
In the name, etc.

Kyrie, page 761. Gloria is omitted.

After the Kyrie Eleison is said:

Let us pray

V. Flectámus génua.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

PRÆSTA, quæsumus, omni-
potens Deus: ut qui nos-
tris excéssibus incessánter af-
fligimur, per unigéniti Filii
tui passióem liberémur. Qui
tecum vivit.

GRANT, we beseech Thee, O
almighty God, that we,
who are incessantly afflicted by
our transgressions, may be de-
livered through the passion of
Thy Son. Who with Thee.

Lesson. Is. 62, 11; 63, 7

Léctio Isaiaæ Prophætae.

Lesson from Isaias the
Prophet.

HÆC dicit Dóminus Deus:
Dícite filiaæ Sion: Ecce
Salvátor tuus venit: ecce
merces ejus cum eo. Quis est
iste, qui venit de Edom, tinc-
tis véstibus de Bosra? iste for-
mósus in stola sua, grádiens
in multitúdine fortitúdinis

THUS saith the Lord God,
Tell the daughter of Sion,
Behold thy Saviour cometh, be-
hold His reward is with 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 wine-press? I have trodden the wine-press 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 on us.

sue. Ego, qui loquor justitiam, et propugnator sum ad salvandum. Quare ergo rubrum est indumentum tuum, et vestimenta tua, sicut calcantium in torculari? Torcular calcavi solus, et de gentibus non est vir mecum: calcavi eos in furore meo, et conculcavi eos in ira mea: et aspersionis est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi. Dies enim ultionis in corde meo, annus redemptionis mee venit. Circumpexi, et non erat auxiliator: quæsi, et non fuit qui adjuvaret: et salvavit mihi brachium meum, et indignatio mea ipsa auxiliata est mihi. Et conculcavi populos in furore meo, et inebriavi eos in indignatione mea, et detraxi in terram virtutem eorum. Miserationum Domini recordabor, laudem Domini super omnibus, quæ reddidit nobis Dominus Deus noster.

Gradual. Ps. 68, 18, 2, 3

Turn not away Thy face from Thy servant, because I am in trouble: hear me speedily. *V.* 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.

Ne avertas faciem tuam a puero tuo, quoniam tribulor: velociter exaudi me. *V.* Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam: infixus sum in limo profundi, et non est substantia.

Here is said, without the Flectamus genua:

V. The Lord be with you.

V. Dominus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

Prayer

O GOD, Who hast willed that Thy Son should for **D**EUS, qui pro nobis Filium tuum crucis patibulum

subire voluisti, ut inimici a nobis expelleres potestatem: concede nobis famulis tuis; ut resurrectionis gratiam consequamur. Per eundem Dominum.

our sakes undergo the torment of the cross, that Thou mightest drive out of us the power of the enemy, grant to us, Thy servants, that we may attain the grace of the resurrection. Through the same.

Second Prayer for the Church, page 825; or for the Pope page 826.

Lesson. Is. 53, 1-12

Lectio Isaiaë Prophetae.

Lesson from Isaiah the Prophet.

IN DIEBUS illis: Dixit Isaias: Domine, quis credidit auditui nostro? et brachium Domini cui revelatum est? Et ascendet sicut virgultum coram eo, et sicut radix de terra sitienti; non est species ei, neque decor: et vidimus eum, et non erit aspectus, et desiravimus eum: despexit eum, et novissimum virorum, virum dolorum, et scientem infirmitatem: et quasi absconditus vultus ejus et despexit, unde nec reputavimus eum. Vere languores nostros ipse tulit, et dolores nostros ipse portavit: et nos putavimus eum quasi leprosum, et percussum a Deo, et humiliatum. Ipse autem vulneratus est propter iniquitates nostras, propter iniquitates nostras, attritus est propter scelera nostra: disciplina pacis nostrae super eum, et livore ejus sanati sumus. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum. Oblatus est, quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur, et quasi agnus

IN THOSE days, Isaias said, Lord, 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 ~~not~~ of the land of the living: for the wickedness of ~~the~~ ~~land~~ have I struck Him. ~~For~~ ~~He~~ ~~will~~ ~~not~~ ~~give~~ ~~the~~ ~~ungodly~~ ~~His~~ ~~death~~, 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 He hath borne the sin of many, and hath prayed for the transgressors.

Tract. Ps. 101, 2-5, 14

O Lord, hear my prayer; and let my cry come to Thee. *V.* Turn not away Thy face from me: in whatever day I am in trouble, incline Thine ear to me. *V.* In whatever day I shall call upon Thee, hear me speedily. *V.* For my days are vanished like smoke, and my bones are burnt up as in an oven. *V.* I am struck like grass, and my heart is withered: because I forgot to eat my bread. *V.* Thou arising, O Lord, shalt have

Dómine, exaudi orationem meam, et clamor meus ad te veniat. *V.* Ne avértas fáciem tuam a me: in quacúmque die tribulor, inclína ad me aurem tuam. *V.* In quacúmque die invocavéro te, velócter exáudi me. *V.* Quia defecérunt sicut fumus dies mei: et ossa méa sicut in frixório confrixá sunt. *V.* Percússus sum sicut fenum, et áruit cor meum: quia oblitus sum manducáre panem meum. *V.* Tu exsurgens,

Dómine, miseréberis Sion: mercy on Sion; for the time is
quia venit tempus miseréndi come to have mercy on it.
ejus.

The Passion

Luke 22, 1-71; 23, 1-53

Pássio Dómini nostri Jesu The Passion of Our Lord
Christi secúndum Lucam. Jesus Christ, according to St.
Luke.

The Plot to Betray Jesus

IN ILLO témpore: Appropin-
quábat dies festus azy-
mórum, qui dicitur Pascha: et
querébant principes sacerdoté-
tum, et scribæ, quómodo Je-
sum interficerent: tímébant
vero plebem. Intrávit autem
sátanas in Judam, qui cogno-
minabátur Iscariótes, unum
de duódecim. Et áblit, et lo-
cútus est cum princípibus sa-
cerdotum, et magistrátibus,
quemádmodum illum tráderet
eis. Et gavisi sunt, et pacti
sunt pecúniam illi dare. Et
spopóndit. Et querébat oppor-
tunitátem ut tráderet illum
sine turbis.

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 mul-
titude.

The Preparation of the Pasch

Venit autem dies azymórum, in qua necesse erat
occidi pascha. Et misit Pe-
trum, et Joánnem, dicens:
¶ Eúntes paráte nobis pas-
scha, ut manducémus. C. At
illi dixerunt: C. Ubi vis paré-
mus? S. Et dixit ad eos: ¶
Ecce introeúntibus vobis in
civitátem, occurrét vobis ho-
mo quídam ámphoram aque
portans: sequímini cum in do-
mum, in quam intrat, et di-
cétis patrifamílias domus: Di-
cit tibi Magister: Ubi est di-
versórtum, ubi pascha cum

And the day of the un-
leavened bread came, on which
it was necessary that the
pasch should be killed. And He
sent Peter and John, saying, ¶
Go and prepare us the pasch,
that we may eat. C. But they
said, S. Where wilt Thou that
we prepare? S. 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 good
man 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. C. And they going, found, as He had said to them; and they made ready the pasch.

The Last Supper

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 heaven. C. 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. C. 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. C. 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 woe to that man by whom He shall be betrayed. C. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should seem to be greater. And He said to

discúbuit, et duódecim Apóstoli cum eo. Et ait illis: ¶ Desidério desiderávi hoc Pascha manducáre vobiscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. C. Et accépto cálice, grátias egit, et dixit: ¶ Accípite, et dividite inter vos. Dico enim vobis, quod non bibam de generatióne vitis donec regnum Dei véniat. C. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: ¶ Hoc est corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. C. Similiter et cálicem, postquam cenávit, dicens: ¶ Hic est calix novum testaméntum in ságuine meo, qui pro vobis fundétur. Verúm tamen ecce manus tradéntis me, mecum est in mensa. Et quidem Fílius hóminis, secúndum quod definitum est, vadit: verúm tamen vae hómini illi, per quem tradétur. C. Et ipsi cæperunt querere inter se, quis esset ex eis, qui hoc factúrus esset. Facta est autem et conténtio inter eos, quis eórum viderétur esse maior. Dixit autem eis: ¶ Reges géntium dominántur eórum: et qui potestátem habent super eos, benéfici vocántur.

Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui præcessor est, sicut ministrator. Nam quis major est, qui recumbit, an qui ministrat? nonne qui recumbit? Ego autem in medio vestrum sum, sicut qui ministrat: vos autem estis, qui permansistis mecum in tentationibus meis. Et ego dispono vobis, sicut disposuit mihi Pater meus regnum, ut edatis, et bibatis super mensam meam in regno meo: et sedeatis super thronos, iudicantes duodecim tribus Israël. *C.* *Ait autem Dominus:* ✠ Simon, Simon, ecce satanas expetivit vos, ut cribraret sicut triticum: ego autem rogavi pro te, ut non deficiat fides tua: et tu aliquando conversus, confirma fratres tuos. *C.* Qui dixit ei: *S. Domine, tecum paratus sum et in carcerem, et in mortem ire.* *C.* At ille dixit: ✠ Dico tibi, Petre: Non cantabit hodie gallus, donec ter abneges nosse me. *C.* Et dixit eis: ✠ Quando misi vos sine sacco, et pera, et calceamentis, numquid aliquid defuit vobis? *C.* At illi dixerunt: *S. Nihil.* *C.* Dixit ergo eis: ✠ Sed nunc, qui habet sacco, tollat similiter et peram: et qui non habet, vendat tunicam suam, et emat gladium. Dico enim vobis, quoniam adhuc hoc, quod scriptum est, oportet impleri in me: Et cum iniquis deputatus est. Etenim ea, quæ sunt de me, finem habent. *C.* At illi dixerunt: *S. Domine, ecce duo gladii hic.* *C.* At ille dixit eis: ✠ Satis est.

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 be 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 appoint to you, as my Father hath appointed 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. *C.* 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. *C.* And he said to Him, *S. Lord, I am ready to go with Thee both into prison and to death.* *C.* And He said, ✠ I say to thee, Peter, the cock shall not crow this day till thou thrice deniest that thou knowest Me. *S.* And He said to them, ✠ When I sent you without purse and scrip, and shoes, did you want anything? *C.* But they said, *S. Nothing.* *C.* Then said He to them, ✠ But now he that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his coat, and buy one. For I say to you, that this that is written must be fulfilled in Me, And He was reckoned among

the wicked: for the things concerning Me have an end. *C.* But they said, *S. Lord*, behold here are two swords. *C.* And He said to them, *¶ It is enough.*

Jesus Prays in Gethsemani

C. 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. *C.* 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. *C.* 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 great drops of blood, trickling down upon the ground. And when He arose 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 ye enter into temptation.

C. Et egressus ibat secundum consuetudinem in montem Olivarum. Secuti sunt autem illum et discipuli. Et cum pervenisset ad locum, dixit illis: *¶ Orate*, ne intratis in tentationem. *C.* Et ipse avulsus est ab eis quantum jactus est lapidis: et positus genibus orabat, dicens: *¶ Pater*, si vis, transfer calicem istum a me: verumtamen non mea voluntas, sed tua fiat. *C.* Apparuit autem illi Angelus de caelo, confortans eum. Et factus in agonia profixius orabat. Et factus est sudor ejus, sicut guttae sanguinis decurrerentis in terram. Et cum surrexisset ab oratione, et venisset ad discipulos suos, invenit eos dormientes pro tristitia. Et ait illis: *¶ dormitis?* surgite, orate, ne intratis in tentationem.

Judas Approaches to Apprehend Jesus

C. 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 to kiss Him. And Jesus said to him, *¶ Judas*, dost thou betray the Son of man with a kiss? *C.* And they that were about Him, seeing what would follow, said to Him, *S. Lord*, shall we strike with the sword? *C.* and one of them struck the servant of the high priest, and

C. Adhuc eo loquente, ecce turba: et qui vocabitur Judas, unus de duodecim, antecederat eos: et appropinquavit Jesu, ut oscularetur eum. Jesus autem dixit illi: *¶ Juda*, osculo Filij hominis tradis? *C.* Videntes autem hi, qui circa ipsum erant, quod futurum erat, dixerunt ei: *S. Domine*, si percutimus in gladio? *C.* Et percussit unus ex illis servum principis sacerdotum, et amputavit auri-

culam ejus dexteram. Respondens autem Jesus, ait: Sinite usque huc. C. Et cum tetigisset auriculum ejus, sanabit eum. Dixit autem Jesus ad eos, qui venerant ad se, principes sacerdotum, et magistratus templi, et seniores: ¶ Quasi ad latronem existis cum gladiis, et fustibus? Cum quotidie vobiscum fuerim in templo, non extendistis manus in me: sed hæc est hora vestra, et potestas tenebrarum.

cut off his right ear. But Jesus answering, said, Suffer ye thus far: C. 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 to Him: ¶ Are you 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.

Jesus Before the High Priest

C. Comprehendentes autem eum, duxerunt ad domum principis sacerdotum: Petrus vero sequebatur a longe. Accenso autem igne in medio atrii, et circumsedentibus illis, erat Petrus in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum fuisset intuita, dixit: S. Et hic cum illo erat. C. At ille negavit eum, dicens: S. Mulier, non novi illum. C. Et post pusillum alius videns eum, dixit: S. Et tu de illis es. C. Petrus vero ait: S. O homo, non sum. C. Et intervallò facto quasi horæ unius, alius quidam affirmabat, dicens: S. Vere et hic cum illo erat: nam et Gallæus est. C. Et ait Petrus: S. Homo, nescio quid dicis. C. Et continuo adhuc illo loquente cantavit galus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat: Quia priusquam galus cantet, ter me negabis. Et egressus foras Petrus flevit amare. Et viri, qui tenebant eum, illudabant ei, cadentes.

C. Then they laid hold on Him, and led Him to the high priest's house; but Peter followed afar off. 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. And when a certain servant-maid had seen him sitting at the light, and had earnestly looked upon him, she said, S. This man also was with Him. C. But he denied Him, saying, C. Woman, I know Him not. C. And after a little while, another, seeing him, said, S. Thou also art one of them. C. But Peter said, S. O man, I am not. C. And about the space as it were of one hour, another certain man affirmed, saying, S. Of a truth, this man was also with Him, for he is also a Galilean. C. And Peter said, S. Man, I know not what thou sayest. C. 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 said, Before the

cock crow, thou shalt deny Me thrice; and Peter going out wept bitterly. And the men that held Him mocked Him and struck Him; and they blindfolded Him, and smote His face; and they asked Him, saying, S. Prophecy, who is it that struck Thee? C. 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, saying, S. If Thou be the Christ, tell us. C. And He said 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. C. Then said they all, S. Art Thou then the Son of God? C. Who said, ✠ You say, that I am. C. And they said, S. What need we any further testimony? for we ourselves have heard it from His own mouth. C. And the whole multitude of them, rising up, led Him to Pilate: and they began to accuse Him, saying, S. We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ the king.

Pilate Endeavors to Save Jesus

C. And Pilate asked Him, saying, S. Art Thou the king of the Jews? C. But He answering, said, ✠ Thou sayest it. C. And Pilate said to the chief priests and to the multitudes, S. I find no cause in this

Et volaverunt eum, et percussiebant faciem ejus? et interrogabant eum, dicentes: S. Prophetiza, quis est, qui te percussit? C. Et alia multa blasphemantes dicebant in eum. Et ut factus est dies, convenerunt seniores plebis, et principes sacerdotum, et scribae, et duxerunt illum in concilium suum, dicentes: S. Si tu es Christus, dic nobis. C. Et ait illis: ✠ Si vobis dixerero, non credetis mihi: si autem et interrogavero, non respondetis mihi, neque dimittetis. Ex hoc autem erit Filius hominis sedens a dextris virtutis dic nobis. C. Et ait illis: ✠ Si vobis dixerero, non credetis mihi: si autem et interrogavero, non respondetis mihi, neque dimittetis. Ex hoc autem erit Filius hominis sedens a dextris virtutis Dei. C. Dixerunt autem omnes: S. Tu ergo es Filius Dei? C. Qui ait: ✠ Vos dicitis, quia ego sum. C. At illi dixerunt: S. Quid adhuc desideramus testimonium? ipsi enim audivimus de ore ejus. C. Et surgens omnis multitudo eorum, duxerunt illum ad Pilatum. Ceperunt autem illum accusare, dicentes: S. Hunc invenimus subvertentem gentem nostram, et prohibentem tributa dare Cæsari, et dicentem se Christum regem esse.

C. Pilatus autem interrogavit eum, dicens: S. Tu es rex Judæorum? C. At ille respondens, ait: ✠ Tu dicis. C. Ait autem Pilatus ad principes sacerdotum, et turbas: S. Nichil invenio causæ in hoc hó-

mine. *C.* At illi inualescēbant, dicētes: *S.* Cōmmovet pōpulum, docens per universam Judæam, incipiens a Galilæa que huc. *C.* Pilātus autem audiens Galilæam, interrogāvit si homo Galilæus esset. *C.* ut cognōvit quod de Herōdis potestāte esset, remisit eum ad Herōdem, qui et ipse Jerosōlymis erat illis diēbus. Herōdes autem viso Jesu gavisus est valde. Erat enim cupiens ex multo tēpore videre eum, eo quod audierat multa de eo, et sperābat signum ālquod videre ab eo fieri. Interrogābat autem eum multis sermōnibus. At ipse nihil illi respondēbat. Stabant autem principes sacerdotum, et scribæ constānter accusāntes eum. Sprevit autem illum Herōdes cum exērcitu suo: et illūsit indūtum veste alba, et remisit ad Pilātum. Et facti sunt amici Herōdes et Pilātus in ipsa die: nam āntea inimici erant ad invicem. Pilātus autem convocātis principibus sacerdotum, et magistrātibus, et plebe, dixit ad illos: *S.* Obtulistis mīhi hunc hōminem, quasi avertentem pōpulum, et ecce ego coram vobis interrogans, nullam causam invēni in hōmine isto ex his, in quibus eum accusātis. Sed neque Herōdes: nam remisit vos ad illum, et ecce nihil dignum morte actum est ei. Emendatum ergo illum dimittam. *C.* Necesse autem habēbat dimittere eis per diem festum, unum. Exclamāvit autem simul universa turba, dicens: *S.* Tolle hunc, et dimitte nobis Barābbam. *C.* Qui erat propter

C. But they were more earnest, saying, *S.* He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. *C.* But 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 naught; 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. And Pilate calling together the chief priests, and the magistrates, and the people, said to them, *S.* 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. *C.* Now of necessity he was to release unto them one upon the feast-day; but the whole multitude together cried

out, saying, *S.* Away with this man, and release unto us Barabbas; *C.* who, for a certain sedition made in the city, and for a murder, was cast into prison.

Pilate Consents to the Crucifixion

And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying, *S.* Crucify Him, crucify Him. *C.* And he said to them a third time, *S.* Why, what evil hath He done? I find no cause of death in Him: I will chastise Him therefore; and let Him go. *C.* 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 over to their will. And as they led Him, they laid hold on one Simon of Cyrene, that was coming out of 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 breasts 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*

*Iterum autem Pilátus locútus est ad eos, volens dimittere Jesum. At illi succlamábant, dicentes: S. Crucifige, crucifige eum. C. Ille autem tertio dixit ad illos. S. Quid enim mali fecit iste? Nullam causam mortis invenio in eo: corripiam ergo illum, et dimittam. C. At illi instábant vócbus magnis postulánte in crucifigeretur. Et invalescábant voces eórum. Et Pilátus adjudicávit fieri petitiónum eórum. Dimisit autem illis eum, qui propter homicídium, et seditiónem missus fúerat in cárcerem, quem petébant: Jesum vero trádidit voluntáti eórum. Et cum dúcerent eum, apprehenderunt Simónem quemdam Cyrenénsem venientem de villa; et imposuerunt illi crucem portáre post Jesum. Sequebátur autem illum multa turba pópuli, et mulierum, quæ plángébant, et lamentábantur eum: Conversus autem ad illas Jesus dixit: *Et filiæ Jerúsalem, nolite flere super me, sed super vos ipsas flete, et super filios vestros. Quóniam ecce venient dies, in quibus dicent: Beátæ striles, et ventres, qui non genuerunt, et úbera, quæ non lactáverunt. Tunc incipient dicere montibus: Cádite super nos; et collibus: Operite nos. Quia si in viridi ligno hæc faciunt, in árido quid fiet? C. Duce-**

bántur autem et álli duo nequam cum eo, ut interficerentur.

Ju
usc
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Jesus Is Crucified

Et postquam venerunt in floccum, qui vocátur Calváriæ, ibi crucifixerunt eum: et latrones, unum a dextris, et álterum a sinistris. Jesus autem dicebat: ✠ Pater, dimitte, illis: non enim sciunt, quid faciunt. C. Dividentes vero vestimenta ejus, miserunt sortes. Et stabat pópulus spectans, et deridebant eum principes cum eis, dicentes: S. Alios salvos fecit: se salvum faciat, si hic est Christus Dei electus. C. Illudébant autem ei et milites accedentes, et acetum offerentes ei, et dicentes: S. Si tu es rex Judæorum, salvum te fac. C. Erat autem et superscriptio super eum litteris græcæ, et latinis, et hebræicis: Hic est Rex Judæorum. Unus autem de his, qui pendebant, latronibus, blasphemábat eum, dicens: S. Si tu es Christus, salvum fac teipsum, et nos. C. Respondens autem alter increpábat eum, dicens: S. Neque tu times Deum, quod in eadem damnatione es. Et nos quidem juste, nam digna factis recipimus: hic vero nihil mali gessit. C. Et dicebat ad Jesum: S. Dómine, meménto mei, cum véneris in regnum tuum. C. Et dixit illi Jesus: ✠ Amen dico tibi: Hodie necum eris in paradiso. C. Erat autem fere hora sexta, et tenebræ factæ sunt in universam terram usque in ho-

wood they do these things, what shall be done in the dry? C. And there were also two others, 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. C. But they divided His garments, and cast lots: and the people stood beholding, and the rulers with them derided Him, saying, S. He saved others, let Him save Himself, if He be Christ, the elect of God. C. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, S. If Thou be the king of the Jews, save Thyself. C. 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, S. If Thou be Christ, save Thyself, and us. C. But the other answering him, rebuked him, saying, S. Neither dost thou fear God, seeing that art under the same condemnation: and we indeed justly, for we receive the due reward of our deeds, but this man hath done no evil. C. And he said to Jesus, S. Lord, remember me, when Thou shalt come into Thy kingdom. C. And Jesus said to him, ✠ Amen I say to thee, this day thou shalt be with Me in paradise. C. And it was al-

most the sixth hour; and there was darkness over all the earth until the ninth hour; 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. *C.* And saying this, He gave up the ghost.

Here all kneel and pause a little while.

Now the centurion seeing what was done glorified God, saying, *S.* Indeed this was a just man. *C.* 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 is said the Mundum cor meum, page 763.

And behold there was a man named Joseph, who was a counsellor, a good and a just man (the same had not consented to their counsel and de-
 signed to be a ruler of the Jews, 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.

ram nonam. Et obscuratus est sol: et velum templi scissum est medium. Et clamans voce magna Jesus, ait: *✠* Pater, in manus tuas commendo spiritum meum. *C.* Et hæc dicens, expiravit.

Videns autem centurio quod factum fuerat, glorificavit Deum, dicens: *S.* Vere hic homo justus erat. *C.* Et omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua revertentur. Stabant autem omnes noti ejus a longe: et mulieres, quæ secutæ eum erant a Galilæa, hæc videntes.

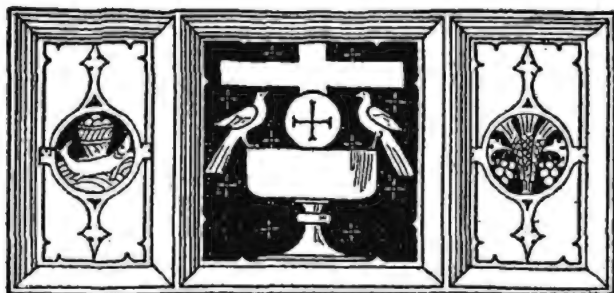
Et ecce vir nomine Joseph, qui erat decurio, vir bonus, et justus: (hic non consenserat consilio, et actibus eorum),
 qui respiciens et ipse regnum Dei. Hic accessit ad Pilatum, et petit corpus Jesu: et depositum involvit sindone, et posuit eum in monumento exciso, in quo nondum ququam positus fuerat.

Offertory. Ps. 101, 2, 3

O Lord, hear my prayer, and let my cry come to Thee: turn not away Thy face from me.

Dómine exaudi orationem meam, et clamor meus ad te perveniat: ne avertas faciem tuam a me.

Offertory Prayers, page 767.



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Maundy or Holy Thursday (Purple-White)

STATION AT ST. JOHN LATERAN

On Maundy Thursday the Church commemorates the institution of the Blessed Eucharist. On this day one Mass only can be said in the same church and that must be a public one. White vestments are worn by the priest, the altar is decked with flowers, and even the purple veil, which covers the cross during Passion-tide, is replaced by one of white. The celebrant consecrates two hosts, one for the priest who officiates on Good Friday, when there is no consecration. This host is carried in procession to a place known as the Repository or Sepulchre, where it remains until the following day. After the Mass on Maundy Thursday the signs of mourning proper to Passion-tide are resumed: the altar is stripped of its coverings and of ornaments of all kinds, the lights in the sanctuary are extinguished, and the door of the empty tabernacle is left open. In Rome the Pope washes the feet of thirteen poor persons, all of them priests. On Maundy Thursday the yearly consecration of the holy oils takes place, each bishop consecrating a sufficient quantity of these oils for the wants of his diocese during the ensuing year. These oils are three in number: the oil for the sacrament of Extreme Unction; that for anointing those who are to be baptized, and also for anointing the priest's hands at his ordination; and the sacred chrism, a mixture of oil and balsam used in the sacrament of Confirmation and at the consecration of bishops.

The Mass of Maundy Thursday

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

NOS autem gloriári opórtet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurréctio no-

BUT it behooves us to glory in the cross of Our Lord Jesus Christ: in Whom is our salvation, life, and resurrec-

tion; through Whom we are saved and delivered. *Ps. 66, 2.* 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.

stra: per quem salvati, et liberati sumus. *Ps. 66, 2.* Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem.

Kyrie, page 761; Gloria, page 762.

This being a festival Mass the Gloria in excelsis is sung, the church bells are rung and the organ is played, all to be silent until the Gloria in the Mass of Holy Saturday.

Prayer

O GOD, from Whom Judas received the punishment of his crime, and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee liveth.

DEUS, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit, concède nobis tuæ propitiatiônis effectum: ut, sicut in passione sua Jesus Christus Dôminus noster diversa utrisque intulit stipendia meritôrum; ita nobis, ablato vetustatis errore, resurrectionis suæ grâtiâ largiatur. Qui tecum vivit.

--- 11, 20-26

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beati Pauli Apóstoli ad Corinthios.

BRETHREN, when you come together therefore 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 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

FRATRES: Conveniéntibus vobis in unum, jam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit: alius autem ebrius est. Numquid domos non habetis ad manducandum, et bibendum? aut Ecclesiam Dei contemnitis, et confunditis eos, qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo. Ecce enim accépi a Dômino, quod et tradidí vo-

bis, quóniam Dóminus Jesus, in qua nocte tradébatur, accépit panem, et grátias agens fregit, et dixit: Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradébatur: hoc fácite in meam commemoratióem. Simíliter et cálicem, postquam cenávit, dicens: Hic calix novum testaméntum est in meo sán-guine: hoc fácite, quotiescúmque bibétis, in meam commemoratióem. Quotiescúm-que enim manducábítis panem hunc, et cálicem bibétis: mortem Dómini annuntiábítis donec véniat. Itaque quicúmque manducáverit panem hunc, vel biberit cálicem Dómini indigne, reus erit corpóris et sán-guinis Dómini. Probet autem seípsum homo, et sic de pane illo edat, et de cálice bibat. Qui enim manducát et bibit indigne iudícium sibi manducat et bibit: non dijudicans corpus Dómini. Ideo inter vos multi infirmi et imbecíles, et dormiunt multi. Quod si nosmetípsos dijudicáremus, non útique iudicáremur. Dum iudicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

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 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.

Gradual. 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.

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.

Gospel. John 13, 1-15

⌘ Continuation of the holy Gospel according to St. John.

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 Iscariot, the son of Simon, 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, He girdeth Himself; and 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

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

⌘ Sequéntia sancti Evangelii secúndum Joánnem.

ANTE diem festum Paschæ, sciens Jesus, quia venit hora ejus, ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam misisset in cor, ut tråderet eum Judas Simónis Iscarióta: sciens quia ómnia dedit ei Pater in manus, et quia a Deo exivit, et ad Patrem vadit: surgit a cœna, et ponit vestiménta sua: et cum accepisset línteam, præcinxit se. Deinde mittit aquam in pelvim, et cepit lavare pedes discipulorum, et extergere línteo, quo erat præcinctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respondit Jesus, et dixit ei: Quod ego

fácto. DIXIT EI PETRUS: Non lavábis mihi pedes in etérnum. Respondit ei Jesus: Si non lávero te, non habébis partem mecum. Dicit ei Simón Petrus: Dómine, non tantum pedes meos, sed et manus, et caput. Dicit ei Jesus: Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Scíebat enim quisnam esset qui tråderet eum: propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum, et accepit vestiménta sua: cum recubísset íterum, dixit eis: Scítis quid fécerim vobis? Vos vocátis me Magis-

ter, et Dómine: et bene dicitis: sum etenim. Si ergo ego lavi pedes vestros, Dóminus, et Magister: et vos debétis alter alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciátis.

their feet, and taken His garments, being sat down again, He said to them, Know ye 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, page 765.

Offertory. Ps. 117, 16, 17

Déxtera Dómini fecit virtutem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

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.

Offertory Prayers, page 767.

Secret

IPSE tibi, quæsumus, Dómine sancte, Pater omnipotens, ætérne Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commémoratiónem hoc fieri hodiérna traditióne monstrávit, Jesus Christus Filius tuus Dóminus noster: Qui tecum.

WE BESEECH Thee, O holy Lord, almighty Father, eternal God, that He may render our sacrifice acceptable to Thee, Who, by giving it to His disciples on this day, taught them that it is done in commemoration of Him, Jesus Christ, Thy Son, our Lord, Who with Thee.

Preface No. 4, page 803.

The Canon of the Mass for this day is as follows:

The Canon of the Mass

QUÆ igitur clementissime Pater, per Jesum Christum Filium tuum Dóminum nostrum, súpplices rogámus ac pétimus, uti accepta hábeas, et benedicas hæc & dona, hæc & múnera, hæc sancta & sacrificia illibáta, in primis quæ tibi offérimus pro

WHEREFORE, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these & gifts, these & presents, these & holy unspotted sacrifices, which we offer up to Thee, in the first place. for

Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

Be mindful, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

Having communion with, and celebrating that most sacred day on which Our Lord Jesus Christ was for us betrayed; venerating, moreover,

our glorious Virgin Mary, mother of the same our God and Lord Jesus Christ, as also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; to whose merits and prayers do Thou grant that in all things we may be fortified by the aid of Thy protection. Through the same Christ our Lord. Amen.

Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque Catholicæ et Apostolicæ fidei cultoribus.

Meménto Dómine famulorum, famularumque tuarum *N.* et *N.* et ómnium circumstantium, quorum tibi fides cónnita est, et nota devótio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque ómnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis sue: tibi que reddunt vota sua ætérno Deo vivo et vero.

Communicantes, et diem sacratíssimum celebrantes, quo Dóminus noster Jesus Christus pro nobis est traditus:

... in primis gloriosa semper Virginis Mariæ, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi, sed et beatorum Apostolorum ac Mátyrum tuorum Petri et Pauli, Andréæ, Jacobi, Joánnis, Thomæ, Jacóbi, Pállippi, Bartholomæi, Matthæi, Simónis, et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis, et Pauli, Cosmæ et Damiáni, et ómnium Sanctorum tuorum: quorum méritis precibusque concédas, ut in ómnibus protectiónis tuæ muniamur auxilio. Per eúndem Christum Dóminum nostrum. Amen.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familie tue, quam tibi offerimus ob diem, in qua Dóminus noster Jesus Christus tradidit discipulis suis Córporis et Sanguinis sui mysteria celebranda: quesumus, Dómine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab ætérna damnatione nos eripi, et in electórum tuórum júbeas grege numerari. Per Christum Dóminum nostrum. Amen.

Quam oblationem tu, Deus, in ómnibus, quesumus bene-
 ✠ dictam, adscríp ✠ tem, ra-
 ✠ tam, rationábilem, accep-
 tabilemque fácere digneris:
 ut nobis Cor ✠ pus, et San-
 ✠ guis, fiat dilectissimi Filii
 tui Dómini nostri Jesu
 Christi.

Qui pridie, quam pro nos-
 tra omniumque salute paterer-
 tar, hoc est, hódie: accepit
 panem in sanctas ac venerá-
 biles manus suas, et elevatis
 óculis in cælum ad te Deum
 Patrem suum omnipoténtem,
 tibi grátias agens, bene-
 dixit, fregit, deditque discipu-
 lis suis, dicens: Accipite et
 manducate ex hoc omnes:

HOC EST ENIM CORPUS FOR THIS IS MY BODY.

MEUM.

The remainder of the Canon, Wherefore O Lord, etc., as on page 783.

From this day until Easter Sunday morning the kiss of peace is not given.

Communion. John 13, 12; 13, 15

Dóminus Jesus, postquam
 cenávit cum discipulis suis,
 lavit pedes eórum, et ait illis:
 Scitis quid fécerim vobis ego

This oblation, therefore, of
 our servitude, as also of all
 Thy household's, which we
 offer Thee for the day on which
 Our Lord Jesus Christ com-
 mitted to His disciples the mys-
 teries of His body and blood
 to celebrate, we beseech Thee,
 O Lord, graciously to accept,
 and to dispose our days in Thy
 peace, and command us to be
 snatched away from eternal
 damnation and numbered in
 the fold of Thine elect.
 Through Christ our Lord.
 Amen.

Which oblation, we beseech,
 O God, do Thou vouchsafe to
 make in all ways blessed ✠,
 ascribed ✠, ratified, reason-
 able ✠, and acceptable, that it
 may become unto us the body
 ✠ and blood ✠ of Thy most
 beloved Son, Our Lord Jesus
 Christ.

Who, on the day before He
 suffered for our salvation and
 the salvation of all, that is on
 this day, took bread into His
 holy and venerable hands and
 having lifted up His eyes to
 heaven, to Thee God, His al-
 mighty Father, giving thanks
 to Thee, blessed it ✠ broke it,
 and gave it to His disciples,
 saying, Take ye, and eat ye all
 of this:

The Lord Jesus, after He had
 supped with His disciples,
 washed their feet, and saith to
 them, Do you know what I,

your Lord and Master, have Dóminus, et Magister? Ex-
done for you? I have given you emplum dedi vobis, ut et vos
an example, that so you do ita faciátis.
also.

Postcommunion

REFRESHED with life-giving **R**EFECTI vitálibus alimén-
nourishment, we be- tis, quæsumus, Dómine
seech Thee, O Lord, our God, Deus noster: ut quod tẽmpore
that what we perform in the nostræ mortalitátis exsequi-
time of our mortality, we may mur, immortalitátis tue mú-
attain by the gift of Thine im- nere consequámur. Per Dó-
mortality. Through our Lord. minum.

Concluding Prayers, page 793.

At the conclusion of Mass the celebrant removes his chasuble and is robed in a white cope; and carries the Blessed Sacrament to the repository. During the procession to the repository the hymn Pange lingua is sung.

Pange Língua

Sing, my tongue, the Saviour's glory,	Pange, língua, gloriósi,
Of His flesh, the mystery sing;	Córporis mystérium,
Of His blood, all price exceed- ing.	Sanguinisque pretiósi
<i>... AMMONGST KING.</i>	Quem in mundi pretium
Destin'd for the world's redem- ption,	Fructus ventris generósi
From a noble womb to spring.	Rex effúdit Géntium.
Of a pure and spotless virgin Born for us on earth below,	Nobis datus, nobis natus Ex intácta Vrgine,
He, as man with man convers- ing,	Et in mundo conversátus,
Stay'd the seeds of truth to sow;	Sparso verbi sémine,
Then He closed in solemn order Wondrously His life of woe.	Suí moras incolátus, Míro clausit órdine.
On the night of that Last Supper.	In suprême nocte cænæ,
Seated with His chosen band, He the paschal victim eating,	Recúbens cum frátribus, Observáta lege plene
First fulfills the Lord's com- mand;	Cibis in legálibus,

Oibum turbæ duodénæ	Then as food to all His brethren,
Se dat suis máribus.	Gives Himself with His own hand.
Verbum caro, panem verum	Word made flesh, the bread of nature
Verbo carnem éfficit:	By His word to flesh He turns;
Pitque sanguis Christi merum,	Wine into His blood He changes;
Et si sensus déficit,	What though sense no change discerns!
Ad firmándum cor sincérum	Only be the heart in earnest,
Sola fides súfficit.	Faith her lessons quickly learns.
Tantum ergo Sacraméntum	Down in adoration falling,
Venerémur cérnui:	Lo! the sacred host we hall!
Et antiquum documéntum	Lo! o'er ancient forms departing
Novo cedat rítui:	Newer rites of grace prevail;
Præstet fides suppleméntum	Faith for all defects supplying,
Sénsuum deféctui.	Where the feebler senses fail.
Genitóri, Genitóque	To the everlasting Father,
Laus et jubilátio,	And the Son who reigns on high,
Salus, honor, virtus quoque	With the Holy Ghost proceeding
Sit et benedíctio;	Forth from each eternally,
Procedénti ab utróque	Be salvation, honor, blessing.
Compar sit laudátio. Amen.	Might and endless majesty. Amen.

The clergy return to their places in the choir, and begin to recite Vespers.

Vespers

The Our Father and Hail Mary, in silence.

Antiphon

Cálicem salutáris accípiam	I will take the chalice of sal-
et nomen Dómini invocábo.	vation, and will call upon the
	name of the Lord.

Psalm 115

Credidi, propter quod locú-	I have believed, therefore
tus sum: ego autem humiliá-	have I spoken: but I have been
tus sum nimis.	humbled exceedingly.

I said in my excess: Every man is a liar.

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.

I will pay my vows to the Lord before all His people: precious in the sight of the Lord is the death of His saints.

O Lord, for I am Thy servant: I am Thy servant, and the son of Thy handmaid.

Thou hast broken my bonds: I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord.

I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Ant. I will take the chalice of salvation and will call upon the name of the Lord.

Ant. With them that hated peace I was peaceable; when I

impugnant me without cause.

Ego dixi in excéssu meo: Omnis homo mendax.

Quid retribuam Dómino, pro ómnibus, quæ retribuit mihi?

Cálicem salutáris accipiam: et nomen Dómini invocábo.

Vota mea Dómino reddam coram omni pópulo ejus: pretióso in conspéctu Dómini mors Sanctórum ejus.

O Dómine, quia ego servus tuus: ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: tibi sacrificábo hóstiam laudis, et nomen Dómini invocábo.

Vota mea Dómino reddam in conspéctu omnis pópuli ejus: in átris domus Dómini, in médio tui Jerúsalem.

Ant. Cálicem salutáris accipiam, et nomen Dómini invocábo.

Ant. Cum his qui odérunt pacem sum pacíficus, impugnabant me gratis.

Psalm 119

In my trouble I cried to the Lord: and He heard me.

O Lord, deliver my soul from wicked lips, and a deceitful tongue.

What shall be given to thee, or what shall be added to thee: to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Who is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar:

Ad Dóminum cum tribulárer, clamávi: et exaudivit me.

Dómine, libera ánimam meam a lábiis iniquis et a lingua dolósa.

Quid detur tibi, aut quid apponátur tibi ad linguam dolósam?

Sagittæ poténtis acútæ, cum carbónibus desolatóris.

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar:

multum incola fuit ánima mea.

Cum his qui odérunt pacem eram pacíficus: cum loquébar illis, impugnábant me gratis.

Ant. Cum his qui odérunt pacem eram pacíficus: dum loquébar illis impugnábant me gratis.

Ant. Ab homínibus iníquis libera me, Dómine.

my soul hath been long a sojourner.

With them that hated peace I was peaceable: when I spoke to them, they fought against me without cause.

Ant. With them that hated peace I was peaceable; when I spoke to them they fought against me without cause.

Ant. Deliver me, O Lord, from unjust men.

Psalm 139

Eripe me, Dómine, ab hómine malo, a viro iníquo éripe me.

Qui cogitavérunt iniquitátes in corde, tota die constituébant prælla.

Acuérunt linguas suas sicut serpéntis, venénum áspidum sub lábiis eórum.

Custódi me, Dómine, de manu peccatóris, et ab homínibus iníquis, éripe me.

Qui cogitavérunt supplantáre gressus meos, abscondérunt supérbi láqueum míhi;

Et funes extendérunt in láqueum, juxta iter scándalum posuérunt míhi.

Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem deprecationis meæ.

Dómine, Domine virtus salútis meæ, obumbrásti super caput meum in die belli.

Ne tradas me, Dómine, a desidério meo peccatóri; cogitavérunt contra me, ne derelinquas me, ne forte exalténtur.

Caput circúitus eórum: la-

Deliver me, O Lord, from the evil man: rescue me from the unjust man.

Who have devised iniquities in their hearts, all the day long they designed battles.

They have sharpened their tongues like a serpent: the venom of asps is under their lips.

Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Who have proposed to supplant my steps: the proud have hidden a net for me.

And they have stretched out cords for a snare: they have laid for me a stumbling-block by the wayside.

I said to the Lord, Thou art my God: hear, O Lord, the voice of my supplication.

O Lord, Lord, the strength of my salvation: Thou hast overshadowed my head in the day of battle.

Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

The head of them compass-

ing me about: the labor of their lips shall overwhelm them.

Burning coals shall fall upon them: Thou shalt cast them down into the fire: in miseries they shall not be able to stand.

A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

I know that the Lord will do justice to the needy: and will revenge the poor.

But as for the just, they shall give glory to Thy name: and the upright shall dwell with Thy countenance.

Ant. Deliver me, O Lord, from unjust men.

Ant. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

bor labiôrum ipsôrum opériet eos.

Cadent super eos carbônes, in ignem dejicies eos, in miseriis non subsistent.

Vir linguosus non dirigetur in terra, virum injustum mala capiunt in interitu.

Cognovi qua faciet Dominus judicium inopis, et vindictam pauperum.

Verumtamen justi confitebuntur nomini tuo; et habitabunt recti cum vultu tuo.

Ant. Ab hominibus iniquis libera me, Domine.

Ant. Custodi me a laqueo quem statuerunt mihi, et a scandalis operantium iniquitatem.

Psalm 140

I have cried to Thee, O Lord, hear me: harken to my voice, when I cry to Thee.

My prayer is directed as incense, in Thy sight; the lifting up of my hands, as evening sacrifice.

Set a watch, O Lord, before my mouth: and a door round about my lips.

Incline not my heart to evil words: to make excuses in sins.

With men that work iniquity: and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

For my prayer also shall still be against the things with

Domine, clamavi ad te exaudi me; intende voci meae.

Dirigatur oratio mea sicut incensum in conspectu tuo, elevatio manuum mearum sacrificium vespertinum.

Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis.

Non declines cor meum in verba malitiae, ad excusandas excusationes in peccatis.

Cum hominibus operantibus iniquitatem: et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me; oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum;

absórpiti sunt juncti petræ jú-
dices eórum.

Audient verba mea quóni-
am potuérunt: sicut crassitú-
do terræ erúpta est super ter-
ram.

Dissipáta sunt ossa nostra
secus inférnum: quia ad te,
Dómine, Dómine, óculi mei:
in te sperávi, non áuferas
ánimam meam.

Custódi me a láqueo quem
statuérunt mihi: et a scándala-
lis operántium iniquitátem.

Cadent in retiáculo ejus
peccatóres: singuláriter sum
ego donec tránseam.

Ant. Custódi me a láqueo,
quem statuérunt mihi et a
scándalis operántium iniqui-
tátem.

Ant. Considerábam ad dex-
teram, et vidébam, et non erat
qui cognósceret me.

which they are well pleased:
their judges falling upon the
rock have been swallowed up.

They shall hear my words,
for they have prevailed: as
when the thickness of the
earth is broken up upon the
ground:

Our bones are scattered by
the side of hell. But to Thee, O
Lord, Lord, are my eyes: in
Thee have I put my trust, take
not away my soul.

Keep me from the snare,
which they have laid for me:
and from the stumbling-blocks
of them that work iniquity.

The wicked shall fall in his
net: I am alone until I pass.

Ant. Keep me from the
snare which they have laid for
me, and from the stumbling
blocks of them that work in-
iquity.

Ant. I looked on my right
hand, and beheld: and there
was no one that would know
me.

Psalm 141.

Voce mea ad Dóminum cla-
mávi, voce mea ad Dóminum
deprecátus sum.

Effúndo in conspéctu ejus
oratónem meam, et tribula-
tiónem meam ante ipsum pro-
núntio.

In deficiéndo ex me spíri-
tum meum, et tu cognovisti
sémitas meas.

In via hac qua ambulábam
abscondérunt láqueum mihi.

Considerábam ad dexteram,
et vidébam, et non erat qui
cognósceret me.

Pérlit fuga a me, et non
est qui requirat ánimam
meam.

I cried to the Lord with my
voice: with my voice I made
supplication to the Lord.

In His sight I pour out my
prayer, and before Him I de-
clare my trouble.

When my spirit failed me,
then Thou knewest my paths.

In this way wherein I walked,
they have hid a snare for me.

I looked on my right hand,
and beheld: and there was no
one that would know me.

Flight hath perished from
me: and there is no one that
hath regard to my soul.

I cried to Thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

Attend to my supplication: for I am brought very low.

Deliver me from my persecutors: for they are stronger than I.

Bring my soul out of prison, that I may praise Thy name: the just wait for me, until Thou reward me.

Ant. I looked on my right hand, and beheld: and there was no one that would know me.

Ant. While they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples.

Canticle of B. V. M. Luke 1, 46-55

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of my

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.

He hath showed might in His arm: He hath scattered the proud in the conceit 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.

Clamávi ad te, Dómine, dixi: Tu es spes mea, pórtilo mea in terra vivéntium.

Inténde ad deprecatiómem meam: quia humiliátus sum nimis.

Líbera me a persecuéntibus me: quia confortáti sunt super me.

Educ de custódia ánimam meam ad confiténdum nómini tuo: me expéctant justí, donec retribuas míhi.

Ant. Considerábam ad dexteram, et vidébam, et non erat qui cognósceret me.

Ant. Cœnantibus autem illis, accépit Jesus panem, et benedíxit, ac fregit, deditque discíplis suis.

Magnificat ánima mea Dóminum.

Et exsultávit spíritus meus in Deo, salutári meo.

Quia respéxit humiliatiónem meam.

Et hoc beátam me dicent omnes generatiónes.

Quia fecit míhi magna qui potens est: et sanctum nomen ejus.

Et misericórdia ejus a progénie in progénies tíméntibus eum.

Fecit poténtiam in bráchio suo: dispérsit supérbes mente cordis sui.

Depósuit poténtes de sede, et exaltávit húmiles.

Esuriéntes implévit bonis: et dívites dimísit inánes.

Suscépit Israel, púerum suum, recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros, Abraham, et sémini ejus in sæcula.

Ant. Cœnantibus autem illis accépit Jesus panem et benédixit, ac fregit, deditque discipulis suis.

He hath received Israel His servant: being mindful of His mercy.

As He spoke to our fathers: to Abraham and to his seed for ever.

Ant. While they were at supper, Jesus took bread, and blessed, and broke, and gave it to his disciples.

Then is said, kneeling:

V. Christus factus est pro nobis obédiens usque ad mortem. Pater noster.

V. Christ became for us obedient, even unto death.

Our Father, in silence.

Psalm 50

Miserere mei, Deus, secúndum magnam misericórdiam tuam.

Et secúndum multitudínem miseratiónum tuárum dele iniquitátem meam.

Amplius lava me ab iniquitáte mea, et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognóscó, et peccátum meum contra me est semper.

Tibi soli peccávi et malum coram te feci, ut justificéris in sermónibus tuis et vincas cum judicáris.

Ecce enim in iniquitátibus concéptus sum, et in peccátis concipit me mater mea.

Ecce enim veritátem dilexisti: incérta et occúlta sapientiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor; lavábis me, et super nivem dealbábor.

Have mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee: that Thou mayst be justified in Thy words, and mayst overcome when Thou art judged.

For behold I was conceived in iniquities, and in sins did my mother conceive me.

For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from Thy face, and take not Thy holy spirit from me.

Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation: and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

amicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon Thy altar.

Auditui meo dabis gaudium et lætitiã, et exultabunt ossa humiliãta.

Averte faciẽm tuã a peccãtis meis, et omnes iniquitates meas dele.

Cor mundum crea in me, Deus; et spiritum rectum innova in visceribus meis.

Ne projicias me a faciẽ tua, et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiã salutãris tui, et spiritu principiã confirma me.

Docẽbo iniquos vias tuas, et impij ad te convertẽntur.

Libera me de sanguinibus, Deus, Deus salutis meę et exultabit lingua mea justitiã tuã.

Dõmine, labia mea aperies, et os meum annuntiabit laudem tuã.

Quõniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

contribulãtus; cor contritum et humiliãtum, Deus, non despicias.

Benigne fac, Dõmine, in bona voluntãte tua Sion, ut ædificẽntur muri Jerusãlem.

Tunc acceptãbis sacrificium justitię, oblatiõnes et holocãsta; tunc impõnent super altãre tuum vitulos.

Our Father, in silence.

Prayer

LOOK down, we beseech Thee, O Lord, upon this **R**ÉSPICE, quæsumus, Dõmine, super hanc fami-

liam tuam, pro qua Dóminus Thy household, for which Our
 noster Jesus Christus non du- Lord Jesus Christ did not hesi-
 bitávit má nibus tradit nocén- tate to be delivered into the
 tium et crucis subire tormén- hands of wicked men and to
 tum. suffer the torment of the cross.

*The concluding words of the prayer—Who with Thee—are
 silently added by all. Before retiring, the clergy remove from each
 altar its coverings of fine linen, and all other ornaments, and
 see that all lights are extinguished. While doing this, they
 recite, with an antiphon, the Twenty-first Psalm, which is a
 prophecy of Our Lord's passion, and in which mention is made
 of His being stripped of His garments.*

Antiphon

Divisérunt sibi vestiménta. They parted my garments
 mea: et super vestem meam amongst them, and upon my
 misérunt sortem. vesture they cast lots.

Psalm 21

Deus, Deus meus, réspice in O God, my God, look upon
 me: quare me dereliquisti? Me, why hast Thou forsaken
 longe a salúte mea verba de- Me? Far from my salvation are
 lictórum meórum. the words of my sins.

Deus meus, clamábo per O my God, I shall cry by
 diem, et non exáudies: et day, and Thou wilt not hear:
 nocte, et non ad insipiéntiam and by night, and it shall not
 mihi. be reputed as folly in me.

Tu autem in sancto hábi- But Thou dwellest in the holy
 tas, laus Israëli. place: the praise of Israel.

In te speravérunt patres In Thee have our fathers
 nostri: speravérunt, et libe- hoped: they have hoped, and
 rásti eos. Thou hast delivered them.

Ad te clamavérunt, et salvi They cried to Thee, and They
 facti sunt: in te speravérunt, were saved: they trusted in
 et non sunt confúsi. Thee, and were not confounded.

Ego autem sum vermis, et But I am a worm, and no
 non homo: oppróbrium hó- man: the reproach of men, and
 mínium, et abjéctio plebis. the outcast of the people.

Omnes vidéntes me, derisé- All they that saw me have
 runt me: locuti sunt lábiis, laughed me to scorn: they have
 et movérunt caput. spoken with the lips, and
 wagged the head.

Sperávit in Dómino, erípiat He hoped in the Lord, let
 eum: salvum fáciat eum, Him deliver Him: let Him save
 quóniam vult eum. Him, seeing He delighted in
 Him.

For Thou art He that hast drawn me out of the womb: my hope from the breasts of my mother; I was cast upon Thee from the womb.

From my mother's womb Thou art my God: depart not from me.

For tribulation is very near: for there is none to help me.

Many calves have surrounded me: fat bulls have besieged me.

They have opened their mouths against me: as a lion ravening and roaring.

I am poured out like water: and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaven to my jaws: and Thou hast brought me down into the dust of death.

For many dogs have encompassed me: the council of the

They have dug my hands and feet: they have numbered all my bones.

And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

But Thou, O Lord, remove not Thy help to a distance from me: look towards my defence.

Deliver, O God, my soul from the sword: my only one from the hand of the dog.

Save me from the lion's mouth: and my lowness from the horns of the unicorns.

Quóniam tu es, qui extraxisti me de ventre: spes mea ab ubéribus matris meæ. In te projectus sum ex útero:

De ventre matris meæ Deus meus es tu: ne discésseris a me:

Quóniam tribulatio próxima est, quóniam non est qui ádjuvet.

Circumdedérunt me, vituli multi: tauri pingues obsédérunt me.

Aperuérunt super me os suum, sicut leo rápiens et rúgliens.

Sicut aqua effúsus sum; et dispérsa sunt ómnia ossa mea.

Factum est cor meum tamquam cera liquéscens, in médio ventris mei.

Aruit tamquam testa virtus mea, et linqua mea adhæsit fáucibus meis: et in púlverem mortis deduxisti me.

Quóniam circumdedérunt me canes multi: concílium

Foderunt manus meas, et pedes meos: dinumeravérunt ómnia ossa mea.

Ipsi vero consideravérunt, et inspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam miserunt sortem.

Tu autem, Dómine, ne alongáveris auxiliúm tuum a me; ad defénsiónem meam cónspice.

Erue a frámea, Deus, ánimam meam: et de manu canis unicam meam.

Salva me ex ore leónis: et a córnibus unicórnium humili-tátem meam.

Narrábo nomen tuum frá-
tribus meis: in médio ecclé-
sia laudábo te.

Qui tímétis Dóminum, lau-
dáte eum: univérsum semen
Jacob glorificáte eum.

Timeat eum omne semen
Israël, quóniam non sprevit,
neque despéxit deprecatióem
páuperis.

Nec avértit fáciem suam a
me: et cum clamárem ad eum,
exaudivit me.

Apud te laus mea in ecclé-
sia magna: voce mea reddam
in conspéctu tíméntium eum.

Edent páuperes, et satura-
búntur: et laudábunt Dómi-
num, qui requirunt eum: vi-
vent corda eórum in sæculum
sæculi.

Reminiscéntur et conver-
téntur ad Dóminum univérsi
fines terræ.

Et adorábunt in conspéctu
ejus univérse famliæ gén-
tium.

Quóniam Dómini est reg-
num: et ipse dominábitur
géntium.

Manducavérunt, et adora-
vérunt omnes pingues terræ:
in conspéctu ejus cadent óm-
nes qui descéndunt in terram.

Et ánima mea illi vivet: et
semen meum sérviet ipsi.

Annuntiábitur Dómino ge-
nerátio ventúra: et annuntiá-
bunt cæli justitiam ejus, pú-
pulo qui nascétur, quem fecit
Dóminus.

Divisérunt sibi vestiménta
mea: et super vestem meam
miserunt sortem.

I will declare Thy name to
my brethren: in the midst of
the church will I praise Thee.

Ye that fear the Lord praise
Him: all ye the seed of Jacob,
glorify Him.

Let all the seed of Israel fear
Him: because He hath not
slighted nor despised the sup-
plication of the poor man.

Neither hath He turned away
His face from me: and when I
cried to Him He heard me.

With Thee is my praise in the
great church: I will pay my
vows in the sight of them that
fear Him.

The poor shall eat and shall
be filled: and they shall praise
the Lord that seek Him: their
hearts shall live forever and
ever.

All the ends of the earth shall
remember, and shall be con-
verted to the Lord.

And all the kindreds of the
Gentiles shall adore in His
sight.

For the kingdom is the
Lord's: and He shall have do-
minion over the nations.

All the fat ones of the earth
have eaten and have adored:
all they that go down to the
earth shall fall before Him.

And to Him my soul shall
live: and my seed shall serve
Him.

There shall be declared to the
Lord a generation to come, and
the heavens shall show forth
His justice to a people that
shall be born, which the Lord
hath made.

Ant. They parted my gar-
ments amongst them, and upon
my vesture they cast lots.

The Mandatum or Washing of Feet

When this ceremony is to take place the clergy meet either in the church or other appointed place where the persons whose feet are to be washed are awaiting them. The Church dignitary who is to officiate wears a purple cope over his alb and stole, but his deacon and subdeacon are in white. A cleric holds a processional cross and acolytes carry lights and incense. The passage of the Gospel that relates how our blessed Lord washed His disciples' feet, and that was sung earlier at the high Mass, is then chanted, after which the officiating prelate removes his cope, and, putting on an apron, kneels and washes the feet of those who are waiting, wipes them, and then humbly kisses the right foot of each person he has waited on. The deacon and subdeacon assist him when necessary. The choir in the meanwhile chants the following:

1 Antiphon. John 13, 34

<p>A new commandment I give unto you: That you love one another as I have loved you, saith the Lord. Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. A new commandment.</p>	<p>Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos, dicit Dominus. Ps. 118, 1. Beati immaculati in via: qui ambulavit in lege domini. Mandatum novum.</p>
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The first verse only of the psalm is sung, after which the antiphon is repeated, A new commandment, etc. And in like manner are sung the antiphons and verses which follow:

Antiphon. John 13, 14, 5, 15

<p>When the Lord rose from basin and began to wash the feet of His disciples: this was the example He gave unto them. Ps. 47, 2. Great is the Lord and exceedingly to be praised in the city of our God in His holy mountain. When the Lord rose.</p>	<p>Postquam surrexit Dominus vim, et cepit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. Ps. 47, 2. Magnum Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. Postquam surrexit.</p>
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Antiphon. John 13, 12, 13, 15

<p>The Lord Jesus after He had supped with His disciples washed their feet and said unto them: know ye what I have done unto you. I have given you an example that so you do also. Ps. 84, 2. Lord, Thou hast bless-</p>	<p>Dominus Jesus postquam cenavit 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</p>
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Dómine terram tuam: aver-
tisti captivitátem Jacob. Dó-
minus Jesus.

ed Thy land, Thou hast turned
away the captivity of Jacob.
The Lord Jesus.

Antiphon. John 13, 6-8

Dómine, tu mihi lavas pe-
des? Respóndit Jesus, et dixit
ei: Si non lávero tibi pedes,
non habébis partem mecum.
V. Venit ergo ad Simónem
Petrum, et dixit ei Petrus. Dó-
mine, tu mihi lavas pedes?
Respóndit Jesus et dixit ei:
si non lávero tibi pedes, non
habébis partem mecum. V.
Quod ego fácio, tu nescis mo-
do: scies autem póstea. Dó-
mine, tu mihi lavas.

Lord, dost Thou wash my
feet? Jesus answered and said
to him: If I wash not thy feet,
thou shalt have no part with
Me. V. He cometh therefore to
Simon Peter: and Peter saith
to Him: Lord, dost Thou wash
my feet? Jesus answered and
said to him: If I wash not thy
feet thou shalt have no part
with me. V. What I do, Thou
knowest not now; but Thou
shalt know hereafter. Lord,
dost Thou wash.

Antiphon. John 13, 14

Si ego Dóminus et Magis-
ter vester lavi vobis pedes:
quanto magis debétis alter al-
térius laváre pedes? Ps. 48, 1.
Audíte hęc omnes gentes:
áuribus percípíte qui habitá-
tis orbem. Si ego.

If I, being your Lord and
Master, have washed your feet:
how much the more ought you
to wash one another's feet? Ps.
48, 1. Hear these things, all ye
nations; give ear, all ye inhabi-
tants of the world. If I.

Antiphon. John 13, 35

In hoc cognóscetis Græci-
ques, quia discípuli mei estis, si di-
lectiónem habueritis ad invi-
cem. V. Dixit Jesus discipulis
suis. In hoc.

By this shall all men know
that ye are My disciples, if you
have love one for another. V.
Jesus said to His disciples. By
this.

Antiphon. I Cor. 13, 13

Máneant in vobis fides,
spes, cáritas, tria hęc: major
autem horum est cáritas. V.
Nunc autem manent fides,
spes, cáritas, tria hęc: major
autem horum est cáritas. Má-
neant.

Ever may there remain in
you, faith, hope, charity, these
three things; but the greater
of these is charity. V. And
now there remain faith, hope,
charity, these three things;
but the greater of these is
charity. Ever may.

Antiphon

Benedícta sit sancta Trini-
tas. atque indivísa Unitas:

Blessed be the holy Trinity
and undivided Unity; we will

give praise to Him, for unto us He hath shown His mercy. *V.* Let us bless the Father and the Son with the Holy Ghost. *Ps.* 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord. Blessed be.

confitébimur ei, quia fecit nobiscum misericórdiam suam. *V.* Benedicámus Patrem, et Filium, cum Sancto Spíritu. *Ps.* 83, 2; 3. Quam dilécta tabernacula tua, Dómine virtutum! concupiscit, et déficit ánima mea in átria Dómini. Benedicta sit.

Antiphon. 1 John 2, 3, 4

Where are charity and love, God is there. *V.* The love of Christ hath gathered us together. *V.* Let us exult and be joyful in Him. *V.* Let us fear and love the living God. *V.* And let us love one another with sincere hearts.

Ant. Where are charity and love, God is there. *V.* Being, therefore, assembled together. *V.* Let us beware of being divided in mind. *V.* Let malicious upbraidings cease, let wranglings cease. *V.* And may Christ, our God, be in the midst of us.

Ant. Where are charity and with the blessed, too, may we see. *V.* Thy face in glory, O Christ, God. *V.* Which is infinitely noble joy. *V.* Through endless ages of ages. Amen.

Ubi caritas et amor, Deus ibi est. *V.* Congregávit nos in unum Christi amor. *V.* Exultémus, et in ipso jucundémur. *V.* Timeámus et amémus Deum vivum. *V.* Et ex corde diligámus nos sincéro.

Ant. Ubi caritas et amor, Deus ibi est. *V.* Simul ergo cum in unum congregámur. *V.* Ne nos mente dividámur caveámus. *V.* Cessent júrgia maligna cessent lites. *V.* Et in médio nostri sit Christus Deus.

Ant. Ubi caritas et amor, cum beatis videamus. *V.* Gloriánter vultum tuum, Christe Deus. *V.* Gáudium quod est imménsum, atque probum. *V.* Sæcula per infínita sæculórum. Amen.

Having completed the Mandatum or Washing the dignitary who has officiated washes his hands and resumes his cope.

He then begins: "Our Father."

And all say the Lord's Prayer in silence.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Thou hast given us Thy commandments, O Lord.

R. To be kept most faithfully.

V. Thou didst wash the feet of Thy disciples.

V. Et ne nos indúcas in tentatiónem.

R. Sed libera nos a malo.

V. Tu mandásti mandata tua, Dómine.

R. Custodiri nimis.

V. Tu lavásti pedes discipulórum tuórum.

R. Opera mánuum tuárum
ne despicias.

V. Dómine, exáudi oratió-
nem meam.

R. Et clamor meus ad te
véniat.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

R. Despise not the works of
Thy hands.

V. O Lord, hear my prayer.

R. And let my cry come unto
Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

Adésto, Dómine, quæsumus,
officio servitátis nostræ: et
quia tu discipulis tuis pedes
lavare dignátus es, ne despí-
cias ópera mánuum tuárum,
quæ nobis retinénda mandás-
ti: ut, sicut hic nobis, et a
nobis exterióra abluúntur in-
quinaménta; sic a te ómnium
nostrum, interióra lavénur
peccáta. Quod ipse præstáre
dignéris, qui vivis et regnas
Deus: per ómnia sæcula sæ-
culórum. *R.* Amen.

Be present, O Lord, we be-
seech Thee, at the office of our
service, and, because Thou
didst deign to wash the feet
of Thy disciples, despise not
the work Thine own hands per-
formed, and which Thou didst
command us to perpetuate, so
that, as external defilements
are here washed away for us
and by us, the inward sins of
us all may be washed by Thee.
Which do Thou Thyself
vouchsafe to do for us, Who
lives and reignest, God for-
ever and ever. *R.* Amen.

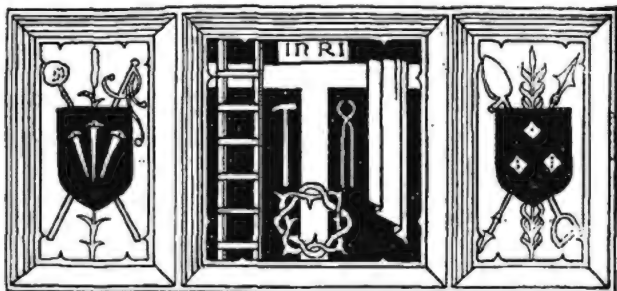
Good Friday (Black)

STATION AT HOLY ONCES IN JERUSALEM

On this day the Church commemorates the Passion of Christ, so that it is the saddest and most solemn day in Holy Week. The officiating clergy enter the sanctuary vested in black and prostrate themselves before the altar, which is still stripped. The candles are not lighted, the organ is not played, nor are the bells rung. The most striking and singular feature of the Good Friday liturgy is the omission of holy Mass. In its place is the Mass of the Presanctified in which the priest receives in holy communion a host previously consecrated. The Blessed Sacrament is borne from the repository or chapel where it was placed the previous day, while the choir sings the hymn *Vexilla Regis* ("The Banners of the King"), page 490. The priest places the host on the altar and the candles are lighted. The Blessed Sacrament is elevated and adored, while a wooden clapper is sounded. All this and what follows, appears here in the Missal. Good Friday is not a holy-day of obligation; the Church forbids the giving of holy communion to the faithful, except as Viaticum to the dying.

The clergy and people assemble at an appointed time. The officiating priest, with his deacon and subdeacon, enter the sanctuary and prostrate themselves before the altar. The acolytes spread a linen cloth on the altar and put the Missal in place. The priest goes to the Epistle corner, and the first Lesson is chanted.

In the absence of sacred ministers all the prayers are recited (or sung, if the custom prevails), at the Epistle corner. The Lessons and the Passion are read at the same place.



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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

Hæc dicit Dóminus: In tribulatióne sua mane consurgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiet, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu ejus. sciémus sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egressus ejus, et véniet quasi imber nobis temporáneus, et

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.

IDI EPHRAIM: Misericórdia tua tibi, Juda? Misericórdia vestra quasi nubes matutina: et quasi ros mane pertransiens. Propter hoc dolávi in prophétis, occidi eos in verbis oris mei: et iudicia tua quasi lux egrediéntur. Quia misericórdiam volui, et non sacrificium, et sciéntiam Dei plus quam holocáusta.

The choir sings the Tract:

Tract. Hab. 3

O Lord, I have heard Thy Dómine, audivi auditum hearing, and was afraid; I con- tuum, et tímui: considerávi

ópera tua, et expávi. *V.* In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. *V.* In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiæ memor eris. *V.* Deus a Líbano véniet, et Sanctus de monte umbróso et condénso. *V.* Opérult cælos májestas ejus: et laudis ejus plena est terra.

sidered Thy works, and trembled. *V.* 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 shown. *V.* In the time when my soul shall be troubled: in anger Thou shalt be mindful of mercy. *V.* God shall come from Libanus, and the holy one from the shady and thickly-covered mountain. *V.* His majesty hath covered the heavens; and the earth is full of His praise.

Omitting the usual salutation, Dominus vobiscum, the priest chants the Prayer, which is that of yesterday's Mass.

Let us pray

V. Flectámus génua.

V. Let us kneel.

R. Leváte.

R. Arise.

Deus, a quo et Judas reátus sul pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Jesus Christus Dóminus noster diversa utrisque intulit stipéndia meritórum; ita nobis, abláto vetustáti erroré, resurrectiúnis suæ grátiam largiátur: Qui tecum.

O God, from Whom Judas received the punishment of his crime and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee.

The subdeacon now chants the second Lesson in the manner of an Epistle.

Lesson. Ex. 12, 1-11

IN DIEBUS illis: Dixit Dóminus ad Móysen, et Aaron in terra Ægypti: Mensis iste, vobis principium ménsium: primus erit in ménsibus anni. Loquímini ad univérsam cœtum filiórú Israel,

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

head with the feet and entrails thereof. Neither shall there remain any thing of it until the 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

(that is the passage) of the Lord.

et dicite eis: Décima die mensis hujus tollat unusquisque agnum per familias, et domos suas. Sin autem minor est numerus, ut sufficere possit ad vescendum agnum, assumet vicinum suum, qui junctus est domui suæ, juxta numerum animarum quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: juxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam décimam diem mensis hujus: immolábitque eum univérsa multitúdo filiórum Israël ad vésperam. Et sument de sanguíne ejus, ac ponent super utrúmque postem, et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázynos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus ejus, et intestínis vorábitis. Nec remanébit quidquam

residuum fuerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenétes báculos in manibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

in haste: for it is the Phase

Another Tract follows:

Tract. Ps. 139, 2-10, 14

Deliver me, O Lord, from the evil man; rescue me from the unjust man. *V.* Who have de-

Eripe me, Dómine, ab hómine malo: a viro injusto libera me. *V.* Qui cogitant

malitias in corde: tota die constituébant prælia. *V.* Acué-runt linguas suas sicut ser-péntis: venénium áspidum sub lábiis eórum. *V.* Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. *V.* Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láque-um mihi, pédibus meis. *V.* Et funes extendérunt in láque-um juxta iter scándalum posuérunt mihi. *V.* Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem orati-ónis meæ. *V.* Dómine, Dómine, virtus salútis meæ, obúmbra caput meum in die belli. *V.* Ne tradas me a desidério meo peccatóri: cogita-vérunt advérsus me: ne dere-línquas me, ne umquam exal-téntur. *V.* Caput circúitus eórum: labor labiórum ipsórum opériet eos. *V.* Verumtamen justí confitebúntur nómini tuo et habitábunt recti cum vultu tuo.

vised wickedness in their heart; all the day long they designed battles. *V.* They have sharpened their tongues like a serpent; the venom of asps is under their lips. *V.* Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me. *V.* Who have proposed to supplant my steps; the proud have hid a net for me. *V.* And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the wayside. *V.* I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication. *V.* O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle. *V.* 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. *V.* The head of them compassing me about: the labor of their lips shall overwhelm them. *V.* But the just shall give glory to Thy name; and the upright shall dwell with Thy coun-tenance.

Then the Passion is sung as on Palm Sunday.

The Passion

John 18, 1-40; 19, 1-42

PASSIO DÓMINI NOSTRI JESU CHRISTI SECÚNDUM JOÁNNEM.

The Passion of Our Lord Jesus Christ according to St. John.

IN ILLO témpore: Egréssus est Jesus cum discipulis suis trans torrénstem Cedron, ubi erat hortus, in quem introívit ipse, et discipuli ejus. Scíébat autem et Judas, qui tradébat eum, locum: quia

AT THAT time, Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which 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? C.* They answered Him, *S.* Jesus of Nazareth. *C.* Jesus saith to them, *✠ I am He. C.* 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? C.* And they said, *S.* Jesus of Nazareth. *C.* Jesus answered, *✠ I have told you that I am He: If therefore you seek Me, let these go their way. C.* 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

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? C.* Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound Him; and led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it should die for the people.

frequentèr Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et pharisæis ministros, venit illuc cum laternis, et facibus, et armis. Jesus itaque sciens omnia, quæ ventura erant super eum, processit, et dixit eis: *✠ Quem quæritis? C.* Respondérunt ei: *S.* Jesum Nazarenum. *C.* Dixit eis Jesus: *✠ Ego sum. C.* Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: *Ego sum: abiérunt retrorsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ✠ Quem quæritis? C.* Illi autem dixerunt: *S.* Jesum Nazarenum. *C.* Respóndit Jesus: *✠ Dixi vobis, quia ego sum: si ergo me quæritis, sinite hos abire. C.* Ut implerétur sermo, quem dixit: *Quia quos dedisti mihi, non perdidisti ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontifices servum: et abscidit aurículam ejus*

servo Malchus. Dixit ergo Jesus Petro: *✠ Mitte gládium tuum in vaginam. Cálicem, quem dedit mihi Pater, non bibam illum? C.* Cohors ergo, et tribúnus, et ministri Judæorum comprehendérunt Jesum, et ligavérunt eum: et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat pónטיפex anni illius. Erat autém Cáiphás, qui consiliúm déderat Judæis: *Quia expedit unum hóminem more pro pópulo.*

was expedient that one man

Peter Denies Jesus

Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici, et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exiit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariae: et introduxit Petrum. Dixit ergo Petro ancilla ostiaria: *S.* Numquid et tu ex discipulis es hominis istius? *C.* Dixit ille: *S.* Non sum. *C.* Stabant autem servi, et ministri ad prunas, quia frigus erat, et calefaciebant se: erat autem cum eis et Petrus stans, et calefaciens se. Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus: ✠ Ego autem locutus sum mundo, ego semper docui in synagoga, et in templo quo omnes Judaei conveniunt: et in occulto locutus sum nihil: Quid me interrogas? interroga eos, qui audierunt quid locutus sim ipsis: ecce hi sciunt quae dixerim ego. *C.* Haec autem cum dixisset, unus assistens ministrorum dedit alapam Jesu, dicens: *S.* Sic respondes pontifici? *C.* Respondit ei Jesus: ✠ Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me caedis? *C.* Et misit eum Annas ligatum ad Calpham pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: *S.* Numquid et tu ex discipulis ejus es? *C.* Negavit ille, et dixit: *S.* Non sum. *C.* Dicit ei unus ex servis pontificis, cognatus ejus, cujus

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. *S.* Art not thou also one of this man's disciples? *C.* He saith. *S.* I am not. *C.* 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. *C.* And when He had said these things, one of the servants standing by gave Jesus a blow, saying, *S.* Answerest Thou the high priest so? *C.* 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 Calphas, the high priest. And Simon Peter was standing and warming himself. They said therefore to him, *S.* Art not thou also one of His disciples?

C. He denied it and said, S. I am not. C. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him, S. Did not I see thee in the garden with Him? C. Again therefore Peter denied; and immediately the cock crew. Then they led Jesus from Calphas 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, S. What accusation bring you against this man? C. They answered, and said to him, S. If He were not a malefactor, we would not have delivered Him up to thee. C. Pilate therefore said to them, S. Take him you, and judge Him according to your law. C. The Jews therefore said to him, S. It is not lawful for us to put any man to death. C. That the word of Jesus might be fulfilled which He said, signifying what death He should die. Pilate therefore went into the

and said to him, S. Art thou the king of the Jews? C. Jesus answered, ✠ Sayest thou this thing of thyself, or have others told it thee of Me? C. Pilate answered, S. Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me; what hast Thou done? C. 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. C. Pilate therefore said to Him, Art

absceidit Petrus auriculam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negavit Petrus: et statim gallus cantavit. Adducunt ergo Jesum a Caipha in praetorium. Erat autem mane: et ipsi non introlerunt in praetorium, ut non contaminarentur, sed ut manducarent pascha. Exiit ergo Pilatus ad eos foras, et dixit: S. Quam accusationem afferitis adversus hominem hunc? C. Responderunt, et dixerunt ei: S. Si non esset hic malefactor, non tibi tradidissimus eum. C. Dixit ergo eis Pilatus: S. Accipite eum vos, et secundum legem vestram judicate eum. C. dixerunt ergo ei Judaei: S. Nobis non licet interficere quemquam. C. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in praetorium Pilatus, et vocavit Jesum, et dixit ei: S. Tu es Rex Judaeorum? C. Respondit Jesus: ✠ A temetipso hoc dicis, an alii dixerunt tibi de

Respondit Pilatus: S.

nunquam. Gens tua, et pontifices tradiderunt te mihi: quid fecisti? C. Respondit Jesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Judaeis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilatus: S. Ergo Rex es tu? C. Respondit Jesus: ✠ Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati: omnis, qui est

ex veritate, audit vocem thou a king then? C. 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. C. Pilate saith to Him, S. What is truth?

Pilate Endeavors to Save Jesus

C. Et cum noc dixisset, iterum, exiit ad Judæos, et dicit eis: S. Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in Pascha: vultis ergo dimittam vobis regem Judæorum? C. Clamaverunt ergo rursum omnes, dicentes: S. Non hunc, sed Barabbam. C. Erat autem Barabbas latro. Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: S. Ave, Rex Judæorum. C. Et dabunt ei alapas. Exiit ergo iterum Pilatus foras, et dicit eis: S. Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. C. (Exiit ergo Jesus portans coronam spinem, et purpureum vestimentum). Et dicit eis: S. Ecce homo. C. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes: S. Crucifige, crucifige eum. C. Dicit eis Pilatus: S. Accipite eum vos, et crucifigite: ego enim non invenio in eo causam. C. Responderrunt ei Judæi. S. Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. C. Cum ergo audisset

C. And when he had said this, he went out again to the Jews, and saith to them, S. 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? C. Then cried they all again, saying, S. Not this man, but Barabbas. C. 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, S. Hail, king of the Jews: C. and they gave Him blows. Pilate therefore went forth again, and said to them, S. Behold I bring Him forth unto you, that you may know that I find no cause in Him. C. (Jesus therefore came forth, bearing the crown of thorns and the purple garment). And he saith to them, S. Behold the man. C. When the chief priests therefore and the servants had seen Him, they cried out, saying, S. Crucify Him, crucify Him. C. Pilate saith to them, S. Take Him you, and crucify Him; for I find no cause in Him. C. The Jews answered Him, S. We have a law, and according to the law He ought to die, because He made Himself the Son of God. C.

When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, *S.* Whence art Thou? *C.* But Jesus gave him no answer. Pilate therefore saith to him, *S.* Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee? *C.* 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. *C.* And from thenceforth Pilate sought to release Him. But the Jews cried out, saying, *S.* If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. *C.* Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve

S. Behold your king. *C.* But they cried out, *S.* Away with Him, away with Him, crucify Him. *C.* Pilate saith to them, *S.* Shall I crucify your king? *C.* The chief priests answered, *S.*

Pilátus hunc sermónem, magis tímuit. Et ingressus est prætóríum iterum: et dixit ad Jesum: *S.* Unde es tu? *C.* Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: *S.* Mihi non lóqueris? nescis quia potestátem habeo crucifigere te, et potestátem hábeo dimittere te? *C.* Respondit Jesus: *✠* Non habéres potestátem advérsus me ullam nisi tibi datum esset désuper. Propterea qui me trádidit tibi, majus peccátum habet. *C.* Et exínde quærébat Pilátus dimittere eum. Judæi autem clamábunt, dicéntes: *S.* Si hunc dimittis, non es amicus Cæsáris. Omnis enim, qui se regem facit, contradícit Cæsari. *C.* Pilátus autem cum audisset hos sermónes, addúxit foras Jesum: et sedit pro tribunáli, in loco, qui dicitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascève Paschæ, hora quasi sexta, et dicit Judæis: *S.* Ecce rex vester. *C.* Illi autem clamábant: *S.* Tolle. tolle. crucifige eum. *C.*

vestrum crucifigam? *C.* Respondérunt pontífices: *S.* Non habémus regem, nisi Cæsarem.

S. We have no king but Cæsar.

Pilate Consents to the Crucifixion

C. Then therefore he delivered Him to them to be crucified. 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

C. Tunc ergo trádidit eis illum ut crucifigerétur. Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem exívit in eum, qui dicitur Calváriæ, locum, hebráice autem Golgotha: ubi crucifixerunt eum, et cum eo álios duos, hinc et hinc, mé-

dium autem Jesum. Scripsit autem et titulum Pilátus: et posuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judæórum. Hunc ergo titulum multi Judæórum legérunt, quia prope civitatem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebræice, græce, et latine. Dicebant ergo Piláto pontífices Judæórum: *S. Noli scribere, Rex Judæórum, sed quia ipse dixit: Rex sum Judæórum. C. Respondit Pilátus: S. Quod scripsi, scripsi. C. Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus (et fecerunt quatuor partes: unicuique militi partem), et tunicam. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad invicem: S. Non scindámus eam, sed sortiámur de illa cujus sit. C. Ut Scriptúra imple-rétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et milites quidem hæc fecerunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus, María Cléophæ, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: ☩ Múlier, ecce filius tuus, *C. Deínde dicit discipulo: ☩ Ecce mater tua. C. Et ex illa hora accépit eam discipulis in sua. Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: ☩ Sitio. C. Vas ergo erat pósito acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori**

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 Jews. 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, *S. Write not the King of the Jews, but that He said, I am the King of the Jews. C. Pilate answered, S. What I have written I have written. C. Then the soldiers, 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, S. Let us not cut it, but let us cast lots for it, whose it shall be; C. 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 Magdalene. When Jesus therefore saw His mother, and the disciple standing whom He loved, He saith to His mother, ☩ Woman, behold thy son. C. After that, He saith to the disciple, ☩ Behold thy mother. C. And from that hour the disciple took her to his own. Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said ☩ I*

thirst. C. Now there was a ves- ejus. Cum ergo accepisset Je-
sel set there full of vinegar: sus acétum, dixit: ✠ Con-
and they put a sponge full of summátum est. C. Et incli-
vinegar about hyssop, and put náto cápíte trádídít spírítum.
it to His mouth. When Jesus
therefore had taken the vinegar, He said ✠ It is consummated.
C. And bowing His head He gave up the ghost.

Here all kneel, and pause a little while.

When 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 opened His side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true; and he know-

Judæi ergo (quóniam Parasceve erat), ut non remanérunt in cruce córpora sábbato, (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primí quídem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura sed unus mílitum láncea latus ejus apérúit, et continuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit quia vera dicit: ut et vos credátis. Facta sunt enim hæc

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.

non comminuétis ex eo. Et iterum álla Scriptúra dicit: Vidébunt in quem transfixérunt.

The deacon takes into his hands the book of the Gospels, and, having knelt to say the prayer Munda cor meum, page 763, subjoins the concluding verses of the Passion Gospel.

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

Post hæc autem rogávit Pilátum Joseph ab Arimathea, (eo quod esset discipulus Jesu, occúltus autem propter metum Judæórum), ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad

Jesum nocte primum, ferens mixturam myrrhæ, et aloës, quasi libras centum. Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatis sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus: et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

also came, he who at the first came to Jesus by night: bringing a mixture of myrrh and aloes, about an hundred pounds 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 had yet been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus,

because the sepulchre was nigh at hand.

Then follow the so-called "Solemn Prayers," or supplications for all conditions of men; their use is now restricted to Good Friday.

Orémus, dilectissimi nobis, pro Ecclesia sancta Dei: ut eam Deus et Dominus noster pacificare, adunare, et custodire dignetur toto orbe terrarum; subjiciens et principatus, et potestates: detque nobis quietam et tranquillam vitam degentibus glorificare Deum Patrem omnipotentem.

Let us pray, dearly beloved, for God's holy Church, that our Lord and God may vouchsafe to give it peace, unity, and protection throughout all the earth, making principalities and powers subject unto it, and may grant us to lead a quiet and tranquil life and glorify God the Father almighty.

After this, which is termed a Bidding Prayer, the priest repeats:

Let us pray

The deacon subjoins:

V. Flectamus genua.

V. Let us kneel.

All kneel; then the subdeacon at once gives the sign to stand up again.

R. Levate.

R. Arise.

The celebrant then proceeds to intone, in the ferial tone, the Collect or Prayer.

Omnipotens sempiternus Deus, qui gloriam tuam omnibus in Christo gentibus revelasti: custodi opera misericordie tue; ut Ecclesia tua toto orbe diffusa, stabili fide

Almighty, eternal God, Who hast revealed in Christ Thy glory to all the nations, guard the works of Thy mercy that Thy Church, spread throughout the whole earth, may with

steadfast faith persevere in the confession of Thy name. Through the same. *R.* Amen.

The same order is observed in the supplications that follow.

Let us pray, also, for our most blessed Pope *N.*, that our Lord and God, Who hath chosen him in the order of the episcopacy, may preserve him safe and unharmed to His holy Church, to rule God's holy people.

Orémus et pro beatissimo Papa nostro N. ut Deus et Dóminus noster, qui elégit eum in ordine episcopátus, salvum, atque incólumen custódiat Ecclesiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génua.
R. Leváte.

Almighty, eternal God, in Whose judgment all things are founded, look propitiously upon our prayers and, of Thy loving-kindness, preserve unto us our chosen bishop, that the Christian people, who are governed by Thine authority, may, under so great a pontiff, be increased in the merits of their belief. Through our Lord *R.* Amen

Omnípotens sempitérne Deus, cujus iudicio univérsa fundántur: réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva: ut christiána plebs, quæ te gubernátur auctóre sub tanto Pontífice, credulitátis suæ méritis augeátur. Per Dóminum nostrum. *R.* Amen

Let us pray, also, for all bishops, priests, deacons, subdeacons, acolytes, exorcists, lecturers, doorkeepers, confessors, virgins, widows, and for all the holy people of God.

Orémus et pro omnibus Episcopis, Presbyteris, Diacónibus, Subdiacónibus, Acólýthis, Exorcístis, Lectoribus, Ostiáriis, Confessoribus, Virgínibus, Viduis: et pro omni pópulo sancto Dei.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génua.
R. Leváte.

Almighty, eternal God, by Whose Spirit the whole body of the Church is ruled, harken unto us while we make our supplications for all its orders, that, by the gift of Thy grace, Thou mayest be faithfully

Omnípotens sempitérne Deus, cujus spiritu totum corpus Ecclesiæ sanctificétur et régitur: exáudi nos pro univérsis ordinibus supplicántes; ut grátiae tuæ múnere, ab omnibus tibi grádibus fidéliter

serviátur. Per Dóminum nostrum. *R.* Amen.

Orémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures precorúrum ipsórum, januámque misericórdiæ; ut per lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

served by all conditions of men. Through our Lord. *R.* Amen.

Let us pray, also, for our catechumens, that our Lord and God may open the ears of their hearts, and the door of mercy, so that, having received remission of all their sins through the laver of regeneration, they, too, may be found in Christ Jesus our Lord.

Let us pray

V. Flectámus génua.

R. Leváte.

Omnípotens sempitérne Deus, qui Ecclésiám tuam nova semper prole fecúndas: auge fidem et intelléctum catechúmenis nostris; ut renáti fonte baptismatis, adoptiúnis tuæ filiis aggregéntur. Per Dóminum nostrum. *R.* Amen.

Orémus, dilectíssimi nobis, Deum Patrem omnípoténtem, ut cunctis mundum purget erróribus: morbos aúferat: famem depéllat: apériat cárteres: víncula dissólvat: peregrínantibus réditum: infirmantibus sanitátem; navigántibus portum salutis indúlgat.

V. Let us kneel.

R. Arise.

Almighty, eternal God, Who dost continually render Thy Church fruitful with new progeny, increase the faith and understanding of our catechumens, that, being born again in the font of baptism, they may be numbered with the children of Thine adoption. Through our Lord. *R.* Amen.

Let us pray, dearly beloved, to God the Father almighty, that He purge the world of all its errors, banish diseases, drive away famine, open the prisons, loose the shackles, grant to those that journey to be restored to their homes; to the sick, health; to those at sea, a haven of safety.

Let us pray

V. Flectámus génua.

R. Leváte.

Omnípotens sempitérne Deus, mæstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gaúdeant affuisse.

V. Let us kneel.

R. Arise.

Almighty, eternal God, the consolation of them that mourn, the strength of them that labor; let the prayers of those who cry out from whatsoever tribulation come unto Thee, that all may rejoice because Thy mercy hath been

with them in their necessities. Through our Lord. *R.* Amen. *Per Dóminum nostrum. R.* Amen.

Let us pray, also, for heretics and schismatics, that our Lord and God may deliver them from all their errors, and vouchsafe to recall them to their holy mother, the catholic and apostolic Church. *Orémus et pro hæreticis et schismaticis: ut Deus et Dóminus noster éruat eos ab erroribus univérsis; et ad sanctam matrem Ecclésiám Cathólicam, atque Apostólicam revocáre dignétur.*

Let us pray

V. Let us kneel.

R. Arise.

Almighty, eternal God, Who dost save all, and willest not that any should perish, look upon the souls deceived by diabolical fraud, that, abandoning all heretical depravity, the hearts of the erring may regain sanity and return to the unity of truth. Through our Lord. *R.* Amen.

Let us pray, also, for the unfaithful Jews, that our Lord and God may take away the veil from their hearts, so that they, too, may acknowledge Jesus Christ our Lord.

The celebrant now chants the Collect or Prayer:

repellest not even Jewish faithlessness from Thy mercy, hearken to our prayers which we make in behalf of the blindness of that people, that, recognizing the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same. *R.* Amen.

Let us pray, also, for the pagans, that almighty God may remove iniquity from their hearts, so that they may leave their idols and be converted to the living and true God and His only Son, Jesus Christ, our Lord and God.

V. Flectámus génua.

R. Leváte.

Omnípotens sempitérne Deus, qui salvas omnes, et néminem vis perire respice ad ánimas diabólica fraude deceptas; ut omni hæretica pravitate depósita, errántium corda respíscant, et ad veritátis tuæ rédeant unitátem. *Per Dóminum nostrum.*

R. Amen.

Orémus et pro pérfidis Judæis: ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut ipsi agnóscant Jesum Christum Dóminum nostrum.

us, qui étiam judáicam perfidiam a tua misericórdia non repéllis: exáudi preces nostras, quas pro illius pópuli obcæcacióné deférimus; ut ágnita veritátis tuæ luce, quæ Christus est, a suis ténebris eruántur. *Per eúmdem. R.* Amen.

Orémus et pro pagánis: ut Deus omnípotens áuferat iniquitátem a córdibus eórum; ut relictis idólis suis, convertántur ad Deum vivum et verum, et únicum Fílium ejus Jesum Christum Deum et Dóminum nostrum.

*Let us pray**V.* Flectámus genua.*Rf.* Leváte.*V.* Let us kneel.*Rf.* Arise.

Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquiris: súscipe propítius oratióem nostram, et libera eos ab idolórum cultúra; et ággrega Ecclésiæ tuæ sanctæ, ad laudem, et glóriam nominis tui. Per Dóminum.

Rf. Amen.

Almighty, eternal God, Who dost ever seek not the death of sinners, but their life, favorably receive our prayer, and deliver these from the worship of idols, and gather them unto Thy holy Church, to the praise and glory of Thy name. Through our Lord. *Rf.* Amen.

The solemn prayers being ended, the officiating priest divests himself of his black chasuble, and having received from the deacon the altar cross, which was veiled at the beginning of Passion-tide, he uncovers, before all the people, first, the head of the crucifix, next, the right arm, and lastly the entire cross. While doing this, he goes from the Epistle corner to the centre of the altar, lifting the cross higher at each step and thrice chanting, each time on a higher note:

Ecce lignum crucis. In quo salus mundi pepéndit.

Behold the wood of the cross, on which has hung the Salvation of the world.

And each time kneeling, the choir and people answer.

Veníte, adorémus.

Come, let us adore.

The priest now lays the unveiled cross on a cushion, in the centre of the sanctuary. Then he removes his shoes and, genuflecting three times, humbly kisses the feet of the crucifix. The deacon and subdeacon, followed by the rest of the clergy, do likewise, and then the deacon carries the cross to a place outside the sanctuary, where the laity approach to venerate it. The following words may be said while doing reverence to the holy cross: "We adore Thee, O Christ, and we bless Thee: because by thy holy cross Thou hast redeemed the world."

Meanwhile the choir sings the Improperia, or Reproaches, as follows:

V. Pópule meus, quid feci tibi? aut in quo contristávi te? respónde mihi. *V.* Quia eduxi te de terra Ægypti: parásti crucem Salvatóri tuo.

V. O My people, what have I done unto thee? or in what have I offended thee? Answer Me. *V.* Because I led thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

Then in Greek and Latin is sung the Sanctus hymn of the Eastern Church:

Rf. Aglos o Theos.*Rf.* Sanctus Deus.*Rf.* Aglos ischyros.*Rf.* Sanctus fortis.*Rf.* O holy God.*Rf.* O holy God.*Rf.* O holy, O mighty One.*Rf.* O holy, O mighty One.

R. O holy, immortal One,
have mercy upon us.

R. O holy, immortal One,
have mercy upon us.

R. Agios athánatos, elíson
imas.

R. Sanctus immortális,
miserére nobis.

The choir continues:

V. Because I led thee out
through the desert in forty
years, and fed thee with man-
na, and brought thee into a
very good land, thou hast pre-
pared a cross for thy Saviour.

V. Quia edúxi te per desér-
tum quadraginta annis, et
manna cibávi te, et introdúxi
te in terram satis bonam: pa-
rásti Crucem Salvatóri tuo.

The hymn of the Eastern Church as above is repeated:

V. What more should I have
done, and did it not? Behold I
have planted thee as My fair-
est vine, and thou hast become
very bitter unto Me, for thou
hast quenched My thirst with
vinegar, and with a lance hast
thou pierced thy Saviour's side.

V. Quid ultra débui fácere
tibi, et non feci? Ego quidem
plantávi te vineam meam
speciosíssimam: et tu facta es
míhi nimis amára: acéto
namque sitim meam potásti:
et láncea perforásti latus Sal-
vatóri tuo.

The hymn of the Eastern Church is again repeated.

V. For thee did I scourge
Egypt and its firstborn, and
thou hast given Me over to be
scourged.

V. Ego propter te flagellávi
Ægyptum cum primogénitís
suis: et tu me flagellátum tra-
didísti.

The choir

V. O My people, what have I
done to thee, or in what have
I offended thee? Answer Me.

*Pópule meus, quid feci tibi?
Aut in quo contristávi te? re-
spónde míhi.*

overwhelming Pharao in the
Red Sea, and thou hast deliv-
ered Me to the chief priests.

demérso Pharaóne in Mare
Rubrum: et tu me tradidísti
principibus sacerdotum.

The choir, Popule Meus (O My People) as before.

V. I opened the sea before
thee, and thou hast opened My
side with a lance.

V. Ego ante te apéruí
mare: et tu aperuísti láncea
latus meum.

The choir, Popule Meus (O My people).

V. I went before thee in a
pillar of cloud, and thou hast
haled Me to the judgment hall
of Pilate.

V. Ego te ante præví in
columna nubis: et tu me dux-
ísti ad prætórium Piláti.

The choir, Popule Meus (O My people).

V. I fed thee with manna
through the desert and thou
hast smitten Me with buffets
and with lashes.

V. Ego te pavi manna per
desértum: et tu me cecidísti
álapis et flagéllis.

The choir, Popule Meus (O My people).

V. Ego te potávi aqua salutis de petra: et tu me potásti felle, et acéto.

V. I gave thee the water of salvation to drink from the rock, and thou hast given Me gall and vinegar to drink.

The choir, Popule Meus (O My people).

V. Ego propter te Chanaanæorum reges percússi: et tu percussisti arúndine caput meum.

V. For thee I smote the kings of the Chanaanites, and thou hast smitten My head with a reed.

The choir, Popule Meus (O My people).

V. Ego dedi tibi sceptrum regále, et tu dedisti cápiti meo spineam corónam.

V. I gave thee a royal sceptre, and thou hast given My head a crown of thorns.

The choir, Popule Meus (O My people).

V. Ego te exltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

V. With great power I lifted thee up, and thou hast hung Me upon the gibbet of the cross.

The choir, Popule Meus (O My people).

The following Antiphon is now sung:

Crucem tuam adorámus Dómine, et sanctam resurrectionem tuam laudámus et glorificámus; ecce enim propter lignum venit gáudium in univérso mundo. *Ps. 66.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. *Repetitur Crucem tuam, etc.*

We adore Thy cross, O Lord; we praise and glorify Thy holy resurrection. For behold, by reason of that wood, joy hath come in all the world. *Ps. 66.* 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. *Repeat: We adore Thy cross, O Lord, etc.*

Lastly is sung the Hymn of the Passion:

R. Crux fidélis inter omnes

R. Faithful cross, amidst all others,

Arbor una nóbilis:

Noble tree alone art thou!

Nulla silva talem profert

There's no forest that hath yielded

Fronde, flore, gérmine.

Flower as thine, or leaf or bough.

Dulce lignum, dulces clavos,

Sweet thy wood, thy nails still sweeter,

Dulce pondus sústinet.

Sweetest weight thou bearest now.

V. Pange lingua gloriosi

V. Sing, my tongue, the crown-
ing guerdon

Láuream certáminis,

Of a glorious combat fought!

Sing above the cross's trophy	Et super crucis trophæo
Hymns with strains triumphal	Dic triúmphum nóbilem:
fraught!	
How the Saviour's blood-oblac- tion	Quálliter Redémptor orbis
Won the victory earth had sought.	Immolátus vicerit.
<i>R.</i> Faithful cross, etc.	<i>R.</i> Crux fidélis, etc.
<i>V.</i> God, our Maker, led to pity	<i>V.</i> De paréntis protoplásti
By the guile which led astray	Fraude factor cóndolens,
Adam when he ate the apple,	Quando pomi noxtális
Bringing death no man can stay,	In necem morsu gult:
Marked this tree to crush the other,	Ipsé lignum tunc notávit,
And the ill it bore allay.	Damna ligni ut sólveret
<i>R.</i> Sweet thy wood, etc.	<i>R.</i> Dulce lignum, etc.
<i>V.</i> This, the plan of our salva- tion,	<i>V.</i> Hoc opus nostræ salutis
Preordained by God had been,	Ordo depopóscerat,
That the arts of wily Satan,	Multifórmis prodtóris
Should be foiled by Him un- seen,	Ars ut artem fálleret;
Whence the foeman's tool He fashioned,	Et medélam ferret inde,
As our race's healing mean.	Hostis unde læserat.
<i>R.</i> Faithful cross, etc.	<i>R.</i> Crux fidélis, etc.
<i>V.</i> Therefore, when there came the fulness,	<i>V.</i> Quando venit ergo sacri
He, His Son, the world's Cre- ator,	Missus est ab arce Patris
Sent to earth in man's dire need,	Natus, orbis Cónditor;
Who from womb of Virgin peerless,	Atque ventre virgináli
Did endued with flesh proceed.	Carne amictus pródiit.
<i>R.</i> Sweet thy wood, etc.	<i>R.</i> Dulce lignum, etc.
<i>V.</i> Closed within a narrow man- ger,	<i>V.</i> Vagit infans inter arcta
Lo! the wailing Infant lies.	Cónditus præsepia:
Round His limbs the Maiden Mother	Membra pannis involúta
Bands and wrappings gently ties:	Virgo mater álligat:
Fair the hands and feet she swaddles	Et Dei manus, pedésque

Stricta cingit fáscla.

R. Crux fidélis, etc.

V. Lustra sex qui jam perégit,

Tempus implens córporis,

Sponte líbera Redémptor
Passióni déditus,
Agnus in Crucis levátur
Immolándus stípíte.

R. Dulce lignum, etc.

V. Felle potus ecce languet:

Spina, clavi, láncea
Mite corpus perforárunt,

Unda manat, et cruor:

Terra, pontus, astra, mundus,

Quo lavántur flúmine!

R. Crux fidélis, etc.

V. Flecte ramos arbor alta,

Tensa laxa víscera,
Et rigor lentéscat ille,

Quem dedit natívitas:

Et supérni membra Regis

Tende mihi stípíte.

R. Dulce lignum, etc.

V. Sola digna tu fuísti

Ferre mundi víctimam:
Atque portum præparáre
Arca mundo náufrago;

Quem sacer cruor perúnxit,
Fusus Agni Córpore.

R. Crux fidélis, etc.

V. Sempitérna sit beátæ
Trinitáti glória:

Of the Lord that rules the skies,

R. Faithful cross, etc.

V. When the thirty years were
run,

And His life approached its
close,

Freely yielding our Redeemer
To His passion's deathly throes,
On a Rood a Victim lifted,
There atones for human woes.

R. Sweet thy wood, etc.

V. Bitter gall become His po-
tion,

Failing limbs His languor show:
Thorns and nails and spear
now open

Founts whence blood and wa-
ter flow:

By this flood is cleansed crea-
tion,

Starry orb, as earth below.

R. Faithful cross, etc.

V. Lofty tree, bow down thy
branches,

And thy sinews tense unstring:
Soften, ay! thy native hard-
ness,

Smooth the knots that to thee
cling:

Then, thy gentle arms extend-
ing,

Greet the limbs of heaven's
own King.

R. Sweet thy wood, etc.

V. Thou alone wast deemed
worthy

Thus to be the Saviour's bed:
Thou, the ark in mercy chosen,
Hast to port the shipwrecked
led:

Thou it is who wast anointed
By the sacred blood He shed.

R. Faithful cross, etc.

V. To the Trinity be glory,
Through eternal length of
days!

To the Father, Son, and Spirit, Æqua Patri, Filióque:
 Be to each the self-same praise! Par decus Paráclito:
 Let the voice of all creation Uníus Triníque nomen
 Hymns to triune God upraise. Laudet univérsitas. Amen.
 Amen.

R/. Sweet thy wood, etc.

R/. Dulce lignum, etc.

The cross having been again set up on the altar, and candles lit as for high Mass, the clergy move to the chapel or repository, from which, after a pause for prayer, they return in procession, with lights and incense, to the high altar, the celebrant bearing the chalice containing the Sacred Host, and the choir singing the hymn Vexilla Regis ("The Banners of the King").

The royal banners now unfurled,	Vexilla Regis pródeunt:
The mystic cross illumes the world,	Fulget Crucis mystérium,
For life the sting of death hath borne,	Qua vita mortem pértulit,
And death of all its poison shorn.	Et morte vitam prótulit.
Thereon with steel of cruel spear,	Quæ, vulneráta lanceæ
His side is pierced, whence there appear	Mucróné diro, criminum
Of blood and water hallowed streams,	Ut nos laváret sórdibus,
To cleanse the souls He now redeems.	Manávit unda, et sáanguine.
Hereon fulfilled is David's	Impléta sunt quæ cóncinit
That wandering nations deeply stirred,	David fidéli cármine,
When crying in prophetic strain,	Dicéndo natió nibus:
"The Lord our God from tree doth reign."	Regnávit a ligno Deus.
O comely tree! thou radiant bride!	Arbor decóra, et fúlgida,
By kingly purple sanctified,	Ornáta Regis púrpura,
Thou chosen from a high-born race,	Elécta digno stípíte
God's hallowed members to embrace.	Tam sancta membra tángere.
O happy tree! to thee doth cling	Beáta, cujus bráchiis
The sinful world's redeeming King,	Prétium pepéndit sæculi,

Statéra facta corpóris,	Thou, balance, where His body lies,
Tulítque prædam tártari.	To snatch from hell its stolen prize.
O Crux ave, spes única, Hoc Passiónis témpore:	O cross, our only hope, all hail! This passion-tide, thy balm ex- hale:
Pijs adáuge grátiam,	In loving hearts, augment thy grace,
Refsque dele crimina.	The sinner's stains entire ef- face.
Te, fons salútis, Trínitas, Colláudet omnis spíritus:	O Trinity, Thou loving fount, To praise Thee every spirit mount!
Quibus Crucis victóriam	The cross's victory to those who share,
Largiris, adde præmium. Amen.	O grant reward without com- pare. Amen.

The chalice is placed on the altar, the Sacred Host lying before it on the corporal, the small linen altar-cloth. Wine mixed with a little water is poured into the chalice and the altar is incensed as at high Mass. The priest washes his fingers, but does not recite the Psalm Lavabo. Returning to the middle of the altar he silently prays:

In spírítu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic sacrifici- um nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómi- ne Deus.	In the spirit of humility and in a contrite mind may we be accepted by Thee, O Lord, and may our sacrifice become in Thy sight such as to please Thee, O Lord God.
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He now turns to the people, saying the Orate fratres, as usual:

Oráte, fratres: ut meum ac- vestrum sacrificium acceptá- bile fiat apud Deum Patrem omnipoténtem.	Brethren, pray that my sac- rifice and yours may become acceptable before God the Father almighty.
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No answer is made, and the celebrant proceeds to recite the Lord's Prayer.

Let us pray

Præcéptis, salutáribus mó- niti, et divíná institutióne formáti, audémus dicere.	Admonished by salutary pre- cepts and instructed by divine teaching, we presume to say:
Pater noster:	Our Father, etc.

The choir answers:

Sed libera nos a malo.	But deliver us from evil.
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The priest subjoins Amen, in a low voice, and continues aloud.

Deliver us, we beseech Thee, O Lord, from all evils, past present, and to come, and by the intercession of the blessed and glorious Mary, ever a virgin, mother of God, and of Thy holy apostles, Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that, through the help of Thy bountiful mercy, we may always be free from sin and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. *R.* Amen.

Libera nos, quæsumus, Dómine, ab ómnibus malis, præteritis, præsentibus: et futuris: et intercedente beáta, et gloriósa semper Virgine Dei Genitrice Maria, cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper liberi, et ab ómni perturbatióne securi. Per eúndem Dóminum nostrum Jesus Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus. Per omnia sæcula sæculorum. *R.* Amen.

The priest genuflects, then rising he raises the Sacred Host on high, so that all present may see it and adore it. Then breaking it, he lets fall a particle into the unconsecrated wine contained in the chalice. The Agnus Dei is not said, and of the three prayers before Communion the last only.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation: but through Thy loving-kindness may it be to me a safeguard

Percéptio Corpóris tui, Dómine Jesu Christe, quod ego indignus súmerere præsumo, non mihi provéniat in iudicium et condemnatiónem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et cór-

pus, with God the Father, in the unity of the Holy Ghost, liveth and reigneth, God, world without end. *R.* Amen.

endam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sæcula sæculorum. *R.* Amen.

He continues:

I will take the bread of heaven and will call upon the name of the Lord.

Panem cælestem accipiam, et nomen Dómini invocábo.

He then repeats three times:

Lord, I am not worthy that Thou shouldst enter under my roof: but say only the word and my soul shall be healed.

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanábitur ánima mea.

He receives the Sacred Body of the Lord, with the customary prayer:

Corpus Dómini nostri Jesu May the body of Our Lord
Christi custódiat ánimam Jesus Christ keep my soul unto
meam in vitam ætérnam. life everlasting. Amen.
Amen.

Having drunk the wine in the chalice with the consecrated particle dropped therein, he purifies it with the customary ablutions, saying in the last place the prayer:

Quod ore sumpsimus, Dó- Into a pure heart, O Lord,
mine, pura mente capiámus: may we receive the heavenly
et de múnere temporáli fiat food which has passed our lips.
nobis remédium sempitérnum. Bestowed upon us in time, may
it be to us the healing of our
souls for eternity.

The ceremony is now ended and the priest and his ministers leave the sanctuary, the acolytes removing the altar-cloth and extinguishing the candles. The altar of the repository is also dismantled, and, until the Mass of the Resurrection on the following morning, Catholic churches remain without the Real Presence, which is their glory. So that the dying may not be deprived of Holy Viaticum, some consecrated particles are kept in a tabernacle, with a lamp burning before it, either in the sacristy or in some nearby chapel.

Before retiring, the clergy recite the Vesper Psalms as on Maundy Thursday, page 455, using the following antiphon before and after the Magnificat:

Cum accepisset acétum, When He had received the
dixit: Consummátum est: et vinegar, He said, It is finished.
inclináto cápíte, emisit spíri- And, bowing His head, He gave
tum. up the ghost.

Holy Saturday (Purple-White)

STATION AT ST. JOHN LATERAN

The ceremonies of this day begin early in the morning with the blessing of a new fire that has been kindled with flint and steel. From this fire a candle with three stems, and placed on a reed, is lighted and carried up the church by a deacon, who three times chants the words "Lumen Christi." The paschal candle is blessed by the deacon, who fixes in it five grains of blessed incense in memory of the wounds of Christ and the precious spices with which He was anointed in the tomb, and afterwards lights it from the candle on the reed. The blessing of the candle is followed by the reading of the twelve prophecies, and after that the priest goes in procession to bless the font. The water in the font is scattered toward the four quarters of the world, to indicate the catholicity of the Church and the world-wide efficacy of her sacraments; the priest breathes on the water in the form of a cross and plunges the paschal candle into the water, for the Spirit of God is to hallow it, and the power of Christ is to descend on it; lastly, a few drops of the oil of catechumens and of the chrism are poured into the font, in order to signify the union of Christ, our anointed King, with His people. On the way back from the font the Litany of the Saints is begun, and when it is ended the altar is decked with flowers and the Mass is begun

in white vestments. The pictures and statues in the church that have been veiled since Passion Sunday are uncovered. The organ and bells are heard again and the joyful Alleluia is resumed.

In the absence of sacred ministers the officiant recites (or sings, if the custom prevails) all the prayers and lessons and performs all the ceremonies allotted to the sacred ministers in the functions of this day.

The officiating priest blesses the new fire and incense as follows:

V. The Lord be with you.

Rf. And with thy spirit.

V. Dóminus vobiscum.

Rf. Et cum spiritu tuo.

Let us pray

O God, Who through Thy Son, the cornerstone, hast given to Thy faithful the fire of Thy brightness. sanctify ✠ this new fire, produced out of a flint-stone, to be serviceable for our uses; and grant unto us to be so fired with heavenly aspirations through these paschal festivities, that with pure hearts we may be able to attain to the festivities of perpetual brightness. Through the same Christ our Lord. *Rf.* Amen.

Deus, qui per Filium tuum, angulárem scilicet lápidem, claritátis tuæ ignem fidélibus contulisti: productum e sílice, nostris profutúrum úsibus, novum hunc ignem sancti ✠ fica: et concéde nobis, ita per hæc festa paschália cælestibus desidériis inflammári: ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertingere. Per eúndem Christum Dóminum nostrum. *Rf.* Amen.

Let us pray

Lord God, Father almighty, light unfailing, Who art the Creator of all lights. bless ✠

Dómine Deus. Pater omnipotens, lumen indeficiens, qui es conditor ómnium lí-

sanctified and blessed by Thee, Who dost enlighten the whole world, that we may be kindled by that light and enlightened by the fire of Thy brightness; and as Thou didst enlighten Moses when he went forth out of Egypt, so do Thou enlighten our hearts and our senses, that we may be worthy to come to the light eternal. Through Christ our Lord. *Rf.* Amen.

lumen, quod a te sanctificátum atque benedíctum est, qui illuminásti omnem mundum: ut ab eo lumine accendámur atque illuminémur igne claritátis tuæ: et sicut illuminásti Moysen exeúntem de Ægypto, ita illúmines corda, et sensus nostros; ut ad vitam et lucem ætérnam per Christum dóminum nostrum. *Rf.* Amen.

Let us pray

Holy Lord, eternal Father, almighty God, vouchsafe Thy co-operation with us while we bless this fire in Thy name,

Dómine sancte, Pater omnipotens, ætérne Deus: benedicéntibus nobis hunc legem in nómine tuo, et unigéniti

Filii tui Dei ac Dómini nostri Jesu Christi, et Spíritus Sancti, cooperári digneris; et ádjuva nos contra igníta tela inimíci, et illústra grátia cælesti: Qui vivis et regnas cum eódem Unigénito tuo, et Spíritu Sancto, Deus: per ómnia sæcula sæculórum. *R.* Amen.

and the name of Thine only-begotten Son, our God and Lord Jesus Christ, and of the Holy Spirit; and aid us against the fiery darts of the enemy, and illuminate us with Thy heavenly grace. Who livest and reignest with the same, Thine Only-begotten and the Holy Spirit, God, forever and ever. *R.* Amen.

Saying the following prayer grains of incense which are to be inserted in the wax of the paschal candle and afterwards incenses both the fire and the

the celebrant blesses the fire be inserted in the wax of the sprinkles with holy water and grains of incense.

Véniat, quæsumus, omnipotens Deus, super hoc incensum larga tuæ benedictiónis infúsió: et hunc nocturnum splendórem invisibillis regenerátor accénde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgat; sed in quocúmque loco ex hujus sanctificatiónis mysterio áliquíd fúerit deportátum, expúlsa diabólicæ fraudis nequítia, virtus tuæ majestátis assistat. Per Christum Dóminum nostrum. *R.* Amen.

Upon this incense, we beseech Thee, O almighty God, may there come a plentiful outpouring of Thy benediction; and do Thou, O invisible Regenerator, kindle this splendor of the night, that not only the sacrifice, happily consummated this night, may be refulgent with the secret mingling of Thy light, but into whatsoever place anything be brought from the mystery of this sanctification, the malice of the diabolical deceits may be driven thence, and the power of Thy majesty may be present. Through Christ our Lord. *R.* Amen.

The deacon now puts on a white alb, and taking in his hand a wax candle, so moulded as to end in three separate branches (a symbol of the Holy Trinity), enters the church accompanied by the officiating priest and the rest of the clergy. While going toward the sanctuary he stops three times, so that the wax branches he is carrying may be successively lighted; chanting each time the words:

Lumen Christi.

Light of Christ.

At each announcement all present kneel and answer.

R. Deo grátias.

R. We thank thee, O God.

On reaching the altar steps the deacon kneels and prays as when about to read the holy Gospel at Mass.

Munda cor meum, ac lábia mea, omnipotens Deus, qui lábia Isaíæ prophétæ cáculo mundásti ignito: ita me

Cleanse my heart and my lips, O almighty God, Who didst cleanse the lips of Thy prophet Isaias with a burning

coal; so deign to cleanse me with Thy tender compassion that I may be able to declare worthily Thy paschal proclamation. Through Christ our Lord. *R.* Amen.

He asks the priest's blessing:

Pray, sir, a blessing.

The Lord be in thy heart and on thy lips, that thou mayest worthily and competently declare His paschal proclamation, in the name of the Father, and of the Son H , and of the Holy Ghost. Amen.

He then chants the following ancient song of praise, known as the Paschale Præconium, or Easter Laud, in which the hallowing of the paschal candle is embodied.

Now, let the angelic host of heaven exult, exult the mysteries divine; and for the victory of so great a King sound the trumpet of salvation. Let earth rejoice, irradiated by such mighty beams, and, being lighted up with the splendor of the eternal King, let her feel the shadows gone from all her sphere. Let Mother Church also rejoice, adorned with the ef-

Jube domne, benedicere.

Dominus sit in corde tuo, et in labiis tuis: ut digne, et competenter annunties suum paschale præconium: In nómine Patris, et Filii, H et Spíritus Sancti. Amen.

Exsúdet jam Angélica turba cælórum: exsúltent divina mystéria: et pro tanti Regis victória, tuba insonet salutáris. Gáudeat et tellus tantis irradiáta fulgóribus: et ætérni Regis splendóre illustráta, totius orbis se séntiat amisisse caliginem. Laetétur et mater Ecclésia, tanti lúminis adornáta fulgóribus: et magnis

and let this place ring with the voices of many. Wherefore, do ye here present, O most dear brethren, in the wondrous brightness of this holy light, join me, I pray, in invoking the mercy of almighty God, that He, Who, for no merits of mine own, hath deigned to number me among the levites, may shed upon me the brightness of His light and make me perfectly perform the praise of this candle. Through Our Lord Jesus Christ, His Son, Who with Him liveth and reigneth in the unity of the Holy Spirit, God, forever and ever. *R.* Amen.

recantibus. qua propter astantes vos, fratres caríssimi, ad tam miram hujus sancti lúminis claritátem, una mecum, quæso, Dei omnipoténtis misericórdiam invocáte. Ut qui me non meis méritis, intra Levítarum númerum dignátus est aggregáre; lúminis sui claritátem infúndens, Cérei hujus laudem implére perficiat. Per Dóminum nostrum Jesum Christum Fílium suum: qui cum eo vivit et regnat in unitáte Spíritus Sancti Deus. Per ómnia sæcula sæculórum. *R.* Amen.

V. Dóminus vobiscum.
R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, invisibilem Deum Patrem omnipotentem, Filiúmque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis ætérno Patri Adæ débitum solvit: et véteris piáculi cautiónem pio cruce detérsit. Hæc sunt enim festa paschálla, in quibus verus ille Agnus occíditur, cujus sángine postes fidélium consecrántur. Hæc nox est, in qua primum patres nostros filios Israël eductos de Ægypto, mare Rubrum sicco vestigio transire fecisti. Hæc igitur nox est, quæ peccatórum ténebras, columnae illuminatione purgávit. Hæc nox est, quæ hódie per univérsum mundum, in Christo credentes, a vitis sæculi, et caligine peccatórum segregátos, reddit grátia, sóciat sanctitáti. Hæc nox est, in qua destrúctis vinculis mortis, Christus ab inferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi profuisset. O mira circa nos tuæ pietátis dignátio! O inæstimábilis diléctio caritátis: ut servum redimeres, Fílium tradidisti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum mérui habére Redemptórem! O vere beáta nox,

V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord, our God.

R. It is meet and just.

It is truly meet and just, that with all the powers of heart and mind, uplifting, too, our voices, we sing the God invisible, the Father almighty, and His only-begotten Son, Our Lord Jesus Christ; Who hath paid for us unto the eternal Father the debt of Adam, and hath wiped out with His dear blood the reckoning of the ancient offence. For these are the paschal rites wherein the true Lamb is slain with Whose blood the door-posts of the faithful are consecrated. This the night on which Thou didst cause our fathers, the children of Israel, to cross dryshod the Red Sea, leading them out of the land of Egypt. This, then, is the night that hath purged away the darkness of sins with the illumination of the pillar of fire. This is the night which now, throughout all the world, doth separate believers in Christ from the iniquities of the world and the gloom of sins, doth restore them to grace, and join them unto holiness. This is the night on which, bursting the bonds of death, Christ came victorious from the grave. For it profited us nothing to be born except that we might be redeemed. O wondrous condescension of Thy great kindness in our regard! O inestimable affection of charity: to redeem the slave, Thou didst give up

the Son! O truly necessary sin of Adam, that is wiped out by the death of Christ! O happy fault, that was worthy to have such and so great a redeemer! O truly blessed night, that alone was worthy to know the time and the hour when Christ rose again from the dead. This is the night of which it is written: And the night shall be enlightened like day; and the night is my enlightening in my pleasures. The sanctification of this night, therefore, driveth away evil deeds, cleanseth offences, restoring innocence to the fallen and gladness to the mournful. It driveth out hatred, it produceth concord and curbeth tyrannies.

Here the deacon fixes the five grains of blessed incense into the paschal candle, in the form of a cross.

In thanksgiving, then, for this night, O holy Father, receive the evening sacrifice of this incense, which most holy Church rendereth to Thee by the hands of her ministers, in this solemn oblation of wax, from the labors of the bees. And now we know the glories of this column which the flickering

In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum: quod tibi in hac Cerei oblatione solémni, per ministrorum manus de operibus apum, sacrosancta reddit Ecclésia. Sed jam columne hujus præconia novimus, quam in honorem Dei

Here the deacon lights the paschal candle with one of the lights of the triple candle.

Which fire, though it be divided into parts, yet knoweth no diminution of its light. For it is nourished by the fluid wax which the mother bee hath produced for the material of this precious torch.

Qui licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in substantiam pretiosæ hujus lampadis, apis mater eduxit.

Here the lamps in the church are lighted from the holy fire.

O truly blessed night that despoiled the Egyptians and enriched the Hebrews! Night in which heavenly are joined with earthly things, divine with human! We therefore pray Thee, O Lord, that this candle,

O vere beata nox, quæ exspoliavit Ægyptios, ditavit Hebræos! Nox, in qua terrenis cælestia, humanis divina junguntur. Oramus ergo te, Domine: ut Cereus iste in honorem tui nominis conse-

crátus, ad noctis hujus caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, supernis luminaribus misceatur. Flammæ ejus lucifer matutinus inveniat. Ille, inquam, lucifer, qui regressus ab inferis, humano generi serenus illuxit. Precamur ergo te, Dómine: ut nos famulos tuos, omnemque clerum, et devotissimum populum: una cum beatissimo Papa nostro *N.* et Antistite nostro *N.*, quiete temporum concessa, in his paschalis gaudiis, assidua protectione regere, gubernare, et conservare digneris. Per eundem Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per ómnia sæcula sæculorum. *R.* Amen.

consecrated to the honor of Thy name, may persevere without failing in breaking up the gloom of this night. And, being accepted for an odor of sweetness, may it be mingled with the heavenly luminaries. May the daystar of the morning come upon its flame: that daystar which knoweth no setting: He Who, returning from the grave, hath shed His serene light upon the human race. We therefore beseech Thee, O Lord, that, granting peace in these paschal joys to us Thy servants, and all Thy clergy, and Thy most devout people, together with our most blessed Pope *N.* and our bishop *N.*, Thou wouldst deign to direct us with Thy watchful protection, to govern and preserve us. Through the same Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God, world without end. *R.* Amen.

The deacon now lays aside his festival robes and, with the subdeacon, attends the officiating priest who reads the following twelve prophecies in a low voice: while they are chanted by others of the clergy:

Prophecy 1. Gen. 1, 1-31; 2, 1, 2

In principio creavit Deus cælum, et terram. Terra autem erat inanis, et vácuæ, et tenebræ erant super faciem abyssi: et Spíritus Dei ferebátur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appellavitque lucem Diem, et tenebras Noctem: factumque est vespere, et mane, dies unus, Dixit quoque Deus: Fiat firmamentum in

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 heavens 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 yielded seed according to its kind:

and the trees bearing 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

médio aquarum: et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas, quæ erant sub firmamento, ab his quæ erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum Cælum: et factum est vespere, et mane, dies secundus. Dixit vero Deus: Congregentur aquæ, quæ sub cælo sunt, in locum unum: et appareat arida. Et factum est ita. Et vocavit Deus aridam, Terram: congregationesque aquarum appellavit Mária. Et vidit Deus quod esset bonum. Et ait: Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, et facientem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque semen secundum speciem suam

num. Et factum est vespere et mane, dies tertius. Dixit autem Deus: Fiant lumináris in firmamento cæli, et dividant diem ac noctem, et sint in signa et témpora, et dies et annos: ut luceant in firmamento cæli, et illuminent terram. Et factum est ita. Fecitque Deus duo luminária magna: lumináre majus, ut præesset diéi: et lumináre minus, ut præesset nocti: et stellas. Et posuit eas in firmamento cæli, ut lucerent super terram, et præessent diéi ac nocti, et dividerent lucem, ac tenebras. Et vidit Deus quod esset bonus. Et factum est

vésperę et mane, dies quartus. Dixit etiã Deus: Producant aquę reptile animę vivętis, et volãtile super terram sub firmamęto cęli. Creavitque Deus cete grãndia, et omnem animã vivęntem atque motãbilem, quam produxerant aquę in spęcies suas, et omne volãtile secũndum genus suum. Et vidit Deus quod esset bonum. Benedixitque eis, dicens: Cręscite, et multiplicãmini, et replęte aquas maris: avęsque multiplicęntur super terram. Et factum est vęspere, et mane, dies quintus. Dixit quoque Deus: Producat terra animã vivęntem in gęnere suo: jumęnta, et reptilla, et bęstias terrę secũndum spęcies suas. Factũque est ita. Et fecit Deus bęstias terrę juxta spęcies suas, et jumęnta, et omne reptile terrę in gęnere suo. Et vidit Deus quod esset bonum, et ait: Faciãmus hõminem ad imãginem, et similitũdinem nostrã: et pręsit piscibus maris, et volatilibus cęli, et bęstiis, universęque terrę, omnique reptili, quod movętur in terra. Et creavit Deus hõminem ad imãginem suã: ad imãginem Dei creavit illum, mãsculum et fęminã creavit eos. Benedixitque illis Deus, et ait: Cręscite, et multiplicãmini, et replęte terrã, et subjicite eam, et dominãmini piscibus maris, et volatilibus cęli, et universis animãntibus, quę movęntur super terrã. Deditque Deus: Ecce dedi vobis omnem herbã sęveręntem semē super terrã, et univęrsa ligna quę habęnt in sęmetipels sęmēn-

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 the 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 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 the 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 each Prophecy, before the Prayer, the priest says, Oremus; the deacon subjoins, Flectamus genua, to which the subdeacon replies, Levate.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génua.
R. Leváte.

Prayer

O GOD, Who hast wonderfully created man and more wonderfully redeemed him, grant us, we beseech Thee, to withstand by strength of spirit the allurements of sin, that we may be worthy to reach everlasting joys. Through our Lord.

DEUS, qui mirabiliter creásti hóminem, et mirabilius redemísti: da nobis, quaesumus, contra oblectaménta peccáti, mentis ratióne persistere; ut mereámur ad ætérna gáudia pervenire. Per Dóminum.

Prophecy 2. Gen. 5, 6, 7, 8

And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, daughters were born to them,

Noë vero cum quingentórum esset annórum, genuit Sem, Cham, et Japheth. Cumque cœpissent hómines multiplicari super terram, præcreássent, vidéntes filii Dei

filias hóminum, quod essent pulchre, acceperunt sibi uxóres ex ómnibus, quas elégerant. Dixitque Deus: Non permanébit spíritus meus in hómine in ætérnum, quia caro est: erúntque dies illius centum viginti annórum. Gigántes autem erant super terram in diébus illis. Postquam enim ingressi sunt filii Dei ad filias hóminum, illæque genuerunt, isti sunt poténtes a sæculo viri famósi. Videns autem Deus, quod multa maifitia hóminum esset in terra, et cuncta cogitatio cordis inténta esset ad malum omnitémpore, poenituit eum quod hóminem fecisset in terra. Et factus dolore cordis intrínsecus: Delébo, inquit, hóminem, quem creávi, a fácie terræ, ab hómine usque ad animántia, a réptili usque ad vólucres cælli: poenitet enim me fecisse eos. Noë vero invénit grátiam coram Dómino. Hæ sunt generatiónes Noë: Noë vir justus atque perfectus fuit in generatióne sua, cum Deo ambulávit. Et genuit tres filios, Sem, Cham, et Japheth. Corrupta est autem terra coram Deo, et repléta est iniquitate. Cumque vidisset Deus terram esse corruptam (omnis quippe caro occuperat viam suam super terram), dixit ad Noë: Finis univérsæ carnis venit coram me: repléta est terra iniquitate a fácie eórum, et ego dispéram eos cum terra. Pac tibi arcam de lignis lævigáti: mansúnculas in arca fácies, et bitúmine lines intrínsecus, et extrínsecus. Et sic fácies eam: Trecentorum cubitórum erit lon-

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 forever, 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 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 had 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 floodgates of heaven were opened, and the rain fell upon the earth forty

gitudo arcæ, quinquaginta cubitorum latitudo, et triginta cubitorum altitudo illius. Fenestram in arca facies, et in cubito consummabis summilatam ejus: ostium autem arce ponas ex latere: deorsum cœnacula, et tristega facies in ea. Ecce ego adducam aquas diluvii super terram, ut interficiam omnem carnem, in qua spiritus vitæ est subter cælum. Univerſa quæ in terra sunt, consumentur. Ponamque fœdus meum tecum: et ingredieris arcam tu, et filii tui, uxor tua, et uxores filiorum tuorum tecum. Et ex cunctis animantibus univêrsæ carnis bina induces in arcam, ut vivant tecum: masculini sexus, et feminini. De volucris juxta genus suum et de jumentis in genere suo, et ex omni réptili terræ secundum genus suum: bina de omnibus ingredientur tecum, ut possint vivere. Tolles igitur tecum ex omnibus escis, quæ mundi natura

erunt tam tibi, quam illis in cibum. Peciit igitur Noë omnia, quæ præceperat illi Deus. Eratque sexcentorum annorum, quando diluvii aquæ inundaverunt super terram. Rupti sunt omnes fontes abyssi magne, et cataractæ cœli apertæ sunt: et facta est pluvia super terram quadraginta diebus et quadraginta noctibus. In articulo diæ illius ingressus est Noë, et Sem, et Cham, et Japheth filii ejus, uxor illius, et tres uxores filiorum ejus cum eis in arcam: ipsi, et omne animal secundum genus suum, universaque jumenta in

g nere suo, et omne, quod mov tur super terram in g nere suo, cunctumque volatile secundum genus suum. Porro arca ferebatur super aquas. Et aquae praevaluerunt nimis super terram: opertique sunt omnes montes excelsi sub universo caelo. Quindecim cubitis altior fuit aqua super montes, quos operuerat. Consumptaque est omnis caro quae movebatur super terram, vulvrum, animantium, bestiarum, omniumque reptilium, quae reptant super terram. Remansit autem solus Noe, et qui cum eo erant in arca. Obtinueruntque aquae terram centum quinquaginta diebus. Recordatus autem Deus Noe, cunctorumque animantium, et omnium jumentorum, quae erant cum eo in arca, adduxit spiritum super terram, et imminuta sunt aquae. Et clausi sunt fontes abyssi, et cataractae caeli: et prohibita sunt pluviae de caelo. Reversaeque sunt aquae de terra euntes, et redeuntes: et coeperunt minue post centum quinquaginta dies. Cumque transissent quadraginta dies, aperiens Noe fenestram arcae, quam fecerat, dimisit corvum: qui egrediebatur, et non revertebatur, donec siccarentur aquae super terram. Emisit quoque columbam post eum, ut videret si jam cessassent aquae super faciem terrae. Quae cum non invenisset ubi requiesceret pes ejus, reversa est ad eum in arcam: aquae enim erant super universam terram: extenditque manum, et apprehensam intulit in arcam. Exspectare autem ultra

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 floodgates 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 opened 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 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 another seven days; and he sent forth the dove, which returned not any more unto him. And God spake 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 things 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.

septem diébus állis, rursum dimísit colúmbam ex arca. At illa venit ad eum ad vésperam, portans ramum olívae viréntibus fóliis in ore suo. Intelléxit ergo Noë, quod cessássent aquæ super terram. Exspectavitque nihilóminus septem alios dies: et emísit colúmbam, quæ non est réversa ultra ad eum. Locútus est autem Deus ad Noë, dicens: Egrédere de arca, tu et uxor tua, filii tui, et uxóres fillórum tuórum tecum Cuncta animántia, quæ sunt apud te, ex omni carne, tam in volatílibus, quam in béstils, et univérsis reptílibus, quæ reptant super terram, edu: tecum, et ingredimini super terram: créscite, et multiplicámini super eam. Egréssus est ergo Noë, et filii ejus, uxor illius, et uxores fillórum ejus cum eo. Sed et ómnia animántia, juménta, et reptília, quæ reptant super terram, sécundum genus suum, egréssa sunt de arca. Ædificávit autem

de variis pecoribus, et volucribus mundis, óbtulit holocausta super altáre. Odoratúsque est Dóminus odórem suavitátis.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génua.
R. Leváte.

Prayer

O GOD, unchangeable virtue, and light eternal, look **D**EUS, incommutábilis virtus, et lumen æternum:

respice propitius ad totius Ecclesiæ tuæ mirabile sacramentum, et opus salutis humanæ, perpétuæ dispositionis effectum tranquillius operare; totusque mundus experiatur et videat, dejecta erigi, inveterata renovari, et per ipsum redire omnia in integrum, a quo sumptere principium: Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat.

mercifully upon the wonderful sacrament of Thy whole Church, and perform in peace the work of human salvation, and let the whole world feel and see the things lifted up that were cast down, the worn out things renewed, and that all things are made whole through Him from Whom they had their origin. Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth.

Prophecy 3. Gen. 22, 1-19

In diébus illis: Tentavit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respondit: Adsum. At illi: Tolle filium tuum unigenitum, quem diligis, Isaac, et vade in terram visionis: atque ibi offeres eum in holocaustum super unum montium, quem monstravero tibi. Igitur Abraham de nocte consurgens, stravit asinum suum: ducens secum duos juvenes, et Isaac filium suum. Cumque concidisset ligna in holocaustum, abiit ad locum, quem præceperat ei Deus. Die autem tertio, elevatis oculis, vidit locum procul: dixitque ad pueros suos: Expectate hic cum asino: ego, et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos. Tulit quoque ligna holocausti, et imposuit super Isaac filium suum: ipse vero portabat in manibus ignem, et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis, fili? Ecce, inquit, ignis, et ligna: ubi est victima holocausti? Dixit autem A-

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 a holocaust, my son. So they went on together; and they came to the place which God had showed 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 anything 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 briars, sticking fast by the horns, which he took and offered for a holocaust instead of his son.

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 seashore; thy seed shall possess the gates of their enemies, and in thy seed shall all nations of the earth be blessed, because thou

braham: Deus providébit sibi victimam holocáusti, fili mi. Pergébant ergo páriter: et venerunt ad locum, quem osténderat ei Deus, in quo edificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac fílium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arripuit gládium, ut immoláret fílium suum. Et ecce Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténderas manum tuam super púerum, neque fácias illi quidquam: nunc cognóvi quod times Deum, et non pepercísti unigénito fílio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum arietem inter vepres hæréntem córniibus, quem assúmens obtulit holocáustum pro fílio. Appellávitque nomen loci illius, Dóminus Videt. Unde usque hódie dicitur: In monte Dóminus vidébit. Vocávit autem Angelus Dómini Abraham se-

memetípsum jurávi, dicit Dóminus: quia fecísti hanc rem, et non pepercísti fílio tuo unigénito propter me: benedicam tibi, et multiplicábo semen tuum sicut stellas cæli, et velut arénam, quæ est in littore maris: possidébit semen tuum portas inimicórum suórum, et benedicentur in semine tuo omnes gentes terræ, quia obedísti vocí meo. Reversus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

seed shall all 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.

Let us pray

V. Flectámus génua.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

Drus, fidélium Pater summe, qui in toto orbe terrárum, promissiónis tuæ filios diffúsa adoptiónis grátia multiplicas: et per paschále sacraméntum, Abraham púerum tuum universárum, sicut jurásti, géntium efficeis patrem; da pópulis tuis digne ad grátiam tuæ vocatiónis introire. Per Dóminum.

O god, the supreme Father of the faithful, Who dost multiply Thy children throughout the world by spreading abroad the grace of adoption, and Who, through the paschal sacrament, dost make Thy servant Abraham the father of all the nations, as Thou didst swear, grant that Thy people may worthily enter into the grace of Thy vocation. Through Our Lord.

Prophecy 4. Ex. 14, 24-31; 15, 1

In díebus illis: Factum est in vigília matutína, et ecce respiciens Dóminus super castra Ægyptiórum per columinam ignis, et nubis, interfecit Exércitum eórum: et subvértit rotas curruum, ferebantúrque in profúndum. Dixérunt ergo Ægypti: Fugiámus Isrælem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móysen: Extende manum tuam super mare, ut revertántur aque ad Ægyptios super currus, et équites eórum. Cumque extendisset Móyses manum contra mare, réversum est primo dilúculo ad priórem locum: fugientibúque Ægyptiis occurrerunt aque, et invólvit eos Dóminus in médils fluctibus. Reversæque sunt aque, et opererunt currus, et équites cuncti exércitus Pharaónis, qui sequéntes ingrési fuerant ma-

In those days, the morning watch was come, 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 toward 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 charlots 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 in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the seashore, 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. Ex. 15, 1, 2

Let us sing to the Lord, for He is gloriously magnified: the horse and the rider He hath thrown into the sea: He is become my helper and protector unto salvation. *V.* He is my God, and I will exalt Him. *V.* The Lord crushing wars; the Lord is His name.

Cantemus Dómino: glorióse enim honorificátus est: equum, et ascensórem projecit in mare: adjútor et protéctor factus est mihi in salutem. *V.* Hic Deus meus, et exaltábo eum. *V.* Dóminus cónterens bella: Dóminus nomen est illi.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus genua.
R. Leváte.

Prayer

O GOD, of Whose wondrous works of old we feel the splendor even in our days, when Thou dost perform for the salvation of all peoples, through the water of regeneration, that which Thou didst for one people, delivering it from the Egyptian persecution by the power of Thy right hand, grant

DEUS, cujus antiqua miracula étiam nostris sæculis coruscáre sentimus: dum quod uni pópulo, a persecutióne Ægyptiáca liberándo, dextere tue poténtia contulisti, id in salutem géntium per aquam regeneratiónis operáris: præsta; ut in Abrahæ filios, et in Israëlíticam

dignitatem, totius mundi transeat plenitudo. Per Dominum.

that the fulness of all the world be shared by the sons of Abraham and with the dignity of Israel. Through Our Lord.

Prophecy 5. Is. 54, 17; 55, 1-11

Hæc est hereditas servorum Domini: et justitia eorum apud me, dicit Dominus. Omnes sitiéntes venite ad aquas: et qui non habétis argéntum, properáte, émite, et comédite: venite, emite absque argénto, et absque ulla commutatióne, vinum, et lac. Quare appénditis argéntum non in pánibus, et labórem vestrum non in saturitate? Audíte audiéntes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclínate autem vestram, et venite ad me: audite, et vivet ánima vestra, et fériam vobiscum pactum sempitérnum, misericórdias David fidéles. Ecce testem pópulis dedi eum, ducem, ac præceptorum géntibus. Ecce gentem, quam nesciás, vocábis: et gentes, quæ te non cognóverunt, ad te current propter Dóminum Deum tuum, et sanctum Israël, quia glorificávit te. Quærite Dóminum, dum inveniri potest: invocáte eum, dum prope est. Derelinquat impius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum, et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltatæ sunt viæ meæ a vliis vestris, et cogitatiónes

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? Harken 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 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. 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 upon 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.

mea a cogitationibus vestris. Et quomodo descendit imber, et nix de caelo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti: sic erit verbum meum, quod egredietur de ore meo: non revertetur ad me vacuum, sed faciet quaecumque vultui, et prosperabitur in his, ad quae misi illud: dicit Dominus omnipotens.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectamus genua.
R. Levate.

Prayer

ALmighty, eternal God, for the honor of Thy name multiply what Thou didst promise to the faith of the fathers, and increase by holy adoption the sons of promise, that, what the saints of old did not doubt would be fulfilled, which has already in great part fulfilled. Through Our Lord,

OMNIPOTENS sempiternus Deus, multiplica in honorem nominis tui, quod patrum fidei spondisti: et promissionis filios sacra adoptione dilata; ut, quod priores sancti non dubitaverunt futurum esse, jam ex parte cognoscat implatum. Per Dominum.

Prophecy 6. Bar. 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

Audi Israël mandata vitae: auribus percipe, ut scias prudentiam. Quid est, Israël, quod in terra inimicorum es? Inveterasti in terra aliena, inquinatus es cum mortuis; deputatus es cum descendentibus in infernum. Dereliquisti fontem sapientiae. Nam si in via Dei ambulasses, habitasses utique in pace sempiterna. Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus:

ut scias simul ubi sit longiturnitas vitæ, et victus, ubi sit lumen oculorum et pax. Quis invenit locum ejus? et quis intravit in thesauros ejus? Ubi sunt principes gentium, et qui dominantur super bestias, quæ sunt super terram? qui in avibus cæli ludunt, qui argentum thesaurizant, et aurum, in quo confidunt homines, et non est finis acquisitionis eorum? qui argentum fabricant et solliciti sunt, nec est inventio operum illorum? Exterminati sunt, et ad inferos descendunt, et alii loco eorum surrexerunt. Juvēnes viderunt lumen, et habitaverunt super terram: viam autem disciplinæ ignoraverunt, neque intellexerunt semitas ejus, neque filii eorum, susceperunt eam, a facie ipsorum longe facta est: non est audita in terra Chanaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudentiam, quæ de terra est, negotiatores Merrhæ, et Theman, et fabulatores, et exquisitores prudentiæ, et intelligentiæ: viam autem sapientiæ nescierunt, neque comemorati sunt semitas ejus. O Israël, quam magna est domus Dei, et ingens locus possessionis ejus! Magnus est, et non habet finem: excelsus, et immensus. Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum. Non hos elegit Dominus, neque viam disciplinæ invenerunt: propterea perlerunt. Et quoniam non habuerunt sapientiam, interiēerunt propter suam insipientiam. Quis ascendit in cælum, et ac-

dwelt in peace forever. 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 into her treasures? Where are the princes of the nations and they that rule over the beasts that are upon the earth? that take their pastime 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 not 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 obeyeth 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

us in comparison with Him. He found out all the way of knowledge, and gave it to Israel His servant, and to Israel His beloved. Afterwards He was seen upon earth and conversed with men.

Let us pray

V. Let us kneel.

R. Arise.

V. Flectámus gēnuā.

R. Leváte.

Prayer

O GOD, Who dost ever multiply Thy Church by the calling of the nations, mercifully grant that those whom Thou dost wash with the water of baptism may be guarded by Thy continual protection. Through Our Lord.

DEUS, qui Ecclēsiā tuā semper gēntium vocatiōne multiplicas: concēde propitiū: ut, quos aqua baptismatis abluis, continua protectione tueāris. Per Dōminum.

Prophecy 7. Ezech. 37, 1-14

In diébus illis: Facta est super me manus Dómini, et edúxit me in spiritu Dómini: et dimísit me in médio campi, qui erat plenus óssibus: et circumdúxit me per ea in gyro: erant autem multa valde super fáciem campi, siccaque veheménter. Et dixit ad me: *Fili hóminis, putásne vivent ossa ista! Et dixi: Dóminus Deus, tu nosti. Et dixit ad me: Vaticináre de óssibus istis: et dices eis: Ossa frída audíte verbum Dómini. Hæc dicit Dóminus Deus óssibus his: Ecce ego intromittam in vos spíritum, et vivétis. Et dabo super vos nervos, et succréscece fáciem super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et sciétis quia ego Dóminus. Et prophetávi sicut præcéperat mihi: factus est autem sónitus, prophetánte me, et ecce commótió: et accessérunt ossa ad ossa, unumquódque ad iunctúram suam. Et vidi, et ecce super ea nervi et carnes ascendérunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre fili hóminis, et dices ad spíritum: Hæc dicit Dóminus Deus: A quátuor ventis veni spíritus, et insúffla super interféctos istos, et revivíscant. Et prophetávi sicut præcéperat mihi: et ingrédus est in ea spíritus, et vixérunt: steterúntque super pedes suos exércitus grandis nimis valde. Et dixit ad me: *Fili hóminis, ossa hæc uni-**

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 there 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 man, 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 prophesy, and say to them, Thus saith the Lord God, I will open your graves, and will bring you out of your sepulchres, O My people, and will bring you out into the land of Israel; and you shall know that I am the Lord, when I shall have opened your sepulchres, 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.

verso, domus Israël est: ipsi dicunt: Aruerunt ossa nostra, et perit spes nostra, et abscissi sumus. Propterea vaticinare, et dices ad eos: Imo dicit Dominus Deus: Ecce ego aperiam tumulos vestros, et educam vos de sepulcris vestris, populus meus: et inducam vos in terram Israël. Et scietis, quia ego Dominus, cum aperuero sepulcra vestra, et eduxero vos de tumulis vestris, popule meus: et dederò spiritum meum in vobis, et vixeritis, et requiescere vos faciam super humum vestram: dicit Dominus omnipotens.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectamus genua.
R. Levate.

Prayer

O god, Who dost instruct us in the pages of both testa-

DEUS, qui nos ad celebrandum paschale sac-

paschal sacrament, grant us to understand Thy mercy, that by the reception of the present gifts, our expectation of those to come may be confirmed. Through Our Lord.

ménti páginis instruis: da nobis intelligere misericórdiam tuam; ut ex perceptióne præsentium múnorum, firma sit exspectatio futurórum. Per Dóminum.

Prophecy 8. Is. 4, 1-6

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

Apprehéndent septem mulieres virum unum in die illa, dicéntes: Panem nostrum comedémus, et vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos, aufer oppróbrium nostrum. In die illa erit germen Dómini in magnificéntia, et glória, et fructus ter-

ræ sublimis, et exsultatio his, qui salvati fuerint de Israël. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Jerúsalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerúsalem. Si abluerit Dóminus sordes filiárum Sion, et ságuinem Jerúsalem láverit de médio ejus, in spíritu judícii, et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum et spendórem ignis flammántis in nocte: super omnem enim glóriam protectio. Et tabernáculum erit in umbráculum diéi ab æstu, et in securitátem, et absconsiónem a túrbine, et a plúvia.

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.

covert from the whirlwind and

Tract. Is. 1, 1, 2

Vinea facta est dilécto in cornu, in loco úberí. *V.* Et macériam circúmdedit, et circumfódit: et plantávit vineam Sorec, et ædificávit turrim in médio ejus. *V.* et Tórcular fodit in ea: vinea enim Dómini Sábaoth, domus Israël est.

The beloved had a vineyard on a hill, in a fruitful place. *V.* And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it. *V.* And he dug a wine-press therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray

V. Flectámus génua.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

Deus, qui in ómnibus Ecclésiæ tuæ filiis, sanctorum prophetárum voce manifestásti, in omni loco dominatiónis tuæ, satórem te

Omnis. Who by the voice of the holy prophets hast manifested in all the sons of the Church and in every region where Thou dost hold sway,

that Thou art a sower of good seed and dost make choice branches to grow, grant unto Thy peoples, who are reckoned before Thee both as vines and as cornfields, that, the disorder of thorns and brambles being cleared away, they may be made to bring forth worthy fruit. Through our Lord.

bonórum séminum, et electórum pálmitum esse cultórem: tribue pópulis tuis, qui et vinéarum apud te nómine censéntur, et ségetum; ut, spinárum, et tribulórum squalóre resecáto, digna efficiántur fruge fécundi. Per Dóminum.

Prophecy 9. Ex. 12, 1-11

See Second Lesson for Good Friday, page 471.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus génuá.
R. Leváte.

Prayer

ALMIGHTY, eternal God, Who art wonderful in the ordering of all Thy works, let them Thou hast redeemed understand that to have made the world in the beginning was no greater work than to have immolated in the end of the ages Christ, our pasch, Who with Thee.

OMNÍPOTENS sempitérne Deus, qui in ómnium óperum tuórum dispensatióne mirábilis es: intélligant redépti tui, non fuisse excellentius quod initio factus est mundus, quam quod in fine sæculórum Pascha nostrum immolátus est Christus: Qui tecum vivit.

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 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

In diébus illis: Factum est verbum Dómini ad Jonam prophétam secúndo, dicens: Surge, et vade in Niniven civitátem magnam: et prædica in ea prædicatióem, quam ego loquor ad te. Et surréxit Jonas, et ábiit in Niniven juxta verbum Dómini. Et Nínive erat civitas magna itínere diérum trium. Et cæpit Jonas introire in civitátem itínere diéi unius: et clamávit, et dixit: Adhuc quadraginta dies, et Ninive subvertétur. Et credidérunt viri Ninivite in Deum: et

prædicaverunt jejûnium, et vestiti sunt saccis a majore usque ad minorem. Et pervenit verbum ad regem Ninive: et surrêxit de sôlio suo, et abjécit vestiméntum suum a se, et indûtus est sacco, et sedit in cinere. Et clamávit, et dixit in Ninive ex ore regis, et princípum ejus, dicens: Hómines, et juménta, et boves, et pécora non gustent quidquam: nec pascántur et aquam non bibant. Et operiántur saccis hómines, et juménta, et clament ad Dóminum in fortitúdine, et convertátur vir a via sua mala, et ab iniquitáte, quæ est in má nibus eórum. Quis scit si convertátur et ignoscat Deus: et revertátur a furóre iræ suæ, et non peribimus? Et vidit Deus ópera eórum, quia conversi sunt de via sua mala: et misértus est pópulo suo, Dóminus Deus noster.

to the least. And the word came to the king of Ninive: and he arose 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, nor 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, and they were turned from their evil way; and the Lord our God had mercy upon His people.

Let us pray

V. Flectámus gènuâ.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

DEUS, qui diversitatem gèntium in confessiõne tui nóminis adunásti: da nobis, et velle, et posse quæ præcipis; ut pópulo ad æternitatem vocáto, una sit fides méntium, et piétas actiõnum. Per Dóminum nostrum.

O GOD, Who hast joined together the diversity of the peoples in the confession of Thy name, grant us both to desire what Thou commandest and the power to perform it, that there may be one faith in the hearts, and one piety in the deeds, of the people called to eternal life. Through our Lord.

Prophecy 11. Deut. 31, 22-30

In Diébus illis: Scripsit Móyses cánticum, et dócuit fillos Israëli. Præcepitque Dó-

In those days, Moses wrote the canticle and taught it 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 had 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 your 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

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.

Tract. Deut. 32, 1-4

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth. *V.* Let my speech be expected like rain; and my words descend like dew. *V.* As

minus Jósue filio Nun, et ait: Confortáre, et esto robústus: tu enim introduces filios Israél in terram quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Móyses verba legis hujus in volumine, atque complévit: præcépit Levitis, qui portábant arcam fœderis Dómini, dicens: Tóllite librum istum, et pónite eum in látere arcæ fœderis Dómini Dei vestri: ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cervicem tuam duríssimam. Adhuc vivente me, et ingrediénte vobiscum, semper contentióse egistis contra Dóminum: quanto magis cum mórtuus fuero? Congregáte ad me omnes majóres natu per tribus vestras, atque doctóres, et loquar audiéntibus eis sermones istos, et invocábo contra eos cælum et terram. Novi enim quod post mortem meam inique agétis, et de-

præcépi vobis: et occurrunt vobis mala in extrémó tempore, quando feceritis malum in conspectu Dómini, ut iritétis eum per ópera mánuum vestrárum. Locútus est ergo Móyses, audiénte univérso cætu Israél, verba cárminis hujus, et ad finem usque complévit.

Atténde cælum et loquar: et áudiat terra verba ex ore meo. *V.* Expectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea. *V.* Sicut imber super

gramen, et sicut nix super fœnum: quia nomen Dómini invocábo. *V.* Date magnitudinem Deo nostro: Deus, vera ópera ejus, et omnes viæ ejus judícia. *V.* Deus fidélis, in quo non est iniquitas: justus, et sanctus Dóminus.

a shower upon the grass, and like snow upon hay: because I will invoke the name of the Lord. *V.* Give ye magnificence to our God: God's works are true, and all His ways are judgments. *V.* God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray

V. Flectámus génua.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

DEUS, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen púerum tuum, ita erudire pópulum tuum sacri cárminis tui decantatióne voluísti, ut illa legis iterátio fferet étiam nostra diréctio: éxcita in omnem justificátarum géntium plenitúdinem poténtiam tuam, et da lætítiam, mitigándo terrórem; ut ómnium peccátis tua remissióne delétis, quod denuntiátum est in ultiónem, tránseat in salútem. Per Dóminum.

O GOD, the exaltation of the lowly and the strength of the just, Who wast pleased so to teach Thy people, through Moses, Thy holy servant, by the chanting of Thy sacred hymn, that this repetition of the law might become our instruction also, put forth Thy power upon the whole body of the justified nations, and give them joy by allaying their fear, so that all their sins being wiped out by Thy forgiveness, that which was proclaimed for vengeance may turn into salvation. Through our Lord.

Prophecy 12. Dan. 3, 1-24

In diébus illis: Nabuchodónosor rex fecit státuam áuream, altitúdi-ne cubitórum sexaginta, latitúdi-ne cubitórum sex, et státuit eam in campo Dura provinciæ Babylónis. Itaque Nabuchodónosor rex misit ad congregándos sátrapas, magistrátus, et júdices, duces, et tyránnos, et præféc-tos, omnésque príncipes regiónum, ut convenírent ad dedicatió-nem státuæ, quam eréxerat Nabuchodónosor rex. Tunc congregáti sunt

In those days, King Nabuchodonosor made a statue of gold, of sixty cubits high, and sixty cubits broad, and he set it up in the plain of Dura, in 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

psaltery, or 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 forever. 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

sátrapæ, magistrátus, et júdices, duces, et tyránni, et optimátés, qui erant in potestátibus constitúti, et univérsi principes regiónum, ut convenirent ad dedicatiónem státuæ, quam eréxerat Nabuchodónosor rex. Stabant autem in conspéctu státuæ, quam posúerat Nabuchodónosor rex, et præco clamábat valénter: Vobis dicitur pópulis, tribubus, et linguis: In hora, qua audieritis sónitum tubæ, et fístulæ, et citharæ, sambúcæ, et psaltérii, et symphóniæ, et univérsi géneris musicórum, cadéntes adoráte státuam áuream, quam constituit Nabuchodónosor rex. Si quis autem non prostrátus adoráverit, eádem hora mittétur in fornácem ignis ardéntis. Post hæc igitur statim ut audierunt omnes pópuli sónitum tubæ, fístulæ, et citharæ, sambúcæ, et psaltérii, et symphóniæ, et omnis géneris musicórum, cadéntes omnes pópuli, tribus, et lin-

guis, adoráverunt státuam áuream, quam constituit Nabuchodónosor rex. Statimque in ipso témpore accedéntes viri Chaldæi accusáverunt Judæos, dixerúntque Nabuchodónosor regi: Rex in ætérnum vive: tu rex posuisti decretum, ut omnis homo, qui audierit sónitum tubæ, fístulæ, et citharæ, sambúcæ, et psaltérii, et symphóniæ, et univérsi géneris musicórum, prostérnat se, et adóret státuam áuream: si quis autem non prócidens adoráverit, mittátur in fornácem ignis ardéntis. Sunt ergo viri Judæi, quos constituisti super

ópera regiónis Babylónis, Sidrach, Misach, et Abdénago: viri isti contempserunt, rex, decretum tuum: deos tuos non colunt, et statuam auream, quam erexisti, non adorant. Tunc Nabuchodonosor in furore et in ira præcepit ut adducerentur Sidrach, Misach, et Abdénago: qui confestim adducti sunt in conspectu regis. Pronuntiánsque Nabuchodonosor rex, ait eis: Veréne Sidrach, Misach, et Abdénago deos meos non colitis, et statuam auream, quam constitui, non adoratis? Nunc ergo si estis parati, quacúmque hora audieritis sonitum tubæ, fistulæ, citharæ, sambúcæ, et psalterii, et symphoniæ, omnisque génèris musicórum, prostérnite vos, et adoráte statuam quam feci: quod si non adoraveritis, eádem hora mittémini in fornacem ignis ardéntis; et quis est Deus, qui eripiet vos de manu mea? Respondéntes Sidrach, Misach, et Abdénago, dixerunt regi Nabuchodonosor: Non opórtet nos de hac re respondére tibi. Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardéntis, et de mánibus tuis, o rex, liberáre. Quod si nolúerit, notum sit tibi, rex quia deos tuos non colimus, et statuam auream, quam erexisti, non adorámus. Tunc Nabuchodonosor replétus est furore, et aspéctus facièi illius immutátus est super Sidrach, Misach, et Abdénago, et præcepit ut succenderétur fornax séptuplum, quam succéndi consuéverat. Et viris fortíssimis de exér-

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 thy gold 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, It is 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 in 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 kings 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.

The Flectamus genua ("Let us kneel") is not said here.

Let us pray

ALMIGHTY, eternal God, only hope of the world, Who, by the mouth of Thy prophets hast shown forth the mysteries of the present time, be pleased to give increase to the desires of Thy people, for in none of the faithful do any virtues bear fruit but by Thy inspiration. Through our Lord.

OMNIPOTENS sempitérne Deus, spes única mundi, qui prophetárum tuórum præcónio, præsentium témporum declarásti mystéria: auge pópuli tui vota placátus; quia in nullo fidéllum, nisi ex tua inspiratióne, provéniunt quarúmlibet increménta virtútum. Per Dóminum.

If there is a baptismal font in the church it is now blessed. The clergy, bearing with them the paschal candle, move towards the baptistery. Meanwhile the choristers chant a Tract.

Tract. Ps. 41, 2-4

As the hart panteth after the fountains of waters; so my soul Sicut cervus desiderat ad fontes aquarum: ita desiderat

ánima mea ad te, Deus. *V.* parteth after Thee, O God.
 Sitívit ánima mea ad Dó- *V.* My soul hath thirsted after
 minum vivum: quando vén- the strong living God; when
 iam, et apparebo ante fáciem shall I come and appear before
 Dei? *V.* Fuérunt mihi lácry- the face of God? My tears have
 mæ meæ panes die ac nocte, been my bread day and night,
 dum dicitur mihi per singu- whilst it is said to me daily:
 los dies: Ubi est Deus tuus? Where is thy God?

Drawing near the font all pause, and the officiating priest prays as follows:

V. Dóminus vobíscum. *V.* The Lord be with you.
R. Et cum spírítu tuo. *R.* And with thy spirit.

Let us pray

Prayer

OMNÍPOTENS sempitérne Deus, respíce propítius ad devotíonem pópuli renascéntis, qui sicut cervus, aquárum tuárum expetit fontem: et concéde propítius; ut fidei ipsíus sitis, baptísmatis mystério ánimam, corpúsque sanctíficet. Per Dóminum.

O ALMIGHTY, eternal God, favorably regard the devotion of Thy people, who are to be born again in Thee, and who, even as the hart, seeketh after the fountain of Thy waters, grant propitiously that the thirst of faith itself may, by the mystery of baptism, sanctify soul and body. Through our Lord.

R. Amen. *R.* Amen.

Entering into the baptistery, the priest prays over the font.

V. Dóminus vobíscum. *V.* The Lord be with you.
R. Et cum spírítu tuo. *R.* And with thy spirit.

Let us pray

Prayer

OMNÍPOTENS sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis: et ad recreádos novos pópulos, quos tibi fons baptismatis párturit, spírítum adoptiónis emítte; ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur efféctu. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui

ALMIGHTY, eternal God, be Thou present in the mysteries of Thy great goodness; be Thou present in the sacraments; and send forth the spirit of adoption to create anew the new peoples which the font of baptism beareth unto Thee; that what is to be done by the ministry of our lowliness may be fulfilled by the effect of Thy power.

Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God,

He raises his voice and continues in the solemn chant appointed for the Eucharistic Preface:

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who by a power unseen by man dost wonderfully work the effect of Thy sacraments. And although we be unworthy for the performance of so great

setting the gifts of Thy grace, Thou dost incline the ear of Thy pity even to the prayers of such as we. O God, Whose Spirit was borne upon the waters in the very first beginning of the world, that even then the nature of the waters might be impregnated with sanctifying power; O God, Who, washing out with Thy waters the guilt of an offending world, didst exhibit the form of regeneration in the very pouring forth of the flood, that by the mystery of one and the same element there might be both an end to sin and a beginning of righteousness; look, O Lord, upon the

Per ómnia sæcula sæculórum.

R. Amen.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Súrsum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui invisíbili poténtia, sacramentórum tuórum mirabíliter operáris effectum: Et licet nos tantis mystériis exsequéndis simus indigni: Tu tamen grátia tuæ dona non désérrens,

tuæ pietatis memos. Deus, cujus Spíritus super aquas, inter ipsa mundi primórdia ferebátur: ut jam tunc virtútem sanctificatiónis aquárum, natúra conciperet. Deus, qui nocéntis mundi crimina per aquas ábluens, regeneratiónis spéclem in ipsa dilúvii effusióne signásti: ut unius ejusdémque eleménti mystério, et finis esset vitiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et múltiplca in ea regeneratiónes tuas, qui grátia tuæ affluéntis ímpetu latíficas civitátem tuam: fontémque baptismatis áperis toto orbe ter-

rârum gëntibus innovândis: ut tuæ majestâtis império, sumat Unigéniti tui grátiam de Spiritu Sancto.

face of Thy Church, and multiply Thy regenerations in her, Thou Who dost gladden Thy city with the tide of Thine affluent grace, and dost open the

fountain of baptism for the renewal of the nations throughout all the world, that, by the command of Thy majesty, she may receive from the Holy Spirit the grace of Thine only-begotten Son.

With his hand the priest divides the water in the form of a cross.

Qui hanc aquam regenerândis homínibus præparátam, arcána sui núminis admixtióne fœcúndet: ut sanctificatióne concépta, ab immaculáto divini fontis útero, in novam renáta creatúram, progénies cœléstis emérgat: et quos aut sexus in corpore, aut ætas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, jubénte te, Dómine, omnis spíritus immúndus abscédât: procul tota nequítia diabólicæ fraudis absístat. Nihil hic loci hábeat contráriæ virtútis admixtió: non insidiádo circúmvolet: non laténdo subrépat: non inficiéndo corrúmpat.

And may that same holy Spirit, by the hidden virtue of His Godhead, make fruitful this water prepared for the regeneration of men, that a heavenly offspring, conceived in sanctification, may emerge from the immaculate womb of this divine font, reborn to newness of life, and that grace as a mother may bring forth every one, how different so ever in age or sex, into a like spiritual infancy. At Thy bidding, therefore, O Lord, may every unclean spirit depart from hence; far be removed all malice of diabolical deceit. Here let no admixture of the enemy's power have any place; let it not hover in ambush; let it not creep in unperceived; let it not corrupt with infection.

The priest touches the water with his hand.

Sit hæc sancta, et innocens creatúra, libera ab omni impugnatóris incúrsu, et totius nequítie purgáta discéssu. Sit fons vivus, aqua regénerans, unda purificans: ut omnes hoc lavácro salutifero diluéndi, operánte in eis Spíritu sancto, perfectæ purgatiónis indulgéntiam consequántur.

May this holy and innocent creature be free from every assault of the adversary and purged of every flaw of wickedness. May it be a living fountain, a regenerating water, a purifying tide, that all who shall be washed in these waters of salvation may, by the working of the Holy Spirit in them, obtain the favor of perfect cleansing.

He makes a threefold sign of the cross over the water, saying:

Wherefore, I bless thee, O creature of water, in the name of the living ☩ God, of the true ☩ God, of the holy ☩ God, of the God Who, in the beginning, by His word divided Thee from the dry land; Whose Spirit was borne upon thee.

Parting the water with his hand, he casts of it to the north, south, east and west.

He it was Who bade thee to flow from the fountain of paradise and commanded thee to water all the earth in four rivers. Who, when thou wast bitter in the desert, put sweetness into thee, made thee good to drink, and drew thee from the rock for the thirsty people. I bless ☩ thee also in the name of Jesus Christ, His only Son, our Lord, Who, by a wonderful miracle in Cana of Galilee converted thee into wine, Who with His feet walked upon thee, and was baptized in thee by John in Jordan. Who gave thee forth together with blood from His side, and ordered His disciples that those who believed

should be baptized in thee, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In a lower tone of voice, he continues:

Do thou, O almighty God, of Thy clemency be with us while we keep these precepts; do Thou benignly inspire us.

Here he breathes on the water three times in the form of a cross.

These pure waters Thou wilt bless with Thy mouth, that, besides the natural cleansing which they can perform in the washing of bodies, they may also be efficacious for the purifying of souls.

Unde benedicto te, creatúra aquæ, per Deum ☩ vivum, per Deum ☩ verum, per Deum ☩ sanctum: per Deum, qui te in principio, verbo separávit ab árida: cujus Spíritus super te ferebátur.

Qui te de paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre præcépít. Qui te in desérto amáram, suavitate indita fecit esse potábilem, et sitiénti pópulo de petra produxit. Bene ☩ dico te et per Jesum Christum Filium ejus únícum, Dóminum nostrum: qui te in Cana Gallilææ signo ad mirábili, sua poténtia convertit in vinum. Qui pédibus super te ambulávit: et a Jóánnæ in Jordáne in te baptizátus est. Qui te una cum ságuine de látere suo produxit: et discipulis suis jussit, ut credéntes baptizaréntur in te, dicens: Ite, docéte omnes gentes baptizántes eos in

Spíritus Sancti.

Hæc nobis præcépta servántibus, tu, Deus ómnipotens, clemens adésto: tu benignus aspíra.

Tu has simplices aquas tuo ore benedicto: ut præter naturálem emundatiónem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus eficáces.

He immerses the paschal candle three times in the water of the font, each time more deeply, saying:

Descéndat in hanc plenitú- May the virtue of the Holy
dinem fontis, virtus Spíritus Spirit descend upon all the
Sancti. contents of this font.

He breathes thrice upon the water, forming the Greek letter Ψ, the initial of the word in that language signifying "spirit."

Totámque hujus aquæ sub- And may it render the sub-
stántiam regenerándi fœcún- stance of this water fruitful
det effétu. with the quality of regenera-
tion.

He withdraws the paschal candle from the water.

Hic ómnium peccatórum Here may the stains of all
máculæ deleántur: hic na- sins be washed away; here may
tura ad imáginem tuam cón- nature, created to Thine image,
díta, et ad honórem sui re- and reformed to the honorable
formáta principii, cunctis ve- estate of its origin, be cleansed
tustátis squalóribus emundé- of all the foulness of the past,
tur: ut omnis homo sacra- that every human being, by en-
mémentum hoc regeneratiónis tering into this sacrament of
Ingréssus, in veræ innocétiæ regeneration, may be born
novam infántiam renascátur. again into a new infancy of
true innocence.

The following conclusion is read:

Per Dóminum nostrum Je- Through Our Lord Jesus
sum Christum Filium tuum: Christ, Thy Son, Who shall
Qui ventúrus est judicáre vi- come to judge the living and
vos et mórtuos, et sæculum the dead, and the world, by fire.
per ignem.

R. Amen.

R. Amen.

He now pours some of the oil of catechumens into the font, saying:

Sanctificétur, et fœcundé- May this font be sanctified
tur fons iste Oleo salútis re- and made fruitful of the oil of
nascéntibus ex eo, in vitam salvation to those who are
sæternam. born again from it unto ever-
lasting life.

R. Amen.

R. Amen.

And of the consecrated chrism, saying:

Infúsió Chrismatis Dómini May the infusion of the
nostrí Jesu Christi, et Spíri- chrism of Our Lord Jesus
tus Sancti Parácliti, fiat in Christ and of the Holy Spirit,
nómine sanctæ Trinitátis. the Paraclete, be made in the
name of the Holy Trinity.

R. Amen.

R. Amen.

At last, he pours at the same time, from one and the other of the sacred vessels, oil and chrism, into the water, saying:

Commíxtio Chrismatis May the mixture of the
sanctificatiónis, et Olei unc- chrism of sanctification, and

the oil of unction, and the water of baptism, be all made in the name of the Father, and of the Son, and of the Holy Ghost,

R. Amen.

R. Amen.

If there are any to be baptized, the sacrament is now administered.

During the return of the procession from the baptistery to the sanctuary, the following shorter form of the Litany of the Saints is sung. When he reaches the altar-steps, the celebrant, with his deacon and subdeacon, remain prostrate on the ground until the cantors intone the invocation beginning, Peccatores ("We sinners, beseech Thee, hear us"). They then rise, and going to the sacristy they lay aside their purple vestments, and robe in the richer ones of white appointed for Easter. They return before the altar at such time as will enable them to recite the Psalm and Confession (the Confiteor), with which holy Mass begins, while the choir is closing the litany with the chant of the Kyrie eleison. During their absence the candles on the altar are lighted, flowers are placed upon it, and the pictures and statues in the church are unveiled.

Litany of the Saints

The following litany is intoned by two chanters and the choir answers, i.e., repeats all the words of the two chanters:

L ORD, have mercy on us.	K YRIE, Eléison.
Christ have mercy on us.	Christe, eléison.
Lord, have mercy on us.	Kyrie, eléison
Christ, hear us.	Christe, audi nos.
Christ, graciously hear us.	Christe, exáudi nos.
God, the Father of heaven,	Pater de cælis, Deus, miserére nobis
God the Son, Son of the	Deus, miserére nobis,
world, have mercy on us.	miserére nobis.
God, the Holy Ghost, have mercy on us.	Spiritus Sancte, Deus, miserére nobis.
Holy Trinity, one God, have mercy on us.	Sancta Trinitas, unus Deus, miserére nobis.
Holy Mary, pray for us.	Sancta Maria Ora (pl. Orate) pro nobis.
Holy Mother of God,	Sancta Dei Génitrix,
Holy Virgin of virgins,	Sancta Virgo Vírginum,
St. Michael,	Sancte Michael,
St. Gabriel,	Sancte Gábríel,
St. Raphael,	Sancte Ráphael,
All ye holy angels and arch-angels,	Omnes sancti Angeli et Arch-ángeli,
All ye holy orders of blessed spirits,	Omnes sancti beatórum spirituum Ordines,
St. John Baptist,	Sancte Joánnes Baptista,
St. Joseph,	Sancte Joseph,

Omnes sancti Patriarchæ et Prophætæ, Sancte Petre, Sancte Paule, Sancte Andréa, Sancte Joánnes, Omnes sancti Apóstoli et Evangelistæ, Omnes sancti Discípuli Dó- mini, Sancte Stéphané, Sancte Laurénti, Sancte Vincénti, Omnes sancti Mártýres, Sancte Sylvéster, Sancte Grégori, Sancte Augustine, Omnes sancti Pontífices et Confessóres, Omnes sancti Doctóres, Sancte Antóni, Sancte Benedicte, Sancte Domínice, Sancte Francíscé, Omnes sancti Sacerdótes et Levitæ, Omnes sancti Mónachi et Eremítæ, Sancta María Magdaléna, Sancta Agnes, Sancta Cæcilia, Sancta Agatha, Sancta Anastásia, Omnes sanctæ Virgines et Viduæ, Omnes Sancti et Sanctæ Dei, <i>intercédite pro nobis.</i> Propítius esto, <i>parce nobis,</i> <i>Dómine,</i> Propítius esto, <i>exáudi nos,</i> <i>Dómine.</i> Ab omni maló, <i>libera nos,</i> <i>Dómine.</i> Ab omni peccáto, A morte perpétua, Per mystérium sanctæ incar- natiónis tuæ,	All ye holy patriarchs and prophets, St. Peter, St. Paul, St. Andrew, St. John, All ye holy apostles and evan- gelists, All ye holy disciples of Our Lord, St. Stephen, St. Lawrence, St. Vincent, All ye holy martyrs, St. Silvester, St. Gregory, St. Augustine, All ye holy bishops and confes- sors, All ye holy doctors, St. Antony, St. Benedict, St. Dominic, St. Francis, All ye holy priests and levites, All ye holy monks and hermits, St. Mary Magdalen, St. Agnes, St. Cecily; St. Agatha, St. Anastasia, All ye holy virgins and widows, All ye holy men and women, saints of God, <i>Intercede for</i> <i>us.</i> <i>Be merciful to us, Spare us, O</i> <i>Lord.</i> <i>Be merciful to us, Hear us, O</i> <i>Lord.</i> <i>From all evil, O Lord, deliver</i> <i>us.</i> From all sin, From everlasting death, Through the mystery of Thy holy incarnation,
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Through Thy coming,	Per advéntum tuum,
Through Thy nativity,	Per nativitátem tuam,
Through Thy baptism and holy fasting,	Per baptísmum, et sanctum jejúniúm tuum,
Through Thy cross and passion,	Per crucem et passióem tuam,
Through Thy death and burial,	Per mortem et sepultúram tuam,
Through Thy holy resurrection,	Per sanctam resurrectiÓem tuam,
Through Thine admirable as- cension,	Per admirábilem ascensiÓem tuam,
Through the coming of the Holy Ghost the Comforter	Per advéntum Spíritus Sancti Parácliti,
In the day of judgment,	In die iudicii,
We sinners, <i>beseech Thee, hear us.</i>	Peccatóres, <i>te rogámus, audi nos,</i>
That Thou spare us,	Ut nobis parcas,
That Thou vouchsafe to rule and preserve Thy holy Church,	Ut Ecclésiám tuam sanctam régere et conserváre dig- néris,
That Thou vouchsafe to pre- serve our apostolic prelate and all ecclesiastical orders in holy religion.	Ut omnem apostólicum, et omnes ecclesiásticos ór- dines in sancta religiÓe conserváre dignéris,
That Thou vouchsafe to hum- ble the enemies of Thy holy Church,	Ut inimícos sanctæ Ecclésiæ humiliáre dignéris,
That Thou vouchsafe to grant Christian kings and princes,	Ut régibus et princípibus christiánis pacem et veram conserváre dignéris,
That Thou vouchsafe to con- firm and preserve us in Thy holy service.	Ut nosmetípsos in tuo sancto servítio confortáre et con- serváre dignéris,
That Thou render eternal good things to all our benefactors,	Ut ómnibus benefactoribus nostris sempitérna bona re- tribuas,
That Thou vouchsafe to give and preserve the fruits of the earth,	Ut fructus terræ dare et con- serváre dignéris,
That Thou vouchsafe to give eternal rest to all the faithful departed.	Ut ómnibus fidélibus defúnc- tis réquiem ætérmam do- náre dignéris,
That Thou vouchsafe gra- ciously to hear us.	Ut nos exaudire dignéris,
Lamb of God, Who takest away	Agnus Dei, qui tollis peccáta

mundi, *parce nobis, Dómine.*

Agnus Dei, qui tollis peccáta mundi, *exáudi nos, Dómine.*

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

Christe, audi nos.

Christe, exáudi nos.

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.*

Christ, hear us.

Christ, graciously hear us.

The Mass of Holy Saturday has no Introit, the litany being sung in its place. After the Confession (Confiteor) the priest, having incensed the altar and recited the Kyrie eleison, intones the Gloria in excelsis, to the ringing of the bells and the playing of the organ.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy Spirit.

Prayer

DEUS, qui hanc sacratíssimam noctem glória Dominicæ Resurrectionis illústras: consérva in nova familiæ tuæ progénie adoptionis spíritum, quem dedísti; ut corpore et mente renováti, puram tibi exhibeant servitútem. Per eúndem Dóminum nostrum.

O GOD, Who dost illuminate this most sacred night with the glory of the Lord's resurrection, preserve in the new offspring of Thy family the spirit which Thou hast given, that, being renewed in body and mind, they may render Thee pure service. Through the same.

Epistle. Col. 3, 1-4

Léctio Epístolæ beáti Pauli Apóstoli ad Colossénses.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

HRATRES: Si consurrexístis cum Christo: quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

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 the 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.

When the Epistle is ended the celebrant intones the Alleluia, which Holy Church has omitted since Septuagesima, the first of her days of penitential rite. He sings it three times, commencing a tone higher each time, and the choir repeats it after him, each time in the same tone. The choir then takes up the following Verse and Tract:

Ps. 117, 1

Give praise to the Lord, for He is good: for His mercy endureth for ever.

Confitémini Dómino quóniam bonus: quóniam in sæculum misericórdia ejus.

Tract. Ps. 116, 1, 2

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 forever.

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. Quóniam confirmáta est super nos misericórdia ejus: et veritas Dómini manet in ætérnum.

Candles are not carried by the acolytes when the following Gospel is sung. All the other ceremonies are observed as during a high Mass.

Gospel. Matt. 28, 1-7

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AND in the end of the sabbath, when it began to dawn toward 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

VÉSPERE autem sabbati, quæ lucéscit in prima sabbati, venit Maria Magdalen, et altera Maria, et accesserunt ad sepúlcrum. Et ecce terramótus factus est magnus. Angelus enim Dómini descendit de cælo; et accédens revólvit lápidem, et sedébat super eum: erat autem aspéctus ejus sicut fulgur: et vestiméntum ejus sicut nix. Præ timóre aurem ejus extériti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: Nolíte timére vos: scio enim, quod Jesum, qui crucifíxus est, quæritis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi

pósitus erat Dóminus. Et cito eúntes, dicite discipullis ejus quia surrexit: et ecce præcédit vos in Galilæam: ibi eum vidébitis. Ecce prædixi vobis. *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.*

During the chant of the Gospel the paschal candle burns before the deacon, and his acolytes carry no-lighted tapers. The Creed is not sung, neither is the Psalter-verse known as the Offertory.

Secret

SÚSCIPE, quæsumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum: ut paschálibus initiáta mysteriis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

RECEIVE, we beseech Thee, O Lord, the prayers of Thy people, with the offerings of sacrifices, that the sacred mysteries begun with these sacraments of Easter may avail us under grace a remedy unto life everlasting. Through our Lord.

Preface No. 5, special Communicantes and Hanc igitur, page 804. The Agnus Dei is not said nor is the kiss of peace given. Instead of the Communion the following short form of Vespers is sung:

Antiphon

Allelúja, allelúja, allelúja. Alleluia, alleluia, alleluia.

Psalm 116

Laudáte Dóminum omnes gentes. Laudáte eum omnes pópuli.

O praise the Lord, all ye nations: praise Him, all ye people.

Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

For His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

Glória Patri, et Fílio, et Spirítui Sancto.

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

Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen.

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

Ant. Allelúja, allelúja, allelúja.

Ant. Alleluia, alleluia, alleluia.

Antiphon, to be intoned by the celebrant.

Véspere autem sábbati quæ lucéscit in prima sábbati: venit María Magdaléne, et áltera María, vidére sepúlcrum. Allelúja.

But, in the evening 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. Alleluia.

Canticle. Magnificat. (Luke 1, 46-55)

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.

He hath shown might in His arm; He hath scattered the proud in the conceit 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

As he spoke to our fathers: to Abraham and to his seed forever.

Glory be to the Father, etc.

Ant. But in the evening, etc.

V. The Lord be with you.

Rf. And with thy spirit.

Magnificat ánima mea Dóminum.

Et exultávit spíritus meus in Deo, salutári meo.

Quia respexit humilitátem ancillæ suæ: ecce enim ex hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericórdia ejus a progenie in progenies timéntibus eum.

Fecit poténtiam in bráchio suo: dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede, et exaltávit húmiles.

Esuriéntes implévit bonis: et dívites dimísit inánes.

Suscépit Israël, púerum suum, recordátus misericórdiæ suæ

sicut locutus est ad patres nostros, Abraham, et sémini ejus in sæcula.

Glória Patri, etc.

Ant. Vespere autem sabbati ut supra.

V. Dóminus vobiscum.

Rf. Et cum spíritu tuo.

Let us pray

Postcommunion

POUR upon us, O Lord, the spirit of Thy love, to make us of one heart, whom, by Thy tender mercy, Thou hast filled

SPÍRITUM nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis Paschálibus satiásti, tua fáciás pietáte

concordes. Per Dóminum in with Thy paschal sacrament.
unitate ejúsdem. Through Our Lord Jesus Christ,

Thy Son, Who with Thee liveth

and reigneth in the unity of the same Holy Spirit, God, world
without end.

R. Amen.

R. Amen.

V. Dóminus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Ite Missa est, allelúja,
allelúja.

V. Go, the Mass is ended.

Alleluia, alleluia.

R. Deo grátias, allelúja,
allelúja.

R. Thanks be to God. Alle-

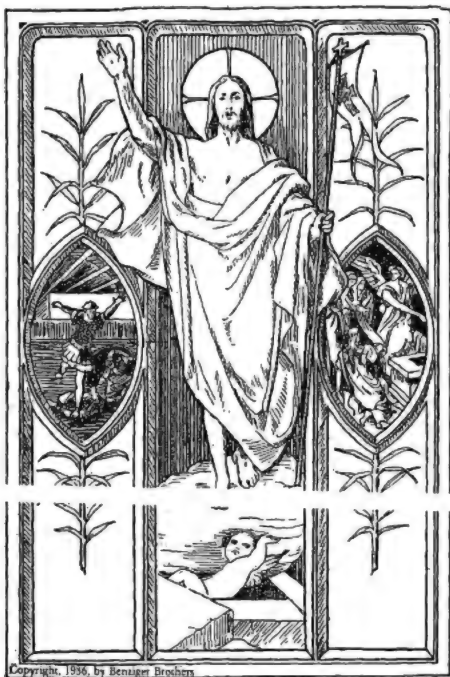
luia, alleluia.

*Throughout the octave of Easter the Ite, Missa est is thus
sung.*

Concluding Prayers, page 793.



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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 THE ANGEL ANSWERING, SAID TO THE WOMEN: FEAR NOT YOU; FOR I KNOW YOU SEEK, JESUS WHO WAS CRUCIFIED. HE IS NOT HERE. FOR HE IS RISEN. (*Matthew 28, 1, 2, 5, 6.*)

Easter Sunday (White)

The Resurrection of Our Lord

STATION AT ST. MARY MAJOR

Privileged Octave of the First Order

The Beginning of Mass, page 756.

Introit. Ps. 138, 18, 5, 6

RESURREXI, et adhuc tecum sum, allelúja: posuisti super me manum tuam, allelúja: mirabilis facta est scientia tua, allelúja, allelúja. Ps. 138, 1, 2. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *V.* Glória Patri.

I AROSE, and am still with Thee, alleluia: Thou hast laid Thy hand upon Me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia. Ps. 138, 1, 2. Lord, Thou hast proved Me, and known Me: Thou hast known My sitting down, and My rising up. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui hodierna die per Unigénitum tuum, æternitátis nobis áditum devicta morte reserásti: vota nostra, quæ præveniéndò aspiras, étiam adjuvándò prosequere. Per eúndem Dóminum.

O GOD, Who, this day by Thine only-begotten Son, vanquishing death, hast unlocked for us the gate of eternity, help us to attain the desires to which Thou hast led us by Thine inspirations. Through the same.

Epistle. 1 Cor. 5, 7, 8

HRATRES: Expurgáte vetus fermentum, ut sitis nova conspersio, sicut estis ázyml. Etenim Pascha nostrum immolátus est Christus. Itaque epulémur: non in fermento véteri, neque in fermento malitiæ, et nequitæ: sed in ázymis sinceritátis, et veritátis.

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. Ps. 117, 24, 1

Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. *V.* Confitémini Dómino, quóniam bonus: quóniam in sæculum miseri-

This is the day which the Lord hath made: Let us be glad and rejoice therein. *V.* Give praise to the Lord, for He is good: for His mercy en-

dureth forever. Alleluia, alle-
lula. *Y. 1 Cor. 5, 7.* Christ our
pasch is sacrificed. *córdia ejus. Allelúja, allelúja.*
Y. 1 Cor. 5, 7. Páscha nos-
trum immolátus est Christus.

Sequence

This sequence is said daily during Easter week.

To the Paschal Victim, hymns of praise,	Victimæ Pascháli laudes.
Come, ye Christians, joyous raise!	Immolent Christiáni.
Lamb unstained, unmeasured price hath paid	Agnus redémit oves.
Ransom for the sheep that strayed.	Christus innocens Patri.
To a Father kind, rebellious men	Reconciliávit.
Sinless Son hath led again:	Peccatóres.
Life and death in combat fierce engage,	Mors et vita duéllo.
Marvel dazzling every age.	Confixére mirándo.
Prince of life, by hellish mon- ster slain,	Dux vitæ mórtuus.
Liveth now, shall ever reign.	Regnat vivus.
Tell us, Mary, thou our herald be,	Dic nobis María.
What in passing thou didst see?	Quid vidisti in via?
Empty tomb, where Christ, now living, lay,	Sepúlchrum Christi vivéntis:
Angels saw I in bright array, Shroud and vesture loosely cast	Et glóriam vidi, resurgéntis. Angélicos testes.
Yea! my hope hath snapped the fatal chain,	Surréxit Christus.
Death has smote and risen again:	Spes mea:
Quick before you, sped to Galli- lee.	Præcédet vos.
Christ in glory haste to see.	In Gallilæam
Know we now that Christ hath truly risen,	Scimus Christum surrexisse.
Wrenched the gates of hell's dark prison.	A mórtuis vere:
Hail, Thou Victor! Hail, Thou glorious King.	Tu nobis victor Rex.
Help and save us while we sing. Amen. Alleluia.	Miserére. Amen. Allelúja.

Gospel. Mark 16, 1-7.

Sequéntia sancti Evangelii secundum Marcum.

IN ILLO tempore: Maria Magdaléne, et Maria Jacobi, et Salomé emerunt ad Jesum. Et valde mane una sabbatörum, vénient ad monumentum, orto jam sole. Et dicebant ad invicem: Quis revolvret nobis lapidem ab ostio monumenti? Et respicientes, vidérunt revolutum lapidem. Erat quippe magnus valde. Et introéútes in monumentum vidérunt juvenem sedentem in dextris, coopertum stola cándida, et obstupué-runt. Qui dicit illis: Nolite expavescere: Jesum queritis Nazarénum, crucifixum: sur-réxit, non est hic, ecce locus ubi posuerunt eum. Sed ite, dicite discipulis ejus, et Petro, quia præcédit vos in Gallileam: ibi eum vidébitis, sicut dixit vobis.

Creed, page 765.

Offertory. Ps. 75, 9, 10

Terra trémuit, et quíevit, dum resúrgeret in iudicio Deus, allelúja.

Offertory Prayers, page 767.

Secret

SÉSCEPE, quæsumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum: ut paschálibus initiáta mystéris, ad sternitátis nobis medéiam, te operánte, proficiant. Per Dóminum.

of the Holy Evangelist to St. Mark.

MARY Magdalene, Mary Magdalene, and Salome, the disciples of Jesus, brought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen; and they said one to another, Who shall roll 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; you 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.

The earth trembled and was still, when God arose in judgment. Alleluia.

RECOLVE, we beseech Thee, O Lord, the prayers of Thy people with the offerings of sacrifices, that the things begun in the paschal mysteries may, by Thy operation, avail us for a healing remedy unto life everlasting. Through our Lord.

Preface No. 3, special Communicantes and Hanc igitur, page 804.

Communion. 1 Cor. 5, 7, 8

Christ, our pasch is immolated, alleluia: therefore let us feast in the unleavened bread of sincerity and truth. Alleluia, alleluia, alleluia.

Pascha nostrum immolatus est Christus, allelúja: itaque epulémur in ázymis sinceritátis, et veritátis, allelúja, allelúja, allelúja.

Postcommunion

POUR upon us, O Lord, the spirit of Thy love, to make us of one mind, whom, by Thy tender mercy, Thou hast filled with the paschal sacrament. Through our Lord.

SPÍRITUM nobis, Dómine, tuæ caritátis infúnde: ut quos sacraméntis Paschálibus satiásti, tua fácias pietate concórdes. Per Dóminum.

Concluding Prayers, page 793.

At the end of Mass, Alleluia, twice repeated, follows the words Ite, Missa est, and Alleluia is again twice sung after the response Deo gratias. And so throughout the week, during which no saint's day may be kept; but all Masses must be of the Resurrection of Our Lord.

Monday in Easter Week (White)

STATION AT ST. PETER

The Beginning of Mass, page 756.

Introit. Ex. 13, 5, 9

THE Lord hath brought you into a land flowing with milk and honey: that the law of the Lord may be ever in your mouth, alleluia, alleluia. Ps. 104, 1. Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. V. Glory.

INTRODÚXIT vos Dóminus in terram fluentem lac et melle: et ut lex Dómini sit in ore vestro, allelúja, allelúja. Ps. 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who by the paschal solemnity hast blessed the world with remedies, let Thy heavenly gift, we beseech Thee, go with Thy people that it may both be worthy to attain perfect liberty and may profit by the same unto life everlasting. Through our Lord.

DEUS, qui solemnitate pascháli, mundo remédia contulisti: pópulum tuum, quesumus, cælésti dono proséquere; ut et perfectam libertátem consequi mereatur, et ad vitam proficiat sempitérnam. Per Dóminum.

Lesson. Acts 10, 37-43

Lectio Actuum Apostolorum.

IN DIEBUS illis: Stans Petrus in medio plebis, dixit: Viri fratres, vos scitis quod factum est verbum per universam Judæam: incipiens enim a Galilæa post baptismum, quod prædicavit Joannes, Jesum a Nazareth: quomodo unxit eum Deus Spiritu Sancto, et virtute, qui pertransiit benefaciendo, et sanando omnes oppressos a diabolo quoniam Deus erat cum illo. Et nos testes sumus omnium, quæ fecit in regione Judæorum, et Jerusalem quem occiderunt suspendentes in ligno. Hunc Deus suscitavit tertia die, et dedit eum manifestum fieri non omni populo, sed testibus præordinatis a Deo: nobis, qui manducavimus, et bibimus cum illo postquam resurrexit a mortuis. Et præcepit nobis prædicare populo, et testificari, quia ipse est, qui constitutus est a Deo iudex vivorum, et mortuorum. Huic omnes prophætæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes, qui credunt in eum.

Lesson from the Acts of the Apostles.

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, Jesus of Nazareth; how God anointed Him 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 gave testimony, that by His name all receive remission of sins who believe in Him.

Gradual. Ps. 117, 24, 2

Hæc dies, quam fecit Dominus: exultemus, et lætemur in ea. *V.* Dicat nunc Israël, quoniam bonus: quoniam in sæculum misericordia ejus. Allelúja, allelúja. *V. Matth. 28, 2.* Angelus Domini descendit de cælo: et accedens

This is the day which the Lord hath made: let us be glad and rejoice therein. *V.* Let Israel now say that He is good, that His mercy endureth forever. Alleluia, alleluia. *V. Matth. 28, 2.* An angel of the Lord descended from heaven, and,

coming, rolled back the stone, revolvit lapidem, et sedebat and sat upon it.

The Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. Luke 24, 13-35

Continuation of the holy Gospel according to St. Luke.

AT THAT time, two of the disciples of Jesus went that same day to a town which was sixty furlongs 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 they should not know Him. And He said to them; What are these discourses that you hold one with another as you walk, and are 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? 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

Sequentia sancti Evangelii secundum Lucam.

IN ILLO tempore: Duo ex discipulis Jesu ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus, quae acciderant. Et factum est, dum fabularentur, et secum quarenter: et ipse Jesus appropinquans ibat cum illis: oculi autem illorum tenebantur ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones quos confertis ad invicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quae facta sunt in illa his die-

bus? Quibus illis respondit: Quae sunt haec? et dicit illi: Nazaretheno, qui fuit vir propheta potens in opere et sermone coram Deo, et omni populo: et quomodo eum tradiderunt summi sacerdotes, et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel: et nunc super haec omnia, tertia dies est hodie, quod haec facta sunt. Sed et mulieres quaedam ex nostris terruerunt nos, quae ante lucem fuerunt ad monumentum, et, non invento corpore ejus, venerunt, dicentes se etiam visionem Angelorum vidisse, qui dicunt

eum vivere. Et abiérunt quidam ex nostris ad monuméntum: et ita invenérunt sicut mulieres dixerunt, ipsum vero non invenérunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credéndum in ómnibus, quæ locúti sunt prophétæ! Nonne hæc opórtuit pati Christum, et ita intráre in glóriam suam? Et incipiens a Móyse, et ómnibus prophétis, interpretabátur illis in ómnibus Scriptúris, quæ de ipso erant. Et appropinquavérunt castélló, quo ibant: et ipse se finxit longius ire. Et coégérunt illum, dicéntes: Mane nobiscum, quóniam advesperáscit, et inclináta est jam dies. Et intrávit cum illis. Et factum est, dum recúberet cum eis, accépit panem, et benedixit, ac fregit, et porrigébat illis. Et apérti sunt óculi eórum, et cognovérunt eum: et ipse evánuit ex óculis eórum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis, dum loquerétur in via, et aperíret nobis Scriptúras? Et surgéntes eádém hora regréssi sunt in Jérusalem: et invenérunt congregátos undecim, et eos, qui cum illis erunt, dicéntes: Quod surrexit Dóminus vere, et apparuit Simóni. Et ipsi narrábant, quæ gesta erant in via: et quómodo cognovérunt eum in fractióne panis.

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 toward 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, page 765.

Offertory. Matt. 28, 2, 5, 6

Angelus Dómini descéndit An angel of the Lord descended from heaven, and said

to the women. He whom you seek is risen as He said. Alleluia. *Quem quæritis, surrexit, sicut dixit, allelúja.*

Offertory Prayers, page 757.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Secret

Secret same as on Easter Sunday, page 541.

Communion. Luke 24, 34

The Lord is risen, and hath appeared to Peter. Alleluia. *Surrexit Dóminus, et apparuit Petro, allelúja.*

Postcommunion

Postcommunion same as on Easter Sunday, page 542.

Concluding Prayers, page 793.

Tuesday in Easter Week (White)

STATION AT ST. PETER

The Beginning of Mass, page 756.

Introit. Eccclus. 15, 3, 4

HE GAVE them the water of wisdom to drink, alleluia: she shall be made strong. **A**QUA sapientiæ potávit eos, allelúja. *Et exaltábit eos in ætérnum, allelúja, allelúja. Ps. 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who dost continually enrich Thy Church with new increase, grant to Thy people that they may by their good life hold fast to the sacrament which they have received by faith. Through our Lord. **D**EUS qui Ecclésiám tuam novo semper fœtu multiplicas: concéde fámulis tuis; ut sacraméntum vivéndo ténéant, quod fide percepérunt. Per Dóminum.

Lesson. Acts 13, 16, 26-33

Lectio Actuum Apostolorum.

Lesson from the Acts of the Apostles.

IN DIEBUS illis: Surgens Paulus, et manu silentium indicens, ait: Viri fratres, filii generis Abraham, et qui in vobis timent Deum, vobis verbum salutis hujus missum est. Qui enim habitabant Jerúsalem, et principes ejus ignorantes Jesum, et voces prophetarum, quæ per omne sabbatum leguntur, judicantes impleverunt: et nullam causam mortis invententes in eo, petierunt a Pilato, ut interficerent eum. Cumque consummassent omnia, quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Deus vero suscitavit eum a mortuis tertia die: qui visus est per dies multos his, qui simul ascenderant cum eo de Galilæa in Jerúsalem: qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres nostros repromissio facta est: quoniam hanc Deus adimplevit filiis nostris, resuscitans Jesum Christum Dominum nostrum.

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 Him, 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 declare unto you that the promise which was made to our fathers, the same God hath fulfilled to our children, raising up Our Lord Jesus Christ.

Gradual. Ps. 117, 24

Hæc dies, quam fecit Dominus: exultemus, et lætemur in ea. *V. Ps. 106, 2.* Dicant nunc, qui redempti sunt a Domino: quos redemit de manu inimici, et de regionibus congregavit eos. Allelúja, allelúja. *V. Surréxit Dominus de sepulcro, qui pro nobis pepéndit in ligno.*

This is the day which the Lord hath made: let us be glad and rejoice therein. *V. Ps. 106, 2.* Let those now 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. *V. The Lord is risen from the sepulchre, who for us hung upon a tree.*

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. Luke 24, 36-47

✠ Continuation of the Holy Gospel according to St. Luke.

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. 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 which 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, page 765.

✠ Sequéntia sancti Evangelii secundum Lucam.

IN ILLO tempore: Stetit Jesus in médio discipulorum suorum, et dicit eis: Pax vobis: ego sum, nolite timere. Conturbati vero, et contérriti, existimábant se spíritum vidére. Et dixit eis: Quid turbati estis, et cogitationes ascéndunt in corda vestra? Vidéte manus meas, et pedes, quia ego ipse sum: palpáte, et vidéte: quia spiritus carnem, et ossa non habet, sicut me vidétis habére. Et cum hoc dixisset, osténdit eis manus, et pedes. Adhuc autem illis non credéntibus, et mirántibus præ gáudio, dixit: Habétis hic áliquid, quod manducétur? At illi obtulerunt ei partem piscis assí, et favum mellis.

... cas, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locutus sum ad vos, cum adhuc essem vobiscum, quóniam necesse est impléri ómnia, quæ scripta sunt in lege Móysi, et Prophétis, et Psalmis de me. Tunc aperuit illis sensum ut intelligerent Scriptúras. Et dixit eis: Quóniam sic scriptum est, et sic oportebat Christum pati, et resúrgere a mórtuis tértia die: et prædicári in nómine ejus peniténtiam, et remissionem peccatórum in omnes gentes.

Offertory. Ps. 17, 14, 16

Intónuit de cælo Dóminus, The Lord thundered from
et Altíssimus dedit vocem heaven, and the Most High
suam: et apparuerunt fontes gave His voice: and the foun-
aquárum, allelúja. tains of water appeared, alle-
luia.

Offertory Prayers, page 767.

Secret

SÚSCÍPE, Dómine, fidélium **R**ECEIVE, O Lord, the pray-
preces cum oblatiónibus ers of the faithful with
hostiárum: ut per hæc piæ the offerings of sacrifices, that
devotiónis officia, ad cælés- through these offices of pious
tem glóriam transeámus. Per devotion we may pass to hea-
Dóminum. venly glory. Through our Lord.

Preface No. 5, special *Communicantes* and *Hanc igitur*, page 804.

Communion. Col. 3, 1, 2

Si consurrexistis cum **I**f you be risen with Christ,
Christo, quæ sursum sunt seek the things that are above,
quærite, ubi Christus est in where Christ is sitting at the
dextera Dei sedens, allelúja: right hand of God, allelúja;
quæ sursum sunt sápite, al- mind the things that are above,
lélúja. allelúja.

Postcommunion

CONCÉDE, quæsumus, omni- **G**RANT, we beseech Thee, O
potens Deus: ut paschá- almighty God, that our
lis percéptio sacraménti, con- participation in the paschal
tínua in nostris méntibus per- sacrament may continually
sevéret. Per Dóminum. abide in our souls. Through our
Lord.

Concluding Prayers, page 793.

Wednesday in Easter Week (White)

STATION AT ST. LAWRENCE WITHIN THE WALLS

The Beginning of Mass, page 756.

Introit. Matt. 25, 34

VENÍTE, benedicti Patris **C**OME, ye blessed of My
mel, percípíte regnum, Father, receive the king-
allelúja: quod vobis parátum dom, allelúja: which was pre-
est ab origine mundi, allelúja, pared for you from the founda-
allelúja, allelúja. Ps. 95, 1. tion of the world, allelúja, alle-
Cantáte, Dómino cánticum lúja, allelúja. Ps. 95, 1. Sing
novum: cantáte, Dómino om- ye to the Lord a new canticle;
nis terra. Y. Glória Patri. sing to the Lord all the earth.
Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost gladden us with the yearly solemnity of the Lord's resurrection, grant in Thy loving-kindness that through the temporal feast which we keep we may be worthy to reach eternal joys. Through the same.

DEUS, qui nos Resurrectionis Domínicæ ánnua solemnitate lætificas: concède propitius; ut per temporália festa quæ ágimus, pervenire ad gáudia ætérna mereámur. Per eúmdem Dóminum.

Today and to the end of Easter week, unless a feast is commemorated, the second Prayer is for the Church, page 825, or for the Pope, page 826.

Lesson. Acts 3, 13-15, 17-19

Lessons from the Acts of the Apostles.

Lectio Actuum Apostolorum.

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

IN DIEBUS illis: Apériens Petrus os suum, dixit: Viri Israëlitæ, et qui timétis Deum, audíte. Deus Abraham, et Deus Isaac, et Deus Jacob, Deus patrum nostrorum gloriificávit Fílium suum Jesum, quem vos quidem tradidistis, et negástis ante faciém Piláti, judicánte illo dimittí. Vos autem sanctum, et justum negástis, et petístis virum homicidam.

you. But the Author of life you killed, Whom 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 those 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.

quem Deus suscitávit a mórtuis, cujus nos testes sumus. et, nunc, fratres, scio quia per ignorántiam fecistis, sicut et príncipes vestri. Deus autem, quæ prænuntiávit per os ómnium Prophetárum, pati Christum suum, sic implévit. Pœnitémini igitur et convertímini, ut deleántur peccáta vestra.

Gradual. Ps. 117, 24, 16

This is the day which the Lord hath made: let us be glad

Hæc dies, quam fecit Dóminus: exsultémus, et lætémur

in ea. *V.* Dextera Dómini fecit virtutem, dextera Dómini exaltávit me. Allelúja, allelúja. *V.* (*Luc. 24, 34*). Surréxit Dóminus vere, et apparuit Petro.

and rejoice therein. *V.* The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia, alleluia. *V.* *Luke 24, 34.* The Lord is risen indeed; and hath appeared to Peter.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. John 21, 1-14

¶ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Manifestávit se íterum Jesus discipulis ad mare Tiberiádis. Manifestávit autem sic. Erant simul Simon Petrus, et Thomas, qui dicitur Didymus, et Nathánaël, qui erat a Cana Galilææ, et filii Zebedæi, et álili ex discipulis ejus duo. Dicit eis Simon Petrus: Vado piscári. Dicunt ei: Venimus et nos tecum. Et exiérunt, et ascendérunt in navim: et illa nocte nihil prendidérunt. Mane autem factó, stetit Jesus in lítore: non tamen cognovérunt discipull quia Jesus est. Dixit ergo eis Jesus: Páeri, numquid pulmentárium habétis? Respondérunt ei: Non. Dicit eis: Míttite in dexteram navigii rete: et inveniétis. Misérunt ergo: et jam non valébant illud tráhere præ multítudine piscium. Dixit ergo discipulus ille, quem diligébat Jesus, Petro: Dóminus est. Simon Petrus cum audisset quia Dóminus est, túnica succinxit se (erat enim nudus) et misit se in mare. Alii autem discipull navigio venérunt: (non enim longe erant a terra, sed quasi

¶ Continuation of the Holy Gospel according to St. John.

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 a fishing. 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 the disciples knew not that it was Jesus. Jesus therefore said to them, Children, have you any meat? 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, said 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, 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 dine. 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, page 765.

Offertory. Ps. 77, 23-25

The Lord opened the doors of heaven:	Protinus aperuit ostium celorum:
and gave them to eat: He gave them the bread of heaven:	et dedit eis manna, ut ederent: panem celi dedit eis:
man ate the bread of angels, alleluia.	panem Angelorum manduca- vit homo, alleluia.

Offertory Prayers, page 767.

Secret

WITH the joys of Easter, O Lord, we offer to Thee the sacrifice by which Thy Church is wonderfully fed and nourished. Through our Lord.

SACRIFICIA, Domine, paschalis gaudis immolamus: quibus Ecclesia tua mirabiliter et pascitur et nutritur. Per Dominum.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Hinc igitur, page 804.

Communion. Rom. 6, 9

Christ rising again from the dead, dieth now no more, alle-

Christus resurgens ex mortuis, jam non moritur, alle-

lúja: mors illi ultra non do- luia; death shall no more have
minábitur, allelúja, allelúja. dominion over Him, alleluia,
alleluia.

Postcommunion

AD OMNI NOS, QUÆSUMUS, **P**URGED thoroughly of the
Dómine, vetustáte pur- old leaven, we beseech, O
gátos: sacraménti tui vene- Lord, that the reception of Thy
ránda percéptio in novam sacrament may transform us
tránsferat creatúram: Qui into a new creation. Who livest.
vívís.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Thursday in Easter Week (White)

STATION AT THE TWELVE HOLY APOSTLES

The Beginning of Mass, page 756.

Introit. Wis. 10, 20-21

VICTRICEM manum tuam, **T**HEY praised with one ac-
Dómine, laudavérunt cord Thy victorious hand,
páriter, allelúja: quia sapién- O Lord, alleluia; for wisdom
tia aperuit os mutum, et ling- opened the mouth of the dumb,
uas infántium fecit disertas, and made the tongues of in-
allelúja, allelúja. Ps. 97, 1. fants eloquent, alleluia, alle-
Cantáte Dómino cánticum luia. Ps. 97, 1. Sing ye to the
novum: quia mirabilia fecit. Lord a new canticle; for He
V. Glória Patri. hath done wonderful things. V.
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui diversitátem **O** gon, Who hast united a
géntium in confessióne diversity of the people in
tui nóminis adunásti: da, ut the confession of Thy name,
renátis fonte baptismatis, una grant that there may be one
sit fides méntium, et pietas faith in the minds and one
actiónum. Per Dóminum. piety in the deeds of those born
again in the waters of baptism.
Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Acts 8, 26-40

Léctio Actuum Apostoló- Lesson from the Acts of the
rum. Apostles.

IN DÍEbus illis: Angelus **I**N THOSE days, an angel of
Dómini locútus est ad the Lord spoke to Philip.

saying: Arise, go toward 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 redest? 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

judgement, 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

Philippum, dicebat, Surge, et vade contra meridionem ad viam, quae descendit ab Jerusalem in Gazam: haec est deserta. Et surgens abili. Et ecce vir Aethiops, eunuchus, potens Candacis reginae Aethiopiae, qui erat super omnes gazas ejus, venerat adorare in Jerusalem: et revertebatur sedens super currum suum, legensque Isaiam prophetam. Dixit autem Spiritus Philippo: Accede, et adjuuge te ad currum istum. Accurrens autem Philippus, audivit eum legentem, Isaiam prophetam, et dixit: Putasne intelligis, quae legis? Qui ait: Et quomodo possum, si non aliquis ostenderit mihi? Rogavitque Philippum ut ascenderet, et sederet secum. Locus autem Scripturae, quam legebat, erat hic: Tamquam ovis ad occisionem ductus est: et sicut agnus coram tondente se, sine voce, sic non aperuit os suum. In humilitate iudicium ejus sublatum est. Gene-

rationem de terra vita ejus? Respondens autem eunuchus Philippo, dixit: Obsecro te, de quo Propheta dicit hoc? de se, an de alio aliquo? Aperiens autem Philippus os suum, et incipiens a Scriptura ista, evangelizavit illi Jesum. Et dum irent per viam, venerunt ad quamdam aquam: et ait eunuchus: Ecce aqua, quid prohibet me baptizari? Dixit autem Philippus: Si credis ex tota corde, licet. Et respondens ait: Credo, Filium Dei esse Jesum Christum. Et iussit stare currum: et descenderunt uterque in aquam, Philippus, et eunuchus, et

baptizávit eum. Cum autem ascendissent de aqua. Spiritus Dómini rápuít Philíppum, et ámplius non vidit eum eunúchus. Ibat autem per viam suam gaudens. Philíppus autem invéntus est in Azóto, et pertránsiens evangelizábat civitátibus cunctis (donec veniret Cæsaréam) nomen Dómini Jesu Christi.

ing through, he preached the came to Cæsarea; the name of

Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down into the water both Phillip and the eunuch, and he baptized him. And when they were come out of the water, the Spirit of the Lord took away Phillip, and the eunuch saw him no more: and he went on his way rejoicing. But Phillip was found in Azotus, and passing through, he preached the Gospel to all the cities, till he came to Cæsarea; the name of the Lord Jesus Christ.

Gradual. Ps. 117, 24, 22, 23

Hæc dies, quam fecit Dóminus: exsultémus, et letémur in ea. *V.* Lápídem, quem reprobavérunt ædificántes, hic factus est in caput ánguli: a Dómino factum est istud, et est mirábile in óculis nostris. Allelúja, allelúja. *V.* Surréxit Christus, qui creávit ómnia: et misértus est humano géneri.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

This is the day which the Lord hath made: let us be glad and rejoice therein. *V.* 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. *V.* Christ is risen, Who created all things, and Who has had pity upon mankind.

Gospel. John 20, 11-18

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: María stabat ad monuméntum foris, plorans. Dum ergo flet, inclinávit se, et prospéxit in monuméntum: et vidit duos Angelos in albis, sedéntes, unum ad caput, et unum ad pedes, ubi pósitum fúerat corpus Jesu. Dicunt ei illi: Múlier, quid ploras? Dicit eis: Quia tulérunt Dóminum meum: et nésco ubi posuérunt eum. Hæc cum dixisset, convérsa est retrórsum, et vidit Jesum stantem: et non scié-

✠ Continuation of the Holy Gospel according to St. John.

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 her-

self 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, page 763.

Offertory. Ex. 13, 5

In the day of your solemnity, with the Lord, I will bring you into a land that floweth with milk and honey, alleluia.

Offertory Prayers, page 767

bat quia Jesus est. Dicit ei Jesus: Müller, quid ploras? quem quæris? Illa existimans quia hortulanus esset, dicit ei: Dómine, si tui sustulisti eum, dicito mihi ubi posuisti eum: et ego eum tollam. Dicit ei Jesus: María. Conversa illa, dicit ei: Rabbóni (quod dicitur Magister). Dicit ei Jesus: Noli me tângere, nondum enim ascénderi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascéndo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum. Venit María Magdaléne annúntians discipulis: Quia vidi Dóminum, et hæc dixit mihi.

In die solemnitatís vestræ, dicit Dóminus, indúcam vos in terram fluéntem lac et mel, alleluja.

Secret

GRACIOUSLY receive, we beseech Thee, O Lord, the gifts of Thy people, that, being renewed by the confession of Thy name and by baptism, they may attain eternal happiness. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Communion. 1 Pet. 2, 9

Purchased people, declare His virtues, alleluia: Who hath called you out of darkness into His admirable light, alleluia.

SÚSCIPE, quæsumus, Dómine, múnera populórum tuórum propitiús: ut confessióne tui nóminis et baptísmate renováti, sempitérnam beatitúdinem consequántur. Per Dóminum.

Pópulus adquisitiónis, annúntiáte virtútes ejus, alleluja: qui vos de ténebris vocávit in admirábile lumen suum, alleluja.

Postcommunion

EXAUDI, Dómine, preces nostras: ut redempti-
ónis nostræ sacrosáncta com-
mércia, et vitæ nobis cónfe-
rant præséntis auxiliúm, et
gáudia sempitérna concilient.
Per Dóminum.

GIVE ear unto our prayers,
O Lord, that the most
holy dealings of our redemp-
tion may obtain help for us in
the present life and purchase
everlasting joys. Through our
Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Friday in Easter Week (White)

STATION AT ST. MARY OF THE MARTYRS

The Beginning of Mass, page 756.

Introit. Ps. 77, 53

EDUXIT eos Dóminus in
spe, allelúja: et inimí-
cos eórum opéruit mare, al-
lelúja, allelúja, allelúja. Ps.
77, 1. Atténdite, pópule meus,
legem meam: inclináte aurem
vestram in verba oris mei.
V. Glória Patri.

THE Lord brought them out
in hope, alleluia: and the
sea overwhelmed their enemies,
alleluia, alleluia, alleluia. Ps.
77, 1. Attend, O my people, to
My law: incline your ears to the
words of My mouth. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne
Deus, qui paschále sac-
raméntum in reconciliatiónis
humánæ fædere contulísti: da
méntibus nostris; ut, quod
professione celebrámus, imi-
témur efféctu. Per Dóminum.

ALMIGHTY, eternal God,
Who in the covenant
of man's atonement hast be-
stowed the paschal sacrament,
grant unto our spirits that
what we outwardly celebrate
we may imitate effectually.
Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. 1 Pet. 3, 18-22

Léctio Epístolæ beáti Pétri
Apóstoli.

Lesson from the Epistle of
blessed Peter the Apostle.

QUÁRÍSSIMI: Christus semel
pro peccátis nostris mór-
tuus est, justus pro injústis, ut
nos offérret Deo, mortificátus

DEARLY beloved, Christ died
once for our sins, the
just for the unjust, that He
might offer us to God, being

put to 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 the putting away of the filth of the flesh, but the examination of a good conscience toward God, by the resurrection of Jesus Christ, our Lord, Who is on the right hand of God.

quidem carne, vivificatus autem spiritu. In quo et his, qui in carcere erant, spiritibus veniens predicavit: qui increduli fuerant aliquando, quando expectabant Dei patientiam in diebus Noë, cum fabricaretur arca: in qua pauci, id est octo animæ salvæ factæ sunt per aquam. Quod et vos nunc similis formæ salvos facit baptisma: non carnis depositio sordium, sed conscientiæ bonæ interrogatio in Deum per resurrectionem Jesu Christi Domini nostri, qui est in dextera Dei.

Gradual. Ps. 117, 24, 26, 27

This is the day which the Lord hath made: let us be glad and rejoice therein. *V.* Blessed is He that cometh in the name of the Lord; the Lord is God, and He hath shone forth unto us. Alleluia, alleluia. *V. Ps. 95, 10.* Say ye among the gentiles, the Lord hath reigned from a tree.

Hæc dies, quam fecit Dominus: exultemus, et lætemur in ea. *V.* Benedictus, qui venit in nomine Domini: Deus Dominus, et illuxit nobis. Alleluja, alleluja. *V. Ps. 95, 10.* Dicite in gentibus: quia Dominus regnavit a ligno.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. Matt. 28, 16-20

Continuation of the holy Gospel according to St. Matthew.

Sequentia sancti Evangelii secundum Matthæum.

AT THAT time, the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them: and seeing Him they adored; but some doubted. And Jesus coming, spoke to them, saying, All power is given to Me in heaven and in earth. Going, therefore,

IN ILLO tempore: Undecim discipuli abiierunt in Galilæam, in montem, ubi constituerat illis Jesus. Et videntes eum adoraverunt: quidam autem dubitaverunt. Et accedens Jesus locutus est eis, dicens: Data est mihi omnis potestas in cælo, et in terra.

Eúntes ergo, docéte omnes gentes, baptizántes eos in nómine Patris, et Filii, et Spíritus Sancti: docétes eos, serváre ómnia quæ cúmque mandávi vobis. Et ecce ego vobiscum sum ómnibus diébus, uque ad consummationem sæculi.

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, page 765.

Offertory. Ex. 12, 14

Erit vobis hæc dies memorialis, allelúja: et diem festum celebrábitis solémnem Dómino in progénies vestras: legitimum sempiternum diem, allelúja, allelúja.

This day shall be for a memorial to you, alleluia: and you shall keep it a solemn feast to the Lord: in your generations, an everlasting legal day, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

HÓSTIAS, quæsumus, Dómine, placátus assúme: quas et pro renatórum expiatióne peccáti deférimus, et pro acceleratióne caléstis auxilií. Per Dóminum.

BE APPEASED, we beseech Thee, O Lord, and accept the sacrifices we bring both for the expiation of the sin of those born again in Thee, and for the hastening of heavenly aid. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Haec igitur, page 804.

Communion. Matt. 28, 18, 19

Data est mihi omnis potestas in cælo, et in terra, allelúja: eúntes, docéte omnes gentes, baptizántes eos in nómine Patris, et Filii, et Spíritus Sancti, allelúja, allelúja.

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

RÉSPICE, quæsumus, Dómine, pópulum tuum: et quam ætérnis dignátus es renováre mystériis, a tempo-

HAVE regard to Thy people, we beseech Thee, O Lord, and graciously absolve of their temporal sins those whom

Thou hast deigned to refresh rálibus culpís dignánter ab-
with eternal mysteríes. sólve. Per Dóminum.
Through our Lord.

*Second Postcommunion for the Church, page 825; or for the
Pope, page 826.*

Concluding Prayers, page 793.

Saturday in Easter Week (White)

STATION AT ST. JOHN LATERAN

The Beginning of Mass, page 756.

Introit. Ps. 104, 43

THE Lord brought forth His people with joy, alleluia: and His chosen with gladness, alleluia, alleluia. Ps. 104, 1. Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. *V.* Glory.

EXDÚXIT Dóminus pópulum suum in exsultatione, allelúja: et electos suos in lætítia, allelúja, allelúja. Ps. 104, 1. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that we, who have kept the Easter festivities with veneration, may by them be found worthy to come unto eternal joys. Through our Lord.

QUONCÉDE, quæsumus, omnipotens Deus, ut, qui festa paschália venerádo égimus, per hæc contíngere ad gáudia æterna mereámur. Per Dóminum.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. 1 Peter 2, 2-10

Lesson from the Epistle of blessed Peter the Apostle. Lécitio Epístolæ beáti Petri Apóstoli.

DEARLY beloved, laying away all malice, and all guile, and dissimulations, and envies, and all detractions, as newborn 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.

QUARÍSSIMI: Deponéntes igitur omnem malítiam, et omnem dolum, et simulatiónes, et invidias, et omnes detractions, sicut modo géniti infántes, rationábile sine dolo lac concupiscite: ut in eo crescátis in salútem: si tamen gustástis, quóniam dulcis est

Dóminus. Ad quem accedentes lápidem vivum, ab hominibus quidem reprobátum, a Deo autem eléctum, et honorificátum: et ipsi tamquam lápides vivi superædificámini, domus spirituális, sacerdotium sanctum, offerre spirituáles hóstias, acceptábiles Deo per Jesum Christum. Propter quod cóntinet Scriptúra: Ecce pono in Sion lápidem summum angulárem, eléctum, pretiósium: et qui crediderit in eum, non confundétur. Vobis igitur honor credéntibus: non credéntibus autem lapis, quem reprobavérunt ædificántes, his factus est in caput ánguli, et lapis offénsionis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pósiti sunt. Vos autem genus eléctum, regále sacerdotium, gens sancta, pópulus acquisitionis, ut virtútes annuntietis ejus, qui de ténebris vos vocávit in admirábile lumen suum. Qui aliquándo non pópulus, nunc autem pópulus Dei: qui non consecúti misericórdiam, nunc autem misericórdiam consecúti.

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 contained in the Scripture, Behold I lay in Sion a chief cornerstone, 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 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 admirable 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 to the Saturday before Trinity Sunday, which is the end of the paschal time in all Masses, the Gradual is replaced by the following Alleluia.

Allelúja, allelúja. *V.* Ps. 117, 24. Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. Allelúja. *V.* Ps. 112, 1. Laudate, o mnes, Dóminus, laudate nomen Dómini.

Alleluia, alleluia. *V.* Ps. 117, 24. This is the day which the Lord hath made, let us be glad and rejoice therein, alleluia. *V.* Ps. 112, 1. Praise the Lord ye children, praise the name of the Lord.

Sequence as on Easter Sunday, page 540.

Munda Cor Meum, page 763.

Gospel. John 20, 1-9

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

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 had been about His head, not lying with the linen cloths, but apart, wrapt 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, page 765.

Offertory. Ps. 117, 26, 27

Blessed is He that cometh in the name of the Lord: we have blessed you out of the house of the Lord; the Lord is God, and He hath shone upon us, alleluia, alleluia.

Benedictus, qui venit in nómine Dómini: benediximus vobis de domo Dómini: Deus Dóminus, et illúxit nobis, allelúja, allelúja.

Offertory Prayers, page 767.

Secret

QUONCEDE, quæsumus, Dómine, semper nos per hæc mystéria paschália gratulári, ut continúa nostræ reparitiónis operátio, perpétuæ nobis fiat causa lætitiæ. Per Dóminum.

GRANT US, we beseech Thee, O Lord, ever to rejoice through these Easter mysteries, that the continual working out of our redemption may become unto us the cause of never-ending gladness. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 5, special Communicantes and Hanc igitur, page 804.

Communion. Gal. 3, 27

Omnes qui in Christo baptizati estis, Christum induistis, alleluia.

All you who have been baptized in Christ, have put on Christ, alleluia.

Postcommunion

REDEMPTIÓNIS nostræ múnere vegetati, quæsumus, Dómine: ut hoc perpétuæ salutis auxilio, fides semper vera proficiat. Per Dóminum.

QUICKENED by the gift of our redemption, we beseech Thee, O Lord, that the true faith may ever profit by this help of eternal salvation. Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Low Sunday (White)

STATION AT ST. PANCRAS

Major Sunday of the First Class (Octave of Easter)

The Beginning of Mass, page 756.

Introit. 1 Pet. 2, 2

QUASI modo geniti infantes, alleluja: rationabiles, sine dolo lac concupiscite, alleluja, alleluja. Ps. 80, 2. Exsultate Deo adjutori nostro: jubilate Deo Jacob. V. Glória Patri.

AS NEWBORN babes, alleluia, desire the rational milk without guile, alleluia, alleluia, alleluia. Ps. 80, 2. Rejoice to God our helper: sing aloud to the God of Jacob. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut, qui

GRANT, we beseech Thee, O almighty God, that we,

who have completed the observance of the paschal festival, may keep it, by Thy bounty, in our life and behavior. Through our Lord.

paschalia festa perégimus, hæc, te largiente, moribus et vita teneamus. Per Dóminum.

Epistle. 1 John 5, 4-10

Lesson from the Epistle of blessed John the Apostle.

Lectio Epistolæ beati Joannis Apóstoli.

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, 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.

QUARISSIMI: Omne, quod natum est ex Deo, vincit mundum: et hæc est victória, quæ vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quóniam Jesus est Filius Dei? Hic est, qui venit per aquam, et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. Et Spíritus est, qui testificátur, quóniam Christus est véritas. Quóniam tres sunt, qui testimónium dant in cælo: Pater, Verbum, et Spíritus Sanctus; et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, et aqua, et sanguis: et hi tres unum sunt. Si testimónium hóminum accipimus, testimónium Dei majus est: quóniam hoc est testimónium Dei, quod majus est: quóniam testificátus est de Filio suo. Qui credit in Filium Dei, habet testimónium Dei in se.

Alleluia, alleluia. *V. Matt. 28, 7.* In the day of My resurrection, saith the Lord, I will go before you into Galilee. Alleluia. *V. John 20, 26.* Eight days after, the doors being shut, Jesus stood in the midst of His disciples and said, Peace be unto you. Alleluia.

Allelúja, allelúja. *V. Matth. 28, 7.* In die resurrectionis meæ, dicit Dóminus, præcedam vos in Galilæam. Allelúja. *V. Joan. 20, 26.* Post dies octo, jánuis clausis, stetit Jesus in médio discipulórum suórum, et dixit: pax vobis. Allelúja.

Gospel. John 20, 19-31

¶ Sequētia sancti Evan-
gēlii secūndum Joānnem.

IN ILLO tēpore: Cum sero
esset die illo, una sab-
batōrum, et fores essent clau-
se, ubi erant discipuli con-
gregāti propter metum Jude-
ōrum: venit Jesus, et stetit in
mēdio, et dixit eis: Pax vobis.
Et cum hoc dixisset, ostēdit
eis manus, et latus. Gavisī
sunt ergo discipuli, viso Dō-
mino. Dixit ergo eis iterum:
Pax vobis. Sicut misit me
Pater, et ego mitto vos. Hęc
cum dixisset, insufflavit: et
dixit eis: Accipite Spiritum
Sanctum: quōrum remisistis
peccāta, remittantur eis: et
quorum retinueritis, retenta
sunt. Thomas autem unus ex
duodecim, qui dicitur Didy-
mus, non erat cum eis, quando
venit Jesus. Dixerunt ergo
et illi discipuli: Vidimus Dō-
minum. Ille autem dixit eis:
Nisi videro in mānibus ejus
fixuram clavōrum, et mittam
digitum meum in locum cla-
vōrum, et mittam manum me-
am in latus ejus non credam.
Et post dies octo, iterum erant
discipuli ejus intus: et Tho-
mas cum eis. Venit Jesus jā-
nuis clausis, et stetit in mēdio,
et dixit: Pax vobis. Deinde
dicit Thomā: Infer digitum
tuum huc, et vide manus
meas, et affer manum tuam,
et mitte in latus meum: et
noli esse incredulus, sed fidē-
lis. Rēpondit Thomas, et
dixit ei: Dōminus meus, et
Deus meus. Dixit ei Jesus:
quia vidisti me, Thoma, cre-
didisti: beāti, qui non vidē-
runt, et crediderunt. Multa

¶ Continuation of the holy
Gospel according to St. John.

AT THAT time, when it was
late that same day, when it was
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 there-
fore 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 for-
given 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 see in His hands
the print of the nails, and put
my finger into 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 com-
eth, the doors being shut, and
stood in the midst, and said,
Peace be to you. Then He said
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. quidem, et alia signa fecit
 Jesus saith to him, Because Jesus in conspectu discipulorum
 thou hast seen Me, Thomas, suorum, quæ non sunt
 thou hast believed: blessed are scripta in libro hoc. Hæc au-
 they that have not seen, and tem scripta sunt ut credatis,
 have believed. Many other quia Jesus est Christus Filius
 signs also did Jesus in the sight Dei: et ut credentes, vitam
 of His disciples, which are not hæbeatis in nomine ejus.
 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, page 765.

Offertory. Matt. 28, 2, 5, 6

An angel of the Lord descended from heaven, and said de celo, et dixit mulieribus:
 to the women: He Whom you Quem queritis, surrêxit sicut
 seek is risen as He said, alle- dixit, allelûja.
 lûla.

Offertory Prayers, page 767.

Secret

RECEIVE, we pray Thee, O S USCIPERE mûnera, Dômine,
 Lord, the gifts of Thine quæsumus, exsultantis
 exultant Church, and, as Thou Ecclésiæ: et cui causam tanti
 hast afforded her cause for gaudii præstitisti, perpétuæ
 such great joy, grant her the fructum concède lætitiæ. Per
 fruit of unending gladness. Dôminum.
 Through our Lord.

Preface No. 5, page 804.

Communion. John 20, 27

Put in thy hand, and know Mitte manum tuam, et cog-
 the place of the nails, allelûja; nôsce loca clavorum, allelûja:
 and be not incredulous, but be- et noli esse incredulus, sed
 lieving, allelûja, allelûja. fidêlis, allelûja, allelûja.

Postcommunion

WE BESEECH, O Lord our Q UÆSUMUS, Dômine Deus
 God, that Thou make noster: ut sacrosâncta
 the sacred mysteries which mystéria, quæ pro reparatiô-
 Thou hast given for the bul- nis nostræ munimine contu-
 wark of our redemption, to be listi; et præsens nobis remê-
 unto us a healing both in the dium esse fâcias, et futurum.
 present and in the future. Per Dôminum.
 Through our Lord.

Concluding Prayers, page 793.

Second Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Ps. 32, 5, 6

MISERICORDIA Dómini plena est terra, allelúja: verbo Dómini cæli firmáti sunt, allelúja, allelúja. Ps. 32, 1. Exsultáte, justí, in Dómino: rectos decet collaudátio. V. Glória Patri.

THE earth is full of the mercy of the Lord, alleluia: by the word of the Lord the heavens were established, alleluia, alleluia. Ps. 32, 1. Rejoice in the Lord, ye just: praise becometh the upright. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui in Filii tui humilitáte jacéntem mundum erexisti: fidélibus tuis perpétuam concède lætítiam; ut, quos perpétuæ mortis eripuísti cásibus, gáudiis fácias pérfrui sempitérnis. Per eúdem Dóminum.

GOD, Who by the humility of Thy Son hast lifted up a fallen world, grant that to those whom Thou hast delivered from the misfortunes of eternal death, Thou mayest insure everlasting happiness. Through the same.

If no commemorations are to be made from the Proper of Saints on this and the following Sundays of paschal time, the second Prayer is in honor of our Blessed Lady Grant us, page 824; and the third either for the Church, page 825, or for the Pope, page 826.

Epistle. 1 Peter 2, 21-25

Lectio Epistolæ beáti Petri Apóstoli.

Lesson from the Epistle of blessed Peter the Apostle.

QUARRÍSSIMI: Christus passus est pro nobis, vobis relínquens exéplum, ut sequámini vestígia ejus. Qui peccátum non fecit, nec invéntus est dolus in ore ejus: qui cum maledicerétur, non maledicébat: cum paterétur, non comminabátur: tradébat autem judicánti se injúste: qui peccáta nostra ipse pertulit in corpore suo super lígnum: ut peccátis mórtui, justítie vivámus: cujus lívóre sanáti estis. Erátis enim sicut oves errántes, sed convérsi estis nunc ad pastórem et episcopum animárum vestrárum.

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. *V. Luke 24, 35.* The disciples knew the Lord Jesus in the breaking of bread. Alleluia. *V. John 10, 14.* I am the good shepherd: and I know My sheep, and Mine know Me. Alleluia.

Munda Cor Meum, page 761.

Gospel. *John 10, 11-16*

Continuation of the holy Gospel according to St. John.

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, page 765.

Offertory. *Ps. 62, 2, 5*

O God, my God, to Thee do I watch at break of day: and in Thy name I will lift up my hands, alleluia.

Offertory Prayers, page 767.

Alleluia, alleluia. *V. Luc. 24, 35.* Cognoverunt discipuli Dominum Jesum in fractione panis. Alleluia. *V. Joann. 10, 14.* Ego sum Pastor bonus: et cognosco oves meas, et cognoscunt me mea. Alleluia.

Sequencia sancti Evangelii secundum Joannem.

IN ILLO tempore: Dixit Jesus pharisæis: Ego sum pastor bonus. Bonus pastor animam suam dat pro ovibus suis. Mercenarius autem, et qui non est pastor, cujus non sunt oves propriæ, videt lupum venientem, et dimittit oves, et fugit: et lupo rapit, et dispergit oves: mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Ego sum pastor bonus: et cognosco meas, et cognoscunt me meæ. Sicut novit me Pater, et ego agnosco Patrem: et animam meam pono pro ovibus meis. Et alias oves habeo, quæ non sunt ex hoc ovili: et illas oportet me adducere, et vocem meam audient, et fiet unum ovile, et unus pastor.

Secret

LET the sacred offering, O Lord, ever confer salu-

BENEDICTIONEM nobis, Domine conferat salutã-

rem sacra semper oblatio: ut, tary benediction upon us, per-
quod agit mysterio, virtute fecting in power what it doeth
perficiat. Per Dóminum. in symbol. Through our Lord.

*Second Prayer of our Blessed Lady, By Thy mercy, page 825;
third for the Church, page 825; or for the Pope, page 826.*

Preface No. 5, page 804.

Communion. John 10, 14

Ego sum pastor bonus, alle- I am the good shepherd, alle-
lélúja: et cognosco oves meas, lúla: and I know My sheep,
et cognoscent me mes, alle- and Mine know Me, allelúla,
lélúja, allelúja. allelúla.

Postcommunion

PRESTA nobis, quesumus, **G**RANT US, we beseech Thee,
omnipotens Deus: ut vi- O almighty God, that,
vificatiónis tuæ grátiam con- quickened by Thy grace, we
sequentes, in tuo semper mún- may ever glory in Thy gifts.
nere gloriémur: Per Dómi- Through our Lord.
num.

*Second Postcommunion of our Blessed Lady, Grant O Lord,
page 825; third for the Church, page 825; or for the Pope,
page 826.*

Concluding Prayers, page 793.

Third Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Ps. 65, 1, 2

JUBILÁTE Deo, omnis terra, **S**HOUT with joy to God, all
allelúja: psalmum dicite the earth, allelúla; sing
nómini ejus, allelúja: date ye a psalm to His name, alle-
glóriam laudi ejus, allelúja, lúla: give glory to His praise.
allelúja, allelúja. Ps. 65, 3. Allelúla, allelúla, allelúla. Ps.
Dicite Deo, quam terribilia 65, 3. Say unto God, how ter-
sunt ópera tua, Dómine! in- rible are Thy works, O Lord!
multitúdine virtútis tuæ men- in the multitude of Thy
tiéntur tibi inimici tui. *V.* strength Thy enemies shall lie
Glória Patri. to Thee. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui errántibus, ut **O** gon, Who dost show the
in viam possint redire light of Thy truth to
justítie, veritátis tuæ lumen them that go astray, that they
osténdis: da cunctis qui may be able to return to the
hristiána professióne censén- path of justice, grant unto all
tur, et illa respúere, quæ huic who profess themselves and
inimica sunt nómini; et ea are reckoned Christians, both

to reject the things that are opposed to that name and to follow after the things that benefit it. Through our Lord.

Second Prayer of our Blessed Lady, Grant us, page 824; third for the Church or for the Pope, pages 825, 826.

Epistle. 1 Pet. 2, 11-19

Lesson from the Epistle of blessed Peter the Apostle.

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 evil-doers, 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 evil-doers, 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 in Christ Jesus our Lord.

Alleluia, alleluia. *V. Ps. 110, 9.* The Lord hath sent redemption to His people. Alleluia. *V. Luke 24, 46.* It behooved Christ to suffer these things, and so

Lectio Epistolæ beati Petri Apostoli.

CARISSIMI: Obsecro vos tamquam advenas, et peregrinos abstinere vos a carnalibus desideriis, quæ militant adversus animam, conversationem vestram inter gentes habentes bonam: ut in eo, quod detractant de vobis tamquam de malefactoribus, ex bonis operibus vos considerantes, glorificent Deum in die visitationis. Subjecti igitur estote omni humane creature propter Deum: sive regi, quasi precellenti: sive ducibus, tamquam ab eo missis ad vindictam malefactorum, laudem vero bonorum: quia sic est voluntas Dei, ut benefacientes obmutescere faciatis imprudentium hominum ignorantiam: quasi liberi, et non quasi velamen habentes malitiæ libertatem, sed sicut servi Dei. Omnes honorate: fraternitatem diligite: Deum time: regem honorificate. Servi, subditi estote in omni timore dominis, non tantum bonis, et modestis, sed etiam dyscolis. Hæc est enim gratia: in Christo Jesu Domino nostro.

Alleluia, alleluia. *V. Ps. 110, 9.* Redemptionem misit Dominus populo suo. Alleluia. *V. Luc. 24, 46.* Oportebat pati Christum, et resurgere a mór-

tuis: et ita intráre in glóriam to enter into His glory. Alle-
suam. Allelúja. luia.

Munda Cor Meum, page 763.

Gospel. John 16, 16-22

☩ Sequéntia sancti Evan-
gélii secúndum Joánnem.

☩ Continuation of the holy
Gospel according to St. John.

IN ILLO témpore: Dixit Je-
sus discíplis suis: Módi-
cum, et jam non vidébitis me:
et íterum módicum, et vidé-
bitis me: quia vado ad Pat-
rem. Dixerunt ergo ex discí-
pulis ejus ad ínvicem: Quid
est hoc, quod dicit nobis: Mó-
dicum, et non vidébitis me: et
íterum módicum, et vidébitis
me, et quia vado ad Patrem?
Dicébant ergo: Quid est hoc,
quod dicit: Módicum? nescí-
mus, quid loquitur. Cognóvit
autem Jesus, quia volébant
eum interrogáre, et dixit eis:
De hoc quæritis inter vos,
quia dixi: Módicum, et non
vidébitis me: et íterum módi-
cum, et vidébitis me. Amen,
amen dico vobis: quia plorá-
bitis, et flébitis vos, mundus
autem gaudébit: vos autem
contristabímmini, sed tristítia
vestra vertétur in gáudium.
Múlier cum parit, tristítiam
habet, quia venit hora ejus:
cum autem pepérerit púerum,
jam non mémnit pressúra
propter gáudium, quia natus
est homo in mundum. Et vos
ígitur nunc quidem tristítiam
habétis, íterum autem vidébo
vos, et gaudébit cor vestrum:
et gáudium vestrum nemo tol-
let a vobis.

AT THAT time, Jesus said
to His discíples, 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 discíples 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 be-
cause I go to the Father? They
said therefore, What is this
that He saith, A little while?
we know not what He speak-
eth. 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 la-
ment 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
labour 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, page 765.

Offertory. Ps. 145, 2

Praise the Lord, O my soul, Laudate, ánima mea, Dóminus: in my life I will praise the Lord: I will sing to my God as long as I shall be. Alleluia. *num: laudábo Dóminum in vita mea: psallam Deo meo, quámdui ero, allelúja.*

Offertory Prayers, page 767.

Secret

BY THESE mysteries, O Lord, may grace be given so that, chastening our earthly desires, we may learn to love heavenly things. Through our Lord. *IS nobis, Dómine, mystériis conferátur, quo terrena desidéria mitigántes, discámus amáre celestia. Per Dóminum.*

Second Secret of our Blessed Lady, By Thy mercy, page 825; third for the Church or for the Pope, pages 825, 826.

Preface No. 5, page 804.

Communion. John 16, 16

A little while, and now you shall not see Me, alleluia: and again a little while, and you shall see Me: because I go to the Father. Alleluia, alleluia. *Módicum, et non vidébitis me, allelúja, iterum módicum, et vidébitis me, quia vado ad Patrem, allelúja, allelúja.*

Postcommunion

MAY the sacrament we have received, O Lord, we beseech Thee, both restore us with its spiritual nourishment and protect us with its help for our bodies. Through our Lord. *SACRAMÉNTA que sumpimus, quesumus, Dómine; et spirituálibus nos instrárent aliméntis, et corporálibus tueántur auxiliis. Per Dóminum.*

Second Postcommunion of our Blessed Lady, Grant O Lord, page 825. third for the Church or for the Pope, pages 825, 826.

Concluding Prayers, page 793.

Fourth Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Ps. 97, 1, 2

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. *ANTÁTE Dómino cánticum novum, allelúja: quia mirábilis fecit Dóminus, allelúja: ante conspéctum gentium revelávit justítiam suam, allelúja, allelúja, allelúja. Ps. 97, 1. Salvábit sibi dextera*

ejus: et bráchiúm sanctum hath wrought for Him salva-
 ejus. *V. Glória Patri.* tion: and His arm is holy. *V.*
 Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui fidélium men-
 tes unius éfficis volun-
 tátis: da pópulis tuis id amáre
 quod præcipis, id desideráre
 quod promittis; ut inter mun-
 dánas varietátes ibi nostra
 fixa sint corda, ubi vera sunt
 gáudia. Per Dóminum.

O GOD, Who dost make the
 minds of the faithful to
 be of one accord, grant Thy
 peoples that they may love
 what Thou commandest and
 desire what Thou dost promise,
 so that, amid the changing
 things of this world, our
 hearts may be set where true
 joys abide. Through our Lord.

*Second Prayer of our Blessed Lady, Grant us, page 824;
 third for the Church or for the Pope, pages 825, 826.*

Epistle. 1 James 1, 17-21

Léctio Epístolæ beáti Jacóbi
 Apóstoli.

Lesson from the Epistle of
 blessed James the Apostle.

QUARÍSSIMI: Omne datum
 óptimum, et omne do-
 num perféctum desúrsum est,
 descéndens a Patre lúminum,
 apud quem non est transmu-
 tatio, nec vicissitúdinis obum-
 bratio. Voluntárie enim genuit
 nós verbo veritátis, ut simus
 initium áliquod creatúræ ejus.
 Scitis, fratres mei dilectíssimi.
 Sit autem omnis homo velox
 ad audiéndum: tardus autem
 ad loquéndum, et tardus ad
 iram. Ira enim viri, justítiam
 Dei non operátur. Propter
 quod abjciéntes omnem im-
 mundítiam et abundántiam
 malítie, in mansuetúdi-ne sus-
 cípíte ínsitum verbum, quod
 potest salváre ánimas vestras.

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 altera-
 tion. For of His own will hath
 He begotten us by the word of
 truth; that we might be some
 beginning of His creatures.
 You know, my dearest breth-
 ren; 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 en-
 grafted word, which is able to
 save your souls.

Allelúja, allelúja. *V. Ps.*
117, 16. Déxtera Dómini fecit
virtútem, déxtera Dómini ex-
altávit me. Allelúja. V. Rom.
6, 9. Christus resúrgens ex
mórtuis jam non móritur:

Alleluia, alleluia. *V. Ps. 117,*
16. The right hand of the Lord
hath wrought power; the right
hand of the Lord hath exalted
me. Alleluia. V. Rom. 6, 9.
 Christ, rising from the dead,

now dieth not; death shall no mors illi ultra non dominabi-
more have dominion over Him. tur. Allelúja.
Allelúja.

Munda Cor Meum, page 763.

Gospel. John 16, 5-14

✠ Continuation of the holy Gospel according to St. John.

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 justice, 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, page 765.

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Vado ad eum, qui misit me: et nemo ex vobis intérogat me: Quo vadis? Sed quia hæc locútus sum vobis, tristítia implévit cor vestrum. Sed ego veritátem dico vobis: expedit vobis ut ego vadam: si enim non abiero, Paráclitus non véniet ad vos: si autem abiero, mittam eum ad vos. Et cum vénerit ille, árguet mundum de peccáto, et de justítia, et de judício. De peccáto, quidem, quia non credidérunt in me: de justítia vero, quia ad Patrem vado, et jam non vidébitis me: de judício autem, quia princeps hujus mundi jam judicátus est. Adhuc multa hábeo vobis dicere: sed non potéstis portáre modo. Cum autem vénerit ille Spíritus veritátis, docébit vos omnem veritátem. Non enim loquétur a semetípso: sed quæcúmque áudiet, loquétur, et quæ ventura sunt annuntiábit vobis. Ille me clarificábit: quia de meo accípiet, et annuntiábit vobis.

Offertory. Ps. 65, 1, 2, 16

Shout with joy to God, all the earth, sing ye a psalm to His name: come, and hear, and I will tell you, all you that fear

Jubiláte Deo, univérsa terra, psalmum dicite nómini ejus: veníte, et audíte, et narrábo vobis, omnes qui timéti-

Deum, quanta fecit Dóminus God, what great things the
 ânimæ meæ, allelúja. Lord hath done for my soul,
 alleluia.

Offertory Prayers, page 767.

Secret

DEUS, qui nos per hujus **O** GOD, Who, through the
 sacrificii veneránda holy relationship of this
 commércia, unius summæ sacrament, hast made us par-
 divinitátis participes effecisti: takers of one supreme divinity.
 præsta, quæsumus; ut, sicut grant, we beseech Thee, that,
 tuam cognóscimus veritátem, as we know Thy truth, so we
 sic eam dignis móribus asse- may follow it with worthy be-
 quámur. Per Dóminum. haviour. Through our Lord.

Second Secret of our Blessed Lady, By Thy mercy, page 825; third for the Church, page 825; or for the Pope, page 826.

Preface No. 5, page 804.

Communion. John 16, 8

Cum vénerit Paráclitus Spí- When the Paraclete shall
 ritus veritátis, ille árguet come, the Spirit of truth, He
 mundum de peccáto, et de shall convince the world of sin,
 justítia, et de júdíció, allelúja, and of justice, and of judg-
 allelúja. ment, alleluia, alleluia.

Postcommunion

ADÉSTO nobis, Dómine **B**E NEAR US, O Lord, our
 Deus noster: ut per God, that, through those
 hæc, quæ fidéliter sumpsimus, things which we have faith-
 et purgémur a vítiis, et a fully received, we may both be
 perículis ómnibus eruámur. cleansed of sin and rescued
 Per Dóminum. from all dangers. Through our
 Lord.

Second Postcommunion of our Blessed Lady, Grant O Lord, page 825; third for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Fifth Sunday after Easter (White)

The Beginning of Mass, page 756.

Introit. Is. 48, 20

VOCEM jucunditátis an- **D**ECLARE the voice of joy,
 nuntiáte, et audiátur, and let it be heard, al-
 allelúja: annuntiáte usque ad leluia: declare it even unto the
 extrémum terræ: liberávit ends of the earth; the Lord
 Dóminus pópulum suum, alle- hath delivered His people, al-
 lúja, allelúja. Ps. 65, 1-2. Ju- leluia, alleluia. Ps. 65, 1-2.
 biláte Deo, omnis terra, psal- Shout with joy to God all the

earth: sing ye a psalm to His name, give glory to His praise. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

mum dicite nómini ejus: date glóriam laudi ejus. V. Glória Patri.

Prayer

O GOD, from Whom all good things come, generously grant to us who beseech Thee that we may, by Thy inspiration, think those things which are right and, that we perform them under Thy guidance. Through our Lord.

DEUS, a quo bona cuncta procedunt, largire supplicibus tuis: ut cogitemus, te inspirante, quæ recta sunt; et, te gubernante, eadem faciamus. Per Dóminum.

Second Prayer of our Blessed Lady, Grant us, page 824; third for the Church, page 825; or for the Pope, page 826.

Epistle. James 1, 22-27

Lesson from the Epistle of blessed James the Apostle.

Lectio Epistolæ beati Jacobi Apóstoli.

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 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.

QUARÍSSIMI: Estóte factóres verbi, et non auditóres tantum: falléntes vosmetípsos Quia si quis auditor est verbi, et non factor: hic comparábitur viro consideránti vultum nativitatís suæ in spéculo: considerávit enim se, et ábiit, et statim oblitus est qualis fúerit. Qui autem perspéxerit in legem perféctam libertátis, et permánserit in ea, non auditor obliuósus factus, sed factor óperis: hic beátus in facto suo erit. Si quis autem putat se religiósus esse, non refrénans linguam suam, sed sedúcens cor suum, hujus vana est religio. Religio munda, et immaculáta apud Deum et Patrem, hæc est: Visitáre pupíllas, et víduas in tribulatióne eórum, et immaculátum se custodíre, ab hoc sæculo.

Alleluia, alleluia. V. Christ is risen, and hath shone His

Allelúja, allelúja. V. Surrexit Christus, et illúxit nobis,

quos redémit ságuine suo. Allelúja. *Y. Joann. 16, 28.* Exívi a Patre, et veni in mundum: iterum relínquo mundum, et vado ad Patrem. Allelúja.

light upon us whom He hath redeemed with His blood. Alleluia. *Y. John 16, 28.* I went out from the Father and came into the world; again, I leave the world and go to the Father. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 16, 23-30

✠ Sequéntia sancti Evangelii secúndum Joánnem.

✠ Continuation of the holy Gospel according to St. John.

IN ILLO témpore: Dixit Jesus discípulis suis: Amen, amen dico vobis: si quid petéritis Patrem in nómine meo, dabit vobis. Usque modo non petístis quidquam in nómine meo: Pétite, et accipiétis, ut gáudium vestrum sit plenum. Hæc in provérbis locútus sum vobis. Venit hora, cum jam non in provérbis loquar vobis, sed palam de Patre annuntiábo vobis. In illo die in nómine meo petétis: et non dico vobis, quia ego rogábo Patrem de vobis: ipse enim Pater amat vos, quia vos me amástis, et credidístis, quia ego a Deo exívi. Exívi a Patre, et veni in mundum: iterum relínqua mundum, et vado ad Patrem. Dicunt ei discípuli ejus: Ecce nunc palam lóqueris, et provérbium nullum dicis. Nunc scimus, quia scis ómnia, et non opus est tibi, ut quis te intérriget: in hoc crédimus, quia a Deo existis.

AT THAT time, Jesus saith to His disciples, Amen, amen I say to you, if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything 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 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, page 765.

Offertory. Ps. 65, 8, 9, 26

Benedícite, gentes, Dóminum Deum nostrum, et obau-

O bless the Lord our God, ye gentiles, 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, and His mercy from me, alleluia.

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the prayers of the faithful, with offerings of sacrifices, that through these offices of pious devotion we may pass to heavenly glory. Through our Lord.

SÚSCRIBE, Dómine, fidélium preces cum oblatiónibus hostiárum: ut per hæc piæ devotiónis officia, ad cæléstem glóriam transeámus. Per Dóminum.

Second Secret of our Blessed Lady, By Thy mercy, page 825; third for the Church, page 825; or for the Pope, page 826.

Preface No. 5, page 804.

Communion. Ps. 95, 2

Sing ye to the Lord, alleluia; sing ye to the Lord, and bless His name; show forth His salvation from day to day, alleluia, alleluia.

Cantáte Dómino, allélúja: cantáte Dómino, et benedicíte nomen ejus: bene nuntiáte de die in diem salutáre ejus, allélúja, allélúja.

Postcommunion

GRANT, O Lord, unto us, who have been regaled with the virtue of the heavenly table, both to desire what is right and to obtain what we desire. Through our Lord.

MÉRITIS nobis, Dómine, cælestis mensæ virtúte satiátis: et desideráre quæ recta sunt, et desideráta percípere. Per Dóminum.

Second Postcommunion of our Blessed Lady, Grant O Lord, page 825; third for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

The Rogation Days

Mass of the Rogation Days (Purple)

STATIONS: MONDAY, AT ST. MARY MAJOR; TUESDAY, AT ST. JOHN LATERAN; WEDNESDAY, AT ST. PETER

The following Mass is said during or after the Procession.

The Beginning of Mass, page 756.

Introit. Ps. 17, 7

HE HEARD my voice from His holy temple, alleluia; and

EXAUDÍVIT de templo sancto suo vocem me-

am, allelúja; et clamor meus in conspectu ejus, introivit in aures ejus, allelúja, allelúja. Ps. 17, 2, 3. Diligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. V. Glória Patri.

my cry before Him came into His ears, alleluia, alleluia. Ps. 17, 2, 3. I will love Thee, O Lord, my strength; the Lord is my firmament, and my refuge, and my deliverer. V. Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut, qui in afflictiónē nostra de tua pietate confidimus; contra adversa omnia, tua semper protectione muniámur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who in our affliction trust in Thy loving-kindness, may by Thy protection ever be defended against all adversities. Through our Lord.

Second Prayer of our Blessed Lady, Grant us, page 824; third for the Church, page 825; or for the Pope, page 826.

Epistle. James 5, 16-20

Lectio Epistolæ beati Jacobi Apóstoli.

Lesson from the Epistle of blessed James the Apostle.

QUÆRISIMI: Confitémini alterutrum peccata vestra, et orate pro invicem, ut salvemini: solum enim valet deprecatio justi assidue. Elias homo erat similis vobis passibilis: et oratione crávit ut non plueret super terram, et non puerit annos tres, et menses sex. Et rursum oravit: et cæli porta plevit, et terra dedit fructum suum. Fratres mei, si quis ex vobis erraverit a veritate, et converterit quis eum: ego debet, quóniam qui converterit fuerit peccatórem ab errore viæ suæ, salvabit ánimam ejus a morte, et opériet multitudinem peccatórum.

DEARLY beloved, Confess your sins one to another, and pray for one 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.

Allelúja. V. Ps. 117, 1. Confitémini. Dómino, quóniam

Alleluia. V. Ps. 117, 1. Confess ye to the Lord, for He is

good, for His mercy endureth forever.

bonus: quónlam in sæculum misericórdia ejus.

Munda Cor Meum, page 763.

Gospel. Luke 11, 5-13

✠ Continuation of the holy Gospel according to St. Luke.

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?

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO tempore: Dixit Jesus discipulis suis: Quis vestrum habébit amicum, et ibit ad illum média nocte, et dicet illi: Amice, cómoda mihi tres panes, quónlam amicus meus venit de via ad me, et non hábeo quod ponam ante illum: et ille deíntus respóndens, dicat: Noll mihi moléstus esse, jam óstium clausum est, et púeri mei mecum sunt in cubili: non possum súrgere, et dare tibi. Et si ille perseveráverit pulsans: dico vobis, etsi non dabit illi surgens, eo quod amicus ejus sit, propter improbitátem tamen ejus surget, et dabit illi quotquot habet necessariós. Et ego dico vobis: Pétite, et dábitur vobis: quærite, et inveniétes: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quærit, invenit: et pulsánti aperiétur. Quis autem ex vobis patrem petit panem, numquid lápidem dabit illi? Aut piscem: numquid pro pisce serpéntem dabit illi: Aut si petierit ovum: numquid pórriget illi scorpiónem? Si ergo vos cum sitis mali, nostis bona data dare fillis vestris: quanto magis Pater vester de cælo dabit spíritum bonum peténtibus se?

Offertory. Ps. 108, 30, 31

I will give thanks to the Lord

Confitébor Dómino nirris

In ore meo: et in médio multórum laudábo eum, quia ástítit a dextris páuperis: ut salvam fáceret a persecuéntibus ánimam meam, allelúja. exceedingly with my mouth, and in the midst of many I will praise Him, because He hath stood at the right hand of the poor, to save my soul from persecutors. Alleluia.

Offertory Prayers, page 767.

Secret

HÆC múnera, quæsumus, **Q**UAY these offerings, we beseech Thee, O Lord, both nostræ pravitätis absólvant, loose the bonds of our sinful dispositions and win for us the dona concilient. Per Dóminum. gifts of Thy mercy. Through our Lord.

Second Secret of our Blessed Lady, By Thy mercy, page 825; third for the Church, page 825; or for the Pope, page 826.

Preface No. 5, page 804.

Communion. Luke 11, 9, 10

Petite, et accipiétis: quærite, et inveniétis: pulsáte, et aperiétur vobis: omnis enim qui petit, áccipit: et qui quærit, invenit: et pulsánti aperiétur, allelúja. Ask, and you shall receive; 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.

Postcommunion

VOTA nostra, quæsumus, **L**ET Thy kind favor, O Lord, Dómine, pio favóre follow our petitions, that, proséquere: ut, dum dona receiving Thy gifts in our tribulation, we may be consoled tua in tribulatióne percipi- and increase in Thy love. mus, de consolatióne nostra Through our Lord. in tuo amóre crescámus. Per Dóminum.

Second Postcommunion of our Blessed Lady, Grant O Lord, page 825; third for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Ascension Eve (White)

The Mass for Ascension Eve is the same as that for the fifth Sunday after Easter, page 575; except as follows:

Second Prayer of Rogation day, page 579; third of our Blessed Lady, Grant us, page 824.

Epistle. Eph. 4, 7-13

Lesson from the Epistle of Lécitio Epistolæ beāti Pauli blessed Paul the Apostle to the Apóstoli ad Ephésios. Ephesians.

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 fulness of Christ.

FRATRES: Unicuique nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum, captivam duxit captivitátem: dedit dona hominibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferiôres partes terræ? Qui descéndit, ipse est qui et ascéndit super omnes cælos, ut impleret ómnia. Et ipse dedit quosdam quidem apóstolos, quosdam autem prophétas, álios vero evangelistas, álios autem pastôres, et doctôres ad consummationem sanctorum in opus ministérii, in ædificatióem corpóris Christi: donec occurrámus omnes in unitátem fídeli, et agnitiónis Fílii Dei, in virum perféctum, in mensúram ætátis plenitúdinis Christi.

Gospel. John 17, 1-11

✠ Continuation of the holy Gospel according to St. John.

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.

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Sublevatis Jesus óculis in cælum, dixit: Pater, venit hora, clarifica Fílium tuum, ut Fílius tuus clarifícet te: sicut dedísti ei potestátem omnis carnis, ut omne, quod dedísti ei, det eis vitam ætérnam.

Hæc est autem vita æterna: Ut cognoscant te, solum Deum verum, et quem misisti Jesum Christum. Ego te clarificavi super terram: opus consummavi, quod dedisti mihi ut faciam: et nunc clarifica me tu, Pater, apud te ipsum, claritate, quam habui priusquam mundus esset, apud te. Manifestavi nomen tuum hominibus, quos dedisti mihi de mundo. Tui erant, et mihi eos dedisti: et sermonem tuum servaverunt. Nunc cognoverunt quia omnia, quæ dedisti mihi, abs te sunt: quia verba, quæ dedisti mihi, dedi eis: et ipsi acceperunt, et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti. Ego pro eis rogo: non pro mundo rogo, sed pro his, quos dedisti mihi: quia tui sunt: et mea omnia tua sunt, et tua mea sunt: et clarificatus sum in eis. Et jam non sum in mundo, et hi in mundo sunt, et ego ad te venio.

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 gavest 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.

Second Secret of the Rogation day, page 581; third of our Blessed Lady, By Thy mercy, page 825.

Second Postcommunion of the Rogation day, page 581; third of our Blessed Lady, Grant O Lord, page 825.





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AND HE LED THEM OUT AS FAR AS BETHANIA: AND LIFTING HIS HANDS, HE BLESSED THEM. AND IT CAME TO PASS, WHILST HE BLESSED THEM, HE DEPARTED FROM THEM AND WAS CARRIED UP TO HEAVEN. (Luke 24, 50, 51.)

Ascension Day (White)

STATION AT ST. PETER

*Double of the First Class with a Privileged Octave
of the Third Order*

The Beginning of Mass, page 756.

Introit. Acts 1, 11

VIRI GALILÆI, quid admirámini aspiciéntes in cælum? allelúja: quemádmódu vidístis eum ascéndentem in cælum, ita véniet, allelúja, allelúja, allelúja. Ps. 46, 2. Omnes gentes, pláudite máribus: jubilate Deo in voce exsultatiónis. *V.* Glória Patri.

VE 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. 46, 2. O clap your hands, all ye nations; shout unto God with the voice of joy, *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

QUONCÉDE, quæsumus, omnipotens Deus: ut, qui hodiérna die Unigéntum tuum Redemptórem nostrum ad cælos ascendisse crédimus; ipsi quoque mente in cælestibus habitémus. Per eúmdem Dóminum.

GRANT, we beseech Thee, O almighty God, that, believing Thine only-begotten, our Redeemer, to have ascended to heaven on this day, we, too, may spiritually dwell in heavenly places. Through the same.

Lesson. Acts 1, 1-11

Lectio Actuum Apostolorum.

Lesson from the Acts of the Apostles.

PIMUM quidem sermónem fecit de ómnibus, o Theóphile, quæ cepit Jesus fácere, et docére usque in diem, qua, præcipiens Apóstolis per Spíritum Sanctum, quos elégit, assúptus est: quibus et præbuit seípsum vivum post passiónem suam in multis argumentis, per dies quadragínta appárens eis, et loquens de regno Dei. Et convéscens, præcepit eis ab Jerosólymis ne discéderent, sed exspectárent promissiónem Patris, quem audístis (inquit)

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 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 to 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. *V. Ps. 46, 6.* God hath ascended in jubilation, and the Lord with the sound of the trumpet. Alleluia. *V. Ps. 67, 18, 19.* The Lord is in Sina, in His holy place; ascending on high, He hath led captivity captive. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 16, 14-20

✠ Continuation of the holy Gospel according to St. Mark.

par os meum: quia Joannes quidem baptizavit aqua, vos autem baptizabimini Spiritu Sancto non post multos hos dies. Igitur qui convenerant, interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israël? Dixit autem ejus: Non est vestrum nosse tempora vel momenta, qua Pater posuit in sua potestate: sed accipietis virtutem superveniēntis Spiritus Sancti in vos, et eritis mihi testes in Jerúsalem, et in omni Judæa, et Samaria, et usque ad ultimum terræ. Et cum hæc dixisset, vidēntibus illis, elevatus est, et nubes suscepit eum ab oculis eorum. Cumque intuerentur in cælum euntem illum, ecce duo viri asiterunt juxta illos in vestibus albis, qui et dixerunt: Viri Galilæi, quid statis aspicientes in cælum? Hic Jesus, qui assumptus est a vobis in cælum, sic veniet quemadmodum vidistis eum euntem in cælum.

heaven, shall so come, as you

Allelúja, allelúja. *V. Ps. 46, 6.* Ascēdit Deus in jubilatiōe, et Dóminus in voce tubæ. Allelúja. *V. Ps. 67, 18-19.* Dóminus in Sina in sancto, ascēdens in altum, captivam duxit captivitatem. Allelúja.

✠ Sequēntia sancti Evangelii secūndum Marcum.

AT THAT time, Jesus appeared to the eleven as

IN ILLO tempore: Recumbēntibus undecim dis-

cipulis, apparuit illis Jesus: et exprobravit incredulitatem eorum et duritiam cordis: quia iis, qui viderant eum resurrexisse, non crediderunt. Et dixit eis: Euntes in mundum univèrsam prædicàte Evangelium omni creaturæ. Qui crediderit, et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur. Signa autem eos, qui crediderint, hæc sequentur: In nómine meo dæmónia ejicient: linguis loquentur novis: serpentes tollent: et si mortiferum quid biberint, non eis nocébit: super ægros manus impónent, et bene habébunt. Et Dóminus quidem Jesus postquam locutus est eis, assumptus est in cælum, et sedet a dextris Dei. Illi autem profecti prædicaverunt ubique, Dómino cooperante, et sermónem confirmante, sequentibus signis.

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 preached everywhere, the Lord working withal, and confirming the word with the signs that followed.

(The paschal candle is now extinguished.)

Creed, page 765.

Offertory. Ps. 46, 6

Ascéndit Deus in jubilatione, et Dóminus in vocetubæ, allelúja.

God is ascended in jubilee, and the Lord with the sound of trumpet. Alleluia.

Offertory Prayers, page 767.

Secret

SÚSCIBE, Dómine, múnera, quæ pro Filii tui gloriósa Ascensione, deférimus: et concéde propítius; ut a præsentibus periculis liberémur, et ad vitam perveniámus ætérnam. Per eúndem Dóminum.

REMOVE, O Lord, the offerings which we bring for the glorious ascension of Thy Son, and grant in Thy mercy that we may be delivered from present dangers and may attain unto life everlasting. Through the same.

Preface No. 6, page 807.

Communion. Ps. 67, 33, 34

Sing ye to the Lord, Who Psállite Dómino, qui ascéndit
mounteth above the heaven of dit super cælos cælórum ad
heavens to the east. Alleluia. Oriéntem, allelúja.

Postcommunion

GRANT, we beseech Thee, O **P**RÆSTA nobis, quæsumus,
almighty and merciful **O**mnípotens et miséri-
God, that what we have rece- cors Deus: ut, quæ visibílibus
ceived in visible mysteries, we mystériis suménda percépi-
may also obtain in their in- mus, invisibili consequámur
visible effect. Through our efféctu. Per Dóminum.
Lord.

Concluding Prayers, page 793.

During the Octave of Ascension: On weekdays, with no other feast, Mass of Ascension as above with second Prayers of our Blessed Lady, page 824; third for the Church, page 825; or for the Pope, page 826. On simple feasts, second Prayers of the Feast, third of our Blessed Lady; on doubles, or semi-doubles, the Mass of the feast, second Prayers as in Mass of Ascension Day.

Sunday Within the Octave of the Ascension

STATION AT ST. MARY OF THE MARTYRS

The Beginning of Mass, page 756.

Introit. Ps. 26, 7, 8, 9

HEAR, O Lord, my voice **Ε**ΚΑΥΘΙ, Dómine, vocem
with which I have cried **Ε** meam, qua clamavi ad
to Thee, alleluia: my heart te, allelúja: tibi dixit cor
hath said to Thee, I have meum, quæsi vultum tuum;
sought Thy face, Thy face, O vultum tuum, Dómine, re-
Lord, I will seek: turn not away quíram: ne avértas fáciem
Thy face from me, alleluia, tuam a me, allelúja, allelúja.
alleluia. Ps. 26, 1. The Lord is Ps. 26, 1. Dóminus illuminatio
my light and my salvation; mea, et salus mea: quem
whom shall I fear? *V.* Glory. tímébo? *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALmighty and eternal **O**MNÍPOTENS sempitérne
God, make us ever bear Deus: fac nos tibi sem-
a devout affection toward Thee, per et devótam gérere volun-
and with sincere heart to serve tátatem; et majestáti tuæ sín-
Thy majesty. Through our céro corde servíre. Per Dó-
Lord. minum.

Second Prayer of the Ascension, page 585.

Epistle. 1 Peter 4, 7-11

Lectio Epistolæ beati Petri
Apóstoli.

QUARRISSIMI: Estóte prudéntes, et vigiláte in orationibus. Ante ómnia autem, mútuam in vobismetipsis caritátem contínuam habéntes: quia caritas óperit multitudínem peccatórum. Hospitáles invicem sine murmuratióne: unusquisque, sicut accépit grátiam, in altérutrum illam administrántes, sicut boni dispensatóres multifórmis grátia Dei. Si quis loquitur, quasi sermónes Dei: si quis ministrat, tamquam ex virtúte, quam administrat Deus: ut in ómnibus honorificétur Deus per Jesum Christum Dóminum nostrum.

Lesson from the Epistle of
blessed Peter the Apostle.

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 toward 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 man minister, let him do it as of the power which God administereth; that in all things God may be honored through Jesus Christ, our Lord.

Allelúja, allelúja. *V. Ps. 46, 9.* Regnávit Dóminus super omnes gentes: Deus sedet super sedem sanctam suam. Allelúja. *V. Joan. 14, 18.* Non vos relinquam orphanos: vado, et vénio ad vos, et gaudébit cor vestrum. Allelúja.

Munda Cor Meum, page 763.

Alleluia, alleluia. *V. Ps. 46, 9.* The Lord hath reigned over all the nations; God sitteth on His holy throne. Alleluia. *V. John 14, 18.* I will not leave you orphans; I go and I come to you, and your heart shall rejoice. Alleluia.

Gospel. John 15, 26, 27; 16, 1-4

Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procédit, ille testimónium perhibébit de me: et vos testimónium perhibébitis, quia ab infitio mecum estis. Hæc locútus sum vobis, ut non scandalizémini. Absque

Continuation of the holy
Gospel according to St. John.

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 scan-

dalized. 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.

synagógis, fácient vos: sed venit hora, ut omnis, qui interficit vos, arbitrétur obsequium se præstare Deo. Et hæc fácient vobis, quia non novérunt Patrem, neque me. Sed hæc locútus sum vobis: ut, cum vénerit hora eórum, reminiscámini, quia ego dixi vobis.

Creed. page 765.

Offertory. Ps. 46, 6

God is ascended with jubilee; and the Lord with the sound of trumpet. Alleluia.

Ascéndit Deus in jublatiône, et Dóminus in voce tubæ, allelúja.

Offertory Prayers, page 767.

Secret

LET This immaculate sacrifice purify us, O Lord, and impart to our souls the vigor of supernal grace. Through our Lord.

SACRIFICIA nos, Dómine, immaculáta purificent: et méntibus nostris supérnæ grátie dent vigórem. Per Dóminum.

Second Secret of the Ascension, page 587.

Preface No. 6, page 807.

Communion. John 17, 12, 13, 15

Father, while I was with them, I kept them whom Thou gavest Me, alleluia; but now I come to Thee; I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil, alleluia, alleluia.

Pater, cum essem cum eis, ego servábam eos, quos dedisti mihi, allelúja: nunc autem ad te vénio: non rogo, ut tollas eos de mundo, sed ut serves eos a malo, allelúja, allelúja.

Postcommunion

AS WE have been filled with heavenly gifts, O Lord, grant, we beseech Thee, that we may constantly persevere in thanksgiving. Through our Lord.

REPLÉTI, Dómine, muneribus sacris, da, quæsumus; ut in gratiárum semper actiône maneámus. Per Dóminum.

Second Postcommunion of the Ascension, page 588.

Concluding Prayers, page 793.

Whitsun-Eve (Purple, Red)

STATION AT ST. JOHN LATERAN

Privileged Vigil of the First Class

On this Saturday before Whitsunday the ceremonies are similar to those on Holy Saturday. The holy water font is blessed and the Litany of the Saints sung exactly as on Holy Saturday; afterwards the clergy change their purple or violet-hued vestments for others of red, assigned to Masses of the Holy Ghost, in allusion to the fiery tongues of Pentecost. As on Holy Saturday, the Introit is omitted from the high Mass of Whitsun-Eve and the church bells are rung at the Gloria in excelsis.

Before high Mass the officiating priest, attended by his deacon and subdeacon, vested in purple chasubles, the altarcandles remaining unlighted, reads six prophecies of those which were read on Holy Saturday. At the end of each he chants a Prayer. But after the word Oremus ("Let us pray") the deacon does not say Flectamus genua ("Let us kneel").

Prophecy 1. In those days, God tempted Abraham, page 507

Prayer

DEUS, qui in Abrahamæ famuli tui ópere, humano géneri obediéntiæ exemplá, præbuísti: concéde nobis, et nostræ voluntátis pravitátem frángere, et tuórum præceptórum rectitúdinem in ómnibus adimplére. Per Dóminum.

O GOD, Who, in the work of Thy servant Abraham hast set before mankind examples of obedience, grant us both to break the evil disposition of our own will and in all things to fulfill the observance of Thy commands. Through our Lord.

Prophecy 2. In those days, the morning watch, with the Tract, Let us sing to the Lord, page 509.

Prayer

DEUS, qui primis temporibus impléta miracula novi testaménti luce reserásti, ut et Mare rubrum forma sacri fontis exsisteret, et liberáta plebs ab Ægyptiáca servitúte, cristiáni pópuli sacraménta præferret: da, ut omnes gentes Israëlís privilegiúm mérito fidei consecútæ, Spíritus tui participatióne regeneréntur. Per Dóminum.

O GOD, Who by the light of the New Testament hast explained the miracles performed in the first ages, so that the Red Sea should be a type of the sacred font, and the people delivered from Egyptian bondage should signify the sacraments of the Christian commonwealth, grant that all the nations, which by faith have merited the privilege of Israel, may be regenerated by partaking of Thy Spirit. Through our Lord.

Prophecy 3. In those days, Moses wrote, with the Tract. Hear, O heaven, page 519.

Prayer

O GOD, the glory of the faithful and the life of the just, Who through Thy servant Moses hast taught us also sacred songs to sing in Thy praise, do Thou spread abroad over all the earth Thy mercy, giving happiness, taking away fear, that what was declared unto punishment may be applied to an everlasting remedy. Through our Lord.

DEUS, gloriificatio fidélium, et vita justórum, qui per Móysen sámulum tuum nos quoque modulatióne sacrae psálmis erudisti: universis gentibus misericórdiæ tuæ munus operáre, tribuendo beatitudinem, auferendo terrorem; ut, quod pronuntiátum est ad supplicium, in remédiúm transferátur aeternum. Per Dóminum.

Prophecy 4. In that day, seven women, with the Tract, The beloved had a vineyard, page 516.

Prayer

ALmighty, eternal God, Who through Thine only Son hast shown to Thy Church that Thou art the Husbandman, gently tending every branch that bringeth forth fruit in the same Thy Christ, Who is the true vine, that it may bring forth more fruit, let no thorns of sin prevail against Thy faithful, whom, through the font of baptism, Thou hast transplanted like a vine, out of Egypt; so that, being strengthened and sanctified by Thy Spirit, they may be enriched with perpetual fruit. Through the same.

OMNIPOTENS sempitérne Deus, qui per únicum Filium tuum, Ecclésiæ tuæ demonstrásti te esse cultórem, omnem pálpitum, fructum in eódem Christo tuo, qui vera vitis est, afferentem, cleméter excolens, ut fructus afferat ampliôres: fidélibus tuis, quos velut vineam ex Ægypto per fontem baptismi transtulísti, nullæ peccatórum spinæ præválent; ut Spíritus tui sanctificatióne muniti, perpétua fruge ditentur. Per eúndem Dóminum.

Prophecy 5. Hear O Israel, page 512.

Prayer

O GOD, Who by the mouths of the prophets hast instructed us to turn aside from temporal things and hasten to the things that are eternal, grant to Thy servants that we may have the strength, by Thy heavenly inspiration, to fulfill what we have learned to be Thy commands. Through our Lord.

DEUS, qui nobis per Prophetárum ora præcepísti temporália relinquere, atque ad aeterna festináre: dá sámulis tuis; ut, quæ a te jussa cognóvimus, implére cælesti inspiratióne valeámus. Per Dóminum.

Prophecy 6. In those days, the hand of the Lord, page 515.

In churches that have no baptismal font, the Litany of Saints, page 531, is sung immediately after the 6th Prophecy.

Prayer

DÓMINE, Deus virtutum, qui collápsa réparas, et reparáta consérvas: auge pópulos in tui nóminis sanctificatióne renovándos; ut omnes, qui sacro baptísmate diluúntur, tua semper inspiratióne dirigántur. Per Dóminum.

O LORD, God of virtues, Who dost restore what is ruined and preserve what is restored, increase the peoples who shall be renewed by the sanctification of Thy name, that all those who are washed in holy baptism may be continually guided by Thy inspiration. Through our Lord.

The Blessing of the Font

The Prophecies being ended, the officiating priest puts on the purple cope. Then he and his ministers go towards the font, the choir singing the Tract, As the hart panteth, page 525. Before entering the baptistery the celebrant chants the following Prayer.

*V. Dóminus vobiscum.
R. Et cum spiritu tuo.*

*V. The Lord be with you.
R. And with thy spirit.*

Let us pray

QUONCÉDE, quæsumus omnipotens Deus: ut qui solemnitatém doni Sancti Spiritus cólimus, cælestibus desideríis accénsi, fontem vitæ sitiámus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who keep with veneration the festival of the coming of the Holy Spirit, may be kindled with heavenly desires and thirst after the fountain of life. Through our Lord.

The font is then blessed as on Holy Saturday, page 524, and the Litany of the Saints, page 530, is sung; the altar candles are lighted and holy Mass is celebrated.

The Mass

The Beginning of Mass, page 756.

When the baptismal font is not blessed on Whitsun-Eve the following Introit is used; otherwise there is no Introit, but after the Confiteor, the celebrant intones the Gloria in excelsis, page 762.

Introit. Ez. 36

QUM sanctificátus fúero in vobis, congregábo vos de uníversis terris: et effúndam super vos aquam mun-

WHEN I shall be sanctified in you, I will gather you together out of all the countries; 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.* 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. *V.* Glory.

dam, et mundabimini ab omnibus inquinamentis vestris: et dabo vobis spiritum novum, allelúja, allelúja. *Ps.* 33, 2. Benedicam Dóminum in omni tēpore: semper laus ejus in ore meo. *V.* Glória Patri.

Prayer

GRANT, we beseech, O almighty God, that the splendor of Thy brightness may shine upon us, and that the light of Thy light may strengthen with the enlightenment of the Holy Spirit the hearts of those who, through Thy grace, have been born again. Through...in the unity of the same.

PRÆSTA, quæsumus omnipotens Deus: ut claritatis tuæ super nos splendor effulgeat; et lux tuæ lucis corda eorum, qui per grátiam tuam renáti sunt, sancti Spiritus illustratióne confirmet. Per . . . in unitate ejusdem.

Lesson. Acts 19, 1-8

Lesson from the Acts of the Apostles.

Lectio Actuum Apostolorum.

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 you 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

IN DIEBUS illis: Factum est, cum Apóllo esset Corinthi, ut Paulus peragratis superioribus partibus veniret Ephesum, et inveniret quosdam discipulos: dixitque ad eos: Si Spiritum Sanctum accepistis credentes? At illi dixerunt ad eum: Sed neque si Spiritus Sanctus est, audivimus. Ille vero ait: In quo ergo baptizati estis? Qui dixerunt: In Joánnis baptis-mate. Dixit autem Paulus: Joánnes baptizávit baptismo penitentiæ pópulum, dicens: In eum, qui ventúrus esset post ipsum, ut créderent, hoc est, in Jesum. His auditis, baptizati sunt in nómine Dómini Jesu. Et cum imposuisset illis manus Paulus, venit Spiritus Sanctus super eos, et

loquebántur linguis, et prophetábant. Erant autem omnes viri feré duódecim. Introgréssus autem synagógam, cum fidúcia loquebátur per tres menses, disputans, et suádens de regno Dei.

Allelúja. *V. Ps. 106, 1.* Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

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 persuading concerning the kingdom of God.

Alleluia. *V. Ps. 106, 1.* Give praise to the Lord, for He is good; for His mercy endureth forever.

Tract. Ps. 116, 1, 2

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. *V.* Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

Praise the Lord, all ye nations; and praise Him together all ye people. Because His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

During this Mass the acolytes do not carry their candles at the Gospel; all other ceremonies are observed as at high Mass.

Munda Cor Meum, page 763.

Gospel. John 14, 15-21

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Si diligitis me: mandáta mea serváte. Et ego rogábo Patrem, et állum Paráclitum dabit vobis, et máneat vobiscum in ætérnum, Spíritum veritátis, quem mundus non potest accipere, quia non videt eum, nec scit eum. Vos autem cognoscétis eum; quia apud vos manébit, et in vobis erit. Non relínquam vos órphanos; veniam ad vos. *Achue medicum:* et mundus me jam non videt. Vos autem vidétis me, quia ego vivo, et vos vivétis. In illo die vos cognoscétis quia ego sum in Patre meo, et vos in me, et

✠ Continuation of the holy Gospel according to St. John.

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, and He may abide with you forever, 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.

ego in vobis. Qui habet mandata mea, et servat ea: ille est, qui diligit me. Qui autem diligit me, diligetur a Patre meo: et ego diligam eum, et manifestabo ei meipsum.

Offertory. Ps. 103, 30, 31

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.

Emitte spiritum tuum, et creabuntur, et renovabis faciem terræ: sit gloria Domini in sæcula, allelúja.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, the gifts we offer, and cleanse our hearts with the enlightenment of the Holy Spirit. Through...in the unity of the same.

MÚNERA, quæsumus, Domine, oblata sanctifica: et corda nostra Sancti Spiritus illustratióne emunda. Per Dóminum...in unitate ejúsdem.

Preface No. 7, page 809.

Communion. John 7, 37, 39

On the last day of the festivity, Jesus said, He that believeth in Me, out of his belly shall flow rivers of living water: but this He said of the Spirit, which they should receive who believed in Him, alleluia, alleluia.

Ultimo festivitatis die dicebat Jesus: Qui in me credit, flúmina de ventre ejus fluent aquæ vivæ: Hoc autem dixit de Spiritu, quem accipituri erant credentes in eum, allelúja, allelúja.

Postcommunion

MAY the infusion of the Holy Spirit cleanse our hearts, O Lord, and make them fruitful by the inward watering with His heavenly dew. Through...in the unity of the same.

SANCTI Spiritus, Domine, corda nostra mundet infúsió: et sui roris íntima aspersiÓne fœcúndet. Per Dóminum...in unitate ejúsdem.

Concluding Prayers, page 793.



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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. (Acts 2, 2, 3, 4.)

Whitsunday

STATION AT ST. PETER

*Double of the First Class with a Privileged Octave
of the First Order*

The Beginning of Mass, page 756.

Introit. Wis. 1, 7

THE Spirit of the Lord hath filled the whole earth, alleluia; and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia. *Ps. 67, 2.* Let God arise, and His enemies be scattered; and let them that hate Him fly before His face. *V.* Glory.

SPIRITUS Dómini replévit orbem terrarum, allelúja: et hoc quod contémnet ómnia, sciéntiam habet vocis, allelúja, allelúja, allelúja. *Ps. 67, 2.* Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgant, qui odérunt eum, a fácie ejus. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us, by the same Spirit, to relish what is right and ever to rejoice in His consolation. Through...in the unity of the same.

DEUS, qui hodiérna die corda fidélium Sancti Spíritus illustratióne docuisti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére. Per Dóminum . . . in unitate ejusdem.

Lesson. Acts 2, 1-11

Lesson from the Acts of the Apostles.

Léctio Áctuum Apostolór-um.

WHEN the days of 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

QUM compleréntur dies Pentecóstes, erant omnes discípuli páriter in eódem loco: et factus est repénte de cælo sonus, tamquam adveniéntis spíritus veheméntis: et replévit totam domum ubi erant sedéntes. Et apparué- runt illis dispertítæ linguæ tamquam ignis, seditque supra síngulos eórum; et repléti sunt omnes Spíritu Sancto, et cœpérunt loqui váriis linguis, prout Spíritus Sanctus dabat éloqui illis. Erant autem in

Jerusalem habitantes Judæi, viri religiosi ex omni natione, quæ sub cælo est. Facta autem hac voce, convénit multitudo, et mente confusa est, quoniam audiébat unusquisque lingua sua illos loquentes. Stupébant autem omnes, et mirabántur, dicentes: Nonne ecce omnes isti, qui loquúntur, Galilæi sunt? et quómodo nos audívimus unusquisque linguam nostram, in qua nati sumus? Parthi, et Medi, et Ælamitæ, et qui hábitant Mesopotámiam, Judæam, et Cappadóciám, Póntum, et Asiám, Phrygiám, et Pamphyliám, Ægyptum, et partes Libyæ, quæ est circa Cyrénen, et advens Románi, Judæi quoque, et Prosélyti, Cretes, et Arabes: audívimus eos loquentes nostris linguis magna Dei.

Allelúja, allelúja. *V. Ps. 103, 30* Emitte Spíritum tuum, et creabúntur: et renovábis faciém terræ. (*Hic genuflectitur.*) *V. Veni, Sancte Spíritus, reple tuórum corda fídelium: et tui amóris in eis ignem accénde.*

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, 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. *V. Ps. 103, 30.* Send forth Thy Spirit, and they shall be created: and Thou shalt renew the face of the earth. Alleluia. *V. (here all kneel).* Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love.

Sequence

Veni, Sancte Spíritus,
Et emitte cælitus
Lucis tuæ rádium.

Veni, pater páuperum.

Veni, dator múnorum,

Veni, lumen córdium.

Holy Spirit! Lord of light!
From thy clear celestial height,
Thy pure, beaming radiance
give:

Come, Thou, Father of the
poor!

Come, with treasures which
endure!

Come, Thou light of all that
live!

Thou of all consolers best,	Consolátor óptime,
Visiting the troubled breast,	Dulcis hospes ánimæ,
Dost refreshing peace bestow:	Dulce refrigérium.
Thou in toil art comfort sweet;	In labóre réquies,
Pleasant coolness in the heat;	In æstu tempéries,
Solace in the midst of woe.	In fletu solátium.
Light immortal! Light divine!	O lux beatíssima,
Visit Thou these hearts of	Reple cordis íntima
Thine,	
And our inmost being fill.	Tuórum fidélium.
If Thou take Thy grace away,	Sine tuo númine,
Nothing pure in man will stay;	Nihil est in hómine,
All his good is turn'd to ill.	Nihil est innoxium.
Heal our wounds—our strength	Lava quod est sórdidum,
renew;	
On our dryness pour Thy dew;	Riga quod est áridum,
Wash the stains of guilt away:	Sana quod est saucium.
Bend the stubborn heart and	Flecte quod est rígidum,
will;	
Melt the frozen, warm the chill;	Fove quod est frígidum,
Guide the steps that go astray.	Rege quod est dévium.
Thou, on those who evermore	Da tuis fidélibus,
Thee confess and Thee adore,	In te confidéntibus,
In Thy sevenfold gifts descend.	Sacrum septenárium,
Give them comfort when they	Da virtútis méritum.
die;	
Give them life with Thee on	Da salutis éxitum,
high;	
Give them joys which never	Da perénne gáudium.
end. Amen. Allelúa.	Amen. Allelúja.

This Sequence is said every day until the following Saturday inclusively.

Munda Cor Meum, page 763.

Gospel. John 14, 23-31

✠ Continuation of the holy Gospel according to St. John.

✠ Sequéntia sancti Evan-gélii secúndum Joánnem.

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 with 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

IN ILLO témpore: Dixit Jesus discípu-lis suis: Si quis díligit me, sermónem meum servábit, et Pater meus díligit eum, et ad eum veniémus, et mansiónem apud eum faciémus: qui non díligit me, sermónes meos non servat. Et sermónem quem audístis, non est meus: sed ejus qui misit

me, Patris. Hæc locutus sum vobis, apud vos manens, Paracletus autem Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docébit omnia, et suggeret vobis omnia, quæcumque dixerò vobis. Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat, ego do vobis. Non turbétur cor vestrum, neque formidet. Audistis quia ego dixi vobis: Vado, et venio ad vos. Si diligerétis me, gauderétis útique, quia vado ad Patrem: quia Pater major est me. Et nunc dixi vobis priusquam fiat: ut cum factum fuerit, credátis. Jam non multa loquar vobiscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognóscet mundus quia diligo Patrem, et sicut mandatum deditmihi Pater, sic fácio.

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 lovéd 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 anything. But that the world may know that I love the Father, and as the Father hath given Me

commandments, so do I.

Creed, page 765.

Offertory. Ps. 67, 29, 30

Confirma hoc Deus, quod operátus es in nobis: a templo tuo, quod est in Jerusalem, tibi offerent reges múnera, allelúja.

Confirm this O God, which Thou hast wrought in us: from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

Offertory Prayers, page 767.

Secret

MÚNERA, quæsumus, Dómine, oblata sanctifica: et corda nostra Sancti Spiritus ilustratióne emúnda. Per Dominum . . . in unitáte ejúsdem.

SANCTIFY, we beseech Thee, O Lord, the gifts offered, and cleanse our hearts with the light of the Holy Spirit. Through . . . in the unity of the same.

Preface No. 7, page 809.

Communion. Acts 2, 2, 4

There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Factus, est repente de caelo adveniens, ubi erant sedentes, alleluia: et repleti sunt omnes Spiritu Sancto, loquentes magna Dei, alleluia, alleluia.

Postcommunion

MAY our hearts be cleansed, O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew. Through . . . in the unity of the same.

SANCTI Spiritus, Domine, corda nostra mundet infusio: et sui roris intima persolone fecundet. Per Dominum . . . in unitate ejusdem.

Concluding Prayers, page 793.

Wheat-Monday (Red)

STATION AT ST. PETER'S CHAINS

The Beginning of Mass, page 756.

Introit. Ps. 80, 17

HE FED them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia. Ps. 80, 3. Rejoice to God our helper; sing aloud to the God of Jacob. *V.* Glory.

QUI ABAVIT eos ex adipi frumenti, alleluia: et de petra, melle saturavit eos, alleluia, alleluia. Ps. 80, 3. Exultate Deo adjutori nostro: jubilate Deo Jacob. *V.* Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst give the Holy Spirit to Thine apostles, grant to Thy people the effect of their pious petition, and, as Thou hast given us faith, bestow also upon us peace. Through . . . in the unity of the same.

DEUS, qui Apostolis tuis Sanctum dedisti Spiritum: concede plebi tue pie petitionis effectum; ut, quibus dedisti fidem, largiaris et pacem. Per Dominum . . . in unitate ejusdem.

Lesson. Acts 10, 42-48

Lesson from the Acts of the Apostles. Lectio Actuum Apostolorum.

IN THOSE days, Peter opening his mouth, said: Men, **I**N DIEBUS illis: Apertens Petrus os suum, dixit: Viri

fratres, nobis præcepit Dóminus prædicáre pópulo, et testificári quia ipse est, qui constitútus est a Deo iudex vivórum, et mortuórum. Huic omnes prophétæ testimónium pèrhíbent, remissionem peccatórum accípere per nomen ejus omnes, qui credunt in eum. Adhuc loquente Petro verba hæc, cecidit Spíritus Sanctus super omnes, qui audiebant verbum. Et obstupuerunt ex circumcisióne fidèles, qui vénerant cum Petro: quia et in nátiónes grátia Spíritus Sancti effusa est. Audiébant enim illos loquéntes linguis, et magnificántes Deum. Tunc respóndit Petrus: Numquid aquam quis prohibere potest ut non baptizéntur hi, qui Spíritum Sanctum acceperunt sicut et nos? Et jussit eos baptizári in nómine Dómini Jesu Christi.

Allelúja, allelúja. *V.* Act 2, 4. Loquebantur variis linguis Apóstoli in gloria Dei. Allelúja. (*Here all kneel*). *V.* Veni, Sancte, Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 3, 16-21

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus Nicodémo: Sic Deus diléxit mundum, ut Filium suum unigénitum daret: ut omnis, qui credit in eum, non péreat, sed hábeat vitam ætérnam. Non enim misit Deus

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 through 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 men 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. *V.* Acts 2, 4. The apostles spoke in divers tongues the wonderful works of God. Alleluia. *V.* (*here all kneel*). Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to Nicodemus, God so loved the world, as to give His only-begotten Son; that whosoever believeth 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 reprov'd: but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God.

Filium suum in mundum, ut júdicet mundum, sed ut salvétur mundus per ipsum. Qui credit in eum, non judicátur; qui autem non credit, jam judicátus est: quia non credit in nómine unigéniti Filii Dei. Hoc est autem júdicium: quia lux venit in mundum, et dilaxérunt hómines magis ténebras, quam lucem: erant enim eórum mala ópera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguántur ópera ejus: qui autem facit veritátem, venit ad lucem, ut manifesténtur ópera ejus quia in Deo sunt facta.

Creed, page 765.

Offertory. Ps. 17, 14, 16

The Lord thundered from heaven, and the Highest gave His voice; and the fountains of waters appeared, alleluia.

Intónuit de cælo Dóminus, et Altissimus dedit vocem suam: et apparuérunt fontes aquárum, allelúja.

Offertory Prayers, page 767.

Secret

GRACIOUSLY sanctify these gifts, we beseech Thee, O Lord, and, accepting the offering of the spiritual sacrifice, perfect us as an eternal offering to Thee. Through... in the unity of the same.

PROFITUS, Dómine, quæsumus, hæc dona sanctifica: et hóstiæ spiritalis oblatióne suscepta, nosmetípsos tibi pérfice munus ætérnum. Per Dóminum . . . in unitáte ejúsdem.

Preface No. 7, page 809.

Communion. John 14, 26

The Holy Ghost shall teach you, alleluia, whatsoever I shall have said to you, alleluia, alleluia.

Spiritus sanctus docébit vos, allelúja: quæcumque dixero vobis, allelúja, alleluja.

Postcommunion

BE PRESENT, we beseech Thee, O Lord, with Thy

ADÉSTO, quæsumus, Dómine, pópulo tuo: et

quam mystériis cælestibus imbuisti, ab hostium furóre defende. Per Dóminum . . . in unitáte ejúsdem.

people and defend against the fury of the enemy those whom Thou hast imbued with heavenly mysteries. Through . . . in the unity of the same.

Concluding Prayers, page 793.

Whit-Tuesday (Red)

STATION AT ST. ANASTASIA

The Beginning of Mass, page 756.

Introit. 4 Esdras 2, 37

ACCIPERE iucunditatem glóriæ vestre, alleluia: grátias agentes Deo, alleluia: qui vos ad cælestia regna vocávit, alleluia, alleluia, alleluia. Ps. 77, 1. Attendite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. V. Glória Patri.

RECEIVE the joy of your glory, alleluia; giving thanks to God, alleluia; Who hath called you to a heavenly kingdom, alleluia, alleluia, alleluia. Ps. 77, 1. Attend, O My people, to My law; incline your ears to the words of My mouth. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ADSIT nobis, quæsumus, Dómine, virtus Spíritus Sancti: quæ et corda nostra cleménter expúrget, et ab omnibus tueátur advérsis. Per . . . in unitáte ejúsdem.

LET the power of the Holy Spirit be present with us, O Lord, both graciously cleansing our hearts and guarding us from all dangers. Through . . . in the unity of the same.

Lesson. Acts 8, 14-17

Léctio Actuum Apostolorum.

Lesson from the Acts of the Apostles.

IN DIÉBUS illis: Cum audissent Apóstoli, qui erant Jerosólymis, quod recepissent Samaría verbum Dei, misérunt ad eos Petrum, et Joánnem. Qui cum venissent, oráverunt pro ipsis ut acciperent Spíritum Sanctum: nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Jesu. Tunc imponébant ma-

IN THOSE days, when the apostles that were in Jerusalem had heard that Samaría 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.

Alleluia, alleluia. *V.* John 14, 26. The Holy Ghost shall teach you whatsoever I shall have said to you. Alleluia. (*Here all kneel*). *V.* Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

nus super illos, et accipiébant Spiritum Sanctum.

Allelúja, allelúja. *V.* Joan. 14, 26. Spiritus Sanctus docébit vos quæcúmque díxero vobis. Allelúja. (*Hic genufléctitur*). *V.* Veni, Sancte Spíritus, reple tuórum corda fidéllium: et tui amóris in eis ignem accénde.

The Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 10, 1-10

✠ Continuation of the holy Gospel according to St. John.

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 hear them not. I am the door. By Me if any man enter in, he shall be saved; and

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus pharisæis: Amen, amen dico vobis: qui non intrat per óstium in ovile óvium, sed ascéndit aliúnde, ille fur est, et latro. Qui autem intrat per óstium, pastor est óvium, Huic ostiárius áperit, et oves vocem ejus áudiunt, et próprias oves vocat nominátim, et edúcit eas. Et cum próprias oves emisérít, ante eas vadit: et oves illum sequúntur, quia sciunt vocem ejus. Allénium autem non sequúntur, sed fúgiunt ab eo; quia non novérunt vocem alienórum. Hoc provérbium dixit eis Jesus. Illi autem non cognovérunt quid loquerétur eis. Dixit ergo eis iterum Jesus: Amen, amen dico vobis, quia ego sum óstium óvium. Omnes quotquot venérunt fures sunt, et latrónes, et non audierunt eos oves. Ego sum óstium. Per me si quis introferit, salvábitur: et ingrediétur, et egrediétur, et páscua invéniet. Fur non venit nisi ut furétur, et macet, et perdat. Ego veni ut

vitam hábeant, et abundántius hábeant.

he shall go in, and go out, and shall find pastures. The thief cometh not but to steal, and to

kill, and to destroy. I am come that they may have life, and may have it more abundantly.

Creed, page 765.

Offertory. Ps. 77, 23-25

Portas cæli apéruit Dóminus: et pluit illis manna, ut éderent: panem cæli, dedit eis, panem Angelórum manducávit homo, allelúja.

The Lord opened the doors of heaven, and rained down manna upon them to eat: He gave them the bread of heaven, man did eat the bread of angels, allelulia.

Offertory Prayers, page 767.

Secret

PURIFICET NOS, quæsumus, Dómine, múnere præsentis oblátio: et dignos sacra participatióne efficiat. Per . . . in unitate ejúsdem.

MAY the offering of the gift here before Thee, we beseech Thee, O Lord, purify us and render us worthy of its sacred participation. Through . . . in the unity of the same.

Preface No. 7, page 809.

Communion. John 15, 26; 16, 14; 17, 1, 5

Spiritus qui a Patre procedit, allelúja: ille me clarificabit, allelúja, alelúja.

The Spirit Who proceedeth from the Father, allelulia. He shall glorify Me, allelulia, allelulia.

Postcommunion

MENTES nostras, quæsumus, Dómine, Spiritus Sanctus divinis réparet sacraméntis: quia ipse est remissio ómnium peccatórum. Per . . . in unitate ejúsdem.

MAY the Holy Spirit, we beseech Thee, O Lord, renew our minds with the divine sacrament, for He is the remission of all sins. Through . . . in the unity of the same.

Concluding Prayers, page 793.

Whit-Wednesday (Red)

STATION AT ST. MARY MAJOR

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 67, 8, 9

DEUS, dum egredereris coram pópuo tuo, iter fáciens eis, hábitans in illis, al-

O GOD, when Thou didst go forth in the sight of Thy people, making a passage for

them, dwelling in the midst of them, alleluia; the earth was moved, the heavens dropped, alleluia, alleluia. Ps. 67, 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. V. Glory.

lelúja: terra mota est cæli distillaverunt, allelúja, allelúja. Ps. 67, 2. Exsurgat Deus, et dissipentur inimici ejus: et fugiant, qui odérunt eum, a fácie ejus. V. Glória Patri.

After the Kyrie eleison is immediately said the Prayer:

Prayer

QUAY the Paraclete Who proceedeth from Thee enlighten our minds, we beseech Thee, O Lord, and lead us into all truth, as Thy Son hath promised. Who liveth and reigneth with Thee in the unity of the same Holy Spirit.

QUENTES nostras, quæsumus, Dómine, Paráclitus, qui a te procedit, illuminet: et inducat in omnem, sicut tuus promísit Fílius, veritatem: Qui tecum vivit et resnat in unitáte ejúsdem.

Lesson. Acts 2, 14-21

Lesson from the Acts of the Apostles.

Lectio Actuum Apostolorum.

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 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

IN DIEBUS illis: Stans Petrus cum undecim, levávit vocem suam, et locútus est eis: Viri Judæi, et qui habitátis Jerúsalem univérsi, hoc vobis notum sit, et áuribus percípíte verba mea. Non enim, sicut vos æstimátis, hi ébrii sunt, cum sit hora ~~tertía~~ tertia: sed hoc est quod dictum est per prophétam ~~Joel~~: Et erit in novíssimis diébus (dicit Dóminus) effúndam de Spíritu meo super omnem carnem, in prophetábunt fílii vestri et filiæ vestræ et júvenes vestri visiones videbunt et senióres vestri somnia somniábunt. Et quidem super servos meos, et super ancíllas meas in diébus illis effúndam de Spíritu meo, et prophetábunt: et dabo prodígia in cælo sursum, et signa in terra deórsum sánguinem, et ignem, et vapórem fumí.

Sol convertétur in ténebras, et luna in sánguinem, ántequam véniat dies Dómini magnus et manífestus. Et erit: omnis quicúmque invocáverit nomen Dómini, salvus erit.

to pass, that whosoever shall call upon the name of the Lord, shall be saved.

Alleluja. *V. Ps. 32, 6.* Verbo Dómini Cæli firmáti sunt, et spíritu oris ejus omnis virtus eórum.

Kyrie, page 761; Gloria, page 762.

Prayer

PRESTA, quesumus, omnipotens et misericors Deus: ut Spíritus Sanctus adveniens, templum nos glóriæ suæ dignánter inhabitándo perficiat. Per . . . in unitáte ejúsdem.

Second Prayer for the Church, page 825; or for the Pope, page 826.

above, and signs on the earth beneath; blood, and fire, and vapor 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. *V. Ps. 32, 6.* By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

GRANT, we beseech Thee, almighty and most merciful God, that the Holy Spirit, coming to us, may perfect us as a temple worthy the indwelling of His glory. Through . . . in the unity of the same.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Acts 5, 12-16

Lectio Actum Apostolorum.

Lesson from the Acts of the Apostles.

IN DIEBUS illis: Per manus Apostolorum fiebant signa et prodigia multa in plebe. Et erant unanimiter omnes in pórticu Salomónis. Ceterorum autem nemo audebat se conjungere illis: sed magnificabat eos pópulus. Magis autem augebátur credéntium in Dómino multitúdo virórum ac mulierum, ita ut in platéas ejicerent infirmos, et pónerent in lectulis ac grabátis, ut, veniente Petro, saltem umbra illius obumbráret quemquam illórum, et liberárentur ab infirmitátibus suis. Concurrébat autem et multi-

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 with 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 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. (*Here all kneel*). *V.* Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

túdo vicinárurum civitatém Jerúsalem, afferéntes ægros, et vexátos a spiritibus immúndis: qui curabántur omnes.

Allelúja, allelúja. (*Hic genufléctitur*). *V.* Veni Sancte Spíritus reple tuórum corda fidéllum: et tui amóris in eis ignem accénde.

Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. John 6, 44-52

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the 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 to 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 heaven, 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.

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus turbis Judæórum: Nemo potest venire ad me, nisi Pater, qui misit me, traxerit eum: et ego resuscitábo eum in novíssimo die. Est scriptum in prophétis: Et erunt omnes docibiles Dei. Omnis, qui audívit a Patre, et didícit, venit ad me. Non quia Patrem vidit quisquam, nisi is, qui est a Deo, hic vidit Patrem. Amen, amen dico vobis: qui credit in me, habet vitam ætérnam. Ego sum panis vitæ. Patres vestri manducavérunt manna in desérto, et mórtui sunt. Hic est panis de cælo descéndens: ut si quis ex ipso manducáberit, non moriátur. Ego sum panis vivus, qui de cælo descéndi. Si quis manducáverit ex hoc pane, vivet in ætérnum: et panis, quem ego dabo, caro mea est pro mundi vita.

Creed, page 765.

Offertory. Ps. 118, 47, 48

Meditabor in mandatis tuis,
que dilexi valde: et levabo
manus meas ad mandata tua,
que dilexi, allelúja.

I will meditate on Thy com-
mandments, which I have loved
exceedingly: and I will lift up
my hands to Thy command-
ments, which I have loved, al-
leluia.

Offertory Prayers, page 767.

Secret

ACCIPE, quesumus, Dó-
mine, munus oblátum:
et dignanter operáre; ut,
quod mystériis, ágimus, piis
efféctibus celebrémus. Per
Dóminum.

RECEIVE, we beseech Thee,
O Lord, the gifts we of-
fer: and graciously bring about
that, what we here do in these
mysteries, we may hereafter by
their holy consequences hold in
honor. Through our Lord.

*Second Secret for the Church, page 825; or for the Pope,
page 826.*

Preface No. 7, page 809.

Communion. John 14, 27

Pacem, relínquo vobis, alle-
lúja: pacem meam do vobis,
allelúja, allelúja.

My peace I leave you, alle-
luia: My peace I give you, alle-
luia, alleluia.

Postcommunion

SUMENTES, Dómine, cælés-
tia sacraménta, quesu-
mus cleméntiam tuam: ut,
quod temporáliter, gérimus,
etérnis gáudis consequámur.
Per Dóminum.

RECEIVING Thy heavenly
sacrament, we beg Thy
clemency, O Lord, that what
we do in this life we may follow
in the joys of eternity. Through
our Lord.

*Second Postcommunion for the Church, page 825 or for the
Pope, page 826.*

Concluding Prayers, page 793.

*Whit-Thursdáy (Red)**STATION AT ST. LAWRENCE WITHOUT THE WALLS*

The Beginning of Mass, page 736.

Introit. Wisdom 1, 7

SPIRITUS Dómini replévit
orbem terrárum, allelú-
ja: et hoc quod cóntinet om-
nia, sciéntiam habet vocis, alle-
lúja, allelúja, allelúja. *Ps.*
67, 2. Exsúrget Deus, et dis-

THE Spirit of the Lord hath
filled the whole earth, al-
leluia: and that which contain-
eth all things hath knowledge
of the voice, alleluia, alleluia,
alleluia. *Ps. 67, 2. Let God arise,*

and His enemies be scattered, and let them that hate Him fly before His face. *V.* Glory.

dispentur inimici ejus: et fugiant, qui odérunt eum, a facie ejus. *V.* Glória Patri.

Prayer

O God, Who on this day didst teach the hearts of the faithful by the light of the Holy Spirit, grant us in the same Holy Spirit ever to delight in those things which are right and to rejoice in His consolation. Through . . . in the unity of the same.

Deus, qui hodierna die corda fidélium Sancti Spiritus illustratióne docuisti: da nobis in eódem Spírítu rec-ta sápere; et de ejus semper consolatíone gaudére. Per . . . in unitate ejúsdem.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Acts 8, 5-8

Lesson from the Acts of the Apostles.

In those days, Philip going down to the city of Samaria, preached Christ to 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; and there was therefore great joy in that city.

Alleluia, alleluia. *V.* Ps. 103, 30. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Alleluia. *V.* (*here all kneel*). Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Lectio Actuum Apostolorum.

In ómnibus illis: Philippus descendens in civitatem Samariæ, prædicabat illis Christum. Intendebant autem turbae his quæ a Philippo dicebantur, unanimiter audientes, et videntes signa quæ faciebat. Multi enim eorum, qui habebant spiritus immundos, clamantes voce magna exiibant. Multi autem paralytici, et claudi curati sunt. Factum est ergo gaudium magnum in illa civitate.

Allelúja, allelúja. *V.* Ps. 103, 30. Emitte Spírítum tuum, et creabúntur, et renovábis faciém terræ. Allelúja. *V.* (*Hic genuflectitur*). Veni, sancte Spírítus reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Sequence as on Pentecost, page 599.

Gospel. Luke 9, 1-6

✠ Sequéntia sancti Evan-
gélii secúndum Lúcam.

IN ILLO témpore: Convocá-
tis Jesus duódecim Após-
tolis, dedit illis virtútem, et
potestátem super ómnia
dæmónia, et ut languóres cu-
rárent. Et misit illos præ-
dicare regnum Dei, et sanáre
infirmos. Et ait ad illos:
Nihil tulérítis in vía, neque
virgam, neque peram, neque
panem, neque pecúniám,
neque duas túnicas habecátis.
Et in quacúmque do-
mum intravérítis, ibi ma-
nente: et inde exeatís. Et
quicúmque non recéperint
vos: exeúntes de civitaté illa,
étiam púlvarem pedum vest-
trórum excúтите in testimó-
nium supra illos. Egréssi
autem circúbant per castélla
evangelizántes, et curántes
ubique.

Creed, page 765.

✠ Continuation of the holy
Gospel according to St. Luke.

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 mon-
ey: neither have two coats: and
whatsoever house you shall en-
ter into, abide there, and de-
part 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 heal-
ing everywhere.

Offertory. Ps. 67, 29, 30

Confirma hoc, Deus, quod
operátus es in nobis: a templo
tuo, quod est in Jerúsalem, tibi
offérent reges múnera, alle-
lúia.

Offertory Prayers, page 767.

Confirm this, O God, which
Thou hast wrought in us; from
Thy temple, which is in Jeru-
salem, kings shall offer presents
to Thee, alleluia.

Secret

MÚNERA, quæsumus, Dó-
mine, obláta sanctifi-
ca: et corda nostra Sancti
Spirítus illustratióne emúnda.
Per . . . in unitáte ejusdem.

SANCTIFY, we beseech Thee,
O Lord, the gifts offered,
and cleanse our hearts with
the light of the Holy Spirit.
Through . . . in the unity of
the same.

Second Secret for the Church, page 825; or for the Pope,
page 826.

Preface No. 7, page 809.

Communion. Acts 2, 2, 4

Suddenly there came a sound from heaven as of a mighty wind coming where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Factus est repente de coelo sonus, tamquam adveniéntis spiritus veheméntis, ubi erant sedéntes, alleluia: et repléti sunt omnes Spiritu Sancto, loquéntes magnálla Dei, alleluia, alleluia.

Postcommunion

MAY the infusion of the Holy Spirit cleanse our hearts, O Lord, and make them fruitful inwardly by His dew watering them. Through...in the unity of the same.

SANCTI Spiritus, Dómine, corda nostra mundet infúsis: et sui roris intima aspersione foecúndet. Per Dóminum . . . in unitáte ejúdem.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Whit-Friday (Red)

STATION AT THE CHURCH OF THE TWELVE HOLY APOSTLES

(Ember-day)

The Beginning of Mass, page 756.

Introit. Ps. 70, 8, 23

LET my mouth be filled with Thy praise, alleluia: that I may sing, alleluia: my lips shall rejoice, when I shall sing to Thee, alleluia, alleluia. Ps. 70, 1, 2. In Thee, O Lord, have I hoped, let me never be put to confusion: deliver me in Thy justice, and rescue me. *V.* Glory.

REPLEÁTUR OS meum laude tua, allelúja: ut possim cantáre, allelúja: gaudébunt lábia mea, dum cantávero tibi, allelúja, allelúja. Ps. 70, 1-2. In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua libera me, et éripe me. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT to Thy Church, we beseech Thee, O merciful God, that, being gathered in the Holy Spirit, it may be nowise molested by any assault of the enemy. Through . . . in the unity of the same.

DA, QUÆSUMUS, Ecclésiæ tuæ, miséricors Deus: ut Sancto Spiritu congregáta, hostíli nullátenuS incursióne turbétur. Per Dóminum . . . in unitáte ejúdem.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Lesson. Joel, 2, 23, 24, 26, 27

Lectio Joëlis Prophætæ.

Lesson from Joel the Prophet.

HÆC dicit Dóminus Deus: Exsultáte, filii Sion, et lætámmini in Dómino Deo vestro: quia dedit vobis doctórem justitiæ, et descéndere fáciet ad vos imbrem matutínium et serótinum sicut in princípio. Et implebúntur áræ fruménto, et redundábunt torcularia vino et oleo. Et comedétis vescéntes, et saturabímmini, et laudábilis nomen Dómini Dei vestri, qui fecit mirabilia vobiscum: et non confundétur pópulus meus in sempitérnum. Et sciétis quia in médio Israel ego sum: et ego Dóminus Deus vester, et non est ámplius: et non confundétur pópulus meus in ætérnum: ait Dóminus omnipotens.

MHUS 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 forever; said the Lord almighty.

Allelúja, allelúja. *V. Sap. 12, 1.* O quam bonus et suávis est, Dómine, spiritus tuus in nobis. Allelúja. *V. (Hic genuflectitur).* Veni, Sancte Spíritus, reple tuórum corda fídelium; et tui amoris in eis ignem accénde.

Alleluia, alleluia. *V. Wis. 12, 1.* O how good and sweet, O Lord, is Thy spirit within us. Alleluia. *V. (here all kneel)* Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love.

Sequence as on Pentecost, page 599.

Munda Cor Meum, page 763.

Gospel. Luke 5, 17-26

¶ Sequéntia sancti Evangelii secundum Lucam.

¶ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore Factum est in una diérum, et Jesus sedébat docens. Et erant Pharisæi sedéntes, et legis doctóres, qui vénerant ex omni castélló Galilææ, et Judææ, et Jerúsalem: et virtus Dómini

AT THAT time, it came to pass, on a certain day, that Jesus sat teaching; and there were pharisees and doctórs of the law sitting by that were come out of every town of Galilee, and Judea, and Jeru-

salem, 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. And when He saw their faith, 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 saith 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 today.

Creed, page 765.

Offertory. Ps. 145, 2

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.

Offertory Prayers, page 767.

erat ad sanandum eos. Et ecce viri portantes in lecto hominem, qui erat paralyticus: et quærebant eum inferre, et ponere ante eum. Et non inveniéntes qua parte illum inferrent præ turba, ascenderunt supra tectum, et per tegulas summiserunt eum cum lecto in médium ante Jesum. Quorum fidem ut vidit dixit: Homo remittuntur tibi peccata tua. Et cœperunt cogitare scribæ et pharisæi, dicentes: Quis est hic, qui loquitur blasphemias? Quis potest dimittere peccata, nisi solus Deus? Ut cognovit autem Jesus cogitationes eorum respondens, dixit ad illos: Quid cogitatis in cordibus vestris? Quid est facilius dicere: Dimittuntur tibi peccata, an dicere: Surge, et ambula? Ut autem sciatis qui Filius hominis habet potestatem in terra dimittendi peccata (ait paralytico): Tibi dico, surge, tolle lectum tuum, et vade in domum tuam. Et confestim consurgens coram illis, tulit lectum, in quo jacébat: et abiit in domum suam, magnificans Deum. Et stupor apprehendit omnes, et magnificabant Deum. Et repléti sunt timóre, dicentes: Quia vidimus mirabilia hodie.

Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea; psallam Deo meo quámdiu ero, alleluja.

Secret

SACRIFICIA, Dómine, tuis oblata conspéctibus, ignis ille divínus absúmat, qui discipulórum Christi Filii tui per Spíritum Sanctum corda succéndit. Per eúmden Dóminum . . . in unitáte ejúsdem.

QUAY the sacrifices offered in Thy sight, O Lord, be consumed by that divine fire which the Holy Spirit enkindled in the hearts of the disciples of Christ, Thy Son. Through the same . . . in the unity.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 7, page 809.

Communion. John 14, 18

Nón vos relínquam órphanos: véniam ad vos íterum, allelúja: et gaudébit cor vestrum, allelúja.

I will not leave you orphans; I will come to you again, alleluia: and your heart shall rejoice, alleluia.

Postcommunion

SÚMPSIMUS, Dómine, sacri dona mystérii: humiliter deprecántes; ut quæ in tui commemoratióne nos fácere præcepísti, in nostræ proficiant infirmitátis auxiliúm. Qui vivis.

WE HAVE received, O Lord, Thy sacred and mysterious gifts, humbly imploring that what Thou hast taught us to do in commemoration of Thee may profit for the help of our infirmity. Who livest.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

Concluding Prayers, page 793.

Whit-Saturday (Red)

STATION AT ST. PETER

(Ember-day)

The Beginning of Mass, page 756.

Introit. Rom. 5, 5

QUÁRITAS Dei diffúsa est in córdibus nostris, allelúja: per inhabitántem Spíritum ejus in nobis, allelúja, allelúja. Ps. 102, 1. Bénedic ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto ejus. V. Glória Patri.

THE charity of God is poured forth in our hearts, alleluia: by His Spirit dwelling within us, alleluia, alleluia. Ps. 102, 1. Bless the Lord, O my soul; and let all that is within me bless His holy name. V. Glory.

Kyrie, page 761.

After the Kyrie eleison the priest says:

Let us pray

Prayer

GRACIOUSLY pour into our souls, we beseech Thee, O Lord, Thy Holy Spirit, by Whose wisdom we are created and by Whose providence we are governed. Through...in the unity of the same.

QUÆNTIBUS, nostris, quæsumus, Dómine, Spíritum Sanctum benignus infúnde: cujus et sapiéntia cónditi sumus, et providéntia gubernámur. Per . . . in unitáte ejúsdem.

Lesson. Joel 2, 28-32

Lesson from Joel the Léctio Joélis Prophétæ.

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 vapor 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.

Alleluia. *V. John 6, 64.* It is the spirit that quickeneth: but the flesh profiteth nothing.

HÆC dicit Dóminus Deus: Effúndam Spíritum meum super omnem carnem: et prophetábunt filii vestri, et filiæ vestræ: senes vestri sómnia somniábunt, et júvenes vestri visiões vidébunt. Sed et super servos meos, et ancillas in diébus illis effúndam Spíritum meum. Et dabo prodígia in cælo, et in terra, sánguinem, et ignem, et vapórem fumi. Sol convertétur in ténebras; et luna in sánguinem; ántequam véniat dies Dómini magnus, et horribilis. Et erit, omnis qui invocáverit nomen Dómini, salvus erit.

Allelúja. *V. Joann. 6, 64.* Spíritus est qui vivificat: caro autem non prodest, quidquam.

Prayer

MAY the Holy Spirit, we beseech Thee, O Lord, inflame us with that fire which Our Lord Jesus Christ sent upon the earth and earnestly wished to be enkindled. Who with Thee...in the unity of the same.

ILLO nos igne, quæsumus, Dómine, Spíritus Sanctus inflámmet: quem Dóminus noster Jesus Christus misit in terram, et vóluit veheménter accéndi: Qui tecum vivit et regnat in unitáte ejúsdem.

Lesson. Levit. 23, 10-21

Lectio libri Leviticus.

IN DIEBUS illis: Locutus est Dominus ad Moysen, dicens: Loquere filiis Israel, et dices ad eos: Cum ingressi fueritis terram, quam ego dabo vobis, et messueritis segetem, feretis manipulos spicarum, primitias messis vestrae ad sacerdotem: qui elevabit fasciculum coram Domino ut acceptabile sit pro vobis, altero die sabbati, et sanctificabit illum. Numerabitis ergo ab altero die sabbati, in quo obtulistis manipulum primitiarum, septem hebdomadas plenas, usque ad alteram diem expletionis hebdomadae septimae, id est quinquaginta dies: et sic offeretis sacrificium novum Domino ex omnibus habitaculis vestris, panes primitiarum duos de duabus decimis similia fermentatae, quos coquetis in primitias Domini. Et vocabitis hunc diem celeberrimum, atque sanctissimum: omne opus servile non facietis in eo. Legitimum sempiternum erit in cunctis habitaculis, et generationibus vestris: dicit Dominus omnipotens.

Alleluja. *Y. Job 26, 13.* Spiritus ejus ornavit caelos.

Lesson from the Book of Leviticus.

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 first-fruits of your harvest, to the priests, 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 the first-fruits, seven full weeks, even unto the morrow after the seventh week to 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 first-fruits, of two tenths of flour leavened, which you shall bake for the first-fruits 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; said the Lord almighty.

Alleluia. *Y. Job 26, 13.* His spirit hath adorned the heavens.

Prayer

DEUS, qui ad animarum medelam, jejunii devotione castigari corpora precepisti: concede nobis propitius; et mente, et corpore tibi

O GOD, Who hast commanded that our bodies should be chastened by the devotion of fasting for the healing of our souls, propitiously

grant us to be ever devout *semper esse devotos*. Per Dó-
toward Thee both in mind and *minum nostrum*.
in body. Through our Lord.

Lesson. Deut. 26, 1-11

Lesson from the Book of *Lectio libri Deuteronomie*.
Deuteronomy.

IN THOSE days, Moses said to the children of Israel, Hear, O Israel, what I command thee this day. When thou art come into the land which the Lord Thy God will give Thee 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 labor, 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 first-fruits of the land which the Lord hath given me. And thou shalt leave 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.

Alleluia. F. Acts 2-1. When the days of Pentecost were accomplished, they were all sitting together.

IN DIEBUS illis: Dixit Móyses filiis Israël: Audi, Israël, quæ ego præcipio tibi hodie. Cum intráveris terram, quam Dóminus Deus tuus tibi daturus est possidendam, et obtinúeris eam, atque habítáveris in ea: tolles de cunctis frúgibus tuis primitias, et pones in cartálio, pergésque ad locum, quem Dóminus Deus tuus elegerit, ut ibi invocétur nomen ejus: accedésque ad sacerdotem, qui fúerit in diebus illis, et dices ad eum: *Proffiteor hodie coram Dómino Deo tuo, qui ex-audívit nos, et respéxit humilitátem nostram, et labórem, atque angústiam: et edúxit nos de Ægypto in manu forti, et bráchio exténto, in ingénti pavóre, in signis atque porténtis: et introduxit ad locum istum, et trádidit nobis terram lacte et melle manántem. Et idcirco nunc offero primitias frugum terræ, quam Dóminus dedit mihi. Et dimittes eas in conspéctu Dómini Dei tui, et adoráto Dómino Deo tuo. Et epuláberis in ómnibus bonis, quæ Dóminus Deus tuus déderit tibi.*

Allelúja. F. Act 2, 1. Cum compleréntur dies Pentecóstes, erant omnes páriter sedéntes.

Prayer

PRÆSTA, quæsumus omnipotens Deus: ut salutâribus jejûniis erudîti, ab omnibus etiã vitis abstinéntes, propitiatiónem tuam facilius impetrémus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, being taught by salutary fastings, abstaining also from all wrongdoing, we may the more easily obtain Thy forgiveness. Through our Lord.

Lesson. *Levit. 26, 3-12*

Lectio libri Levítici.

Lesson from the Book of Leviticus.

IN DIËBUS illis: Dixit Dóminus ad Móysen: Lóquere filiis Israël, et dices ad eos: Si in præcéptis meis ambulavéritis, et mandâta mea custodiéritis, et fecéritis ea, dabo vobis plúvias tempóribus suis, et terra gignet germen suum, et pomis árborea replebúntur. Apprehéndet méssium tritúra vindémiam, et vindémia occupábit seméntem: et comedétiis panem vestrum in saturitáte, et absque pavóre habitábitis in terra vestra. Dabo pacem in finibus vestris: dormiétis, et non erit qui extérreat. Auféram malas béstias: et gládius non transbit términos vestros. Persequémini inimicos vestros, et córruent coram vobis. Persequéntur quinque de vestris centum aliénos, et centum de vobis decem millia: cadent inimici vestri gládio in conspéctu vestro. Respiciam vos, et créscere fáciam: multiplicabimini et firmábo pactum meum vobiscum. Comedétiis vetustíssima véterum et vétera novis superveniéntibus projiciétiis. Ponam tabernáculum meum in médio vestri, et non abjiciet vos ánima mea. Ambulábo inter vos, et ero Deus vester, vosque éritis

IN THOSE days, the Lord said to Moses, Speak to the children of Israel, and thou shalt say to them, If you walk in My precepts and keep My commandments, and do them, I will give you rain in due season; 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 beast; 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.

Alleluia. *V.* (*here all kneel*). Come, O holy Spirit, fill the hearts of Thy faithful; and love. Allelúja. *V.* (*Hic genuflectitur.*) Veni, sancte Spíritus, reple tuórum corda fidélium: et tui amoris in eis ignem accénde.

Prayer

GRANT, we beseech Thee, O almighty God, that we may so abstain from carnal delicacies as to fast likewise from the sins that beset us. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: sic nos ab épulis carnálibus abstinére; ut a vítiis irruéntibus páriter jejunémus. Per Dóminum.

Lesson. Dan. 3, 49-51

Lesson from Daniel the Prophet. Lécio Daniélis Prophætæ.

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. But the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans the king's servants as it found heating 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:

IN DIÉBUS illis: Angelus Dómini descendit cum Azaria, et sóciis ejus, in fornácem: et excússit flammam ignis de fornáce, et fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbitis quadraginta novem: et erúpit, et incéndit quos réperit juxta fornácem de Chaldæis ministros regis, qui eam incendébant. Et non tétigit eos omnino ignis, neque contristávit, nec quidquam mólestiæ intulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornáce, dicéntes:

The choir continues the sacred words:

Alleluia. *V.* Dan. 3, 52. Blessed art Thou, O Lord, the God of our fathers, and worthy to be praised for ever.

Allelúja. *V.* Dan. 3, 52. Benedictus es, Dómine Deus patrum nostrórum, et laudábilis in sæcula.

V. Dóminus vobiscum.
R. Et cum spíritu tuo.

V. The Lord be with you.
R. And with thy spirit.

Prayer

Deus qui tribus púeris mitigásti flammam ignium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitílorum. Per Dóminum.

O God, Who didst mitigate the flames of fire for the three children, grant propitiously that the flame of sin may not consume us Thy servants. Through our Lord.

Second Prayer for the Church, page 825; or for the Pope, page 826.

Epistle. Rom. 5, 1-5

Léctio Epistolæ beáti Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

HERATRES: Justificáti ex fide, pacem habeamus ad Deum per Dóminum nostrum Jesum Christum: per quem et habémus accéssum per fidem in grátiam istam, in qua stamus, et gloriámur in spe glóriæ filíorum Dei. Non solum autem, sed et gloriámur in tribulatióibus: sciétes quod tribulatio patiéntiam operátur patiéntia autem probatióem, probatio vero spem, spes autem non confundit: quia caritas Dei diffúsa est in córdibus nostris per Spíritum Sanctum, qui datus est nobis.

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.

Tract. Ps. 116, 1, 2

Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *V.* Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

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.

Sequence as on Pentecost, page 599; but the alleluia is not said at the end.

Munda Cor Meum, page 763.

Gospel. Luke 4, 38-44

✠ Continuation of the holy Gospel according to St. Luke.

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.

Creed, page 765.

Offertory. Ps. 87, 2, 3

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.

Offertory Prayers, page 767.

✠ Sequentia sancti Evangelii secundum Lucam.

IN ILLO tempore: Surgens Jesus de synagoga introivit in domum Simónis. Socrus autem Simónis tenebatur magnis febribus: et rogaverunt illum pro ea. Et stans super illam, imperavit febrim: et dimisit illam. Et continuo surgens, ministrabat illis. Cum autem sol occidisset, omnes, qui habebant infirmos, variis languoribus, ducabant illos ad eum. At ille singulis manus imponens, curabat eos. Exhibant autem demonia a multis clamantia, et dicentia: Quia tu es Filius Dei: et increpans non sinebat ea loqui, quia sciebant ipsum esse Christum. Facta autem die egressus ibat in desertum locum, et turbæ requirebant eum, et venerunt usque ad ipsum: et detinebant illum ne discederet ab eis. Quibus ille ait: Quia et aliis civitatibus oportet me evangelizare regnum Dei: quia ideo missus sum. Et erat predicans in synagogis Gallilæe.

Secret

WHAT OUR fasts may be accepted by Thee, O Lord,

UT ACCEPTA tibi sint, Domine, nostra jejunia: præ-

sta nobis quæsumus, hujus grant us, we beseech Thee, by
mûnere sacramenti purificá- the grace of this sacrament, to
tum tibi pectus offerre. Per offer Thee a clean heart.
Dóminum. Through our Lord.

Second Secret for the Church, page 825; or for the Pope, page 826.

Preface No. 7, page 809.

Communion. John 3, 8

Spiritus ubi vult spirat: et The spirit breatheth where
vocem ejus audis, allelúja, al- He will: and Thou hearest His
lelúja; sed nescis unde vé- voice, allelula, alleluia: but
niat, aut quo vadat, allelúja, Thou knowest not whence He
allelúja, allelúja. cometh, nor whither He goeth,
allelula, alleluia, alleluia.

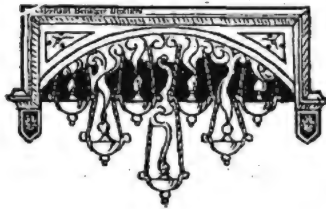
Postcommunion

PRÆBEANT nobis, Dómine, **Q**UAY Thy holy things, O
divinum tua sancta fer- Lord, fill us with divine
vórem: quo eórum páriter et fervor, so that we may have
actu delectémur, et fructu. pleasure alike in their per-
Per Dóminum. formance and in their effect.
Through our Lord.

Second Postcommunion for the Church, page 825; or for the Pope, page 826.

With the principal Mass of this day the Paschal time ends. The time for the Easter Duty performance ends on Trinity Sunday.

Concluding Prayers, page 793.





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Trinity Sunday (White)

Double of the First Class

The Beginning of Mass, page 756.

Introit. Tob. 12, 6

BLESSED be the holy Trinity, and undivided Unity: we will give glory to Him, because He hath shown His mercy to us. Ps. 8, 2. O Lord our Lord, how wonderful is Thy name in all the earth. V. Glory.

BENEDICTA sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. Ps. 8, 2. Dómine Dóminus noster, quam admirabile est nomen tuum in univérſa terra. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, by Whose gift Thy servants, in the confession of the true faith, acknowledge the glory of the eternal Trinity, and adore the Unity in the power of His majesty, we beseech Thee that in the firmness of the same faith we may ever be defended from all adversities. Through our Lord.

OMNÍPOTENS sempitérne Deus, qui dedísti fámulis tuis in confessióne veræ fidei, ætérnæ Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quæsumus; ut ejúsdem fidei firmitáte, ab ómnibus semper muniámur advérsis. Per Dóminum.

Commemoration of the first Sunday after Pentecost as follows:

Prayer

O GOD, the strength of them that hope in Thee, graciously be present with us when we invoke Thee, and because mortal infirmity can do nothing without Thee, grant us the assistance of Thy grace

DEUS, in te sperántium fortitúdo, adésto propítius invocatiónis nostris; et quis sine te nihil potest mortális infirmitas, præsta auxiliúm grátie tuæ; ut in exsequéndis mandátis tuis, et

voluntate tibi et actione placeamus. Per Dominum.

that, in executing Thy commands, we may be pleasing to Thee both in our desires and in our deeds. Through our Lord.

Epistle. Rom. 11, 33-36

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

O ALTITUDO divitiarum sapientiae et scientiae Dei: quam incomprehensibilia sunt iudicia ejus, et investigabiles viæ ejus! Quis enim cognovit sensum Domini? Aut quis consiliarius ejus fuit? Aut quis prior dedit illi, et retribuatur ei? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia: ipsi gloria in sæcula. Amen.

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 counsellor? 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.

Gradual. Dan. 3, 55, 56

Benedictus es, Domine, qui intueris abyssos, et sedes super Cherubim. *Y.* Benedictus es, Domine, in firmamento caeli, et laudabilis in sæcula. Allelûja, allelûja. *Y.* Benedictus es, Domine, Deus patrum nostrorum, et laudabilis in sæcula. Allelûja.

Blessed art Thou, O Lord, Who beholdest the depths, and sittest upon the cherubim. *Y.* Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever. Alleluia, alleluia. *Y.* Blessed art Thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 28, 18-20

✠ Sequentia sancti Evangelii secundum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Dixit Jesus discipulis suis: Data est mihi omnis potestas in caelo, et in terra. Eûntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et

AT THAT time, Jesus said to His disciples, All power is given to Me in heaven and in earth. Going, therefore, teach 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.

Filii, et Spiritus Sancti: docentes eos servare omnia quaecumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus, usque ad consummationem sæculi.

Creed, page 765.

Offertory. Tob. 12, 6

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit; because He hath shown His mercy toward us;

Benedictus sit Deus Pater, unigenitusque Dei Filius, Sanctus quoque Spiritus: quia fecit nobiscum misericordiam suam.

Offertory Prayers, page 767.

Secret

BY THE invocation of Thy holy name, O Lord, our God, sanctify, we beseech Thee, the matter of this oblation, and through it make us ourselves a perfect offering forever. Through our Lord.

SANCTIFICA, quæsumus, Domine Deus noster, per tui sancti nominis invocationem, hujus oblationis hostiam: et per eam nosmetipsos tibi perfice munus æternum. Per Dominum.

Commemoration of the Sunday as follows:

Secret

BE PLEASED, we beseech Thee, O Lord, to accept the offerings dedicated to Thee, and grant that they may profit us for perpetual help. Through our Lord.

HOSTIAS nostras, quæsumus, Domine, tibi dicatas placatus assume; et, ad perpetuum nobis tribue provenire subsidium. Per Dominum.

Preface for Sundays, page 773.

Communion. Tob. 12, 6

We bless the God of heaven, and before all living we will praise Him; because He has shown His mercy to us.

Benedicimus Deum cæli, et coram omnibus viventibus confitebimur ei: quia fecit nobiscum misericordiam suam.

Postcommunion

MAY the receiving of this sacrament, O Lord, our God, and the confession of our faith in the eternal, holy

PROFICIAT nobis ad salutem corporis et animæ, Domine Deus noster, hujus sacramenti susceptio: et sem-

pitérnæ sanctæ Trinitátis, Trinity and undivided Unity,
ejusdémque individúæ unitá- profit us for the health of body
tis conféssio. Per Dóminum. and soul. Through our Lord.

Commemoration of the Sunday as follows:

Postcommunion

WANTIS, Dómine, repléti
munéribus: præsta, quæ-
sumus; ut et salutária dona
capiámus, et a tua numquam
laude cessémus. Per Dómi-
num.

FILLED with so great offer-
ings, O Lord, we beseech
Thee to grant that we may both
lay hold upon Thy salutary
gifts and never cease from
praising Thee. Through our
Lord.

*At the end of Mass the Gospel of the Sunday is read in place
of that from the first chapter of St. John.*

Gospel. Luke 6, 36-42

✠ Sequéntia sancti Evangé-
lii secúndum Lucam.

IN ILLO témpore, dixit Jesus
discípulis suis: Estóte
misericódes, sicut et Pater
vester miséricors est. Nolite
judicáre, et non judicabimini:
nolite condemnáre, et non
condemnámini. Dimittite et
dimittémini. Date, et dábitur
vobis: mensúram bonam, et
confértam, et coagitatam, et
supereffluéntem dabunt in si-
num vestrum. Eádem quippe
mensúra, qua mensi fuéritis,
remetiétur vobis. Dicébat au-
tem illis et similltúdinem:
Numquid potest cæcus cæcum
dúcere? nonne ambo in fóve-
am cadunt? Non est discípu-
lis super magistrum: perféc-
tus autem omnis erit, si sit
sicut magister ejus. Quid au-
tem vides festúcam in óculo
fratris tui, trabem autem,
quæ in óculo tuo est, non con-
sideras? Aut quómmodo potes
dicere fratri tuo: Frater, sine,
ejiciam festúcam de óculo
tuo: ipse in óculo tuo trabem
non videns? Hypócrita, éjice

✠ Continuation of the holy
Gospel according to St. Luke.

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 con-
demned. Forgive, and you shall
be forgiven. Give, and it shall
be given to you: good measure
and pressed down, and shaken
together and running over,
shall be given into your bosom.
For with the same measure
that you shall mete withal it
shall be measured to you
again. And He spoke also to
them a similitude: 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 thy-

self seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.

Concluding Prayers, page 793.

First Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 12, 6

O LORD, I have trusted in Thy mercy. My heart shall rejoice in Thy salvation; I will sing to the Lord, Who giveth me good things. *V. Ps. 12, 1.* How long, O Lord, wilt Thou forget me unto the end? how long dost Thou turn away Thy face from me? *V. Glory. Patri.*

DÓMINE, in tua misericórdia sperávi: exsultávit cor meum in salutári tuo: cantábo Dómino, qui bona tríbuit mihi. *V. Ps. 12, 1.* Usquequo, Dómine, oblivisceris me in finem? úsquequo avértis faciém tuam a me? *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

On this, and on all other Sundays, until Advent, on which the Mass of the Sunday is celebrated, two other Prayers, Secrets and Postcommunions at least are said, unless commemorations of occurring saints' days, or octaves, have to be made. The first A cunctis ("Defend us," etc.), page 827; and the second one at the choice of the celebrating priest, pages 1494-1500.

Epistle. 1 John 4, 8-21

Lesson from the Epistle of blessed John the Apostle.

Léctio Epístolæ beáti Joán-nis Apostoli.

DEARLY beloved, God is charity. By this hath the charity of God appeared toward 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

QUÁRÍSSIMI: Deus cáritas est. In hoc appáruit cáritas Dei in nobis, quóniam Fílium suum unigénitum misit Deus in mundum, ut vivá-mus per eum. In hoc est cáritas: non quasi nos dilexérimus Deum, sed quóniam ipse prior diléxit nos, et misit Fílium suum propitiatió-nem pro peccátis nostris. Caríssimi, si sic Deus diléxit nos: et nos debémus altéru-trum diligere. Deum nemo vidit um-

quam. Si diligámus invicem, Deus in nobis manet et caritas ejus in nobis perfecta est. In hoc cognóscimus, quóniam in eo manémus, et ipse in nobis: quóniam de Spirítu suo dedit nobis. Et nos vídimus, et testificátur, quóniam Pater misit Fílium suum Salvátorem mundi. Quisquis confésus fúerit, quóniam Jesus est Fílius Dei, Deus in eo manet, et ipse in Deo. Et nos cognóvimus, et credídimus caritáti, quam habet Deus in nobis. Deus caritas est: et qui manet in caritáte, in Deo manet, et Deus in eo. In hoc perfecta est caritas Dei nobiscum, ut fidúciám habeámus in die júdicii: quia sicut ille est, et nos sumus in hoc mundo. Timor non est in caritáte: sed perfecta caritas foras mittit timórem, quóniam timor pœnam habet. Qui autem timet, non est perfectus in caritáte. Nos ergo diligámus Deum, quóniam Deus prior diléxit nos. Se quis dixerit, quoniam diligo Deum, et fratrem suum óderit, mendax est. Qui enim non díliget fratrem suum quem videt, Deum, quem non videt, quómo modo potest diligere? Et hoc mandátum habémus a Deo: ut qui díligit Deum, díligat et fratrem suum.

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 perfected 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. Ps. 40, 5, 2

Ego dixi: Dómine, miserere mei: sana ánimam meam, quia peccávi tibi. V. Beátus qui intélligit super egénium et páuperem: in die mala liberábit eum Dóminus. Allelúja, allelúja. V. Ps. 5, 2. Verba mea auribus pèrcipe, Dómine: in-

I said: O Lord, be Thou merciful to me: heal my soul, for I have sinned against Thee. V. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. Alleluia, alleluia. V. Ps. 5, 2. Give ear,

O Lord, to my words; understand my cry. Alleluia. *téllige clamórem meum. Allelúja.*

Munda Cor Meum, page 763.

Gospel. Luke 6, 36-42

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangelii secúndum Lucam.

AT THAT time Jesus said to His disciples: Be ye therefore 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 to 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 shall mete withal, it shall be measured to you again. And He spoke to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciples 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 thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

IN ILLO témpore: Dixit Jesus discipulis suis: Estóte misericórdes, sicut et Pater vester misericors est. Nolíte iudicáre, et non iudicabimini: nolíte condemnáre, et non condemnabimini. Dimittite, et dimittémini. Date, et dábitur vobis: mensúram bonam, et confértam, et coagítatem, et superfluentem dabunt in sinum vestrum. Eádem quippe mensúra, qua mensi fuéritis, remetietur vobis. Dicébat autem illis et similitúdinem: Numquid potest cæcus cæcum dúcere? nonne ambo in fóveam cadunt? Non est discipulus super magistrum: perfectus autem omnis erit, si sit sicut magister ejus. Quid autem vides festúcam in óculo fratris tui, trabem autem, quæ in óculo tuo est, non consideras? *Ut quómodo potes, dícere fratri tuo: Frater, sine, eíficiam festúcam de óculo tuo: ipse in óculo tuo trabem non videns? Hypócrita, éjice primum trabem de óculo tuo; et tunc, perspicies ut edúcas festúcam de óculo fratris tui.*

Creed, page 765.

Offertory. Ps. 5, 3, 4

Harken to the voice of my prayer, O my king and my

Inténde voci oratiónis meæ, Rex meus, et Deus meus:

quóniam ad te orábo, Dó- God: for to Thee will I pray, O
mine. Lord.

Offertory Prayers, page 767.

Secret

Secret, Be pleased, we beseech Thee, page 628.

Second Secret, Graciously hear us; page 828; *third at the choice of the priest*, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 9

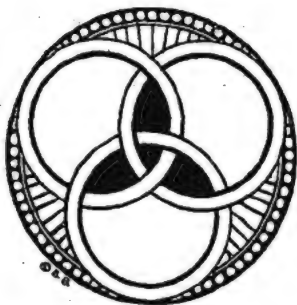
Narrábo ómnia mirabilia I will relate all Thy wonders,
tua: lætábor et exsultábo in I will be glad and rejoice in
te: psallam nómini tuo, Al- Thee; I will sing to Thy name,
tíssime. O Thou most high.

Postcommunion

Postcommunion, Filled with so great offerings, page 628.

Second Postcommunion, May the gift, page 825; *third at choice of priest*, pages 1494-1500.

Concluding Prayers, page 793.





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FOR 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 SHALL LIVE BY ME. (John 6, 56-59.)

*Feast of Corpus Christi (White)**Double of the First Class with a Privileged Octave
of the Second Order*

The Beginning of Mass, page 756.

Introit. Ps. 80, 17

QU^IBAVIT eos ex ádipe fruménti, allelúja: et de petra, melle saturávit eos, allelúja, allelúja, allelúja. Ps. 80, 2. Exsultáte Deo adjutóri nostro: jubilate Deo Jacob. *V.* Glória Patri.

HE FED them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia. Ps. 80, 2. Rejoice to God our helper; sing aloud to the God of Jacob. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tribue, quæsumus, ita nos córporis et sánguinis tui sacra mystéria venerári: ut redemptionis tuæ fructum in nobis júgiter sentiámus: Qui vivis.

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 constantly experience in ourselves the fruit of Thy redemption. Who livest.

Epistle. 1 Cor. 11, 23-29

Lectio Epistolæ beáti Pauli Apóstoli ad Corinthios.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

HRATRES: Ego enim accépi a Dómino quod et tradídi vobis, quóniam Dóminus Jesus in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam cenávit, dicens: Hic calix novum testaméntum est in meo sángvine. Hoc fácite, quotiescúmque bibétis, in meam commemoratiónem.

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 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.

Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc, vel biberit cálicem Dómini indigne, reus erit cóporis et sánguinis Dómini. Probet autem seipsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat, et bibit: non discernens corpus Dómini.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. *V.* Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. *V.* John 6, 56, 57. 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.

Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore oppórtuno. *V.* Aperis tu manum tuam: et imples omne ánimál benedictióne. Allelúja, allelúja. *V.* Joann. 6, 56, 57. 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.

Sequence

O Sion, thy Redeemer praising,
Songs of joy to Him upraising,
Laud thy pastor and thy guide:
Swell thy notes most high and
daring;
For His praise is past declaring,
And thy loftiest powers beside.

Lauda, Sion Salvatórem,
Lauda ducem et pastórem
In hymnis et cánticis.
Quantum potes, tantum
aude:
Quia major omni laude,
Nec laudáre súfficit.

'Tis a theme with praise that
gloweth,
For the bread that life bestow-
eth

Laudus thema speciális,
Panis vivus et vitális

Hódie propónitur. Quem in sacrae mensa cenae, Turbæ fratrum duodena	Goes this day before us out; Which, His holy supper taking, To the brethren twelve His breaking
Datum non ambígitur.	None hath ever called in doubt.
Sit laus plena, sit sonora, Sit jucúnda, sit decóra Mentis jubilátio.	Full, then, be our praise and sounding, Modest and with joy abound- ing Be our mind's triumphant state;
Dies enim solémnis ágitur, In qua mensæ prima recólitur Hujus institútio.	For the festal's prosecution, When the first blest institution Of this feast we celebrate.
In hac mensa novi Regis, Novum Pascha novæ legis Phase vetus términat. Vetustátem nóvitas, Umbram fugat véritas, Noctem lux elíminat.	In the new king's new libation, In the new law's new oblation, Ends the ancient paschal rite; Ancient forms new substance chaseth, Typic shadows truth displac- eth, Day dispels the gloom of night.
Quod in cœna Christus gessit, Faciéndum hoc expréssit In sui memóriam. Docti sacris institútis, Panem, vinum in salútis Consecrámus hóstiam.	What He did at supper seated, Christ enjoined to be repeated, When His love we celebrate: Thus, obeying His dictation, Blood and wine of our salva- tion, We the victim consecrate.
Dogma datur Christiánis: Quod in carnem transit panis, Et vinum in sánguinem. Quod non capis, quod non vides, Animósa firmat fides, Præter rerum órđinem.	'Tis for Christian faith assert- ed, Bread is into flesh converted, Into blood the holy wine: Sight and intellect transcend- ing, Nature's laws to marvel bend- ing, 'Tis confirmed by faith divine.
Sub divérsis speciébus, Signis tantum, et non rebus,	Under either kind remaining, Form, not substance, still re- taining.

Wondrous things our spirit sees:	Latent res eximîæ.
Flesh and blood thy palate staining,	Caro cibus, sanguis potus:
Yet still Christ entire remain- ing,	Manet tamen Christus totus,
Under either species.	Sub utrâque specie.
All untorn for eating given, Undivided and unriven,	A sumente non concisus, Non confractus, non divisus:
Whole He's taken and unrent;	Integer accipitur.
Be there one, or crowds sur- rounding,	Sumit unus, sumunt mille:
He is equally abounding, Nor, though eaten, ever spent.	Quantum isti, tantum ille: Nec sumptus consumitur.
Both to good and bad 'tis broken,	Sumunt boni, sumunt mali:
But on each a different token Or of life, or death attends:	Sorte tamen inæquâli, Vitæ, vel intéritus.
Life to good, to bad damnation;	Mors est malis, vita bonis:
Lo, of one same manducation How dissimilar the ends.	Vide parvis sumptionis Quam sit dispar éxitus.
When the priest the victim breaketh,	Fracto demum Sacraménto,
See thy faith in nowise shak- eth,	Ne vacilles, sed meménto,
Know that every fragment tak- eth	Tantum esse sub fragménto,
All that 'neath the whole there lies:	Quantum toto tégitur.
This in Him no fracture mak- eth:	Nulla rei fit scissúra:
'Tis the figure only breaketh, Form, or state, no change there taketh	Signi tantum fit fractúra: Qua nec status, nec statúra
Place in what it signifies.	Signâti minúitur.
Bread, that angels eat in heaven,	Ecce panis Angelórum,
Now becomes the pilgrim's leaven,	Factus cibus viatórum:
Bread in truth to children given,	Vere panis filiórum,
That must ne'er to dogs be thrown.	Non mitténdus cánibus.
He, in ancient types disguised, Was the Isaac sacrificed.	In figuris præsignâtur, Cum Isaac immolâtur:

Agnus paschæ deputátur: Datur manna pátribus.	For the feast a lamb devised, Manna to the Fathers shown.
Bone pastor, panis vere, Jesu, nostri miserére:	Bread, whose shepherd-care doth tend us, Jesu Christ, Thy mercy send us,
Tu nos pasce, nos tuére:	Do Thou feed us, Thou defend us,
Tu nos bona fac vidére	Lead us where true joys attend us,
In terra vivéntium. Tu, qui cuncta scis et vales:	In the land where life is given: Thou all ken and might poss- essing,
Qui nos pascis hic mortáles: Tuos ibi commensáles,	Mercies aye to us largessing, Make us share Thy cup of blessing,
Coherédes et sodáles Fac sanctórum cívium. Amen. Allelúja.	Heritage and love's caressing With the denizens of heaven. Amen. Allelula.

Munda Cor Meum, page 763.

Gospel. John 6, 56-59

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Dixit Je-
sus turbis Judæórum:
Caro mea vere est cibus, et
sanguis meus vere est potus.
Qui mandúcat meam carnem,
et bibit meum sánguinem, in
me manet, et ego in illo. Sicut
misit me vivens Pater, et ego
vivo propter Patrem: et qui
mandúcat me, et ipse vivet
propter me. Hic est panis, qui
de cælo descéndit. Non sicut
manducavérunt patres vestri
manna, et mórtui sunt. Qui
mandúcat hunc panem, vi-
vet in ætérnum.

Creed, Page 765.

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, Jesus said
to the multitudes of
the Jews: My flesh is meat in-
deed, 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.

Offertory. Lev. 21, 6

Sacerdótes Dómini incen-
sum et panes offerunt Deo: et

The priests 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. *ideo sancti erunt Deo suo, et non pólluent nomen ejus, allelúja.*

Offertory Prayers, page 767.

Secret

OF THY goodness, we beseech Thee, O Lord, grant to Thy Church the gifts of unity and peace which are mystically represented under the gifts we offer. Through our Lord. *E*CCLESIAE tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mystice designántur. Per Dóminum.

Preface No. 1, page 798.

Communion. 1 Cor. 11, 26, 27

As often as you shall eat this bread, and drink the chalice, you shall show forth 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.

*Q*uotiescúmque manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat: itaque quicúmque manducáverit panem, vel biberit cálicem Dómini indigne, reus erit córporis et sánguinis Dómini, allelúja.

Postcommunion

GRANT US, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, which the temporal partaking of Thy precious body and blood doth fore-show. Who livest. *H*AC nos, quæsumus, Dómine, divinitátis tuæ sempitérna fructióne repléris: quam pretiósi córporis et sánguinis tui temporális, perceptio præfigurat. Qui vives.

On days within this octave the Mass of Corpus Christi will be celebrated and if no other feast occurs the second Prayer is Concede nos, page 824; with its corresponding Secret and Postcommunion and the third for the Church or for Pope, pages 826, 826. If there is a feast occurring, a commemoration of the same only is made. But if the occurring feast be a double of the first class, the Mass of that feast will be celebrated with the second Prayer, Secret and Postcommunion of the Mass of Corpus Christi.

Concluding Prayers, page 793.

Sunday Within the Octave of Corpus Christi (White)*Which is the Second after Pentecost*

The Beginning of Mass, page 756.

Introit. Ps. 17, 19, 20

FACTUS est Dóminus pro-
tector meus, et edúxit
me in latitúdinem: saluum
me facit, quóniam vóluit me.
*Ps. 17, 2-3. Diligam te, Dó-
mine, virtus mea: Dóminus
refúgium meum, et liberátor
meus. V. Glória Patri.*

THE Lord became my pro-
tector, and He brought
me forth into a large place:
He saved me, because He was
well pleased with me. *Ps. 17,
2, 3. I will love Thee, O Lord
my strength: the Lord is my
firmament, and my refuge, and
my deliverer. V. GLORIA.*

Kyrie, page 761; Gloria, page 762.

Prayer

SANCTI nóminis tui, Dó-
mine, tímórem páriter
et amórem fac nos habére
perpétuum: quia nunquam
tua gubernatióne destítuis,
quos in sollicitáte tuæ dilec-
tiónis instítuis. Per Dómin-
um.

GRANT US, O Lord, an abid-
ing fear and love of Thy
holy name; for Thou never
failest to govern those whom
Thou dost firmly establish in
Thy love. Through our Lord.

*Commemoration of the octave of Corpus Christi, Prayer, page 635.**Epistle. 1 John 3, 13-18*Lectio Epistolæ beáti Jo-
ánnis Apóstoli.Lesson from the Epistle of
blessed John the Apostle.

QUÁRÍSSIMI: Nolíte mirári,
si odit vos mundus. Nos
scimus, quóniam transláti
sumus de morte ad vitam,
quóniam diligimus fratres.
Qui non diligit, manet in
morte: omnis, qui odit frat-
rem suum, homicida est. Et
scitis quóniam omnis homi-
cida non habet vitam ætér-
nam in semetípso manéntem.
In hoc cognóvimus caritátem
Dei, quóniam ille ánimam su-
am pro nobis pósuit: et nos
debémus pro frátibus áni-
mas pónere. Qui habúerit
substántiam hujus mundi, et

DEARLY beloved, Wonder
not if the world hate
you. We know that we have
passed from death to life, be-
cause 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.

viderit fratrem, suum necessitatem habere, et cláuserit viscera sua ab eo: quómo modo caritas Dei manet in eo? Filioli mei, non diligámus verbo, neque lingua, sed ópere, et veritate.

Gradual. Ps. 119, 1, 2

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. Alleluja, alleluia. *V.* Ps. 7, 2. O Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me. Alleluia.

Ad Dóminum cum tribulárer clamávi, et exaudivit me. *V.* Dómine, líbera animam meam, a lábilis iníquis, et a lingua dolósa. Allelúja, allelúja. *V.* Ps. 7, 2. Dómine Deus meus, in te sperávi: salvum me fac ex ómnibus persequéntibus me, et líbera me. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 14, 16-24

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus 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 ser-

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Dixit Jesus pharisæis parabolam hanc: Homo quidam fecit cœnam magnam, et vocávit multos. Et misit servum suum hora cœnæ dicere invitátis ut venirent, quia jam paráta sunt ómnia. Et cæperunt simul omnes excusáre. Primus dixit ei: Villam emi, et necesse hábeo exíre, et vidére illam: rogo te, habe me excusátum. Et alter dixit: Juga boum emi quinque, et eo probáre illa: rogo te, habe me excusátum. Et álius dixit: Uxórem duxi, et ideo non possum veníre. Et reversus servus nuntiávit hæc dómíno suo. Tunc irátus paterfamilias, dixit servo suo: Exi cito in pláteas, et vicos civitátis: et páuperes, ac débiles, et cæcos, et claudos introduc huc.

Et ait servus: Dómine, factum est ut imperásti, et adhuc locus est. Et ait dómínus servo: Exi in vias, et sepes: et compéle intráre, ut impleátur domus mea. Dico autem vobis, quod nemo virórum illórum, qui vocáti sunt, gustábit cenam meam.

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 you, that none of these men that were invited shall taste of my supper.

Creed, page 765.

Offertory. Ps. 6, 5

Dómine, convértere, et éripe ánimam meam: salvum me fac propter misericórdiam tuam.

Turn to me, O Lord, and deliver my soul, O save me for Thy mercy's sake.

Offertory Prayers, page 767.

Secret

OLÁRIO nos, Dómine, tuo nómini dicánda purificet: et de die in diem ad cæléstis vitæ transférat actiónem. Per Dóminum.

LET the oblation about to be offered to Thy holy name, O Lord, purify us and day by day change us to the living of the heavenly life. Through our Lord. *g*

Second Secret of the octave of Corpus Christi, page 640.

Preface No. 1, page 798.

Communion. Ps. 12

Cantábo Dómino, qui bona tribuit mihi: et psallam nómini Dómini altissimi.

I will sing to the Lord, Who giveth me good things: and I will sing to the name of the Lord the most high.

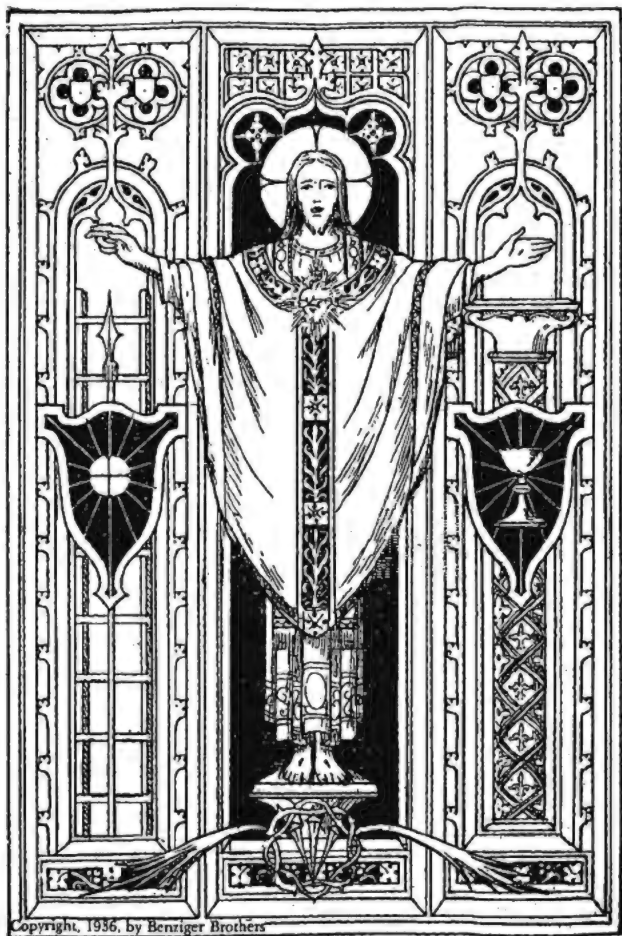
Postcommunion

SUMPTIS munéribus sacris, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salútis effectus. Per Dóminum.

HAVING received Thy sacred gifts, we pray, O Lord, that, as we now frequently assist at this mystery so may it cause to increase the grace of our salvation. Through our Lord.

Second Postcommunion of the octave of Corpus Christi, page 640.

Concluding Prayers, page 793.



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THE LORD IS SWEET AND RIGHTEOUS, THEREFORE HE WILL GIVE A LAW TO SINNERS IN THE WAY. HE WILL GUIDE THE MILD IN JUDGMENT, HE WILL TEACH THE MEEK HIS WAYS. (Ps. 24, 8, 9.) 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. (Matt. 11, 29.)

Friday after the Octave-Day of Corpus Christi
Feast of the Sacred Heart of Jesus (White)
*Double of the First Class with a Privileged Octave
of the Third Rank*

The Beginning of Mass, page 756.

Introit. Ps. 32, 11, 19

COGITATIONES cordis ejus in generatione et generatione: ut eruat a morte animas eorum et alat eos in fame *Ps. 32, 1.* Exsultate, justi, in Domino, rectos decet collaudatio. *V. Gloria Patri.*

HIS thoughts of his heart to all generations: to deliver their souls from death and feed them in famine. *Ps. 32, 1.* Rejoice in the Lord, O ye just, praise becometh the upright. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui nobis in Corde Filii tui, nostris vulnerato peccatis, infinitos dilectionis thesauros misericorditer largiri dignaris; concede, quesumus, ut illi devotum pietatis nostrae praestantes obsequium, dignae quoque satisfactionis exhibeamus officium. Per eundem Dominum.

O God, who, in the Heart of thy Son, wounded by our sins, hast deigned mercifully to bestow infinite treasures of love upon us; grant, we beseech Thee, that as we offer him the faithful service of our devotion, we may also make worthy reparation. Through the same.

Epistle. Eph. 3, 8-19

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Mihi omnium sanctorum minimo data est gratia haec, in gentibus evangelizare investigabiles divitias Christi: et illuminare omnes, quae sit dispensatio sacramenti absconditi a saeculis in Deo qui omnia creavit: ut innotescat principatibus et potestatibus in caelestibus per Ecclesiam

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 the 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, 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 understanding, that you may be filled unto all the fulness of God.

In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 24, 8-9

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.

Dulcis et rectus Dominus, propter hoc legem dabit delinquentibus in via. *V.* Diriget mansuetos in iudicio, docebit mites vias suas.

In Votive Masses after Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *Matt. 11, 29.* Take up thy yoke upon you and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. Alleluia.

Alleluja, alleluja. *Matt. 11, 29.* Tollite iugum meum super vos et discite a me, quia mitis sum et humilis corde, et inveniatis requiem animabus vestris. Alleluja.

Tract. Ps. 102, 8-10

Miséricors et miserátor Dóminus, longánimis et multum miséricors. *V.* Non in perpétuum irascétur, neque in aeternum comminábitur. *V.* Non secúndum peccáta nostra fecit nobis, neque secúndum iniquitátes nostras retribuit nobis.

The Lord is merciful and compassionate, 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.

Greater Alleluia

Allelúja, allelúja. *Matt. 11, 29, 28.* Tóllite jugum meum super vos et discite a me, quia mitis sum et húmilis corde et inveniétis réquiem animábus vestris. Allelúja. *V.* Venite ad me omnes qui laborátis et oneráti estis et ego reficiam vos. Allelúja.

Alleluia, alleluia. *Matt 11, 29, 28.* 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. Alleluia. *V.* Come to me, all you that labor and are burdened, and I will refresh you. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 19, 31-37

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Judæi, (quóniam Parascéve erat ut non remanérent in cruce cörpera sábbato, (erat enim magnus dies ille sábbati), rogavérunt Pilátum ut frangeéntur eórum crura et tolleréntur. Venérunt ergo milites, et primi quidem fregérunt crura et altérius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura: sed unus militum láncea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit testimónium perhibuit: et verum est testimónium ejus. Et ille scit quia vera dicit. ut et vos credátis. Facta

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, the Jews (because it was the Parascève) 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 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, page 765.

In Paschal-time, in Votive Masses, the following Offertory is replaced by the second one.

Offertory. Ps. 68, 21

<p>My heart hath expected re- proach and misery, and I looked for one that would grieve together with me and weep with me; and I sought one that would console me and I found none.</p>	<p>Improperium expectávit cor meum et misériam, et sustínui qui simul mecum contristarétur et non fuit; consolántem me quæsívi et non invéni.</p>
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Offertory. Ps. 39, 7

<p>Silent-offering and sin-offer- ing Thou didst not require; then said I: behold I come. In the head of the book it is writ- ten 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.</p>	<p>Holocáustum et pro pec- cáto non postulasti: tunc dixi: Ecce vénio. In cápite libri scriptum est de me ut fácerem voluntátem tuam: Deus meus, vólui et legem tu- am in médio cordis mei. Alle- lúja.</p>
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Offertory Prayers, page 767.

<p>LOOK, we beseech Thee, O Lord, on the unspeakable charity of the Heart of thy be- loved Son: that what we offer up may be in your sight an accepted gift and the expiation of our sins. Through the same.</p>	<p>quæsumus, Dó- mine, ad ineffábilem Caritátem Filii tui caritá- tem, ut quod offerimus sit tibi grátus accéptum et no- strórum expiatio delictórum. Per eúndem Dóminum.</p>
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Preface No. 9, page 812.

In Paschal-time, in Votive Masses, the following Communion is replaced by the second one.

Communion. John 19, 34

Unus militum lancea latus
ejus aperuit, et continuo exi-
vit sanguis et aqua.

One of the soldiers with a
spear opened his side, and im-
mediately there came out blood
and water.

Communion. John 7, 37

Si quis sitit veniat ad me
et bibat. Allelúja, allelúja.

If any man thirst, let him
come to me, and drink. Alle-
luia, alleluia.

Postcommunion

PRESENT nobis, Dómine
Jesu, divinum tua sancta
fervorem; quo dulcissimi
Cordis tui suavitate percépta,
discamus terréna despiciere,
et amare cælestia: Qui vivis.

O Lord Jesus, give us holy
mysteries, O Lord Jesus, give us holy
fervor; that by it perceiving
the sweetness of thy most
loving Heart, we may learn to
despise earthly things and to
love those of heaven. Who
livest.

Concluding Prayers, page 793.

Third Sunday After Pentecost (White)

(Sunday within the Octave of the Sacred Heart)

The Beginning of Mass, page 756.

Introit. Ps. 24, 16, 18

RESPICE in me, et miser-
ere mei, Dómine; quón-
iam únicus, et pauper sum
ego: vide humilitátem meam,
et labórem meum: et dímite
omnia peccáta mea, Deus me-
us. Ps. 24, 1, 2. Ad te, Dómine,
levávi ánimam meam: Deus
meus, in te confido, non eru-
béscam. V. Glória Patri.

Look Thou upon me, O
Lord, and have mercy on
me; for I am alone and poor.
See my abjection and my la-
bor; and forgive me all my sins,
O my God. Ps. 24, 1, 2. To Thee,
O Lord, have I lifted up my soul:
in Thee, my God, I put my
trust; let me not be ashamed.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PROTECTOR in te sperán-
tium, Deus, sine quo
nihíl est válidum, nihíl sanc-

O God, the protector of all
who hope in Thee,
without Whom nothing is

strong, nothing is holy, multiply Thy mercy upon us, that, with Thee for our ruler and leader, we may so pass through the good things of this life as not to lose those which are eternal. Through our Lord,

Second Prayer of the Sacred Heart, page 645.

Epistle. 1 Peter 5, 6-11

Lesson from the Epistle of blessed Peter the Apostle.

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 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.

Lectio Epistolæ beati Petri Apóstoli.

QUARRISSIMI: Humiliámini sub poténti manu Dei, ut vos exáltet in témpore visitatiónis: omnem sollicitúdinem vestram projiciétes in eum, quóniam ipsi cura est de vobis. Sóbrili estóte, et vigiláte: quia adversárius vester diábolus tamquam leo rúgiens circuit, quærens quem dévor-et: cui resistite fortes in fide: sciétes eámdem passiónem ei, quæ in mundo est, vestræ fraternitáti fieri. Deus autem omnis grátia, qui vocávit nos in ætérnam suam glóriam in Christo Jesu, módicum passos ipse perficiet, confirmábit, solidabitque. Ipsi glória, et impérium in sæcula sæculórum. Amen.

Gradual. Ps. 54, 23, 17, 19

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. Alleluia, alleluia. *V.* Ps. 7, 12. God is a just judge, strong and patient; is He angry every day? Alleluia.

Jacta, cogitatum tuum in Dómino: et ipse te enútriet. V. Dum clamárem ad Dóminum exaudivit vocem meam ab his, qui appropínquant mihi. Allelúja, allelúja: Ps. 7, 12. Deus judex justus, fortis et pátiens, numquid iráscitur per singulos dies? Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 15, 1-10

¶ *Sequētia sancti Euan-
gēlii secūndum Lucam.*

IN ILLO tēpore: Erant ap-
propinquātes ad Jesum
publicāni, et peccātōres, ut
audirent illum. Et murmurā-
bant pharisaei et scribæ, di-
cētes: Quia hic peccātōres
rēcipit, et mandūcat cum illis.
Et ait ad illos parābolam istā,
dicens: Quis ex vobis
homo, qui habet centum oves:
et si perdidit unam ex illis,
nonne dimittit nonagintanō-
vem in desēto, et vadit ad
illam, quæ perierat, donec in-
veniāt eam? Et cum invēnerit
eam, imponit in hūmeros suos
gaudens: et veniens domum,
cōnvoat amicos, et vicinos,
dicens illis: Congratulāmini
mihī, quia invēni ovem meam,
quæ perierat? Dico vobis, quod
ita gāudium erit in coelo super
uno peccātōre poenitētiā
agēte, quam super nonagin-
tanōvem justis, qui non in-
digent poenitētiā. Aut quæ
mūlier habens drachmas decem,
si perdidit drachmam
unam, nonne accēdit lucē-
nam, et evērit domum, et
querit diligēter, donec in-
veniāt? Et cum invēnerit,
cōnvoat amicas et vicinas,
dicens: Congratulāmini mihī,
quia invēni drachmam, quam
perdideram? Ita dico vobis:
gāudium erit coram Angelis
Dei super uno peccātōre poenitē-
tiā agēte.

¶ Continuation of the holy
Gospel according to St. Luke.

AT THAT time, the publi-
cans 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 re-
joicing, and coming home, call
together his friends and neigh-
bors, 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 sin-
ner 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, page 765.

Offertory. Ps. 9, 11, 12, 13

Sperent in te omnes, qui Let them trust in Thee who
novērunt nomen tuum, Dō- 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.

mine: quóniam non derelin-
quís quærentes te: psállite
Dómino, qui hábitat in Sion:
quóniam non est oblítus ora-
tiónem páuperum.

Offertory Prayers, page 767.

Secret

Look upon the offerings of Thy suppliant Church, we beseech Thee, O Lord, and grant that, by Thy continual sanctification, they may conduce to the salvation of those who partake of them with faith. Through our Lord.

RÉSPICE, Dómine, munera supplicántis Ecclésiæ: et salúti credéntium perpétua sanctificatióne suménda concede. Per Dóminum.

Second Secret of the Sacred Heart, page 648.

Preface No. 9, page 812; if commemoration is omitted, preface for Sundays, page 773.

Communion. Luke 15, 10

I say to you: there is joy before the angels of God upon one sinner doing penance.

Dico vobis: gáudium est Angelis Dei super uno peccatóre peniténtiam agente.

Postcommunion

MAY Thy holy things which we have received, O Lord, fill us with life, and prepare for Thine everlasting mercies those whom Thou hast purified. Through our Lord.

SANCTA tua nos, Dómine, sumpta vivificent: et misericórdiæ sempitérnæ præparent expiátos. Per Dóminum.

Second Postcommunion of the Sacred Heart, page 649.

Concluding Prayers, page 793.

Fourth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 26, 1, 2

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.

DÓMINUS illuminatió mea, et salus mea, quem timébo? Dóminus defénsor vitæ meæ, a quo trepidábo? qui tribulant me inimici mei, ipsi infirmáti sunt, et ceciderunt.

Ps. 26, 3. Si consistant ad-

versum me castra: non timebit cor meum. *V. Glória Patri.* 26, 3. If armies in camp should stand together against me, my heart shall not fear. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DA NOBIS, quesumus, Dómine, ut et mundi cursus pacífice nobis tuo ordine dirigátur; et Ecclesia tua tranquilla devotíone letétur. Per Dóminum. **G**RANT US, we beseech Thee, O Lord, that the course of the world may be directed for us, and that Thy Church may rejoice in peace. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 8, 18-23

Lectio Epistolæ beáti Pauli ad Romanos.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

HERETRES: Existimo, quod non sunt condigna passiones hujus temporis ad futuram gloriam, quæ revelabitur in nobis. Nam expectatio creaturæ, revelationem filiorum Dei expectat. Vanitati enim creatura subiecta est non volens, sed propter eum, qui subiecit eam in spe: quia et ipsa creatura liberabitur a servitute corruptionis, in libertatem gloriæ filiorum Dei. Scimus enim quod omnis creatura ingemiscit, et parturit usque adhuc. Non solum autem illa, sed et nos ipsi primitias spiritus habentes: et ipsi intra nos gemimus, adoptionem filiorum Dei expectantes, redemptionem corporis nostri: in Christo Jesu Domino nostro.

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.

demption of our body; in Christ Jesus our Lord.

Gradual. Ps. 78, 9, 10

Propitius esto, Dómine, peccatis nostris: ne quando di-

Forgive us our sins, O Lord, lest the gentiles should at any

time say, Where is their God? *V.* Help us, O God our Saviour; and for the honor of Thy name, O Lord, deliver us. Alleluia, alleluia. *V.* Ps. 9, 5, 10. O God, Who sittest upon the throne, and judgest justice, be Thou the refuge of the poor in tribulation. Alleluia.

cant gentes: Ubi est Deus eorum? *V.* Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos. Allelúja, alleluja. *V.* Ps. 9, 5, 10. Deus, qui sedes super thronum, et júdicas æquitátem: esto refúgium páuperum in tribulatióne. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 5, 1-11

✠ Continuation of the holy Gospel according to St. Luke.

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

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Cum turbæ irrúerent in Jesum, ut audírent verbum Dei, et ipse stabat secus stagnum Genesareth. Et vidit duas naves stantes secus stagnum: piscatóres autem descénderant, et lavábant rétia. Ascéndens autem in unam navim, quæ erat Simónis, rogávit eum a terra reducere pusillum. Et sedens docébat de navícula turbas. Ut cessávit autem loqui, dixit ad Simónem: Duc in altum, et laxáte rétia vestra in captúram. Et respóndens Simon, dixit illi: Præcëptor, per totam noctem laboráns, nihil cépimus: in verbo autem tuo laxábo rete. Et cum hoc fecissent, conclusérunt piscetum multitudínem copiósam, rumpebátur autem rete eórum. Et annuérunt sóciis, qui erant in ália navi, ut venírent, et adjuvárent, eos. Et venérunt, et implevérunt ambas navículas, ita ut pene mergeréntur. Quod cum víderet Simon Petrus, prócidit ad génuá Jesu, dicens: Exi a me, quia homo preccátor sum,

Domine. Stupor enim circumdóderat eum, et omnes, qui cum illo erant, in captúra piscium quam céperant: similiter autem Jacóbum et Joán-nem, filios Zebedæi, qui erant sócii Simónis. Et ait ad Simónem Jesus: Noll timére: ex hoc jam hómnes eris cápiens. Et subdúctis ad terram návi-bus, relictis ómnibus, secúti sunt eum.

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, page 765.

Offertory. Ps. 12, 4, 5

Illúmina óculos meos, ne unquam obdórmiam in morte: ne quando dicat inimicus meus: Præválui advérsus eum.

Enlighten my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him.

Offertory Prayers, page 767.

Secret

OB LATIONIBUS nostris, quæsumus, Dómine, placáre susceptis: et ad te nostras étiam rebelles compéllé propi-us voluntátes. Per Dóminum.

RECEIVING our oblations, be appeased, we pray Thee, O Lord, and in Thy kindness constrain our wills toward Thee, even when resisting. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest.

Preface for Sundays, page 773.

Communion. Ps. 17, 3

Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: Deus meus, adjutor meus.

The Lord is my firmament, and my refuge, and my deliverer, my God is my helper.

Postcommunion

MYSTÉRIA nos, Dómine, quæsumus, sumpta purificent: et suo múnere tueántur. Per Dóminum.

MAV the mysteries we have received purify us, we beseech Thee, O Lord, and by their virtus protect us. Through our Lord.

Second Postcommunion, May the gift, page 328; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Fifth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 26, 7-9

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. 26, 1. The Lord is my light, and my salvation: whom shall I fear? *V.* Glory.

EΧΑΥΔΙ, Dómine, vocem meam, qua clamávi ad te: adjútor meus esto, ne derelinquas me, neque despicias me, Deus salutáris meus. Ps. 26, 1. Dóminus illuminatio mea, et salus mea, quem timébo? *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who hast prepared good things unseen for them that love Thee, pour into our hearts the fervor of Thy love, that, loving Thee in all things and above all things, we may attain Thy promises, which surpass all desire. Through our Lord.

DEUS, qui diligentibus te bona invisibílla praparásti: infunde córdibus nostris tui amoris afféctum; ut te in ómnibus et super ómnia diligétes, promissiónes tuas, quæ omne desidérium súperant, consequámur. Per Dóminum.

Second Prayer, A. cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Peter 3, 8-15

Lesson from the Epistle of blessed Peter the Apostle.

Lectio Epístolæ beáti Petri Apóstoli.

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;

QUÁRÍSSIMI: Omnes unánimes in oratióne estóte, compatiéntes, fraternitátis amatóres, misericórdes, módéstí, húmiles: non redétes malum pro malo, nec maledíctum pro maledícto, sed e contrario benedicétes: quia in hoc vocáti estis, ut benedictiónem hereditáte possideátis, Qui enim vult vitam diligere, et dies vidére bonos, coerceat linguam suam a malo, et lábia ejus ne loquántur dolum. Declínet a malo, et fáciat bo-

num: inquirat pacem, et sequatur eam. Quia oculi Domini super justos, et aures ejus in preces eorum: vultus autem Domini super facientes mala. Et quis est qui vobis noceat, si boni emulatores fueritis? Sed et si quid patimini propter justitiam, beati. Timorem autem eorum ne timebitis, et non conturbemini. Dominum autem Christum sanctificate in cordibus vestris.

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 upon 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. Ps. 83, 10, 9

Protector noster, aspice, Deus, et respice super servos tuos. V. Domine Deus virtutum, exaudi preces servorum tuorum. Alleluja, alleluja. V. Ps. 20, 1. Domine, in virtute tua latabitur rex: et super salutare tuum exultabit vehementer. Alleluja.

Behold, O God our protector, and look on Thy servants. V. O Lord God of hosts, give ear to the prayers of Thy servants. Alleluia, alleluia. V. Ps. 20, 1. In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 20-24

✠ Sequentia sancti Evangelii secundum Matthaeum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Dixit Jesus discipulis suis: Nisi abundaverit justitia vestra plus quam scribarum et pharisaeorum, non intrabitis in regnum calorum. Audistis, quia dictum est antiquis: Non occides: qui autem occiderit, reus erit iudicio. Ego autem dico vobis: quia omnis, qui irascitur fratri suo, reus erit iudicio. Qui autem dixerit fratri suo, raca: reus erit concilio. Qui autem dixerit, fa-

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, page 765.

Offertory. Ps. 15, 7, 8

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.

Benedicam Dóminum, qui tribuit mihi intelléctum: providébam Deum in conspéctu meo semper: quóniam a dextris est mihi, ne commóvear.

Offertory Prayers, page 767.

Secret

BE PROPITIATED, O Lord, by our supplications, and graciously accept these oblations of Thy servants and Thy handmaidens, that what each has offered to the honor of Thy name may profit for the salvation of all. Through our Lord.

PROPITIARE, Dómine, supplicatióibus nostris: et has oblatiões famulórum facularúmque tuárum benignus assúme; ut, quod singuli obtulérunt ad honórem nóminis tui, cunctis proficiat ad salutem. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 26, 4

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.

Unam pétii a Dómino, hanc requíram: ut inhábitem in domo Dómini ómnibus diébus vitæ meæ.

Postcommunion

QUOS cælesti, Dómine, dono satiásti: præsta, quæsumus; ut a nostris mundémur occúltis, et ab hóstium liberémur insidiis. Per Dóminum.

GRANT us, we beseech Thee, O Lord, whom Thou hast filled with the heavenly gift, that we be cleansed of our hidden sins and delivered from the snares of our enemies. Through our Lord.

Second Postcommunion, May the gift, page 328; third at choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Sixth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 27, 8, 9

DÓMINUS fortitúdo plebis suæ, et protéctor salutarium Christi sui est: salvum fac pópulum tuum, Dómine et benedic hereditáti tuæ, et rege eos, usque in sæculum. Ps. 27, 1. Ad te, Dómine, clamábo, Deus meus, ne sileas a me: ne quando táceas a me, et assimilábor descendéntibus in lacum. V. Glória Patri.

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. 27, 1. 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.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS virtútum, cujus est totum quod est óptimum: fígere pectoribus nostris amórem tui nóminis, et præsta in nobis religiónis augmentum; ut, quæ sunt bona, nútrias, ac pietátis stúdio, quæ sunt nutrita, custódias. Per Dóminum.

O God of virtues, to Whom belongeth every excellent thing, implant in our hearts the love of Thy name, and bestow upon us the increase of religion, fostering what things are good, and, by Thy loving care, guarding what Thou hast fostered. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500

Epistle. Rom. 6, 3-11

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Lectio Epistolæ beati Pauli Apóstoli ad Romános.

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 we 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.

FRATRES: Quicúmque baptizáti sumus in Christo Jesu, in morte ipsius baptizáti sumus. Consepúlti enim sumus cum illo per baptismum in mortem: ut quómodo Christus surréxit a mórtuis, per glóriam Patris, ita et nos in novitáte vitæ ambulémus. Si enim complantáti facti sumus similitúdini mortis ejus: simul et resurrectionis érimus. Hoc sciéntes, quia vetus homo noster simul crucifíxus est: ut destruátur corpus peccáti, et ultra non serviámus peccáto. Qui enim mórtuus est, justificátus est a peccáto. Si autem mórtui sumus cum Christo: crédimus quia simul étiam vivémus cum Christo: sciéntes quod Christus resúr-gens ex mórtuis, jam non mó-ritur, mors illi ultra non domínabitur. Quod enim mórtuus est peccáto, mórtuus est semel: quod autem vivit, vivit Deo. Ita et vos existimáte, vos mórtuos quidem esse peccáto, vivéntes autem Deo, in Christo Jesu Dómino nostro.

Gradual. Ps. 89, 13, 1

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.* Ps. 30, 2, 3. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and release

Convértere Dómine, all-quántulum, et deprecáre super servos tuos. *V.* Dómine, refúgium factus es nobis, a generatione et progénie. Alle-lúja, allelúja. *V.* Ps. 30, 2, 3. In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua libera me, et erípe

me: inclina ad me aurem tuam, accelera, ut eripias me. Allelúja.

me; bow down Thy ear to me, make haste to deliver me. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 8, 1-9

✠ Sequéntia sancti Evangelii secúndum Marcum.

✠ Continuation of the holy Gospel according to St. Mark.

IN ILLO témpore: Cum turba multa esset cum Jesu, nec habérent quod manducárent: convocátis discipulis, ait illis' Miséreor super turbam: quia ecce jam trídúo sústinent me. nec habent quod mandúcént: est si dimisero eos jejúnos in domum suam, defficiént in via: quídám enim ex eis de longe venérunt. Et responderunt ei discipuli sui: Unde illos quis póterit hic saturáre pánibus in solitúdine? Et interrogávit eos: Quot panes habétis? Qui dixerunt: Septem. Et præcépit turbæ discumbere super terram. Et accípiens septem panes grátias agens fregit, et dabat discipulis suis ut appónerent; et apposuérunt turbæ. Et habébant piscículos páucos: et ipsos benedíxit, et jussit appóni. Et manducavérunt, et saturáti sunt, et sustulérunt quod superáverat de fragméntis, septem sportas. Erant autem qui manducavérunt, quasi quátuor millia: et dimisit eos.

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 them; and they set them 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 left of the fragments, seven baskets: and they

that had eaten were about four thousand: and He sent them away.

Creed, page 765.

Offertory. Ps. 16, 5, 6, 7

Pérfice gressus meos in sémitis tuis, ut non moveántur

Perfect Thou my goings in Thy paths, that my footsteps

be not moved: incline Thy ear, vestigia mea: inclina aurem
and hear my words: show forth tuam, et exaudi verba mea:
Thy wonderful mercies, Thou mirifica misericórdias tuas,
Who savest them that trust in qui salvos facis sperántes in
Thee, O Lord. te, Dómine.

Offertory Prayers, page 767.

Secret

BE PROPITIOUS to our suppli- **P**ROPITIÁRE, Dómine, sup-
cations, O Lord, and gra- plicaciónibus nostris, et
ciously accept these offerings has pópuli tui oblatiónes be-
of Thy people; and, that the nignus assúme: et ut nullus
prayer of none may be without sit írritum votum, nullus
effect, the petition of none vácuá postulátio, præsta; ut,
vain, grant that what we ask quod fidéliter pétimus, effíca-
in faith we may effectually ob- ceter consequámur. Per Dó-
tain. Through our Lord. minum.

Second Secret, Graciously hear us, page 828; third at choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 26, 6

I will go round, and offer up **C**ircuibó, et immolábo in
in His tabernacle a sacrifice of tabernáculo ejus hóstiam ju-
jubilation; I will sing, and re- bilatiónis: cantábo, et psal-
cite a psalm to the Lord. mum dicam Dómino.

Postcommunion

WE HAVE been filled with **R**EPLÉTI sumus, Dómine,
Thy gifts, O Lord; munéribus tuis: tribue,
grant we beseech Thee, that by quæsumus; ut eórum et mun-
their effect we may be both démur efféctu, et muniámur
cleansed and fortified. Through auxílio. Per Dóminum.
our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Seventh Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 46, 2

O CLAP your hands, all ye **O**MNES gentes, pláudite
nations: shout unto God **O**mánibus: jubiláte Deo
with the voice of joy. Ps. 46, 3. in voce exsultatiónis. Ps. 46,
For the Lord is most high, He 3. Quóniam Dóminus excéll-

sus, terríbilis: Rex magnus is terrible; He is a great king super omnem terram. *V.* Gló- over all the earth. *V.* Glory. ria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, cujus providéntia in **O** god, Whose providence sui dispositióne non failleth not in setting fallitur: te súpplices exorá- things in order, we, Thy sup- mus; ut noxia cuncta sub- pliants, beseech Thee, that móveas, et ómnia nobis pro- Thou wouldst remove from us futúra concédas. Per Dó- all things harmful and grant us minum. all that makes for our welfare. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 6, 19-23

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Humánum dico, propter infirmitátem carnis vestræ: sicut enim exhibuístis membra vestra servire immundítia, et iniquitáti ad iniquitátem, ita nunc exhibéte membra vestra servire justítia in sanctificatióne. Cum enim servi essétis peccáti, líberi fuístis justítia. Quem ergo fructum habuístis tunc in illis, in quibus nunc erubescítis? Nam finis illórum mors est. Nunc vero liberáti a peccáto, servi autem facti Deo, habétis fructum vestrum in sanctificatióne, finem vero vitam æternam. Stípéndia enim peccáti, mors. Grátia autem Dei, vita atérna, in Christo Jesu Dómino nostro.

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, life everlasting; in Christ Jesus our Lord.

Gradual. Ps. 33, 12, 6

Veníte, fílii, audíte me: timórem Dómini docébo vos.

Come, children, harken to me; I will teach you the fear

of the Lord. *V.* Come ye to Him and be enlightened; and your faces shall not be confounded. Allelula, alleluia. *V.* Ps. 46, 2. O clap-your hands, all ye nations; shout unto God with the voice of joy. Allelula.

V. Accédite ad eum, et illuminámini: et fácies vestrae non confundéntur. Allelúja, allelúja. *V.* Ps. 46, 2. Omnes gentes, pláudite manibus: jubiláte Deo in voce exultatiónis. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 7, 15-21

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

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 can not 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 doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven.

IN ILLO témpore: Dixit Jesus discipulis suis: Aténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces: a frúctibus eórum cognoscétis eos. Numquid cólligunt de spinis uvas, aut de tríbulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit. Non potest arbor bona malos fructus fácere: neque arbor mala bonos fructus fácere. Omnis arbor, quæ non facit fructum bonum, excidétur, et in ignem mittétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis, qui dicit míhi, Dómine, Dómine, intrábit in regnum cælórum: sed qui facit voluntátem Patris mei, qui in cælis est, ipse intrábit in regnum cælórum.

Creed, page 765.

Offertory. Dan. 3, 40

As in holocausts of rams and bullocks, and as in thousands of fat lambs; so let our sacrifice

Sicut in holocáustis arietum et taurórum, et sicut in millibus agnórum pín-

guium: sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi: quia non est confusio confidentibus in te, Domine.

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.

Offertory Prayers, page 767.

Secret

Deus, qui legallium differentiam hostiarum unius sacrificii perfectione sanxisti: accipe sacrificium a devotis tibi famulis, et pari benedictione, sicut munera Abel, sanctifica; ut, quod singuli obtulerunt ad majestatis tue honorem, cunctis proficiat ad salutem. Per Dominum.

O God, Who hast sanctioned the diversity of offerings by the perfection of one sacrifice, receive the sacrifice offered Thee by Thy devoted servants, and sanctify it as Thou didst sanctify the gifts of Abel, that what each one hath offered to the glory of Thy majesty may profit for the salvation of all. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 30, 3

Inclina aurem tuam, accelera, ut eripias me.

Bow down Thy ear, make haste to deliver me.

Postcommunion

IUA nos, Domine, medicinalis operatio, et a nostris perversitatibus clementer expediat, et ad ea que sunt recta, perducat. Per Dominum.

MAY Thy health-giving operation, O Lord, mercifully rid us of our evil inclinations and unto rightful ways strongly lead us. Through our Lord.

Second Postcommunion, May the gift, page 828, third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Eighth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 47, 10, 11

Suscipimus, Deus, misericordiam tuam in medio templi tui: secundum nomen

WE HAVE received Thy mercy, O God, in the midst of Thy temple; accord-

ing to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. Ps. 47, 2. Great is the Lord and exceedingly to be praised, in the city of our God, in His holy mountain. V. Glory.

tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. Ps. 47, 2. Magnus Dóminus, et laudábilis nimis: in civitate Dei nostri, in monte sancto ejus. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

EVER graciously bestow upon us in abundance, we beseech Thee, O Lord, the spirit of thinking and doing what things are right, that we, who cannot exist without Thee, may have the strength to live in conformity with Thee. Through our Lord.

LARGIRE nobis, quæsumus, Dómine, semper spíritum cogitándi quæ recta sunt, propítius et agéndi: ut, qui sine te esse non pòssumus, secúndum te vívere valeámus. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 8, 12-17

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Léctio Epístolæ beáti Pauli Apóstoli ad Románcos.

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,

HRATRES: Debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixéritis, moriémini: si autem spíritu facta carnis mortificavéritis, vivéritis. Quicúmque enim spíritu Dei agúntur, ii sunt filii Dei. Non enim accepístis spíritum servitútis iterum in timóre, sed accepístis spíritum adoptiónis filiórum, in quo clamámus: Abba (Pater). Ipse enim Spíritus testimónium reddit spíritui nostro, quod sumus filii Dei. Si autem filii, et herédes: herédes

quidem Dei, coheredes autem Christi.

heirs, also; heirs indeed of God, and joint heirs with Christ.

Gradual. Ps. 30, 3

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias. *Y. Ps. 70, 1.* Deus, in te speravi: Domine, non confundar in æternum. Allelúja, allelúja. *Y. Ps. 47, 2.* Magnus Dominus, et laudabilis valde, in civitate Dei nostri, in monte sancto ejus. Allelúja.

Be Thou unto me a God, a protector, and a place of refuge, to save me. *Y. Ps. 70, 1.* In Thee, O God, have I hoped: O Lord, let me never be confounded. Allelula, alleluia. *Y. Ps. 47, 2.* Great is the Lord, and exceedingly to be praised; in the city of our God, in His holy mountain. Allelula.

Munda Cor Meum, page 763.

Gospel. Luke 16, 1-9

✠ Sequéntia sancti Evangelii secundum Lucam.

IN ILLO témpore: Dixit Jesus discipulis suis parabolam hanc: Homo quidam erat dives, qui habebat villicum: et hic diffamátus est apud illum, quasi dissipasset bona ipsius. Et vocávit illum, et ait illi: Quid hoc áudio de te? redde ratiónem villicatiónis tuæ: Jam enim non poteris villicare. Ait autem villicus intra se: Quid faciám, quia dominus meus aufert a me villicatióne? fódere non valeo, mendicare erubesco. Scio quid faciám, ut, cum amótus fuero a villicatióne, recipiant me in domos suas. Convocatís itaque singulis debitoribus domini sui, dicebat primo: Quantum debes domino, meo? At ille dixit: Centum cados olei, Dixitque illi: Accipe cautionem tuam: et sede cito, scribe quinquaginta. Deinde alii dixit: Tu vero quantum

✠ Continuation of the holy Gospel according to St. Luke.

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, page 765.

Offertory. Ps. 17, 28, 32

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?

Pópulum húmílem salvam fácies Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine?

Offertory Prayers, page 767.

Secret.

RECEIVE, we beseech Thee, O Lord, the gifts which out of Thine own bounty we bring to Thee, that these most holy mysteries may, by the operation of the power of Thy grace, both sanctify us in the conduct of our present lives and lead us unto everlasting joys. Through our Lord.

SÚSCÍPE, quæsumus, Dómine, múnera, quæ tibi de tua largitáte deférimus: ut hæc sacrosáncta mystéria, grátia tuæ operánte virtúte, et præsentis vitæ nos conversatióne sanctíficent, et ad gáudia sempitérna perdúcant. Per Dominum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 33, 9

Taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

Gustáte et vidéte, quóniam suávis est Dóminus: beátus vir, qui sperat in eo.

Postcommunion

SIT nobis, Dómine, repará-
tio mentis et córporis
cæléste mystérium: ut, cujus
exséquimur cultum, sentiámus
efféctum. Per Dóminum.

LET the heavenly mystery
be to us, O Lord, the re-
storatíon of soul and body, that,
as we perform its worship, we
may experience its effect.
Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Ninth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 53, 6, 7

ECCE Deus ádjuvat me, et
Dóminus suscéptor est
ánimæ meæ: avérte mala in-
imicis meis, et in veritáte tua
dispérde illos, protéctor meus,
Dómine: Ps. 53, 3. Deus, in
nómine tuo salvum me fac:
et in virtúte tua libera me.
V. Glória Patri.

BEHOLD, God is my helper,
and the Lord is the pro-
tectór of my soul: turn back
the evils upon my enemies, and
cut them off in Thy truth, O
Lord, my protectór. Ps. 53, 3.
Save me, O God, by Thy name,
and deliver me in Thy strength.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PÁTEANT aures misericór-
diæ tuæ, Dómine, préci-
bus supplicántum: et, ut pe-
téntibus desideráta concédas;
fac eos, quæ tibi sunt plácita,
postuláre. Per Dóminum.

LET the ears of Thy mercy,
O Lord, be open to the
prayers of Thy suppliants, and,
that Thou mayest grant their
desires to them that seek, make
them to ask only for those
things that please Thee.
Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 10, 6-13

Lectio Epistolæ beáti Pauli
ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Nos simus con-
cupiscentes malórum,
sicut et illi concupiérunt. Ne-
que idolátræ efficiámur, si-

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.

cut quidam ex ipsis: quemadmodum scriptum est: Sedit pópulus manducáre et bñbere, et surrexerunt lúdere. Neque fornicémur, sicut quidam ex ipsis fornicáti sunt, et cecidérunt una die viginti tria milia. Neque tentémus Christum, sicut quidam eórum tentavérunt et a serpéntibus perierunt. Neque murmuravéritis, sicut quidam eórum murmuravérunt, et perierunt ab exterminatóre. Hæc autem ómnia in figúra contingébant illis: scripta sunt autem ad correptionem nostram, in quos fines sæculórum devenérunt. Itaque qui se existimat stare, vídeat ne cadat. Tentátio vos non apprehéndat, nisi humana: fidélis autem Deus est, qui non patiétur vos tentári supra id quod potéstis, sed fáciét étiam cum tentatióne provéntum, ut possitis sustinére.

Gradual. Ps. 8, 2

O Lord our Lord, how admirable is Thy name in the whole earth. *V.* For Thy magnificence is elevated above the heavens. Alleluia, alleluia. *V.* Ps. 58, 2. Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia.

Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! *V.* Quóniam eleváta est magnificentia tua super cælos. Alleluia, alleluia. *V.* Ps. 58, 2. Eripé me de inimicis meis, Deus meus: et ab insurgéntibus in me libera me. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 19, 44-7

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, when Jesus drew near to Jerusalem, seeing the city, He wept over it saying, If thou also hadst

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Cum appropinquáret Jesus Jerúsalem, videns civitátem, flevit super illam, dicens: Quia si

cognovisses et tu, et quidem in hac die tua, quæ ad pacem tibi, nunc autem abscondita sunt ob oculis tuis. Quia venient dies in te: et circumdabunt te inimici tui vallo, et circumdabunt te: et coangustabunt te undique: et ad terram prosternent te, et filios tuos, qui in te sunt, et non relinquent in te lapidem super lapidem: eo quod non cognoveris tempus visitationis tuæ. Et ingressus in templum cepit ejicere vendentes in illo, et omnes, dicens illis: Scriptum est: Quia domus mea domus orationis est. Vos autem fecistis illam speluncam latronum. Et erat docens quotidie in templo.

known, and that in this thy 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 they 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, page 765.

Offertory. Ps. 18, 9, 10, 11, 12

Justitiæ Dómini rectæ, lætificantes corda, et iudicia ejus dulciora super mel et favum: nam et servus tuus custodit ea.

The justices of the Lord are right, rejoicing hearts, and His judgments sweeter than honey and the honeycomb: for Thy servant keepeth them.

Offertory Prayers, page 767.

Secret

QONCEDE nobis, quæsumus, Dómine, hæc digne frequentare mysteria: quia, quoties hujus hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur. Per Dóminum.

GRANT US, we beseech Thee, O Lord, worthily to frequent these mysteries, for as often as the commemoration of this victim is celebrated, the work of our redemption is performed. Through our Lord.

Second Secret, Graciously hear us, page 628; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. John 6, 57

He that eateth my flesh, and drinketh my blood, abideth in Me, and I in him; saith the Lord.

Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo, dicit Dóminus.

Postcommunion

LET the communion of Thy sacrament, we beseech Thee, O Lord, both cleanse us from sin and make us of one mind and one heart in Thy service. Through our Lord.

QUI nobis, quæsumus, Dómine, commúnio sacraménti, et purificatiónem cónferat, et tribuat unitátem. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Tenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 54, 17, 18, 20, 23

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. 54, 2.* Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. *V.* Glory.

QUUM clamárem ad Dóminum, exaudivit vocem meam, ab his, qui appropinquant mihi: et humillávit eos qui est ante sæcula, et manet in ætérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. *Ps. 54, 2.* Exáudi, Deus, oratiónem meam, et ne despéxeris deprecatiónem meam: inténde mihi, et exáudi me. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost chiefly manifest Thy power in forbearance and mercy, multiply upon us Thy pity, that, hastening on to Thy promises, we may be made partakers of the blessings of heaven. Through our Lord.

DEUS, qui omnipotentiam tuam parcéndo máxime et miserándo maniféstat: multiplica super nos misericórdiam tuam; ut ad tua promissa currétes, cæléstium bonórum fácias esse consórtes. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 12, 2-11

Léctio Epístolæ beāti Pauli
Apóstoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Scitis quóniam cum gentes essétis, ad simulácula muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spíritu Dei loquens, dicit anáthema Jesu. Et nemo potest dicere, Dóminus Jesus, nisi in Spíritu Sancto. Divisiónes vero gratiárum sunt, idem autem Spíritus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuique autem datur manifestatió Spíritus ad utilitátem. Alii quidem per Spíritum datur sermo sapiéntiæ: Alii autem sermo sciéntiæ secúndum eúndem Spíritum: Álteri fides in eódem Spíritu: álii grátia sanitátum in uno Spíritu, álii operatió virtútum, álii prophetia, álii discretio spírituum, álii génera linguárum, álii interpretatió sermónum. Hæc autem ómnia operátur unus atque idem Spíritus, dívicens singulis prout vult.

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. Ps. 16, 8, 2

Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. *V.* De vultu tuo iudicium meum pródeat: ócull tui vídeant æquítatem. Allelúja, allelúja. *V.* Ps. 64, 2. Te decet hymnus, Deus, in Sion: et

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. Alleluia, alleluia. *V.* Ps. 64, 2. A hymn, O God, be-

cometh Thee in Sion: and a tibi reddetur votum in Jerú-
vow shall be paid to Thee in salem. Allelúja.
Jerusalem. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 18, 9-14

✠ Continuation of the holy Gospel according to St. Luke..

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 was 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 as 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, page 765.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Dixit Jesus ad quosdam, qui in se confidébant tamquam justí, et aspernabántur céteros, parábolam istam: Duo hómines ascendérunt in templum ut orárent: unus pharisæus, et alter publicánus. Pharisæus stans, hæc apud se orabat Deus, grátias ago tibi, quia non sum sicut céteri hóminum: captóres, injústi, adúlteri: velut étiam hic publicánus. Jejúno bis in sábbato: décimas do ómnium, quæ possídeo. Et publicánus a longe stans, nolébat nec óculos ad cælum leváre: sed percutiébát pectus suum, dicens: Deus, propítius esto mihi peccatóri. Dico vobis descéndit hic justificátus in domum suam ab illo: quia ómnis, qui se exáltat, humiliábitur: et qui se humiliat, exaltábitur.

Offertory. Ps. 24, 1, 3

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.

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam: neque irrideant me inimíci mei: etenim univérsi qui te exspéciant, non confundéntur.

Offertory Prayers, page 767.

Secret

MIBI, Dómine, sacrificia dicata reddantur: quæ sic ad honorem nómínis tui deferenda tribuísti, ut eadem remédia fieri nostra præstares. Per Dóminum.

LET the sacrifices dedicated to Thee, O Lord, be rendered back, since Thou hast given them to be presented for the honor of Thy name, so that in them Thou mightest afford us a remedy for all our ills. Through our Lord.

Second Secret; Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 50, 21

Acceptábis sacrificium justitiæ, oblatiões, et holocáusta, super altáre tuum, Dómine.

Thou wilt accept the sacrifice of justice, oblations, and holocausts, upon Thy altar, O Lord.

Postcommunion

QUÆSUMUS, Dómine Deus noster: ut, quos divinis reparáre non désinis sacraméntis, tuis non destituas benignus auxiliis. Per Dóminum.

OLORD, our God, we pray that in Thy loving-kindness Thou wilt not deprive of Thine assistance those whom Thou ceasest not to restore with divine sacraments. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Eleventh Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 67, 6, 7, 36

DEUS in loco sancto suo: Deus qui inhabitáre facit unánimes in domo: ipse dabit virtútem, et fortitúdinem plebi suæ. Ps. 67, 2. Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. *V.* Glória Patri.

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. 67, 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, **O**MNIPOTENS sempitérne Deus, qui abundantia of Thy loving-kindness, dost exceed both the deserts and the hopes of Thy suppliants, pour forth Thy mercy upon us, to take away from us those things which our conscience feareth, and to add that which our prayer presumeth not to ask. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 4, 1-10

Lesson from the Epistle of blessed Paul the Apostle.

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 apos-

Lectio Epistolæ beati Pauli Apóstoli ad Corinthios.

FRATRES: Notum vobis fá- cio Evangélium, quod prædicávi vobis, quod et accepistis, in quo et statis, per quod et salvámini: qua rati- óne prædicáverim vobis, si tenétis, nisi frustra credidís- tis. Trádidí enim vobis in primis, quod et accépi: quóniam Christus mórtuus est pro pec- cátis nostris secúndum Scrip- túras: et quia sepúltus est, et quia resurréxit tértia die secúndum Scriptúras: et quia visus est Cephæ, et post hoc úndecim. Deinde visus est plus quam quingéntis frá- tribus simul, ex quibus multi manent usque adhuc, quidam autem dormiérunt. Deinde visus est Jacóbo, deinde Após- tollis ómnibus: novíssime au- tem ómnium tamquam abor- tivo, visus est et mihi. Ego enim sum mínimum Aposto- lórum, qui non sum dignus vocári Apóstolus, quóniam persecútus sum Ecclésiám Dei. Grátia autem Dei sum

id quod sum, et grátia ejus in me vácuá non fuit.

tle, 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. Ps. 27, 7-1

In Deo, sperávit cor meum, et adjútus sum: et reflóruit caro mea: et ex voluntáte mea confitébor illi. *V.* Ad te, Domine, clamávi: Deus meus, ne síleas: ne discédas a me. Allelúja, allelúja. *V.* Ps. 80, 2, 3. Exsultáte Deo adjutóri nostro, jubiláte Deo Jacob: súmite psalmum jucúndum cum cíthara. Allelúja.

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. *V.* Unto Thee will I cry, O Lord: O my God, be not Thou silent; depart not from me. Alleluia, alleluia. *V.* Ps. 80, 2, 3. Rejoice in God our helper; sing aloud to the God of Jacob: take a pleasant psalm with the harp. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 7, 31-37

✠ Sequéntia sancti Evangelii secúndum Marcum.

IN ILLO témpore: Exiens Jesus de finibus Tyri, venit per Sidónem ad mare Galilææ, inter médios fines Decapóleos. Et addúcunt et surdum et mutum, ei deprecábantur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, misit dígitos suos in aurículas ejus: et éxspuens, tétigit linguam ejus: et suspiciens in cælum, ingémuit, et ait illi: Ephpheta, quod est adaperire. Et statim apértæ sunt aures ejus, et solútum est vínculum linguæ ejus, et loquebátur recte. Et præcépít illis, ne cui dicerent. Quanto autem eis præcipiébat, tanto magis plus prædicábant; et eo ámplius admirábantur, dicéntes: Bene

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time, Jesus going out to 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, that 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 ómnia fecit: et surdos fecit it; and so much the more did audire, et mutos loqui. they wonder, saying, He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.

Creed, page 765.

Offertory. Ps. 29, 2, 3

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.

Exaltábo te, Dómine, quoniam suscepisti me, nec delectásti inimicos meos super me: Dómine, clamávi ad te, et sanásti me.

Offertory Prayers, page 767.

Secret

LOOK with mercy, we beseech Thee, O Lord, upon our homage, that the gift we offer may be accepted by thee and be the support of our frailty. Through our Lord.

RÉSPICE, Dómine, quæsumus, nostram propítius servitútem: ut, quod offérimus, sit tibi munus accéptum, et sit nostræ fragilitátis subsidium. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Prov. 3, 9, 10

Honor 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.

Honóra Dóminum de tua substántia, et de primitiis frugum tuárum: et implebuntur hórrea tua saturitáte, et vino torcularia redundábunt.

Postcommunion

BY RECEIVING Thy sacrament, we beseech Thee, O Lord, may we experience help in soul and body, that, being saved in both, we may glory in the fulness of our heavenly remedy. Through our Lord.

SENTIAMUS, quæsumus, Dómine, tui perceptióne sacraménti, subsidium mentis et corporis: ut in utrôque salváti, caléstis remédii plenitúdine gloriémur. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twelfth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 69, 2, 3

DEUS, in adiutorium me-
um intende: Domine,
ad adiuvandum me festina:
confundantur et revereantur
inimici mei, qui quaerunt ani-
mam meam. Ps. 69, 4. Aver-
tantur retrorsum, et erubescant:
qui cogitant mihi mala.
V. Gloria Patri.

INCLINE unto my aid, O God:
O Lord, make haste to help
me: let my enemies be con-
founded and ashamed, who seek
my soul. Ps. 69, 4. Let them be
turned backward and blush for
shame, who desire evils to me.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS et misericors
Deus, de cuius munere
venit, ut tibi a fidelibus tuis
digne et laudabiliter servia-
tur: tribue, quaesumus, nobis;
ut ad promissiones tuas sine
offensione curramus. Per Do-
minum.

ALmighty and eternal God,
Whose gift it is that Thy
faithful serve Thee worthily
and rightly, grant us, we be-
seech Thee, that we may with-
out offense hasten on to the
fulfilment of Thy promises.
Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 2 Cor. 3, 4-9

Lectio Epistolae beati Pauli
Apostoli ad Corinthios.

FRATRES: Fiduciam talem
habemus per Christum
ad Deum: non quod sufficien-
tes simus cogitare aliquid
a nobis, quasi ex nobis: sed
sufficiencia nostra ex Deo est:
qui et idoneos nos fecit minis-
tros novi testamenti: non lit-
tera sed spiritu: littera enim
occidit, spiritus autem vivi-
ficat. Quod si ministratio
mortis, litteris deformata in
lapidibus, fuit in gloria; ita
ut non possent intendere filii
Israël in faciem Moysi, prop-
ter gloriam vultus ejus, quae

Lesson from the Epistle of
blessed Paul the Apostle.

BRETHREN, such confidence
we have through Christ
toward God. Not that we are
sufficient to think any thing of
ourselves, as of ourselves; but
our sufficiency is from God.
Who also hath made us fit min-
isters 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 be-
hold 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.

evacuátur: quómo do non magis ministratio Spíritus erit in glória? Nam si ministratio damnatiónis glória est: multo magis abúndat ministérium justitiæ in glória.

Gradual. Ps. 33, 2, 3

I will bless the Lord at all times; His praise shall be ever in my mouth. *V.* In the Lord shall my soul be praised: let the meek hear, and rejoice. Alleluia, alleluia. *V.* Ps. 87, 2. O Lord, the God of my salvation, I have cried in the day, and in the night, before Thee. Alleluia.

Benedicám, Dóminum in omni tẽmpore: semper laus ejus in ore meo. *V.* In Dómino laudábitur ánima mea: áudiant mansuèti, et lætèntur. Allelúja, allelúja. *V.* Ps. 87, 2. Dómine Deus salutis meæ, in die clamávi et nocte coram te, Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 10, 23-37

✠ Continuation of the holy Gospel according to St. Luke.

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

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO tẽmpore: Dixit Jesus discipulis suis: Beáti óculi, qui vident quæ vos vidètis. Dico enim vobis, quod multi prophætæ et reges voluèrunt videre quæ vos vidètis, et non vidèrunt: et audire quæ audítis, et non audierunt. Et ecce quidam legisperitus surrexit, tentans illum, et dicens: Magíster, quid facièndo vitam ætèrnã possidèbo? At ille dixit ad eum: In lege quid scriptum est? quómo do legis? Ille respóndens, dixit: Díliges Dóminum Deum tuum ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua: et próximum tuum sicut teipsum. Dixítque illi: Recte respóndisti: hoc fac, et vives. Ille autem volens justificáre

seipsum, dixit ad Jesum: Et quis est meus proximus? Suscipiens autem Jesus, dixit: Homo quidam descendebat ab Jerusalem in Jericho, et incidit in latrones, qui etiam despolviaverunt eum: et plagis impositis abierunt, semivivo relicto. Accidit autem ut sacerdos quidam descenderet eadem via: et viso illo praeterivit. Similiter et levita, cum esset secus locum, et videret eum, pertransiit. Samaritanus autem quidam iter faciens, venit secus eum: et videns eum, misericordia motus est. Et appropians alligavit vulnera ejus, infundens oleum et vinum: et imponens illum in jumentum suum, duxit in stabulum, et curam ejus egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe: et quodcumque supererogaveris, ego cum rediero, reddam tibi. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter.

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, page 765.

Offertory. Ex. 32, 11, 13, 14

Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare, Domine, irasceris in populo tuo? Parce irae animae tuae: memento Abraham, Isaac et Jacob, quibus jurasti dare terram fluentem lac et mel. Et placatus factus

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 flow-

ing with milk and honey: and est Dóminus de malignitáte,
the Lord was appeased from do- quam dixit fácere pópulo suo.
ing the evil, which He had
spoken of doing against the people.

Offertory Prayers, page 767.

Secret

GRACIOUSLY behold, we pray **H**ÓSTIAS, quæsumus Dó-
Thee, O Lord, the sac- mine, propítius inténde,
rifices which we lay upon Thy quas sacris altáribus exhibé-
sacred altars, that, in bringing mus: ut nobis indulgéntiam
us plentiful forgiveness, they largiéndò, tuo nómini dent
may give honor to Thy name. honórem. Per Dóminum.
Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 103, 13, 14, 15

The earth shall be filled De fructu óperum tuórum,
with the fruit of Thy works, O Dómine, satiábitur terra: ut
Lord, that Thou mayest bring edúcas panem de terra, et
bread out of the earth, and that vinum lætíficet cor hóminis:
wine may cheer the heart of us exhílalet fácem in óleo, et
man; that he may make the panis cor hóminis confírmét.
face cheerful with oil; and that
bread may strengthen man's heart.

Postcommunion

MAY the holy partaking of **V**IVÍFICET nos, quæsumus,
this mystery, we pray Dómine, hujus partici-
Thee, O Lord, vivify us, bring- pátio sanctæ cœlestis et
ing us at once forgiveness and páriter nobis exaltationem
strengthening. Through our tribuat, et munímen. Per
Lord. Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Thirteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 73, 20, 19, 23

HAVE regard, O Lord, to Thy **R**ÉSPICE, Dómine, in tes-
covenant, and forsake taméntum tuum, et
not to the end the souls of Thy ánimas páuperum tuórum ne

derelinquas in finem: ex-
súrge, Dómine, et júdica
causam tuam: et ne obllvis-
cáris voces quæréntium te.
Ps. 73, 1. Ut quid, Deus, re-
pulisti in finem: irátus est
furor tuus super oves páscuæ
tuæ? V. Glória Patri.

poor: arise, O Lord, and judge
Thy cause, and forget not the
voices of them that seek Thee.
Ps. 73, 1. O God, why hast Thou
cast us off unto the end: why is
Thy wrath enkindled against
the sheep of Thy pasture? V.
Glory.

Kyrie, page 761; Glória, page 762.

Prayer

OMNÍPOTENS sempitérne
Deus, da nobis fidei,
spei, et caritátis augméntum:
et, ut mereámur ássequi quod
promíttis, fac nos amáre quod
præcipis. Per Dóminum.

ALMIGHTY, eternal God,
grant us the increase of
faith, hope, and charity; and,
that we may deserve to attain
what Thou dost promise, make
us to love what Thou dost com-
mand. Through our Lord.

*Second Prayer, A cunctis, page 827; third at the choice of
the priest, pages 1494-1500.*

Epistle. Gal. 3, 16-22

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatos.

Lesson from the Epistle of
blessed Paul the Apostle to the
Galatians.

HRATRES: Abrahæ dictæ
sunt promissiónes, et
sémni ejus. Non dicit: Et
sémnibus, quasi in multis;
sed quasi in uno: Et sémni
tuo, qui est Christus. Hoc au-
tem dico: testaméntum con-
firmátum a Deo, quæ post
quadríngéntos et trigínta an-
nos facta est lex, non irritum
facit ad evacuándum promís-
sionem. Nam si ex lege her-
éditas, jam non ex promís-
sione. Abrahæ autem per re-
promissiónem donávit Deus.
Quid igitur lex? Propter
transgressiónes pósita est do-
nec veníret semen, cui prom-
iserat; ordínata per Angelos
in manu mediátoris. Mediá-
tor autem unus non est: De-
us autem unus est. Lex ergo

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. Why then
was the law? It was set be-
cause of transgressions, until
the seed should come, to whom
He made the promise: being or-
dained 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.

adversus promissa Dei? Absit. Si enim data esset lex, quæ posset vivificare, vere ex lege esset iustitia. Sed conclusit Scriptura omnia sub peccato, ut promissio ex fide Jesu Christi darétur credentibus.

Gradual. Ps. 73, 20, 19, 22

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. Alleluia, alleluia. *V.* Ps. 89, 1.. Lord, Thou hast been our refuge, from generation to generation. Alleluia.

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. Allelúja, allelúja. *V.* Ps. 89, 1. Dómine, refúgium factus es nobis a generatióne, et progénie. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 17, 11-19

✠ Continuation of the holy Gospel according to St. Luke.

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, that, 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 answer-

✠ Sequéntia sancti Evangelii secundum Lucam.

IN ILLO témpore: Dum iret Jesus in Jerúsalem, transibat per médiam Samaríam et Gallíeam. Et cum ingrederétur quoddam castéllum, occurrerunt ei decem viri leprósi, qui steterunt a longe: et levaverunt vocem, dicentes: Jesu præcéptor, miserére nostri. Quos ut vidit, dixit: Ite, osténdite vos sacerdotibus. Et factum est, dum irent, mundáti sunt. Unus autem ex illis, ut vidit quia mundátus est, regréssus est, cum magna voce magnificans Deum, et cecidit in fáciem ante pedes ejus, grátias agens: et hic erat Samarítanus. Respondens autem Jesus, dixit: Nonne de-

cem mundáti sunt? et novem ubi sunt? Non est invéntus qui redíret, et daret glóriam Deo, nisi hic alienígena. Et ait illi: Surge, vade; quia fides tua te salvum fecit.

ing, 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, page 765.

Offertory. Ps. 30, 15, 16

In te sperávi Dómine dixi: Tu es Deus meus, in mánibus tuis témpora mea.

In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

Offertory Prayers, page 767.

Secret

PROPITIARE, Dómine, pópulo tuo, propitiare muneribus: ut hac oblatíone placatus, et indulgéntiam nobis tribuas, et postuláta concedás. Per Dóminum.

LOOK with favor upon Thy people, O Lord, look with favor upon their gifts; that, being appeased by this oblation, Thou mayest give us pardon and grant us what we ask. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Wis. 16, 20

Sumptis, Dómine, cælestibus sacraméntis: ad redemptiónis æternæ, quæsumus, proficiámus augméntum.

Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

Postcommunion

PANEM de cælo dedísti nobis, Dómine, habéntem omne delectaméntum, et omnem sapórem suavitátis. Per Dóminum.

HAVING received Thy heavenly sacraments, O Lord, we beseech Thee that we may profit unto the increase of everlasting salvation. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Fourteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 83, 10, 11

BEHOLD, O God, our protector, and look on the face of Thy Christ: for better is one day in Thy courts above thousands. Ps. 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. *V.* Glory.

PROTECTOR noster, aspice, Deus, et respice in faciem Christi tui: quia melior est dies una in atriis tuis super millia. Ps. 83, 2, 3. Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. *V.* Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GUARD Thy Church, we beseech Thee, O Lord, with Thy continual kindness; and, because without Thee human frailty falleth, let it, by Thine assistance, ever be both withheld from harm and guided to what is salutary. Through our Lord.

QUASTODI, Domine, quaesumus, Ecclesiam tuam propitiatione perpetua: et quia sine te labitur humana mortalitas: tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur. Per Dominum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Gal. 5, 16-24

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

BRETHREN: Walk in the spirit, and you shall not fulfil 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, withcrafts, en-

FRATRES: Spiritu ambulate, et desideria carnis non perficietis. Caro enim concupiscit adversus spiritum, spiritus autem adversus carnem: haec enim sibi invicem adversantur, ut non quaecumque vultis, illa faciatis. Quod si spiritu ducimini, non estis sub lege. Manifesta sunt autem opera carnis, quae sunt fornicatio, immunditia, impudicitia, luxuria, idolorum servitus, veneficia, in-

imicitia, contentiones, emulationes, irae, rixae, dissensiones, sectae, invidia, homicidia, ebrietates, comessationes, et his similia: quae praedico vobis, sicut praedixi: quoniam, qui talia agunt, regnum Dei non consequentur. Fructus autem Spiritus est: caritas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas. Adversus hujusmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis, et concupiscentiis.

mities, 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 concupiscenties.

Gradual. Ps. 117, 8, 9

Bonum, est confidere in Domino, quam confidere in homine. *V.* Bonum est sperare in Domino, quam sperare in principibus. Alleluja, alleluja. *V.* Ps. 94, 1. Venite, exultemus Domino, jubilemus Deo salutari nostro. Alleluja.

It is good to confide in the Lord, rather than to have confidence in man. *V.* It is good to trust in the Lord, rather than to trust in princes. Alleluia, alleluia. *V.* Ps. 94, 1. Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 6, 24-33

¶ Sequentia sancti Evangelii secundum Matthaeum.

¶ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Dixit Jesus discipulis suis: Nemo potest duobus dominis servire: aut enim unum odio habebit, et alterum diliget: aut unum sustinebit, et alterum contemnet. Non potestis Deo servire, et mammonae. Ideo dico vobis, ne solliciti sitis animae vestrae quid manducetis, neque corpori vestro quid induamini. Nonne anima

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 not you 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 heathen 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.

plus est quam esca: et corpus plus quam vestiméntum? Respicite volatilia cæli, quóniam non serunt, neque metunt, neque cóngregant in hórrea: et Pater vester cæléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adjicere ad statúram suam cúbitum unum? Et de vestiménto quid solliciti estis? Consideráte lília agri quómodo crescunt; non labórant, neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem fenum agri, quod hódie est, et cras in cúbicum míttitur, Deus, sic vestit: quanto magis vos módicæ fidei? Nolite ergo solliciti esse, dicentes: Quid manducábimus, aut quid bibémus, aut quo operiémur? Hæc enim ómnia gentes inquirunt. Scit enim Pater vester, quia his ómnibus indigétis. Quærite ergo primum regnum Dei, et justitiam ejus: et hæc ómnia adjiciéntur vobis.

Creed, page 765.

Offertory. Ps. 33, 8, 9

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!

Immíttet Angelus Dómini in circúitu tíméntium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

Offertory Prayers, page 767.

Secret

GRANT US, we beseech Thee, O Lord, that this saving Victim may become both the

QUONCÉDE nobis, Dómine, quæsumus, ut hæc hostia salutáris, et nostrórum

flat purgatio delictorum, et cleansing of our sins, and the
 tuæ propitiatio potestatis. propitiation of Thy might.
 Per Dóminum. Through our Lord.

*Second Secret, Graciously hear us, page 828; third at the
 choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Matt. 6, 33

Primum quærite regnum Seek first the kingdom of
 Dei, et ómnia adjiciéntur vo- God; and all things shall be
 bis, dicit Dóminus. added unto you, saith the Lord.

Postcommunion

PURIFICENT semper et mú- **M**AY Thy Sacraments, O
 niant tua sacraménta God, ever purify and
 nos, Deus: et ad perpétuæ fortify us, and bring us to the
 ducant salvatiónis effectum. effect of everlasting salvation.
 Per Dóminum. Through our Lord.

*Second Postcommunion, May the gift, page 828; third at the
 choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Fifteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 85, 1, 2, 3

INCLÍNA, Dómine, aurem **B**ow down Thy ear, O Lord,
 tuam ad me, et exáudi to me, and hear me: save
 me: salvum fac servum tu- Thy servant, O my God, that
 um, Deus meus, sperántem in trusteth in Thee: have mercy
 te: miserére mihi, Dómine, on me, O Lord, for I have cried
 quóniam ad te clamávi tota to Thee all day. Ps. 85, 4. Give
 die. Ps. 85, 4. Lætifica ánimam joy to the soul of Thy servant;
 servi tui: quia ad te, Dómine, for to Thee, O Lord, have I
 ánimam meam levávi. V. lifted up my soul. V. Glory.
 Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ECCLÉSIAM tuam, Dómine, **L**ET Thy continual pity, O
 miseratio continuáta Lord, cleanse and fortify
 mundet et múniat: et quia Thy Church; and, because
 sine te non potest salva con- without Thee it can not be

safely established, let it ever be governed by Thy grace. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Gal. 5, 25, 26; 6, 1-10

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

Lectio Epistolæ beati Pauli Apostoli ad Gálatas.

BRETHREN, if we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vainglory, 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 fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one 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 corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fall; for in due time we shall reap, not failing. Therefore, whilst we

FRATRES: Si spiritu vivimus, spiritu et ambulamus. Non efficiámur inánis glóriæ cúpidi, invicem provocántes, invicem invidéntes. Fratres, et si præoccupátus fuerit homo in álquo delícto, vos, qui spirituáles estis, hujúsmodi instrúite in spiritu lenitátis, considerans teípsum, ne et tu tentéris. Alter altérius ónera portáte, et sic adimplébitis legem Christi. Nam si quis existímat se álíquid esse, cum nihil sit, ipse se sedúcit. Opus autem suum probet unusquisque, et sic in semetípso tantum glóriam habébit, et non in áltero. Unusquisque enim onus suum portábit. Commúnicet autem is, qui catechizátur verbo, ei, qui se catechizat, in ómnibus bonis. Nolíte erráre: Deus non irridétur. Quæ enim semináverit homo, hæc et metet. Quóniam qui séminat in carne sua, de carne et metet corruptiónem: qui autem séminat in spiritu, de spiritu metet vitam ætérnam. Bonum autem faciéntes, non deficiámus: témpore enim suo metémus non deficientes. Ergo dum tempus habémus, operémur bonum ad omnes máx-

ime autem ad domésticos
fidel.

have time, let us work good to
all men, but especially to those
who are of the household of
the Faith.

Gradual. Ps. 91, 2, 3

Bonum est confitèri Dó-
mino: et psállere nómini tuo,
Altissime. *V.* Ad annuntián-
dum mane misericórdiam tu-
am, et veritátem tuam per
noctem. Allelúja, allelúja. *V.*
Ps. 94, 3. Quóniam Deus mag-
nus Dóminus, et Rex magnus
super omnem terram. Alle-
lúja.

It is good to give praise to the
Lord; and to sing to Thy name,
O most High. *V.* To show forth
Thy mercy in the morning, and
Thy truth in the night. Alleluia,
alleluia. *V. Ps. 94, 3.* For the
Lord is a great God, and a great
king above all the earth. Al-
leluia.

Munda Cor Meum, page 763.

Gospel. Luke 7, 11-16

✠ Sequéntia sancti Evan-
gélii secúndum Lucam.

✠ Continuation of the holy
Gospel according to St. Luke:

IN ILLO témpore: Ibat Je-
sus in civitátem, quæ
vocátur Naim: et ibant cum
eo discipuli ejus, et turba co-
piósa. Cum autem appropin-
quáret portæ civitátis, ecce
defúctus efferebátur filius
únicus matris suæ: et hæc
vídua erat: et turba civitátis
multa cum illa. Quam cum
vidisset Dóminus, miseri-
córdia motus super eam,
dixit illi: Noli flere. Et accés-
sit, et tétigit lóculum. Hi
autem, qui portábant, steté-
runt. Et ait: Adoléscens, tibi
dico, surge. Et resédit qui
erat mórtuus, et cœpit loqui.
Et dedit illum matri suæ.
Accépit autem omnes timor:
et magnificábant Deum, di-
céntes: Quia prophéta mag-
nus surréxit in nobis: et quia
Deus visitávit plebem suam.

AT THAT time, Jesus went
into a city called Naim;
and there went with Him His
disciples, and a great multi-
tude. 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 com-
passion 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, page 765.

Offertory. Ps. 39, 2, 3, 4

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.

Expéctans expectávi Dóminum, et respéxit me: et exaudivit deprecationem meam: et immisit in os meum cánticum novum, hymnum Deo nostro.

Offertory Prayers, page 767.

Secret

QUAY Thy sacraments, O Lord, keep us and guard us always from the assaults of the devil. Through our Lord.

QUA nos, Dómine, sacraménta custódiat: et contra diabólicos semper tuántur incúrsus. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. John 6, 52

The bread that I will give is My flesh for the life of the world.

Panis, quem ego dédero, caro mea est pro sæculi vita.

Postcommunion

LET the operation of the heavenly gift, O Lord, possess our souls and bodies, that, its holy grace, not our own impulses, may continually be our guide. Through our Lord.

QUENTES nostras, et córpora possideat, quæsumus, Dómine, doni cæléstis operátio: ut non noster sensus in nobis, sed júgiter ejus prævenísti efféctus. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Sixteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 85, 3, 5

HAVE mercy on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord,

MISERÉRE mihi, Dómine, quóniam ad te clamávi tota die: quia tu, Dómine,

suavis ac mitis es, et copiosus art sweet and mild, and plente-
 in misericordia omnibus in- ous in mercy to all that call
 vocantibus te. *Ps. 85, 1.* In- upon Thee. *Ps. 85, 1.* Bow down
 clina, Domine, aurem tuam Thy ear to me, O Lord, and
 mihi, et exaudi me: quoniam hear me; for I am needy and
 inops et pauper sum ego. *V.* poor. *V.* Glory.
 Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

QUA nos, quæsumus, Dó-
 mine, grátia semper et
 præveniat et sequatur: ac
 bonis opéribus júgiter præstet
 esse inténtos. Per Dóminum.

LET Thy grace, we beseech
 Thee, O Lord, ever go be-
 fore us and follow us, and may
 it make us to be continually
 zealous in doing good works.
 Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 3, 13-21

Léctio Epístolæ beáti Pauli
 Apóstoli ad Ephésios.

Lesson from the Epistle of
 blessed Paul the Apostle to the
 Ephesians.

FRATRES: Obsecro vos, ne
 deficiátis in tribula-
 tionibus meis pro vobis: quæ
 est glória vestra. Hujus rei
 grátia flecto génua mea ad
 Patrem Dómini nostri Jesu
 Christi, ex quo omnis patérni-
 tas in cælis et in terra nom-
 inátur, ut det vobis secúndum
 divítias glóriæ suæ, virtúte
 corroborári per Spíritum ejus
 in interiorem hóminem,
 Christum habitare per fidem
 in córdibus vestris: in cari-
 tate radicáti, et fundáti, ut
 possitis comprehendere cum
 ómnibus sanctis, quæ sit lati-
 túdo, et longitúdo, et sublím-
 itas et profúndum: scire étiam
 supereminéntem sciéntiæ
 caritátem Christi, ut imple-
 ámini in omnem plenitúdinem
 Dei. Et autem, qui potens
 est ómnia fácere superabun-

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, ac-
 cording to the riches of His
 glory, to be strengthened by His
 Spirit with might unto the in-
 ward man. That Christ may
 dwell by faith in your
 hearts; that being rooted
 and founded in charity,
 you may be able to com-
 prehend with all the saints,
 what is the breadth, and length,
 and height, and depth. To
 know also the charity of Christ,
 which surpasseth all knowl-
 edge; 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.

dánter quam pétimus, aut intelligimus, secundum virtutem, quæ operátur in nobis: ipsi glória in Ecclesiá, et in Christo Jesu, in omnes generatiónes sæculi sæculórum. Amen.

Gradual. Ps. 101, 16, 17

The gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. *V.* For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia, alleluia. *V.* *Ps. 97, 1.* Sing ye to the Lord a new canticle, because the Lord hath done wonderful things. Alleluia.

Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *V.* Quóniam ædificávit Dóminus Sion: et vidébitur in majestate sua. Allelúja, allelúja. *V.* *Ps. 97, 1.* Cantáte Dómino cánticum novum: quia mirabilia fecit Dóminus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 14, 1-11

✠ Continuation of the holy Gospel according to St. Luke.

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 the 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,

✠ Sequéntia sancti Evangelíi secundum Lucam.

IN ILLO témpore: Cum intráret Jesus in domum cujúsdam princípis pharisæórum sábbato manducáre panem, et ipsi observábant eum. Et ecce homo quidam hydrópicus erat ante illum. Et respóndens Jesus dixit a! legisperítos et pharisæos, dicens: Si licet sábbato curáre? At illi tacuérunt. Ipse vero apprehénsus sanávit eum, ac dimísit. Et respóndens ad illos, dixit: Cujus vestrum ásinus, aut bos in púteum cadet, et non continuo éxtrahet illum díe sábbati? Et non póterant ad hæc respóndere illi. Dicébat autem et ad invitátos parábolam, inténdens quómodo primos accúbitus eligerent, dicens ad illos: Cum invitátus fúeris ad

núptias, non discumbas in primo loco, ne forte honoratior te sit invitatus ab illo, et veniens is, qui te, et illum vocavit, dicat tibi: Da huic locum: et tunc incipias cum rubore novissimum locum tenere. Sed cum vocatus fueris, vade, recumbe in novissimo loco: ut, cum venerit qui te invitavit, dicat tibi: Amice, ascende superius. Tunc erit tibi gloria coram simul discumbentibus: quia omnis, qui se exaltat, humiliabitur: et qui se humiliat, exaltabitur. 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 inviteth 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, page 765.

Offertory. Ps. 39, 14, 15

Dómine, in auxilium meum respice: confundantur et vereantur, qui quærunt animam meam, ut auferant eam: Dómine, in auxilium meum respice. 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.

Offertory Prayers, page 767.

Secret

QUONDA nos, quæsumus, Dómine, sacrificii præsentis effectû: et perfice miseratus in nobis; ut ejus mereamur esse participes. Per Dóminum. **Q**LEANSE US, we beseech Thee, O Lord, by the effect of the present sacrifice, and in Thy mercy bring to pass in us that we may deserve to be partakers of it. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 70, 16, 17, 18

Dómine, memorabor justitiæ tuæ solius: Deus, docuisti O Lord, I will be mindful of Thy justice alone: Thou hast

taught me, O God, from my youth, and unto old age and gray hairs, O God, forsake me not.
 me a juventúte mea: et usque in senéctam et sénium. Deus, ne derelinquas me.

Postcommunion

IN THY loving-kindness, purify our souls, we beseech Thee, O Lord, and renew them with the heavenly sacrament, that we may receive bodily assistance thereby, both for this life and for the life to come. Through our Lord.
 PURIFICA, quæsumus, Dómine, mentes nostras benignus, et rénova cæléstibus sacraméntis: ut consequénter et córporum præsens páriter, et futúrum capiámus auxili-um. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Sebenteenth Sunday After Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 118, 137, 124

THOU art just, O Lord, and Thy judgment is right; deal with Thy servant according to Thy mercy. Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory.
 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.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT Thy people, we beseech Thee, O Lord, to shun the defilements of the devil, and with pure hearts follow Thee, the only God. Through our Lord.
 DA, QUÆSUMUS, Dómine, pópulo tuo diabólica vitáre contágia: et te solum Deum pura mente sectári. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 4, 1-6

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.
 LÉCTIO Epístolæ beáti Paulli Apóstoli ad Ephésios.

BRETHREN, I, a prisoner of the Lord, beseech you that you walk worthy of the
 FRATRES: Obsecro vos, ego vinctus in Dómino, ut digne ambulétis vocatióne,

quia vocáti estis, cum omni humilitáte, et mansuetúdi-
ne, cum paciéntia, supportánte
invicem in caritáte, solliciti
serváre unitátem spíritus in
vínculo pacis. Unum corpus,
et unus spíritus, sicut vocáti
estis in una spe vocatiónis
vestræ. Unus Dóminus, una
fides, unum baptisma. Unus
Deus, et Pater ómnium, qui
est super omnes, et per ómnia,
et in ómnibus nobis. Qui est
benedíctus in sæcula sæculó-
rum. Amen.

vocation in which you are
called. With all humility and
mildness, with patience, sup-
porting 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 call-
ing. 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.

Gradual. Ps. 32, 12, 6

Beáta gens, cujus est Dó-
minus Deus eórum: pópulus,
quem elégit Dóminus in here-
ditátem sibi. *V.* Verbo Dó-
mini cæli firmáti sunt: et
spíritu oris ejus omnis virtus
eórum. Allelúja, allelúja. *V.*
Ps. 101, 2. Dómine, exáudi
oratiónem meam, et clamor
meus ad te pervéniat. Alle-
lúja.

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 es-
tablished; and all the power of
them by the Spirit of His
mouth. Alleluia, alleluia. *V.* Ps.
101, 2. O Lord, hear my prayer:
and let my cry come to Thee.
Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 35-46

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Accesser-
unt ad Jesum pharisæi:
et interrogávit eum unus ex
eis legis doctor, tentans eum:
Magister, quod est mandátum
magnum in lege? At illi Je-
sus: Dlíiges Dóminum Deum
tuum ex toto corde tuo, et in
tota ánima tua, et in tota
mente tua. Hoc est máximum,
et primum mandátum. Se-
cúndum autem símile est
huic: Dlíiges próximum tu-

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 com-
mandment 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.

um, sicut teipsum. In his duobus mandatis univérſa lex pendet, et prophétæ. Congregátis autem pharisæis, interrogávit eos Jesus, dicens: Quid vobis vidétur de Christo? cujus filius est? Dícunt ei: David. Ait illis: Quómodo ergo David in spírítu vocat eum Dóminum, dicens: Dixit Dóminus Dómino meo, sede a dextris meis, donec ponam inimicos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius ejus est? Et nemo póterat ei respondére verbum: neque ausus fuit quisquam ex illa die eum ámplius interro-gáre.

Creed, page 765.

Offertory. Dan. 9, 17, 18, 19

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.

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 Prayers, page 767.

Secret

WE IMPLÓRE Thy majesty, O Lord, that the holy mysteries which we are celebrating may free us of past and save us from future sins. Through our Lord.

MAJESTÁTEM tuam, Dómine, suppliciter deprecámur: ut hæc sancta, quæ gérimus, et a prætérítis nos delictis éxuant, et futúris. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 75, 12, 13

Vovéte, et réddite Dómino Deo vestro omnes, qui in circúito ejus affértis múnera: terríbill, et ei qui aufert spírítum princípum: terríbilli apud omnes reges terræ.

Vow ye, and pay 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.

Postcommunion

SANCTIFICATIÓNIBUS tuis, Omnípotens Deus, et vívta nostra curéntur, et remédta nobis atérna provéniant. Per Dóminum.

BY THY grace, O almighty God, let our wicked propensities be cured and everlasting remedies be forthcoming. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

September Ember-Days¹

STATION AT ST. MARY MAJOR

Major Ferias not Privileged

Ember-Wednesday (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 80, 2, 3, 4, 5

EXSULTÁTE Deo adjutóri nostro: jubilate Deo Jacob: súmite psalmum jucúndum cum cíthara: cánite in ínítio mensis tuba, quia præcéptum in Israél est, et júdicium Deo Jacob. *Ps. 80, 6.* Testimónium in Joseph pósuit illud, cum exíret de terra ÆGYPTI: linguam, quam non

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. 80, 6.* He ordained it for a testimony in Joseph, when he came out of

¹The ember-days of the autumn season, though here placed as next following the seventeenth Sunday after Pentecost, are invariably kept on the Wednesday, Friday, and Saturday next following the fourteenth day of September, which is the feast of the Exaltation of the Holy Cross.

the land of Egypt: he heard a nóverat, audivit. *V.* Glória
tongue which he knew not. *V.* Patrí.
Glory.

Kyrie, page 761. Gloria is omitted.

After the Kyrie eleison the priest says:

Let us pray

V. Let us kneel.

Rf. Arise.

V. Flectámus génuá.

Rf. Leváte.

Prayer

LET our frailty, we beseech
Thee, O Lord, be helped
by the remedies of Thy mercy,
that, whereas it is wasted by its
own nature, it may be repaired
by Thy clemency. Through our
Lord.

MISERICÓRDIE tuæ reme-
diis, quæsumus, Dó-
mine, fragilitas nostra sub-
sistat: ut, quæ sua conditióne
attéritur, tua cleméntia rep-
aréture. Per Dóminum.

Lesson. Amos 9, 13-14

Lesson from Amos the
Prophet.

Lectio libri Amos Pro-
phétæ.

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.

HÆC dicit Dóminus Deus:
Ecce dies véniunt: et
comprehéndet arátor messór-
em, et calcátor uvæ mittén-
tem semen et stillábunt
montes dulcédinem, et omnes
colles culti erunt. Et con-
vértam captivitátem pópuli
mei Israél: et ædificábunt
civitátes desértas, et inhab-
itábunt: et plantábunt vín-
eas, et bibent vinum eárum:
et fácient hortos, et cómedent
fructus eórum. Et plantábo
eos super humum suam: et
non evéllam eos ultra de terra
sua, quam dedi eis: dicit Dó-
minus Deus tuus.

Gradual. Ps. 112, 5, 7

Who is as the Lord our God, Quis sicut Dóminus Deus
Who dwelleth on high; and noster, qui in altis hábitat:

et humilia respicit in celo,
et in terra? *V.* Súscitans a
terra inopem: et de stercore
érigens páuperem.

V. Dóminus vobíscum.
R. Et cum spírítu tuo.

looketh down on the low things
in heaven and in earth? *V.*
Raising up the needy from the
earth; and lifting up the poor
out of the dunghill.

V. The Lord be with you.
R. And with thy spirit.

Prayer

PRÆSTA, quæsumus, Dó-
mine, familiæ tuæ sup-
plicánti: ut, dum a cibis
corporálibus se abstinet, a
vitílis quoque mente jejúnet.
Per Dóminum.

GRANT to Thy suppliant
household, we beseech
Thee, O Lord, that, as it ab-
staineth from bodily food, it
may spiritually also fast from
wrongdoing. Through our Lord.

*Second Prayer, A cunctis, page 827; third at the choice of
the priest, pages 1494-1500.*

Lesson. 2 Esd. 81, 1-10

Léctio libri Esdræ.

Lesson from the Book of
Esdras.

IN DIEBUS illis: Congregá-
tus est omnis pópulus
quasi vir unus ad platéam,
quæ est ante portam aquárum
et dixerunt Esdræ scribæ ut
afféret librum legis Móysi,
quam præcéperat Dóminus
Israëli. Attúlit ergo Esdras
sacérdos legem coram multi-
túdine virórum et mulierum,
cunctisque qui póterant in-
telligere, in die prima mensis
séptimi. Et legit in eo apérte
in platéa, quæ erat ante por-
tam aquárum, de mane usque
ad médiam diem, in conspéctu
virórum, et mulierum, et sa-
piéntium: et aures omnis
pópuli erant eréctæ ad librum.
Stetit autem Esdras scriba
super gradum ligneum, quem
fécerat ad loquéndum. Et
aperuit librum coram omni
pópulo: super univérsum
quippe Dópulum eminébat:
et cum aperuíssset eum, stetit

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 multiude 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 mid-
day. before the men and wo-
men, 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.

omnis pópulus. Et benedíxit Esdras Dómino Deo magno: et respóndit omnis pópulus: Amen, Amen: élevans manus suas: et incurvátí sunt et adoravérunt Deum proni in terram. Porro levitæ siléntium faciébant in pópulo ad audiéndam legem: pópulus autem stabat in gradu suo. Et legérunt in libro legis Dei Distíncte, et apérte ad intelligéndum: et intellexérunt cum legerétur. Dixit autem Nehemias, et Esdras sacérdos et scriba, et levitæ interpretántes unívsero pópulo: Dies sanctificátus est Dómino Deo nostro, nolíte lugére, et nolíte flere. Et dixit eis: Ite, comédite pínquia, et bíbite mulsum, et mittite partes his, qui non præparavérunt sibi: quia sanctus dies Dómini est, et nolíte contristári: gáudium étenim Dómini est fortitúdo nostra.

Gradual. Ps. 32, 12, 6

Blessed is the nation whose God is the Lord: the people whom the Lord 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.

Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi *V.* Verbo Dómini cæli firmáti sunt: et spírítu oris ejus omnis virtus eórum.

Munda Cor Meum, page 763.

Gospel. Mark 9, 16-28

✠ Continuation of the holy Gospel according to St. Mark.

✠ Sequéntia sancti Evangelíi secúndum Marcum.

AT THAT time, One of the multitude, answering, said to Jesus, Master, I have brought to Thee my son, having a dumb spirit; who, whereso-

IN ILLO témpore: Respóndens unus de turba, dixit ad Jesum: Magíster, áttuli filium meum ad te, habéntem spírítum mutum: qui ubi-

cúmque eum apprehénderit, allídit illum, et spumat, et stridet déntibus, et aréscit: et dixi discíplis tuis ut eíjcerent illum, et non potuérunt. Qui respóndens eis, dixit: O generátio incrédula, quámdiu apud vos ero? quámdiu vos pátiar? Afférte illum ad me. Et attuléerunt eum. Et cum vidisset eum, statim spíritus conturbávit illum: et elísus in terram, volutabátur spumans. Et interrogávit patrem ejus: Quantum témporis est, ex quo ei hoc accidit? At ille ait: Ab infántia: et frequénter eum in ignem, et in aquas misit, ut eum pérderet. Sed si quid potes, ádjuva nos, misértus nostri. Jesus autem ait illi: Si potes crédere, ómnia possibília sunt credénti. Et continuo exclámans pater púeri, cum lácrimis ajébat: Credo, Dómine: ádjuva incredulitátem meam. Et cum vidéret Jesus concurréntem turbam, comminátus est spíritui inmúndo, dicens illi: Surde et mute spíritus, ego præcípio tibi, exi ab eo: et ámplius ne intróeas in eum. Et exclámans, et multum discérens eum, éxiit ab eo, et factus est sicut mórtuus, ita ut multi dicerent: Quia mórtuus est. Jesus autem tenens manum ejus, elevávit eum, et surréxit. Et cum introisset in domum, discípluli ejus secréto interrogábant eum: Quare nos non potúimus eíjcere eum? Et dixit illis: Hoc genus in nullo potest exíre, nisi in oratíone, et jejúnio.

ever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth 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.

Offertory. Ps. 118, 47 48

I will meditate on Thy commandments, which I have loved exceedingly: and lift up my hand to Thy commandments, which I have loved.

Meditabor in mandatis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

Offertory Prayers, page 767.

Secret

MAY this sacrifice, we beseech Thee, O Lord, cleanse our sins away, and sanctify the bodies and minds of them that serve Thee unto celebrating the sacrifice. Through our Lord.

HÆC hóstia, Dómine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctificet. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 775.

Communion. 2 Esd. 8, 10

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.

Comédite píngula, et bíbite mulsum, et míttite partes his, qui non præparavérunt sibi: sanctus enim dies Dómini est, nolite contristári: gáudium etenim Dómini est fortitúdo nostræ.

Postcommunion

IN RECEIVING Thine adorable sacrament, we supplicate Thee, O Lord, that what, of Thy bounty, we perform in diligent service, we may, by Thy grace, become more and more worthy to share in this heavenly gift. Through our Lord.

SUMÉNTES, Dómine, dona cæléstia, suppliciter deprecámur: ut, quæ sédula servitúte donánte te gérimus, dignis sénsibus tuo múnere capiámus. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Ember-Friday (Purple)**STATION AT THE TWELVE APOSTLES**

The Beginning of Mass, page 736.

Introit. Ps. 104, 3, 4

LÆTETUR COR QUÆRÈNTIUM
DÓminum: et confirm-
ãmni: quærite faciẽm ejus
semper. *Ps. 104, 1.* Confítẽ-
mini Dómino, et invocáte no-
mien ejus: annuntiáte inter
gentes ópera ejus. *V. Glória*
Patri.

LET the heart of them re-
joice that seek the Lord:
seek ye the Lord and be
strengthened: seek His face
evermore. *Ps. 104, 1.* Give glory
to the Lord, and call upon His
name: declare His deeds among
the gentiles. *V. Glory.*

Kyrie, page 761. Gloria is omitted.

Prayer

PRÆSTA, QUÆSUMUS, omni-
potens Deus ut observa-
tiones sacras ánnua devo-
tione recolentes, et corpore
tibi placeámus, et mente.
Per Dóminum.

GRANT, we beseech Thee, O
almighty God, that, ven-
erating the sacred yearly ob-
servances with devotion, we
may be pleasing to Thee both
in body and in soul. Through
our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Lesson. Osee 14, 2-10

Lectio Osée Prophète.

Lesson from Osee, the
Prophet.

HÆC DICIT DÓMINUS DEUS:
Convertere Israël ad
Dóminum Deum tuum: quón-
iam corruisti in iniquitate
tua. Tóllite vobiscum verba,
et convertimini ad Dóminum:
et dicite ei: Omnem aufer in-
iquitatem, áccipe bonum: et
reddemus vitulos labiõrum
nostrõrum. Assur non salvá-
bit nos, super equum non
ascendẽmus, nec dicẽmus ul-
tra: Dii nostri ópera mánuum
nostrãrum: quia ejus, qui in
te est, miseréberis pupilli.
Sanábo contritiões eõrum,
diligam eos spontáneẽ: quia

MHUS 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 re-
turn 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 thy 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.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little, and be entreated in favor of Thy servants. V. Lord, Thou hast been our refuge, from generation to generation.

Convertere, Dómine, aliquántulum, et deprecáre super servos tuos. V. Dómine, refúgium factus es nobis, a generatióne et progénie.

Munda Cor Meum, page 763.

Gospel. Luke 7, 36-50

✠ Continuation of the holy Gospel according to St. Luke.

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

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Rogábat Jesum quidam de pharissæis, ut manducáret cum illo. Et Ingressus domum pharissæi, discúbuit. Et ecce múlier, quæ erat in civitaté peccátrix, ut cognóvit, quod accubísset in domo pharissæi, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácri-mis cæpit rigáre pedes ejus,

et capillis capitis sui tergebat, et osculabatur pedes ejus, et unguento ungebatur. Videns autem Pharisæus, qui vocaverat eum, ait intra se, dicens: Hic si esset propheta, sciret utique, quæ et qualis est mulier, quæ tangit eum: quia peccatrix est. Et respondens Jesus, dixit ad illum: Simon, habeo tibi aliquid dicere. At ille ait: Magister, dic. Duo debitores erant cuidam fœneratori: unus debebat denarios quingentos, et alius quinquaginta. Non habentibus illis unde redderent, donavit utrisque. Quis ergo eum plus diligit? Respondens Simon, dixit: Aestimo quia is, cui plus donavit. At ille dixit ei: Recte judicasti. Et conversus ad mulierem, dixit Simoni: Vides hanc mulierem? Intravi in domum tuam, aquam pedibus meis non dedisti: hæc autem lacrimis rigavit pedes meos, et capillis suis tersit. Osculum mihi non dedisti: hæc autem, ex quo intravit, non cessavit osculari pedes meos. Oleo caput meum non unxisti: hæc autem unguento unxit pedes meos. Propter quod dico tibi: Remittuntur ei peccata multa, quoniam dilexit multum. Cui autem minus dimittitur, minus diligit. Dixit autem ad illam: Remittuntur tibi peccata. Et cœperunt, qui simul accumbebant, dicere intra se: Quis est hic, qui etiam peccata dimittit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

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 hair 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.

Offertory. Ps. 102, 2, 5

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.

Benedic ánima mea, Dómino, et noli oblivisci omnes retributiónes ejus: et renovábitur, sicut áquilæ, juvéntus tua.

Offertory Prayers, page 767.

Secret

LET the offerings of our fast be accepted by Thee, we pray Thee, O Lord, that by their expiation they may make us worthy of Thy grace and lead us to Thine everlasting promises. Through our Lord.

ACCÉPTA tibi sint, Dómine, quæsumus nostri dona jejúni: quæ et expiándo nos tua grátia dignos efficiant, et ad sempitérna promissa perdúcant. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Weekdays, page 775.

Communion. Ps. 118, 22, 24

Remove from me reproach and contempt, because I have sought out Thy commandments, O Lord: for Thy testimonies are my meditation.

Aufer a me oppróbrium et contéptum, quia mandáta tua exquisivi, Dómine: nam et testimónia tua meditatio mea est.

Postcommunion

WE BESECH Thee, O almighty God, that, showing gratitude for the gifts we have received, we may receive more especial benefits. Through our Lord.

QUÆSUMUS, omnipotens Deus: ut de percéptis munéribus grátias exhibéntes, beneficia potióra sumámus. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Ember-Saturday (Purple)

STATION AT ST. PETER

The Beginning of Mass, page 756.

Introit. Ps. 94, 6, 7

COME, let us adore God, and fall down before the Lord: let us weep before Him Who

VENITE, adorémus Deum, et procidámus ante Dóminum, plorémus ante eum,

qui fecit nos: quia ipse est made us; for He is the Lord
 Dóminus Deus noster. *Ps. 94,* our God. *Ps. 94, 1.* Come let us
 1. Veníte, exsultémus Dó- praise the Lord with joy; let us
 mino: jubilémus Deo salutári joyfully sing to God our Savior.
 nostro. *V. Glória Patri.* *V. Glory.*

Kyrie, page 761. Gloria is omitted.

After the Kyrie eleison is said:

Let us pray

V. Flectámus génuá.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

OMNÍPOTENS sempitérne
 Deus, qui per contin-
 éntiam salutárem corpóribus
 medéris et méntibus: maje-
 státem tuam súpplices exorá-
 mus; ut pla jejunántium de-
 precatióne placátus, et præ-
 sentia nobis subsidia tríbuas,
 et futúra. Per Dóminum.

ALmighty, eternal God,
 Who dost heal bodies
 and souls through wholesome
 continence, we supplicate Thy
 majesty that, being appeased
 by the devout prayer of those
 who fast, Thou wouldst grant
 us help both for the present
 and for the future. Through
 our Lord.

Lesson. Lev. 23, 27-32

Léctio libri Levítici.

*Lesson from the Book of Le-
 viticus.*

IN DIEBUS illis: Locútus est
 Dóminus ad Móysen, di-
 cens: Décimo die mensis hu-
 jus séptimi, dies explatiónum
 erit celebérrimus, et vocábitur
 sanctus: affligetisque ánimas
 vestras in eo, et offerétis holo-
 cáustum Dómino. Omne opus
 servile non faciétis témpore
 diéi hujus: quia dies propitia-
 tiónis est, ut propitiétur vobis
 Dóminus Deus vester. Omnis
 ánima, quæ afflícta non fúerit
 die hac, peribit de pópulis
 suis: et quæ óperis quídpiam
 fécerit, delébo eum de pópulo
 suo. Nihil ergo óperis faciétis
 in eo: legítimum sempitér-
 num erit vobis in cunctis gen-
 eratió nibus, et habitatió nibus

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 propi-
 tiation, 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;

vestris. Sábbatum requietiónis est, et affligétis ánimas vestras die nono mensis: a véspera usque ad vésperam celebrábitis sábbata vestra: dicit Dóminus omnipotens.

saith the Lord almighty.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord; lest they should say at any time among the gentiles, Where is their God? *V.* Help us, O God our Saviour, and for the glory of Thy name, O Lord, deliver us.

Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *V.* Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómini, libera nos.

Let us pray

V. Let us kneel.
Rf. Arise.

V. Fléctamus génua.
Rf. Leváte.

Prayer

GRANT us, we pray Thee, O almighty God, that by fasting we may be filled with Thy grace, and by abstaining may be made stronger than all our enemies. Through our Lord.

DA NOBIS, quæsumus, omnipotens Deus: ut jejunándo, tua grátia satiémur; et abstinéndo, cunctis efficiámur hóstibus fortióres. Per Dóminum.

Lesson. Lev. 23, 39-43

Lesson from the Book of Leviticus.

Léctio líbri Levítici.

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

IN DIÉBUS illis: Locútus est Dóminus ad Móysen, dicens: A quintodécimo die mensis séptimi, quando congregaveritis omnes fructus terræ vestræ, celebrábitis férias Dómini septem diébus: die primo et die octávo erit sábbatum, id est réquies. Sumetisque vobis die primo fructus árboris pulcherrimæ, spatulæque palmárum, et ramos ligni densárum fróndium, et sálices de torrénite, et lætabimini coram Dómino Deo ve-

stro. Celebrabitisque solemnitatem ejus septem diebus per annum. Legitimum sempiternum erit in generationibus vestris. Mense septimo festa celebrabitis, et habitabitis in umbraculis septem diebus. Omnis, qui de genere est Israël, manebit in tabernaculis: ut discant posteri vestri, quod in tabernaculis habitare fecerim filios Israël, cum educerem eos de terra Ægypti. Ego Dominus Deus vester.

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. Ps. 83, 10, 9

Protector noster aspice, Deus, et respice super servos tuos. V. Domine Deus virtutum, exaudi preces servorum tuorum.

Behold, O God our protector; and look on Thy servants. V. O Lord God of hosts, graciously hear the prayers of Thy servants.

Let us pray

V. Flectamus genua.
R. Levate.

V. Let us kneel.
R. Arise.

Prayer

QUERE, quæsumus, Domine, familiam tuam: ut salutis æternæ remedia, quæ te inspirante requirimus, te largiente consequamur. Per Dominum.

GUARD Thy household, we beseech Thee, O Lord, that we may obtain by Thy gift those remedies of eternal health which we seek by Thine inspiration. Through our Lord.

Lesson. Mich. 7, 14-20

Lectio Michææ Prophætæ.

Lesson from Micheas the Prophet.

DOMINE Deus noster, pasce populum tuum in virga tua, gregem hereditatis tuæ, habitantes solos in saltu, juxta dies antiquos. Vidébunt gentes, et confundentur super omni fortitudine sua. Quis

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 taketh away iniquity and passeth by the sin of the remnant of Thy inheritance? He will send His fury in no more, because He delighteth 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.

Deus similis tui, qui aufers iniquitatem, et transis peccatum reliquiarum hereditatis tuæ? Non immittet ultra furorrem suum, quoniam volens misericordiam est. Revertetur, et miseretur nostri: deponet iniquitates nostras, et projiciet in profundum maris omnia peccata nostra. Dabis veritatem Jacob, misericordiam Abraham: quæ jurasti patribus nostris a diebus antiquis: Dómine Deus noster.

Gradual. Ps. 89, 13, 1

Return, O Lord, a little; and be entreated in favor of Thy servants. *V.* Lord, Thou hast been our refuge, from generation to generation.

Convértere, Dómine, aliquantulum, et deprecare super servos tuos. *V.* Dómine, refugium factus es nobis, a generatióne et progénie.

Let us pray

V. Let us kneel.
R. Arise.

V. Flectámus gènua.
R. Leváte.

Prayer

GRANT US, we beseech Thee, O Lord, so to abstain from carnal delicacies that we may likewise fast from the sins that overwhelm us. Through our Lord.

PRÆSTA QUÆSUMUS, Dómine, sic nos ab épulis abstinére carnalibus: ut a vitiis irruéntibus páriter jejunémus. Per Dóminum.

Lesson. Zach. 8, 14-19

Lesson from Zacharias the Prophet.

Lectio Zachariæ Prophætæ.

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

IN DIÉBUS illis: Factum est verbum Dómini ad me, dicens: Hæc dicit Dóminus exercituum: Sicut cogitávi, ut affligerem vos, cum ad iracúndiam provocássent patres vestri me, dicit Dóminus, et non sum misértus: sic

convérsus cogitávi in diébus istis, ut benefáciam dómni Juda et Jerúsalem: nolíte timére. Hæc sunt ergo verba, quæ faciétis: Loquimini veritatem, unusquisque cum próximo suo: veritatem, et iudicium pacis iudicáte in portis vestris. Et unusquisque malum contra amicum suum ne cogitétis in córdibus vestris: ligátis: ómnia enim hæc sunt, quæ odi, dicit Dóminus. Et factum est verbum Dómini exercituum ad me, dicens: Hæc dicit Dóminus, exercituum: jejúnium quarti, et jejúnium quinti, et jejúnium septimi, et jejúnium décimi erit domui Juda in gáudium, et lætítiam, et in solemnitates præcláres: veritatem tantum, et pacem dilígite: dicit Dóminus exercituum.

do good to the house of Juda, 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.

Gradual. Ps. 140, 2

Dirigátur orátio mea sicut incénsus in conspéctu tuo, Dómine. *V.* Elevátio manuum meárum sacrificium vespertinum.

Let my prayer be directed like incense in Thy sight, O Lord. *V.* The lifting up of my hands as even sacrifice.

Let us pray

V. Flectámus génua.
R. Leváte.

V. Let us kneel.
R. Arise.

Prayer

UT NOBIS, Dómine, tribuis solémne tibi deférre jejúnium: sic nobis, quæsumus, indulgéntiæ præsta subsidium. Per Dóminum.

AS THOU dost give us the grace to offer Thee, O Lord, a solemn fast, so grant us, we beseech Thee, the assistance of Thy pardon. Through our Lord.

Lesson. Dan. 3, 40

Lesson and Canticle of Daniel as on Ember Saturday in Advent, page 125.

V. Dóminus vobíscum.
R. Et cum spírítu tuo.

V. The Lord be with you.
R. And with thy spirit.

Prayer

O GOD, Who didst subdue the flames of fire for the three children, mercifully grant that the flames of our sins may not consume us Thy servants. Through our Lord.

DEUS, qui tribus pueris mitigasti flammam ignium: concede propitius; ut nos famulos tuos non exurat flamma vitiorum. Per Dominum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Heb. 9, 2-12

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Lectio Epistolæ beati Pauli Apóstoli ad Hebræos.

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 the Holy of Holies, having the golden 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 cherubims of glory overshadowing the propitiary: 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 high priest 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

FRATRES: Tabernaculum factum est primum, in quo erant candelabra, et mensa, et propositio panum, quæ dicitur Sancta. Post velamentum autem secundum, tabernaculum, quod dicitur Sancta sanctorum: aureum habens thuribulum, et arcam testamenti circumtectam ex omni parte auro, in qua urna aurea habens manna, et virga Aaron, quæ fronduerat, et tabula testamenti, superque eam erant Cherubim gloriæ obumbrantia propitiatorium: de quibus non est modo dicendum per singula. His vero ita compositis; in priori quidem tabernaculo semper introibant sacerdotes, sacrificiorum officia consummantes: in secundo autem semel in anno solus pontifex, non sine sanguine, quem offert pro sua, et populi ignorantia; hoc significante Spiritu Sancto, nondum propalatum esse sanctorum viam, adhuc priore tabernaculo habente statum. Quæ parabola est temporis instantis: juxta quam munera, et hostiæ offeruntur, quæ non possunt juxta conscientiam

perfectum facere servientem, solummodo in cibis, et in potibus, et variis baptismatibus, et justitiis carnis usque ad tempus correctionis impositis. Christus autem assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis; neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, aeterna redemptione inventa.

to which gifts and sacrifices are offered, which can not, 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 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 nor of calves, but by His own blood, entered once into the Holies having obtained eternal redemption.

Tract. Ps. 116, 1, 2

Laudate Dominum omnes gentes: et collaudate eum, omnes populi. *V.* Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in aeternum.

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.

Munda Cor Meum, page 763.

Gospel. Luke 13, 6-17

✠ Sequentia sancti Evangelii secundum Lucam.

IN ILLO tempore: Dicebat Jesus turbis hanc similitudinem: Arborem ficu habebat quidam plantatam in vinea sua, et venit quarens fructum in illa, et non invenit. Dixit autem ad cultorem vineae: Ecce anni tres sunt ex quo venio quarens fructum in ficulnea hac, et non invenio: succide ergo illam: ut quid etiam terram occupat? At ille respondens, dicit illi: Domine, dimitte illam et hoc anno, usque dum fodiam circa illam, et mittam stercora: et si quidem fecerit fructum: sin autem, in futurum succides eam. Erat

✠ Continuation of the holy Gospel according to St. Luke.

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 vineyard, 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 teach-

ing 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, whose skin hath bound her, 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

autem docens in synagoga eorum sabbatis. Et ecce mulier, quæ habebat spiritum infirmitatis annis decem et octo: et erat inclinata, nec omnino poterat sursum respicere. Quam cum videret Jesus, vocavit eum ad se, et ait illi: Mulier, dimissa es ab infirmitate tua. Et imposuit illi manus, et confestim erecta est, et glorificabat Deum. Respondens autem archisynagogus, indignans quia sabbato curasset Jesus, dicebat turbæ: Sex dies sunt, in quibus oportet operari: in his ergo venite, et curamini, et non in die sabbati. Respondens autem ad illum Dominus, dixit: Hypocritæ, unusquisque vestrum sabbato non solvit bovem suum, aut asinum a præsepio et ducit ad aquam? Hanc autem filiam Abraham, quam alligavit satanas, ecce decem et octo annis, non oportuit solvi a vinculo isto die sabbati? Et cum hæc diceret, erubescerant omnes adversarii ejus: et omnis populus gauderat in universis, quæ gloriose fiebant ab eo.

done by Him.

Offertory. Ps. 87, 2, 3

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.

Domine, Deus salutis meæ, in die clamavi, et nocte coram te: intret oratio mea in conspectu tuo, Domine.

Offertory Prayers, page 767.

Secret

GRANT, we beseech Thee, O almighty God, that the gift offered in the sight of Thy

QUONCEDE, quæsumus omnipotens Deus: ut oculis tuæ majestatis munus oblâ-

tum, et grátiam nobis devotiónis obtineat, et effectum beátæ perenitátis acquirat. Per Dóminum.

Second Secret, Graciously hear us, page 528; third at choice of the priest, pages 1494-1500.

Preface for Weekdays, page 775.

Communion. Lev. 23, 41, 43

Mense séptimo festa celebrábitis, cum in tabernáculis habitáre fécerim filios Israël, cum edúcerem eos de terra Ægypti, ego Dóminus Deus vester.

majesty may obtain for us both the grace of devotion and win the effect of a blessed eternity. Through our Lord.

In the seventh month shall you celebrate this feast, as 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.

Postcommunion

PERFICIANT in nobis, Dómine, quæsumus, tua sacraménta quod contémnt: ut, quæ nunc specie gérimus, rerum veritáte capiámus. Per Dóminum.

LET Thy sacrament, O Lord, we beseech Thee, perfect in us that which it contains, that what we now perform in outward appearance we may apprehend in inward truth. Through our Lord.

Second Postcommunion, May the gift, page 528; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Eighteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Eccles. 36, 18

DA PACEM, Dómine, suáventibus te, ut prophétæ tui fidéles inveniantur: exáudi preces servi tui, et plebis tue Israël. Ps. 121, 1. Letátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. V. Glória Patri.

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. 121, 1. I rejoiced at the things that were said to me: We shall go into the house of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DIRIGAT corda nostra, quæsumus, Dómine, tuæ miseratiónis operátio: quia

LET the operation of Thy mercy, we beseech Thee, O Lord, direct our hearts, for

without Thee we can not please tibi sine te placere non possumus. Through our Lord. Per Dominum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Cor. 1, 4-6

Lesson from the Epistle of Læctio Epistolæ beati Pauli blessed Paul the Apostle to the Apóstoli ad Corinthios. Corinthians.

BRETHREN, I give thanks to my God always for you, for the grace of God that is given you in Jesus Christ, 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 unto the end without crime, in the day of the coming of Our Lord Jesus Christ.

FRATRES: Grátias ago Deo meo semper pro vobis in grátia Dei, quæ data est vobis in Christo Jesu: quod in omnibus dívites: facti estis in illo, in omni verbo, et in omni sciénta: sicut testimónium Christi confirmátum est in vobis: ita ut nihil vobis desit in ulla grátia, exspectántibus revelatiónem Dómini nostri Jesu Christi, qui et confirmábit vos usque in finem sine crimine, in die advéntus Dómini nostri Jesu Christi.

Gradual. Ps. 121, 1, 7

I rejoiced at the things that were said to me: We shall go into the house of Our Lord. *V.* Let peace be in thy strength, and abundance in thy towers. Alleluia, alleluia. *V. Ps. 101, 16.* The gentiles shall fear Thy name, O Lord: and all the kings of the earth Thy glory. Alleluia.

Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini ibimus. *V.* Fiat pax in virtúte tua, et abundantia in túrribus tuis. Allelúja, allelúja. *V. Ps. 101, 16.* Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 1-8

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus entering into a ship, passed over the water and came into His own city. And behold they brought to Him one sick of the palsy lying in a bed; and Jesus

IN ILLO témpore: Ascéndens Jesus in navículam, transfretávit, et venit in civitátem suam. Et ecce offerébant ei paralyticum jacéntem in lecto. Et videns Jesus fidem

illórum, dixit paralytico: Con-
fide, fili, remittúntur tibi pec-
cáta tua. Et ecce quidam de
scribis dixerunt intra se: Hic
blasphémat. Et cum vidisset
Jesus cogitátiones eórum,
dixit: Ut quid cogitátis mala
in córdibus vestris? Quid est
facilius dicere: Dimittúntur
tibi peccáta tua: an dicere:
Surge, et ámbula? Ut autem
sciátis, quia Filius hóminis
habet potestátem in terra di-
mitténdi peccáta, tunc ait
paralytico: Surge, tolle lec-
tum tuum, et vade in domum
tuam. Et surréxit, et ábit in
domum suam. Vidéntes autem
turbæ timuérunt, et glorifi-
cavérunt Deum, qui dedit po-
testátem talem homínibus.

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 them-
selves, He blasphemeth. And
Jesus seeing their thoughts,
said, Why do you think evil in
your hearts? whether is it 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 see-
ing it, feared, and glorified God
Who had given such power to
men.

Creed, page 765.

Offertory. Ex. 24, 4, 5

Sanctificábit Móyses altáre
Dómino, ófferens super illud
holocáusta, et immolans vícti-
mas: fecit sacrificium vesper-
tinum in odórem suavitátis
Dómino Deo, in conspéctu fil-
iórum Israël.

Moses consecrated an altar to
the Lord, offering upon it holo-
causts, 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.

Offertory Prayers, page 767.

Secret

DEUS, qui nos per hujus
sacrificii veneránda
commércia, unius summæ di-
vinitátis partícipes éfficiis:
præsta, quæsumus; ut, sicut
tuam cognóscimus veritátem,
sic eam dignis móribus asse-
quámur. Per Dóminum.

O God, Who, through the
august communication of
this sacrifice, dost make us par-
takers of the one supreme di-
vinity, grant, we beseech Thee,
that, as we know Thy truth, so
we may ever follow it with
worthy actions. Through our
Lord.

*Second Secret, Graciously hear us, page 828; third at the
choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Ps. 95, 8, 9

Bring up sacrifices, and come into His courts: adore ye the Lord in His holy court. Tóllite hóstias, et introite in átria ejus: adoráte Dóminum in aula saucta ejus.

Postcommunion

STRENGTHENED by the sacred gift, we render thanks to Thee, O Lord, beseeching Thy mercy that Thou make us entirely worthy to partake thereof. Through our Lord. **G**RÁTIAS tibi, reférimus, Dómine, sacro múnere vegetáti: tuam misericórdiam deprecántes; ut dignos nos ejus participatióne perficiás. Per Dóminum.

Second Postcommunion, May the gift, page 528; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Nineteenth Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

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. 77, 1. Attend, O My people, to My law; incline your ears to the words of My mouth. V. Glory.* **S**ALUS 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. V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

ALMSIGHTY and merciful God, in Thy loving-kindness óe Thou keep us from all things that war against us, that, being unhampered alike in soul and in body, we may with free minds perform the works that are Thine. Through our Lord. **O**MNÍPOTENS et misericors Deus, univérsa nobis adversántia propitiátus exchíde: ut mente et corpore páriter expediti, quæ tua sunt, liberis méntibus exsequámur. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 4, 23-28

Lectio Epistolæ beati Pauli
Apostoli ad Ephésios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Ephesians.

HRATRES: Renovámini spí-
ritu mentis vestræ, et
indúite novum hóminem, qui
secúndum Deum creátus est in
justítia, et sanctitáte veritá-
tis. Propter quod deponétes
mendáclum, loquímíni veritá-
tem unusquisque cum próxi-
mo suo: quóniam sumus in-
vicem membra, Irascímíni, et
nolíte peccáre: sol non occi-
dat super iracúndiam ves-
tram. Nolíte locum dare diá-
bolo: qui furabátur, jam non
furétur; magis autem labóret,
operándo má nibus suis, quod
bonum est, ut hábeat unde
tribuat necessitátem patiénti.

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.

Gradual. Ps. 140, 2

Dirigátur orátio mea, sicut
incensum in conspéctu tuo,
Dómine. *V.* Elevátio mánuum
meárum sacrificium vespertí-
num. Allelúja, allelúja. *V. Ps.*
104, 1. Confitémíni Dómino, et
invocáte nomen ejus: annun-
tiáte inter gentes ópera ejus.
Allelúja.

Let my prayer be directed as
incense in Thy sight, O Lord.
V. The lifting up of my hands
as evening sacrifice. Alleluia,
alleluia. *V. Ps. 104, 1.* Give
glory to the Lord, and call upon
His name: declare His deeds
among the gentiles. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 2-14

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Loquebá-
tur Jesus princípibus sa-
cerdótum et pharisæis in pa-
râbolis, dicens: Simile factum
est regnum cælórum hómini
regi, qui fecit núptias filio
suo. Et misit servos suos vo-
cáre invitátos ad núptias, et
nolébant veníre. Iterum misit
alios servos, dicens: Dícite in-

AT THAT time, Jesus spoke
to the chief priests and
the pharisees in parables, say-
ing, 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 mar-
riage, 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, page 765.

Offertory. Ps. 137, 7.

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.

Offertory Prayers, page 767.

vitatis: Ecce prándium meum parávi, tauri mei, et aília occisa sunt, et ómnia paráta: veníte ad nuptias. Illi autem neglexérunt: et abierunt, álius in villam suam, álius vero ad negotiatióem suam; réllqui vero tenuérunt servos ejus et contuméliis affectos occidérunt. Rex autem cum audisset, irátus est: et missis exercitibus suis, pérdidit homicidas illos, et civitátem illórum succéndit. Tunc ait servis suis: Nuptiæ quidem parátæ sunt, sed qui invitáti erant, non fúerunt digni. Ite ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad nuptias. Et egréssi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et implétæ sunt nuptiæ discumbéntium. Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hómínem non vestitum vesti nuptiáli. Et ait illi: Amice, quómodo huc intrásti non habens vestem nuptiálem? At ille obmúit. Tunc dixit rex ministris: Ligátis má nibus et pédibus ejus, mittite eum in ténebras exterióres: ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fáciet dextera tua.

Secret

HÆC mûnera, quæsumus, Dómine, quæ óculis tuæ, majestátis offerimus, salutária nobis esse concéde. Per Dóminum.

GRANT, we beseech Thee, O Lord, that these gifts, which we offer up in the sight of Thy majesty, may be salutary unto us. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 118, 4, 5

Tu mandásti mandáta tua custodíri nimis: útinam dirigántur viæ meæ, ad custodiéndas justificatiónes tuas.

Thou hast commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.

Postcommunion

MUA nos, Dómine, medicinalis operátio, et a nostris perversitatibus cleménter expédiat, et tuis semper fáciat inhærére mandátis. Per Dóminum.

LET Thy healing power, O Lord, in mercy deliver us from our waywardness and cause us ever to cleave to Thy commandments. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twentieth Sunday After Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Dan. 3, 31, 29, 35

OMNIA, quæ fecísti nobis, Dómine, in vero judício fecísti, quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitudinem misericórdiæ tuæ. *Ps. 118, 1.* Beáti immaculati in via: qui ámbulant in lege Dómini. *V. Glória Patri.*

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. 118, 1.* Blessed are the undefiled in the way; who walk in the law of the Lord. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

BEING appeased, O Lord, grant to Thy faithful in abundance, we beseech Thee, both forgiveness and peace, that they may both be cleansed from all offenses and with a quiet mind give themselves to thy service. Through our Lord.

LARGIRE, QUÆSUMUS, DÓmine, fidélibus tuis indulgéntiam placátus et pacem: ut páriter ab ómnibus mundéntur offénsis, et secúra tibi mente desérviant. Per Dóminum.

Second Prayer, A cunctis, page 827; thrd at the choice of the priest, pages 1494-1500.

Epistle. Eph. 5, 15-21

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Lectio Epistolæ beati Pauli Apóstoli ad Ephesios.

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.

HRATRES: Vidéte quómodo caute ambulátis: non quasi insipiéntes, sed ut sapiéntes, rediméntes tempus, quóniam dies mali sunt. Prop-térea nolíte fieri imprudéntes, sed intelligéntes, quæ sit volúntas Dei. Et nolíte inebriári vino, in quo est luxúria: sed implémini Spíritu Sancto, loquéntes vobismetípsis in psalmis, et hymnis, et cánticis spirituálibus, cantántes, et psalléntes in córdibus vestris Dómino: grátias agéntes semper pro ómnibus in nómine Dómini nostri Jesu Christi, Deo et Patri. Subjécti invicem in timóre Christi.

Gradual. Ps. 144, 15, 16

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. *V.* Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. *V.* Ps. 107, 2. My heart is ready, O God, my heart is ready: I will sing, and will give praise to Thee, my glory. Alleluia.

Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. *V.* Aperis tu manum tuam: et imples omne ánimál benedictióne. Allelúja, allelúja. *V.* Ps. 107, 2. Parátum cor meum, Deus, parátum cor meum: captábo et psallam tibi, glória mea. Allelúja.

Gospel. John 4, 46-53

✠ Sequéntia sancti Evangelii secundum Joánnem.

IN ILLO témpore: Erat quidam régulus, cujus filius infirmabátur Caphárnaum. Hic cum audisset, quia Jesus adveniret a Judæa in Galilæam, ábiit ad eum, et rogábat eum ut descénderet, et sanáret filium ejus; incipiébat enim mori. Dixit ergo Jesus ad eum: Nisi signa et prodigia vidéritis, non créditis. Dicit ad eum régulus: Dómine, descénde priúsqvam moriétur filius meus. Dicit ei Jesus: Vade filius tuus vivit. Crédidit homo sermóni, quem dixit ei Jesus et ibat. Jam autem eo descendénte servi occurrérunt ei, et nuntiavérunt dicentes, quia filius ejus viveret. Interrogábat ergo horam ab eis, in qua méllus habúerit. Et Dixérunt ei: Quia heri hora séptima reliquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Jesus: Filius tuus vivit: et crédidit ipse, et domus ejus tota.

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea 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 that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed 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, page 765.

Offertory. Ps. 136, 1

Super flúmina Babylónis illic sédimus, et flévimus: dum recordarémur tui, Sion.

Upon the rivers of Babylon, there we sat and wept; when we remembered Thee, O Sion.

Offertory Prayers, page 767.

Secret

QUÆLÉSTEM nobis præbeant hæc mystria, Quæsumus, Dómine, medicínam: et

LET these mysteries, we beseech Thee, O Lord, be our heavenly medicine and

purge the evil from our hearts. *vitia nostri cordis expurgent.*
Through our Lord. *Per Dóminum.*

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion, Ps. 118, 49, 50

Be thou mindful of Thy word *Meménto verbi tui servo*
to Thy servant, O Lord, in *tuo, Dómine, in quo mihi*
which Thou hast given me *spem dedísti: hæc me conso-*
hope: this hath comforted me *lata est in humilitate mea.*
in my humiliation.

Postcommunion

WHAT we may be rendered *U*T SACRIS, Dómine, reddá-
worthy of Thy sacred *mur digni munéribus:*
gifts, O Lord, grant us, we be- *fac nos, quæsumus, tuis sem-*
seech Thee, ever to obey Thy *per obedire mandátis. Per Dó-*
commandments. Through our *minum.*
Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-first Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Esther 13, 9, 10, 11

ALL things are in Thy will, *I*N VOLUNTATE tua, Dómine,
O Lord, and there is *univérſa sunt pósito,*
none that can resist Thy will: *non est qui possit resistere*
for thou hast made all things, *voluntáti tuæ: tu enim fecisti*
heaven and earth, and all *omnia, cælum et terram, et*
things that are under the cope *univérſa quæ cæli ámbitu con-*
of heaven: Thou art Lord of all. *tinéntur: Dóminus univérſo-*
Ps. 118, 1. Blessed are the un- *rum tu es. Ps. 118, 1. Beáti im-*
defiled in the way; who walk *maculáti in via: qui ámbu-*
in the law of the Lord. *V. Glory.* *lant in lege Dómini. V. Glória*
Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

KEEP Thy household, we *H*AMÍLIAM tuam, quæsu-
beseech Thee, O Lord, *mus, Dómine, continúa*
with continual loving-kindness, *pietate custódi: ut a cunctis*
that by Thy protection it may *adversitatibus, te protegente,*

sit libera: et in bonus áctibus, tuo nómini sit devóta. Per Dóminum.

be free from all adversities and devoted to Thy name in well-doing. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Eph. 6, 10-17

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Confortámini in Dómino, et in poténtia virtútis ejus. Indúite vos armatúram Dei, ut possitis stare advérsus insidias diábolí. Quóniam non est nobis coluctátio advérsus carnem et sánguinem: sed advérsus príncipes, et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirítuália nequítiae, in cæléstibus. Proptérea accípíte armatúram Dei, ut possitis resistere in die malo, et in ómnibus perfécti stare. State ergo succincti lumbos vestros in verítate, et indúti lorícam justítiae, et calceáti pedes in præparátione Evangélii pacis: in omnibus suméntis scutum fidei, in quo possitis ómnia tela nequíssimi ígnea exstinguere: et gáleam salútis assúmíte: et gládium spirítus, quod est verbum Dei.

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 salva-

tion, and the sword of the spirit, which is the word of God.

Gradual. Ps. 89, 1, 2

Dómine, refúgium factus es nobis, a generatíone et progénie. *V.* Priúsqvam montes fierent, aut formarétur terra et orbis: a sæculo, et usque in sæculum tu es Deus. Allelúja,

Lord, Thou hast been our refuge, from generation to generation. *V.* Before the mountains were made, or the earth and the world was formed; from eternity and to eternity

Thou art God. Alleluia, alleluia. allelúja. *V. Ps. 113, 1.* In éxitu *V. Ps. 113, 1.* When Israel went Israël de Ægypto, domus Ja-
out of Egypt, the house of Ja- cob de pópulo bárbaro. Alle-
cob from a barbarous people. lúja.
Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 23-35

✠ Continuation of the holy Gospel according to St. Mat-
thew.

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

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

IN ILLO témpore: Dixit Jesus discipulis suis parábolam hanc: Assimilátum est regnum cælórum hómini regi, qui vóluit ratiónem pónere cum servis suis. Et cum cæpisset ratiónem pónere, oblátus est ei unus, qui debébat ei decem millia talénta. Cum autem non habéret unde rédderet, jussit eum dóminus ejus venúndari, et uxórem ejus, et filios, et ómnia, quæ habébat, et reddi. Prócidens autem servus ille orábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Mísértus autem dóminus servi illius, dimisit eum, et débitum dimisit ei. Egréssus autem servus ille, invénit unum de consérvis suis, qui debébat ei centum denários: et tenens suffocábat eum, dicens: Redde quod debes. Et prócidens consérvus ejus, rogábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Ille autem noluit: sed ábit, et misit eum in cárcerem donec rédderet débitum. Vidéntes autem consérvi ejus quæ fiébant, contristáti sunt valde: et venérunt, et narravérunt dómino suo ómnia quæ facta fúerant. Tunc vocávit illum dóminus suus; et ait illi: Serve ne-

quam, omne debitum dimisi tibi, quoniam rogasti me: nonne ergo oportuit et te misereri conservi tui, sicut et ego tui miserus sum? Et iratus dominus ejus tradidit eum tormentibus, quoadusque redderet universum debitum. Sic et Pater meus celestis faciet vobis, si non remisistis unquamque fratri suo de cordibus vestris.

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 torturers 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, page 765.

Offertory. Job 1

Vir erat in terra Hus, nomine Job: simplex et rectus, ac timens Deum: quem Satan petiit, ut tentaret: et data est ei potestas a Domino in facultates, et in carnem ejus: perdiditque omnem substantiam ipsius, et filios: carnem quoque ejus gravi ulcere vulneravit.

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.

Offertory Prayers, page 767.

Secret

SUSCIPE, Domine, propitius hostias: quibus et te placari voluisti, et nobis salutem potenti pietate restitui. Per Dominum.

GRACIOUSLY receive, O Lord, the sacrifices with which Thou hast willed that Thou shouldst be appeased and our salvation, by Thy mighty love, restored. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Ps. 118, 81, 84, 86

In salutari tuo anima mea, et in verbum tuum speravi: quando facies de persecutoribus me judicium? iniqui persecuti sunt me, adjuva me, Domine Deus meus.

My soul is in Thy salvation, and in Thy word have I hoped: when wilt Thou execute judgment on them that persecute me? the wicked have persecuted me: help me, O Lord my God.

Postcommunion

HAVING obtained the nourishment of immortality, **I**MMORTALITÁTIS alimóniam consecúti, quæsumus, Dómine: ut, quod ore percépi-mus, pura mente sectémur. Per Dóminum. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-second Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

Introit. Ps. 129, 3, 4

IF THOU shalt observe iniquities, O Lord, Lord, who shall endure it? for with Thee is propitiatio, O God of Israel. **S**I INIQUITÁTES observá-veris, Dómine, Dómine, quis sustinébit? quia apud te propitiatio est, Deus Israël. *Ps. 129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my voice. V. Glory. Ps 129, 1-2. De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, our refuge and our strength, the very author of piety, be present to the devout supplications of Thy Church, and grant that what we seek in faith we may effectively arrive at. Through our Lord. **D**EUS, refúgium nostrum, et virtus: adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis, et præsta; ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Philip. 1, 6-11

Lesson from the Epistle of blessed Paul the Apostle to the Philippians. *Léctio Epístolæ beati Pauli Apóstoli ad Philippenses.*

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 **C**ONFÍDIMUS in Dómino Jesu, quia qui cæpit in vobis opus bonum, perfíciet usque in diem Christi Jesu. Sicut est mihi justum hoc sen-

tire pro ómnibus vobis: eo quod hábeam vos in corde, et in vínculis meis, et in defensione, et confirmatióne Evangelii, sócios gáudii mei omnes vos esse. Testis enim mihi est Deus, quómodo cúpiam omnes vos in viscéribus Jesu Christi. Et hoc oro ut caritas vestra magis ac magis abúndet in sciéntia, et in omni sensu: ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi, repléti fructu justitiæ per Jesum Christum, in glóriam et laudem Dei.

meet for me to think this for you all, for that I have you in my bands, 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 offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Gradual. 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. Allelúja, allelúja. *V.* Ps. 113, 11. Qui timent Dóminum sperent in eo: adjútor et protéctor eórum est. Allelúja.

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.* Ps. 113, 11. They that fear the Lord, let them hope in Him: He is their helper and protector. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 22, 15-21

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Abeúntes pharisæi, conslium inié-runt ut cáperent Jesum in sermóne. Et mittunt ei discipulos suos cum Herodiánis, dicéntes: Magíster, scimus quia verax es, et viam Dei in veritáte doces, et non est tibi cura de álquo: non enim réspicis persónam hóminum: dic ergo nobis quid tibi vidé-

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 Cæsar, 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, Cæsar's. Then He saith to them, Render therefore to Cæsar, the things that are Cæsar's; and to God, the things that are God's.

Creed, page 765.

Offertory. Esther 14, 12, 13

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.

Offertory Prayers, page 767.

Secret

GRANT, O merciful God, that this saving oblation may forever rid us of our own guilt and defend us from all adversities. Through our Lord.

DA, MISÉRICORS DEUS: ut hæc salutáris oblátio et a próprijs nos reátibus inde-sinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion

I have cried, for Thou, O God, hast heard me: O incline Thy ear unto me, and hear my words.

Ego clamávi, quóniam, ex-audísti me, Deus: inclína au-rem tuam, et exáudi verba mea.

Postcommunion

WE HAVE taken the gifts of the sacred mystery, O Lord, humbly imploring that

SÚMPSIMUS, Dómine, sacri dona mystérii, humíliter deprecántes: ut quæ in tui

commemorationem nos fá- what Thou hast bidden us do
cere præcepisti, in nostræ pro- in commemoration of Thee
ficiant infirmitátis auxilium: may avail unto the help of our
Qui vivis. infirmity. Who livest.

Second Postcommunion. May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-third Sunday after Pentecost (Green)

The Beginning of Mass, page 756.

If there be only twenty-three Sundays after Pentecost the following Mass, appointed for the twenty-third Sunday after Pentecost, is said on Saturday or some other day of the preceding week, according to special rubrics, and the Mass of the twenty-fourth Sunday after Pentecost is said in its stead.

Introit. Jer. 29, 11, 12, 14

DICIT Dóminus: Ego cogi-
to cogitationés pacis, et
non afflictiónis: invocábitis
me, et ego exáudiam vos: et
reducám captivitátem vest-
ram de cunctis locis. Ps. 84, 2.
Benedixisti, Dómine, terram
tuam: advertisti captivita-
tem Jacob. V. Glória Patri.

THE Lord said, 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 cap-
tivity from all places. Ps. 84, 2.
Lord, Thou hast blessed Thy
land: Thou hast turned away
the captivity of Jacob. V. Glory.

Kyrie, page 761; *Gloria,* page 762.

Prayer

ABSOLVE, quæsumus, Dó-
mine, tuórum delicta
populórum: ut a peccatórum
néxibus, quæ pro nostra fra-
gilitáte contráximus, tua be-
nignitáte liberémur. Per Dó-
minum.

REMIT, we beseech Thee, O
Lord, the sins of Thy
people, that by Thy kindness
we may be delivered from the
trammels of our sins, in which,
through our frailty, we have
become entangled. Through
our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Philip. 3, 17-21 4, 1-3

Léctio Epístolæ beati Pauli
Apostoli ad Philippénses.

Lesson from the Epistle of
blessed Paul the Apostle to the
Philippians.

FRATRES: Imitatóres mei
estóte, et observáte eos
qui ita ámbulant, sicut habétis
formam nostram. Multi enim

BRETHREN, be ye 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.

ambulans, quos saepe dicebam vobis (nunc autem et flens dico) inimicos crucis Christi: quorum finis interitus: quorum Deus venter est: et gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem conversatio in caelis est: unde etiam Salvatorem expectamus Dominum nostrum Jesum Christum, qui reformabit corpus humilitatis nostrae, configuratum, corpori claritatis suae, secundum operationem, qua etiam possit subjicere sibi omnia. Itaque, fratres mei carissimi, et desideratissimi, gaudium meum, et corona mea: sic state in Domino, carissimi: Evodiam rogo, et Syntychem deprecor idipsum sapere in Domino. Etiam rogo et te, germane compar, adjuva illas, quae mecum laboraverunt in Evangelio cum Clemente, et ceteris adiutoribus meis, quorum nomina sunt in libro vitae.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day; and in Thy name we will give praise for ever. Alleluia, alleluia. *V.* Ps. 129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confundisti. *V.* In Deo laudabimur tota die, et in nomine tuo confitebimur in saecula. Alleluia, alleluia. *V.* Ps. 129, 1, 2. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 18-26

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequentia sancti Evangelii secundum Matthaeum.

IN ILLO tempore: Loquente Jesu ad turbas, ecce princeps unus accessit, et adorabat eum, dicens: Domine, filia veni, impone manum tuam mea modo defuncta est: sed veni, impone manum tuam super eam, et vivet. Et surgens Jesus sequebatur eum, et discipuli ejus. Et ecce mulier, quae sanguinis, fluxum patiebatur duodecim annis, accessit retro, et tetigit fimbriam vestimenti ejus. Dicebat enim intra se: Si tetigero tantum vestimentum ejus, salva ero. At Jesus conversus, et videns eam, dixit: confide filia, fides tua te salvam fecit. Et salva facta est mulier ex illa hora. Et cum venisset Jesus in domum principis, et vidisset turbas tumultuantem, dicebat: Recedite: non est enim mortua puella, sed dormit. Et deridebant eum. Et cum ejecta esset turba, intravit, et tenuit manum ejus. Et surrexit puella. Et exiit fama haec in universam terram illam.

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 ministrals 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 hereof went abroad into all that country.

Cress., page 765.

Offertory. Ps. 129, 1, 2

De profundis clamavi, ad te, Domine: Domine, exaudi orationem meam: de profundis clamavi ad te, Domine.

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.

Offertory Prayers, page 767.

Secret

PRO nostrae servitutis augmento sacrificium tibi, Domine, laudis offerimus: ut,

WE OFFER Thee, O Lord, the Sacrifice of praise for the increase of our service,

that Thou mayest graciously complete that which, for no merit of ours, Thou hast granted unto us. Through our Lord. *quod imméritis contulisti, propítius exsequáris. Per Dóminum.*

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. *Mark 11, 24*

Amen I say to you, whatsoever, you ask when you pray, believe that you shall receive, and it shall be done to you.

Amen dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Postcommunion

WE PRAY Thee, O almighty God, that Thou wilt not suffer to be overcome by human dangers those to whom Thou grantest participation in things that are divine. Through our Lord.

QUÆSUMUS, omnipotens Deus: ut, quos divina tribuís participatióne gaudére, humanis non sinas subjacére periculis. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Twenty-fourth and Last Sunday after Pentecost

(Green)

In case there are more than 24 Sundays after Pentecost see Supplementary Masses for extra Sundays after Pentecost on page 740. The following Mass, however, is always said on the last Sunday after Pentecost, that is, the Sunday preceding the first Sunday of Advent.

The Beginning of Mass, page 756.

Introit. *Jer. 29, 11, 12, 14*

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. 84, 2.* Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. *Y. Glory.*

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.* Benedixisti, Dómine, terram tuam: avertisti captivitátem Jacob. *Y. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

EXCITA, quæsumus, Dómine, tuórum fidélium voluntátes: ut divini óperis fructum propénsius exsequentes: pietátis tuæ remédia májóra percipiant. Per Dóminum.

AROUSE, we beseech Thee, O Lord, the wills of Thy faithful, that, by more earnestly following after the fruit of the divine work, they may the more abundantly partake of Thy mercies. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Col. 1, 9-14

Léctio Epístolæ beáti Pauli Apostoli ad Colossenses.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

FRATRES: Non cessámus pro vobis orántes, et postulántes ut impleámur agnitióne voluntátis Dei, in omni sapiéntia et intellectu spiritali: ut ambulétis digne Deo per ómnia placéntes: in omni ópere bono fructificántes, et crescéntes in sciéntia Dei: in omni virtúte confortáti secúndum poténtiam claritátis ejus in omni paciéntia, et longanimitáte cum gáudio, grátias ágentes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine: qui eripuit nos de pestestáte tenebrárum, et tráns-tulit in regnum Filii dilecti-ónis suæ, in quo habémus redempti-ónem per sánguinem ejus, remissiónem peccatórum.

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. Ps. 43, 8, 9

Liberásti nos, Dómine, ex affigéntibus nos: et eos, qui nos odérunt, confudísti. *V.* In Deo laudábimur tota die, et in nómine tuo confitébimur in

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy

name we will give praise for ever. Alleluia, alleluia. *Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

sæcula. Alleluia, alleluia. *Ps. 129, 1, 2.* De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 15-35

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequentia sancti Evangelii secundum Matthæum.

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 has 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,

IN ILLO tempore: Dixit Jesus discipulis suis: Cum videritis abominationem desolationis, quæ dicta est a Daniele propheta, stantem in loco sancto: qui legit, intelligat: tunc qui in Judæa sunt, fugiant ad montes: et qui in tecto, non descendat. tollere aliquid de domo sua: et qui in agro, non revertatur tollere tunicam suam. Væ autem prægnantibus, et nutriendibus in illis diebus. Orate autem ut non fiat fuga vestra in hieme, vel sabbato. Erit enim tunc tribulatio magna, qualis non fuerit salva omnis caro: sed modo, neque fiet. Et nisi breviati fuissent dies illi, non fierit salva omnis caro: sed propter electos breviabuntur dies illi. Tunc si quis vobis dixerit: Ecce hic est Christus, aut illic: nolite credere. Surgent enim pseudochristi, et pseudopropheta: et dabunt signa magna, et prodigia, ita ut in errorem inducantur (si fieri potest) etiam electi. Ecce præfixi vobis. Si ergo dixerint vobis: Ecce in deserto est, nolite exire: ecce in penetralibus nolite credere. Sicut enim fulgur exit ab Oriente, et paret usque in Oc-

cidéntem: ita erit et advéntus Filii hóminis. Ubi cumq̃ue fúerit corpus, illic congregabúntur et áquila. Statim autem post tribulatió nem diérum illórum sol obscurábitur, et luna non dabit lumen suum, et stellæ cadent de cælo, et virtútes cælórum commovebúntur: et tunc parébit signum Filii hóminis in cælo: et tunc plangent omnes tribus terræ: et vidébunt Fílium hóminis veniéntem in núbibus cæli cum virtúte multa, et majestáte. Et mittet Angelos suos cum tuba, et voce magna: et congregábunt eléctos ejus a quátuor ventis, a summis cælórum usque ad términos eórum. Ab árbore autem fici discite parábolam: cum jam ramus ejus tener fúerit, et fólía nata, scitis quia prope est æstas: ita et vos cum viderítis hæc ómnia, scitóte quia prope est in jánuis. Amen dico vobis, quia non præteribit generátio hæc, donec ómnia hæc fiant. Cælum et terra transibunt, verba autem mea non præteribunt.

I have told it to you beforehand: if they therefore 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, page 765.

Offertory. Ps. 129, 1, 2

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratió nem meam: de profúndis clamávi ad te, Dómine.

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.

Offertory Prayers, page 767.

Secret

BE PROPITIOUS, O Lord, to our supplications, and accept the offerings and prayers of Thy people: turn all our hearts unto Thee, that, being delivered from earthly desires, we may pass on to the enjoyments of heaven. Through our Lord.

PROPITIUS esto Dómine supplicatióibus nostris: et pópuli tui oblatiόνibus, precibúsq;e suscéptis, ómnium nostrum ad te corda convérte, ut a terrénis cupiditátibus liberáti, ad cœlestia desidéria transeámus. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

Amen, dico vobis, quicquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Postcommunion

GRANT US, we beseech Thee, O Lord, that, through this sacrament which we have received, whatever is evil in our hearts may be restored by its gift of healing. Through our Lord.

QONCÈDE nobis quæsumus Dómine: ut per hæc sacraménta quæ sumpsimus, quicquid in nostra mente vitiósum est, ipsórum medicatiónis dono curétur. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

*Masses for Extra Sundays after Pentecost**Supplementary Mass No. 1.**Mass of the Sixth Sunday after Epiphany (Green)*

If there are twenty-five Sundays after Pentecost, this is said on the twenty-fourth; if twenty-six, on the twenty-fifth; if twenty-seven, on the twenty-sixth, and if twenty-eight, on the twenty-seventh.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

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 cap-

DICIT Dóminus, ego cogito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos; et reducám captivitátem ves-

tram de cunctis locis. Ps. 84, 2.
Benedixisti Dómine terram
tuam: avertisti captivitatem
Jacob. V. Glória Patri.

tivity from all places. Ps. 84, 2.
Lord, Thou hast blessed Thy
land: Thou hast turned away
the captivity of Jacob. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA quæsumus omni-
potens Deus: ut semper
rationabilia meditantes, quæ
tibi sunt placita, et dictis ex-
sequamur et factis. Per Dó-
minum.

GRANT, we beseech Thee, al-
mighty God, that, ever
fixing our thoughts on reason-
able things, we may both in
word and in deed do what is
pleasing to Thee. Through our
Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. 1 Thess. 1, 2-10

Lectio Epistolæ beati Pauli
Apóstoli ad Thessalonicenses.

Lesson from the Epistle of
blessed Paul the Apostle to the
Thessalonians.

FRATRES: Grátias ágimus
Deo semper pro ómni-
bus vobis, memóriam vestri
facientes in oratióibus nos-
tris sine intermissiõne, mémo-
res óperis fidei vestræ, et la-
bóris, et caritátis, et sustinén-
tiæ spel Dómini nostri Jesu
Christi, ante Deum et Patrem
nostrum: sciéntes fratres, di-
lecti a Deo, electiõnem ves-
tram: quia Evangélium nos-
trum non fuit ad vos in ser-
mone tantum, sed et in virtúte
et in Spíritu sancto, et
in plenitúdine sancto, et in
plenitúdine multa, sicut sci-
tis quales fuérimus in vobis
propter vos. Et vos imitatóres
nostri facti estis, et Dómini,
excipientes verbum in tribu-
latiõne multa, cum gáudio
Spíritus sancti: ita ut facti
sitis forma ómnibus credenti-
bus in Macedónia, et in Achá-
ja. A vobis enim diffamátus
est sermo Dómini, non solum

BRETHREN, we give thanks
to God 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, be-
loved 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 fulness, as you
know what manner of men we
have been among you for your
sakes. And you became fol-
lowers 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 be-
lieve, in Macedonia and in
Achaia. For from you was
spread abroad the word of the
Lord, not only in Macedonia

and 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 to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead), Jesus Who hath delivered us from the wrath to come.

in Macedónia, et in Achája, sed et in omni loco fides vestra, quæ est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annuntiant qualem introitum habuerimus ad vos: et quomodo conversi estis ad Deum a simulacris, servire Deo vivo, et vero, et expectare Filium ejus de cælis (quem suscitavit ex mortuis Jesum, qui eripuit nos ab ira ventúra.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. *V.* Ps. 129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Liberasti nos, Dómine, ex affligentibus nos: et eos qui nos odérunt, confundisti. *V.* In Deo laudábitur tota die: et in nómine tuo confitébitur in sæcula. *V.* Ps. 129, 1, 2. De profundis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 31-35

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secundum Matthæum.

AT THAT time, Jesus spoke this parable to the multitudes: 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 cometh 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

IN ILLO tẽpore: Dixit Jesus turbis parabolam hanc: Símile est regnum cælórum grano sinápis, quod accipiens homo seminávit in agro suo: quod mínimum quidem est ómnibus seminibus: cum autem créverit, majus est ómnibus oléribus, et fit arbor, ita ut vólucres cæli véniant, et hábitent in ramis ejus. Aliam parabolam, locútus est eis. Símile est regnum cælórum fermento, quod acceptum muller abscondit in farinæ satis tribus, donec fermentátum est

totum. Hæc omnia locutus est Jesus in parâbolis ad turbas: et sine parâbolis non loquebatur eis: ut impleretur quod dictum erat per prophetam dicentem: Apêriam in parâbolis os meum, eructâbo abscondita a constitutiône mundi.

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, page 765.

Offertory. Ps. 129, 1, 2

De profûndis clamâvi ad te Dômine; Dômine exâudi orationem meam: de profûndis clamâvi ad te Dômine.

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.

Offertory Prayers, page 767.

Secret

HÆC nos oblâtio Deus mundet, quæsumus, et renovet, gubernet, et protégat. Per Dôminum.

QUAY this oblation, O God, cleanse, renew, govern, and protect us, we beseech Thee. Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 34

Amen dico vobis, quidquid orantes pétitis, crédite quia accipiétis, et fiet vobis.

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

Postcommunion

QUÆLÉSTIBUS Dômine pasti deliciis: quæsumus; ut semper eâdem, per quæ veraciter vivimus, appetâmus. Per Dôminum.

BEING fed with celestial delights, we beseech Thee, O Lord, that we may ever hunger after those things by which we truly live. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Supplementary Mass No. 2.

Mass of the Fifth Sunday after Epiphany, (Green)

If there are twenty-six Sundays after Pentecost, this is said on the twenty-fourth; if twenty-seven, on the twenty-fifth; if twenty-eight, on the twenty-sixth.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

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. 84, 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. V. Glory.

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. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

KEEP Thy family, we beseech Thee, O Lord, with Thy continual mercy, that, leaning only upon the hope of Thy heavenly grace, it may ever be defended by Thy protection. Through our Lord.

FAMILIAM tuam quæsumus Dómine contínuá pietáte custódi: ut quæ in sola spe grátiae cælestis innítitur, tua semper protectióne muniátur. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Col. 3, 12-17

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

Lectio Epistolæ beati Pauli Apóstoli ad Colossénses.

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 complaint against another, even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection: and let the peace of

FRATRES: Indúite vos sicut elécti Dei, sancti, et dilécti, viscera misericórdiæ, benignitátem, humilitátem, modestiam, patiéntiam: supportántes invicem, et donántes vobismetipsis si quis advérsus áliquem habet querelam: sicut et Dóminus donavit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vínculum perfectiónis: et pax Christi exsúltet in córdi-

bus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abundanter in omni sapientia, docentes, et commonentes, vosmetipsos, psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne, quodcumque facitis in verbo aut in opere, omnia in nomine Domini Jesu Christi, gratias agentes Deo et Patri per Jesum Christum Dominum nostrum.

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, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ Our Lord.

Gradual. Ps. 43, 8, 9

Liberasti nos, Domine, ex affligentibus nos: et eos qui nos oderunt, confundisti. *V.* In Deo laudabimur tota die: et in nomine tuo confitebimur in secula. Alleluia, alleluia. *V. Ps. 129, 1, 2.* De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. *V. Ps. 129, 1, 2.* From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 24-30

✠ Sequentia sancti Evangelii secundum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Dixit Jesus turbis parabolum hanc: Simile factum est regnum celorum homini, qui seminavit bonum semen in agro suo. Cum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit. Cum autem crevissent herba, et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in

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 good man 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.

agro tuo? Unde ergo habet zizânia? Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea? et ait: Non: ne forte colligentes zizânia, eradicetis simul cum eis et triticum. Sinite útraque crêscere usque ad messem, et in tempore messis dicam messôribus: Colligite primum zizânia, et alligáte ea in fascículos ad comburéndum. triticum autem congregáte in hórrum meum.

Creed, page 765.

Offertory. Ps. 123, 1, 2

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.

De profundis clamávi ad te Dómine. Dómine exáudi orationem meam: de profundis clamávi ad te Dómine.

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, the sacrifice of reconciliation, that Thou mayest mercifully forgive our sins and direct our wavering hearts. Through our Lord.

HÓSTIAS tibi Dómine platiónis offerimus: ut et delicta nostra miserátus absolvas, et nutántia corda tu dirigas. Per Dóminum.

Preface for Sundays, page 773.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Communion. Mark 11, 24

Amen, I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done unto you.

Amen dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Postcommunion

WE PRAY Thee, O almighty God, that we may receive the effect of that salva-

QUÆSUMUS omnipotens Deus: ut illius salutáris caplámus effectum, cujus

per hæc mystéria pignus accé-
pimus. Per Dóminum.

tion of which we have re-
ceived the pledge. Through our
Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Supplementary Mass No. 3.

Mass of the Fourth Sunday after Epiphany (Green)

If there are twenty-seven Sundays after Pentecost, this is said on the twenty-fourth; if twenty-eight, on the twenty-fifth.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

DICIT Dóminus, ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos; et reducam captivitátem vestram de cunctis locis. Ps. 84, 2. Benedixisti Dómine terram tuam: avertisti captivitátem Jacob. V. Glória Patri.

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. 84, 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea, quæ pro peccatis nostris patimur; te adjuvante vincamus. Per Dóminum.

O god, Who knowest that we are surrounded by perils so great as to be unendurable because of our human frailty, grant us health of mind and body, so that by Thine assistance we may conquer the things with which we are afflicted because of our sins. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 13, 8, 10

Lectio Epistolæ beati Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Némini quidquam debeátis: nisi ut invicem diligátis, qui enim

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.

diligit proximum, legem implevit. Nam: Non adulterabis: Non occides: Non furaberis: Non falsum testimonium dices: Non concupisces: et si quod est aliud mandatum, in hoc verbo instauratur: Diliges proximum tuum sicut teipsum. Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. *V.* Ps. 129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Liberasti nos, Domine, ex affligentibus nos: et eos qui nos oderunt, confundisti. *V.* In Deo laudabimur tota die: et in nomine tuo confitebimur in secula. Alleluia, alleluia. *V.* Ps. 129, 1, 2. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 23-27

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequentia sancti Evangelii secundum Matthaeum.

AT THAT time, when Jesus entered into the ship, His disciples followed Him. And behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And they came to Him and awaked Him, saying, Lord, save us, we perish. And Jesus saith to them, Why are ye 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?

IN ILLO tempore: Ascendente Jesu in naviculam, secuti sunt eum discipuli ejus: et ecce motus magnus factus est in mari ita ut navicula operiretur fluctibus, ipse vero dormiebat. Et accesserunt ad eum discipuli ejus, et suscitaverunt eum, dicentes; Domine, salva nos, perimus. Et dicit eis Jesus: Quid timidi estis, modice fidei? Tunc surgens, imperavit ventis, et mari, et facta est tranquillitas magna. Porro homines mirati sunt, dicentes: Qualis est hic, quia venti et mare obediunt ei?

Creed, page 765.

Offertory. Ps. 129, 1, 2

De profundis clamávi ad te Dómine; Dómine exáudi oratiónem meam: de profundis clamávi ad te Dómine. 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.

Offertory Prayers, page 767.

Secret

QUONCÉDE QUÆSUMUS omnípotens Deus: ut hujus sacrificií munus oblátum, fragilitátem nostram ob omni malo purget semper, et múniat. Per Dóminum. **G**RANT, we beseech Thee, O almighty God, that the offering of this sacrifice presented to Thee may ever purge our frailty of all evil and may fortify it. Through our Lord.

Second Secret. Graciously hear us, page 828; *third at the choice of the priest, pages 1494-1500.*

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen dico vobis, quicquid orántes pétitis, crédite quia accipiétis, et fiet vobis. Amen I say to you, whatsoever, you ask when you pray, believe that you shall receive, and it shall be done to you.

Postcommunion

QUÓNERA tua nos Deus a delectatiónibus terrénis expédiant: et celéstibus instáurent aliméntis. Per Dóminum. **M**AY Thy gifts, O God, free us from the allurements of earthly things, and ever restore us with heavenly nourishment. Through our Lord.

Second Postcommunion. May the gift, page 828; *third at the choice of the priest, pages 1494-1500.*

Concluding Prayers, page 793.

Supplementary Mass No. 4.**Mass of the Third Sunday after Epiphany (Green)**

If there are twenty-eight Sundays after Pentecost this is said on the twenty-fourth.

The Beginning of Mass, page 756.

Introit. Jer. 29, 11, 12, 14

DICIT Dóminus, ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos; et reducám captivitátem vestram de cunctis locis. Ps. 84, **T**HE Lord said, 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. 84, 2.

Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. *V.* Glory. *2. Benedixisti Dómine terram tuam: avertisti captivitatem Jacob. V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, **O**MNIPOTENS sempitérne Deus: infirmitatem nostram propitius respice; atque ad protegendum nos dexteram tuæ majestatis extende. Through our Lord. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle. Rom. 12, 16-21

Lesson from the Epistle of blessed Paul the Apostle to the Romans. *Lectio Epistolæ beati Pauli Apóstoli ad Romános.*

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 men: If it be possible, as much as it is in you, having peace with all men. Revenge not yourselves, 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.

FRATRES: Nolite esse prudentes apud vosmetipsos: Nulli malum pro malo reddentes: providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: non vosmetipsos defendentes carissimi, sed date locum iræ. Scriptum est enim: Mihi vindicta: ego retribuam, dicit Dóminus. Sed si esurierit inimicus tuus, ciba illum: si sitit, potum da illi: hoc enim faciens carbones ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malo.

Gradual. Ps. 43, 8, 9

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *V.* In God we will glory all the day: and in Thy name we will give praise for ever. Alleluia, alleluia. *V. Ps. Liberasti nos, Dómine, ex affligentibus nos: et eos qui nos odérunt, confundisti. V. In Deo laudábitur tota die: et in nómine tuo confitébitur in sæcula. Allelúja, allelúja. V. Ps. 129, 1, 2. De profundis*

clamávi ad te, Dómine: Dómine, exáudi oratiómem meam. Allelúua.

129, 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 8, 1-13

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Cum descendisset Jesus de monte, secútæ sunt eum turbæ multæ: et ecce leprósus véniens, adorábat eum, dicens: Dómine, si vis, potes me mundáre. Et exténdens Jesus manum, tétigit eum, dicens: Volo. Mundáre. Et conféstim mundáta est lepra ejus. Et ait illi Jesus: Vide, némini díxeris: sed vade, osténde te sacerdoti, et offer munus, quod præcépít Móyses, in testimónium illis. Cum autem introisset Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus jacet in domo paralyticus, et male torquétur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus ut intres sub testum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huc: Vade, et vadit: et alii: Veni, et venit: et servo meo: Fac hoc, et facit. Audiens autem Jesus mirátus est, et sequéntibus se díxit: Amen dico vobis, non invéni tantam fidem in Israél. Dico autem vobis, quod multi ab oriénte et occidénte vénient, et recúmbent cum Abraham, et Isaac, et

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 man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth 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, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast 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.

Creed, page 765.

Offertory. Ps. 129, 1, 2

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.

Offertory Prayers, page 767.

Secret

MAY this offering, we beseech Thee, O Lord, wipe out our sins, and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord.

Hæc hóstia Dómine quæsumus emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi córpora mentésque sanctíficet. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Sundays, page 773.

Communion. Mark 11, 24

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

Amen dico vobis, quicquid orántes pétitis, crédite quia accipiétis, et fiet vobis.

Postcommunion

WE BESEECH Thee, O Lord, that Thou wouldst vouchsafe to fit us to receive the benefits of these august mysteries as Thou dost of Thy bounty grant us to perform them. Through our Lord.

Quos tantis Dómine largiris uti mystériis; quæsumus; ut efféctibus nos eórum veráciter aptáre dignéris. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.



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The Asperges

or

Solemn Sprinkling with Holy Water

The *Aspérges* or sprinkling with holy water may be performed every Sunday immediately before High Mass. This water is blessed before the ceremony.

The priest who is about to celebrate High Mass enters the sanctuary vested in alb and stole (and sometimes in a cope also) of the color of the Mass, accompanied on his left by an acolyte bearing the vessel of holy water. Arriving at the foot of the altar the priest, while intoning the following anthem sprinkles the altar three times, then himself, and afterward his assistants. Then he sprinkles the congregation. On Passion Sunday and on Palm Sunday the *Glória Patri* after the psalm-verse is omitted. In Paschal-time the *Asperges* is replaced by *Vidi Aquam*.

Antiphon

A SPÉRGES me Dó- **M** HOU shalt sprinkle me
 mine, hyssópo, et with hyssop, O Lord,
 mundábor; lavábis and I shall be cleansed;
 me et super nivem deal- Thou shalt wash me, and I
 bábor. shall be made whiter than
 snow.

Psalm 50

M ISERÉRE mei Deus, **H** AVE mercy on me, O
 secúndum magnam God, according to
 misericórdiam tuam. Thy great mercy.
V. *Glória Patri, et Fílio,* **V.** *Glory be to the*
 et *Spirítui Sancto.* **V.** *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.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Antiphon

THOU shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

GRACIOUSLY hear us, O Holy Lord, Father Almighty, Eternal God; and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this house. Through Christ Our Lord.

R. Amen.

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

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobiscum.

R. Et cum spírítu tuo.

Orémus

EXAUDI nos Dómine sancte, Pater omnipotens, ætérne Deus: et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, foveat, prótegat, visitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.

R. Amen.

Sit while the celebrant vests for Mass.

In Paschal Time

Antiphon

I SAW water coming forth from the temple on the right side, alleluia: and all those to whom this water came were saved, and shall say, alleluia.

VIDI aquam egrediéntem de templo, a latere dextro, allelúia: et omnes ad quos pervénit aqua ista, salvi facti sunt, et dicent, allelúia.

Ps. 117. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

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

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

ANTIPHON Vidi aquam egredientem de templo, a látere dextro allelúia: et omnes ad quos pervénit aqua ista, salvi facti sunt, et dicent, allelúia.

V. Osténde nobis, Dómine, misericórdiam tuam. Allelúia.

R. Et salutáre tuum da nobis. Allelúia.

V. Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

Orémus

EXÁUDI nos, Dómine sancte, Pater omnipoténs, ætérne Deus: et mittere dignéris sanctum Ángelum tuum de cælis, qui custódiat, fóveat, prótegat, visitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.

R. Amen.

Ps. 117. Give praise to the Lord, for He is good: for His mercy endureth forever.

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

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

ANTIPHON I saw water coming forth from the temple on the right side, alleluia: and all those to whom this water came, were saved, and shall say, alleluia.

V. Show us, O Lord, thy mercy, alleluia.

R. And grant us thy salvation. Alleluia.

O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

GRACIOUSLY hear us, O Holy Lord, Father Almighty, Eternal God; and vouchsafe to send down from heaven Thy holy angel, that he may watch over, foster, safeguard, abide with and defend all who dwell in this house. Through Christ Our Lord.

R. Amen.

The Ordinary of the Mass¹

When the priest enters the Sanctuary, stand until he begins the prayers at the foot of the altar. Then kneel.²

Bowing before the altar, the priest makes the sign of the cross, saying:

IN THE name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

IN nómine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

P. I will go in to the altar of God.

R. To God, Who giveth joy to my youth.

P. Introibo ad altáre Dei.

R. Ad Deum qui lætíficat juventútem meam.

The priest and server say alternately:

Psalm 42

In Passion-tide and in Masses for the Dead, this Psalm is omitted as far as *Adjutorium* at★

P. **J**UDGE me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

P. **J**UDICA me Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érué me.

R. For Thou art, God, my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

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

P. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy hill, and into Thy tabernacles.

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

R. And I will go in to the altar of God: to God Who giveth joy to my youth.

R. Et introibo ad altáre Dei; ad Deum qui lætíficat juventútem meam.

¹The Ordinary of the Mass here given is that for Low Mass. The variations for Solemn High Mass or Requiem Mass are given at the foot of their respective pages.

²The directions given throughout this Ordinary of the Mass when to kneel, stand or sit are the general custom for Low Mass. Consult the "Ceremonies for the Laity," page 68. However, frequently it is the rule to kneel all through Low Mass and stand at the two Gospels.

P. Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio et nunc, et semper, et in secula seculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

★P. Adjutorium nostrum ✠ in nomine Domini.

R. Qui fecit cælum et terram.

P. To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.

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

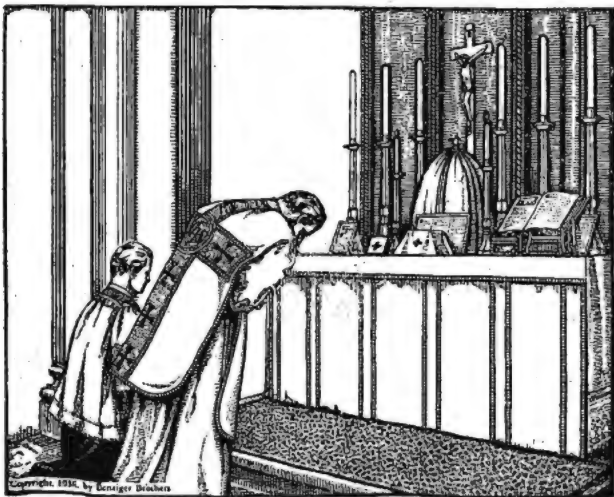
R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go in to the altar of God.

R. To God, Who giveth joy to my youth.

★P. Our help ✠ is in the name of the Lord.

R. Who made heaven and earth.



THE PREPARATORY PRAYERS AT THE FOOT OF THE ALTAR.
THE PRIEST SAYS THE "CONFITEOR."

Bowing down low, the priest says:

I CONFESS 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, brethren, that I have sinned exceedingly in thought, word, and deed; (*The priest strikes his breast three times, saying:*) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

R. May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P. Amen.

I CONFESS 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 thee, Father, that I have sinned exceedingly in thought, word, and deed: (*Now strike your breast three times, saying:*) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael

CONFITEOR Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaéli archangelo, beato Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, omnibus Sanctis et vobis fratres, quia peccávi nimis cogitatione, verbo, et opere: (*Percútít sibi pectus ter, dicens:*) mea culpa, mea máxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaélem archangelum, beatum Joán-nem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostrum.

R. Misereátur tui omnipotens Deus, et dimissis peccátiis tuis, perdúcat te ad vitam atérnam.

P. Amen.

CONFITEOR Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaéli archangelo, beato Joánni Baptistæ, sanctis Apóstolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccávi nimis cogitatione, verbo, et opere: (*Percúte tibi pectus ter, dicens:*) mea culpa, mea máxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaélem archangelum, beatum Joán-

nem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

P. Misereátur vestri omnipotens Deus, et dimissis peccátis vestris, perdúcat vos ad vitam ætérnam.

R. Amen.

the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord our God for me.

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

R. Amen.

The priest signs himself, saying:

P. Indulgentiam, & absolutionem et remissionem peccatórum nostrórum, tríbuat nobis omnipotens et miséricors Dóminus.

R. Amen.

P. May the almighty and merciful Lord grant us pardon, & absolution, and remission of our sins.

R. Amen.

Again bowing slightly, the priest goes on:

P. Deus tu convérsus vivificábis nos.

R. Et plebs tua lætábitur in te.

P. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

P. Dómine exáudi oratióem meam.

R. Et clamor meus ad te véniat.

P. Dóminus vobiscum.

R. Et cum spíritu tuo.

P. Orémus.

P. Thou wilt turn again, O God, and quicken us.

R. And Thy people will 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.

P. Let us pray.

Going up to the altar, the priest prays silently:

AUFER a nobis, quasumus Dómine, iniquitátes nostras: ut ad Sancta Sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

TAKE away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart we may be worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.

He bows down over the altar, which he kisses, saying:

WE BESEECH Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen.¹

ORAMUS te, Dómine, per mérita sanctorum tuorum, quorum reliquæ hic sunt et ómnium sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.¹



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The Introit



Standing at the Epistle side of the altar, he reads the *Introit*, which varies according to the Mass being celebrated, and which will be found in its proper place in each Mass.

In Masses for the Season, pages 102 to 752, or in Masses of the Saints, pages 830 to 1298, or in Masses for the dead, pages 1501 to 1534.

¹At Solemn High Mass the priest before reading the *Introit*, blesses incense, saying:

Mayest thou be blessed ☩ Ab illo bene dīdicāris, in
by Him in Whose honor thou cūjus honóre cremāberis.
art to be burnt. Amen. Amen.

He then incenses the altar and is himself incensed by his deacon. After this the celebrant reads the *Introit*.

The priest returns to the middle of the altar and says, alternately with the server:

Kyrie Eleison

P **K**YRIE eléison.

R. Kyrie eléison.

P. Kyrie eléison.

R. Christe eléison.

P. Christe eléison.

R. Christe eléison.

P. Kyrie eléison.

R. Kyrie eléison.

P. Kyrie eléison.

P. **L**ORD, have mercy on
us.

R. Lord, have mercy on us.

P. Lord, have mercy on us.

R. Christ, have mercy on us.

P. Christ, have mercy on us.

R. Christ, have mercy on us.

P. Lord, have mercy on us.

R. Lord, have mercy on us.

P. Lord, have mercy on us.

When the Gloria is to be said or sung the priest standing at the middle of the altar, extends and joins his hands, making a slight bow.



THE "GLORIA IN EXCELSIS."

Gloria in Excelsis¹

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly king, O Lord God the Father almighty, O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

GLÓRIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudámus te, benedicimus te, adorámus te, glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus rex cælestis, Deus Pater omnipotens. Dómine Fili Unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Filius 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.

Turning to the people, the priest says:

P. The Lord be with you.
R. And with thy spirit.

P. Dóminus vobiscum.
R. Et cum spiritu tuo.



The Prayer

Here follow the Prayers appointed for the day, which will be found in their proper places in each Mass. Masses for the Season, pages 102 to 752, or in Masses of the Saints, pages 830 to 1298, or in Masses for the Dead, pages 1501 to 1534. See page 819 for various prayer endings.

¹At Solemn High Mass the celebrant sings the first words of the *Gloria in excelsis Deo*, which is then taken up by the choir; the celebrant and ministers being seated until it is finished.



The Epistle¹

The priest next reads the *Epistle*, or *Lesson*, from the Mass he is celebrating, after which the server says: *Deo gratias* (Thanks be to God). Then follows the *Gradual*, or *Tract* or *Sequence*.

The priest, returning to the middle of the altar, bows down, his hands joined, and says the Prayer before the Gospel.

QUONDA cor meum, ac l bia mea, omnipotens Deus, qui l bia Isaiae prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube Domine benedicere.

Dominus sit in corde

CLEANSE my heart and my lips, O almighty God, Who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in Thy loving kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me.

The Lord be in my heart

¹At Solemn High Mass the Epistle is sung by the sub-deacon, the choir afterwards singing the Gradual.

and on my lips, that I may meo, et in lábiis meis; ut
 worthily and becomingly digne et competénter an-
 nounce His gospel. Amen. nuntiém Evangélium su-
 um. Amen.

The priest goes to the Gospel side of the altar and reads the Gospel. See the Mass of the day.



Stand ★

The Gospel:

P. The Lord be with you.
R. And with thy spirit.

P. Dóminus vobíscum.
R. Et cum spírítu tuo.

At Solemn High Mass, after the celebrant has read the Gospel in a low tone, the deacon, taking the book of the Holy Gospels from the altar, kneels before the celebrant and asks his blessing:

Pray, sir, a blessing.

The Lord be in thy heart and on thy lips, that worthily and becomingly thou mayest announce His Gospel: In the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

Jube, domne, benedícere.
 Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénter annúnties Evangélium suum: In nómine Patris, et Filii, et Spírítus sancti.
 Amen.

Then the deacon goes to the place appointed, and sings the Gospel to the end. The celebrant kisses the Sacred Text as above, and is then incensed by the deacon.

P. ✠ *Sequentia (vel. In-*
tium) Sancti Evangelii
secundum N.

P. ✠ The following (or
 the beginning) is taken
 from the Holy Gospel ac-
 cording to St. N.

R. Glória tibi Dómine.

R. Glory be to Thee, O
 Lord.

At end of Gospel the server says:

R. Laus tibi, Christe.

R. Praise be to Thee, O
 Christ.

The priest kisses the book, saying:

P. Per evangélica dicta
 deleántur nostra delicta.

P. May our sins be blotted
 out by the words of the
 Gospel.

The priest returns to the middle of the altar and recites
 the Creed, if it is to be said.



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The Nicene Creed

QREDO in unum
 Deum, Patrem om-
 nipotentem, factórem celi
 et terræ, visibílium omni-

IBELIEVE 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; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. (*Here genuflect*) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose 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 the living and the dead: and His kingdom shall have no end. And 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 spoke by the prophets. And one holy, catholic, and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

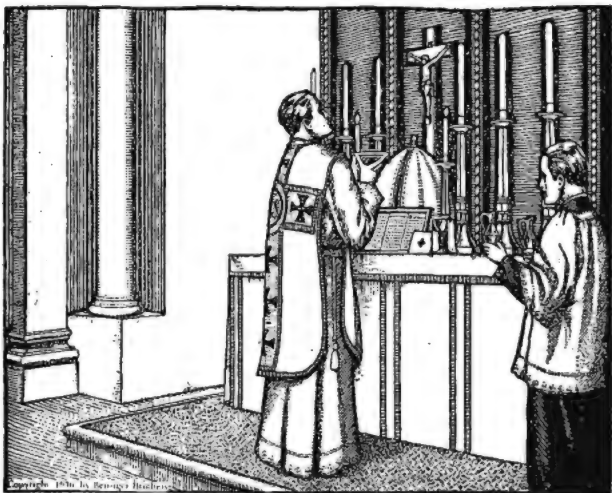
um et invisibillum. Et in unum Dóminum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Génitum, non factum, consubstantialem Patri: per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salutem descendit de cælis. Et incarnatus est de Spiritu Sancto ex María Virgine: ET HOMO FACTUS EST (*Hic genuflectitur*) Crucifixus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurrexit tértia die, secúndum Scriptúras. Et ascendit in cælum; sedet ad dexteram Patris. Et íterum ventúrus est cum glória, judicáre vivos et mórtuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dóminum et vivificántem: qui ex Patre Filióque procedit. Qui cum Patre et Filio simul adorátur et conglorificátur: qui locútus est per prophétas. Et unam, sanctam, Cathólicam et Apostólicam Ecclésiám. Confíteor unum baptisma in remissionem peccatórum. Et expécto resurrectionem mortuórum. Et vitam ventúri sæculi. Amen.

The priest kisses the altar says:

P. The Lord be with you.
R. And with thy spirit.
P. Let us pray.

and turning to the people.

P. Dóminus vobiscum.
R. Et cum spiritu tuo.
P. Orémus.



OBLATION OF THE HOST.

Sit ★

The Offertory

He now says the Offertory, which will be found in its proper place in each Mass. Then the priest uncovers the chalice.¹

Offering of the Host

SUSCIPE sancte Pater omnipotens ætérne Deus, hanc immaculátam hóstiám, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátiis et offénsionibus et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus Christiánis vivis atque

RECEIVE, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail

¹Here at Solemn High Mass the subdeacon proceeds to the credence table and putting on the Humeral Veil he takes the covered chalice to the altar, giving it to the deacon who hands the paten with the host to the celebrant.

both me and them to salvation, unto life everlasting. Amen.

defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

The priest goes to the Epistle side and pours wine and water into the chalice.¹

O GOD, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew: by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God; world without end. Amen.

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus; per omnia sæcula sæculorum. Amen.

Offering of the Chalice

At the middle of the altar the priest says:

WE OFFER unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.²

OFFERIMUS tibi Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salutē cum odore suavitatis ascendat. Amen.²

¹Here at Solemn High Mass the deacon pours the wine into the chalice, the subdeacon afterwards adding a few drops of the water which the celebrant has blessed.

²Here at Solemn High Mass the subdeacon receives from the deacon the paten, which he covers with the extremity of the veil worn over his shoulders; he then proceeds to the foot of the altar-steps, and takes his stand behind the priest. He holds the paten before his eyes until the conclusion of the *Pater Noster*.

In Masses for the dead the paten is not removed from the altar nor is the humeral veil worn by the subdeacon.

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.

VENI sanctificátor omnípotens ætérne Deus, et béne-dic hoc sacrificium tuo sancto nómini præparátum.¹

HUMBLÉD in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the sacrifice we this day offer up be well pleasing to Thee, Who art our Lord and our God.

COME, Thou, the Sanctifier, God, almighty and everlasting: bless this sacrifice which is prepared for the glory of Thy holy name.¹

¹At Solemn High Mass incense is then blessed, the celebrant saying:

Per intercessiónem beáti Michaélis archángeli stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsium istud dignétur Dóminus benedícere, et in odórem suavitátis accipere. Per Christum Dóminum nostrum. Amen.

By the intercession of blessed Michael the archangel, who standeth 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 for an odor of sweetness. Through Christ our Lord. Amen.

Receiving the thurible from the deacon he incenses the bread and wine on the altar with the words:

Incénsium istud a te benedictum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

May this incense, blessed by Thee, ascend before Thee, O Lord, and may Thy mercy descend upon us.

He then incenses the altar itself, reciting from Ps. 140.

Dirigátur, Dómine, orátio mea, sicut incénsium, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertinum. Pone, Domine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declinet cor meum in verba malitiæ, ad excusándas excusatiónes in peccátis.

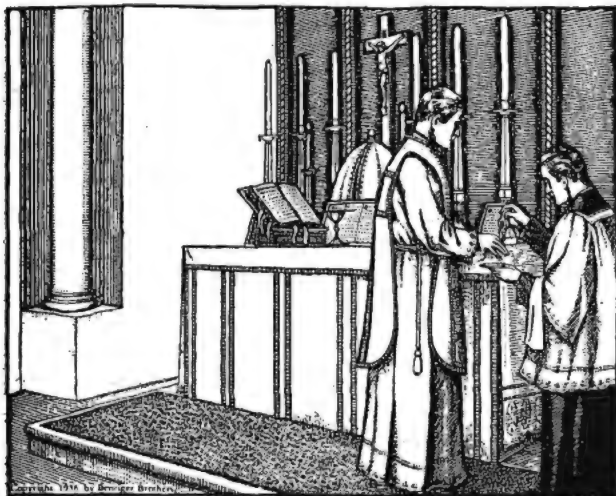
Let my prayer be directed, O Lord, as incense in Thy sight, the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.

The celebrant returns the thurible to the deacon saying:

Accéndat in nobis Dóminus ignem sui amóris, et flammam ætérnæ caritátis. Amen.

May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.

Afterward, the celebrant himself, the clergy, and the people are incensed.



THE WASHING OF THE HANDS.

The Lavabo

Going to the Epistle side the priest washes his fingers and says:

I WILL wash my hands among the innocent, and will compass Thine altar, O Lord.

That I may hear the voice of 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.

LAVABO inter innocentes manus meas: et circumdabo altare tuum Dómine.

Ut áudiam vocem laudis: et enárrem univérsa mirabilia tua.

Dómine diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

Ne perdas cum impiis Deus ánimam meam: et cum viris sánguinum vitam meam.

In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus.

Ego autem in innocéntia mea ingressus sum: rédime me, et miserére mel.

Pes meus stetit in dírecto: in ecclésiis benedícam te Dómine.

Glória, etc.

But as for me, I have walked in my innocence; redeem me, and have mercy on me.

My foot hath stood in the right way; in the churches I will bless Thee.

O Lord.
Glory, etc.

The Gloria Patri, etc., is omitted in Masses for the dead and in Passion-tide.

The priest returns to the middle of the altar and bowing slightly says:

SÚSCIPE sancta Trínitas hanc oblatiónem, quam tibi offerimus ob memóriam passiónis resurrectiónis et ascensiónis Jesu Christi Dómini nostri: et in honórem beátæ Mariæ semper virginis, et beáti Joánnis Baptistæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cælis, quórum memóriam ágimus in terris. Per eúmdem Christum Dóminum nostrum. Amen.

RECEIVE, O holy Trinity, this oblation offered up by us to Thee in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints, that it may be available to their honor and to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.

The priest kisses the altar and turning to the people, says:

The Orate Fratres

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

R. SÚSCIPIAT Dóminus sacrificium de má nibus tuis ad laudem et glóriam nóminis sui, ad

BRETHREN, pray that my sacrifice and yours may be well pleasing to God the Father almighty.

R. **M**AY the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to



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THE "ORATE FRATRES."

our own benefit, and to that utilitatem quoque nos-
of all His Holy Church. tram, totiusque Ecclesie
sue sancte.



The Secret Prayer

Then with hands extended, the priest says the Secret prayers. Their order and number are the same as the Prayers said after the *Gloria* and will be found in the proper place in each Mass.

The Preface

The priest now says in a louder voice, or sings:

P. World without end.

R. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We have them lifted up unto the Lord.

P. Let us give thanks to the Lord our God.

R. It is meet and just.

P. Per omnia secula
seculorum.

R. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sursum corda.

R. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.



THE "PREFACE."

The Preface for Sundays

The following Preface is appointed for Trinity Sunday and all Sundays to which no special one is assigned.

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dómine sancte, Pater omnipotens, æterne Deus. Qui cum unigénito Filio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in unús singularitáte persónæ, sed in unús Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Filio tuo, hoc de Spírítu sancto, sine différentia discretiónis sentimus. Ut in confessióne véræ, sempiternæque Deitátis, et in persónis pro-

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the con-



THE "PREFACE."

The Preface for Sundays

The following Preface is appointed for Trinity Sunday and all Sundays to which no special one is assigned.

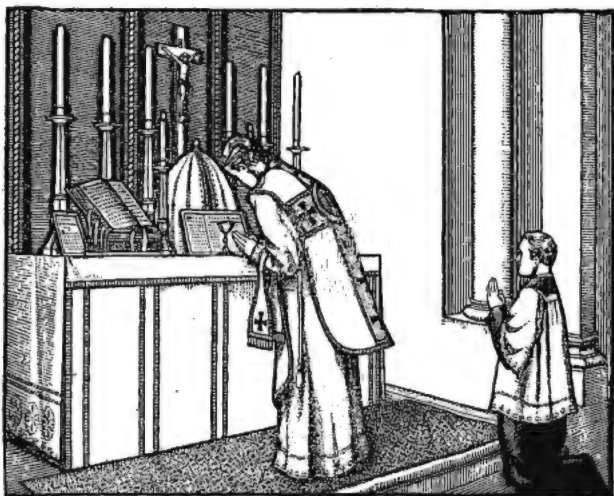
VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu sancto, sine diferéntia discretiónis sentímus. Ut in confessióne véræ, sempiternæque Deitátis, et in persónis pro-

IT IS truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the con-

fession of one true and eternal Godhead we adore distinctness in persons, oneness in essence, and equality in majesty: Which the angels praise, and the archangels, the cherubim also and the seraphim, who cease not, day by day crying out with one voice, to repeat:

prietas, et in essentia unitas, et in maiestate adoratur æqualitas. Quam laudant Angeli, atque Archangeli, Chérubim quoque ac Séraphim: qui non cessant clamare quotidie, una voce dicentes:

The bell now is rung three times.



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Kneel *

The Sanctus

HOLY, holy, holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

SANCTUS, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosanna in excelsis. Benedictus qui venit in nómine Dómini. Hosanna in excelsis.

* Remain kneeling until after Communion.

The Preface for Weekdays

The following Preface is said throughout the year on all week-days and feasts that have no proper Preface.

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dómine sancte, Fater omnipotens, æterne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationes, tremunt Potestates. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatione concélebrant. Cum quibus et nostras voces, ut admitti júbeas deprecámur, súpplici confessione dicéntes:

IT IS truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty: which the heavens, and the forces of heaven, together with the blessed seraphim, joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

Kneel:

The Sanctus

SANCTUS, Sanctus, **H**OLY, holy, holy, Lord Sanctus, Dóminus God of hosts. The Deus Sábaoth. Pleni sunt heavens and the earth are cæli, et terra glória tua. full of Thy glory. Hosanna Hosanna in excélsis. Ben- in the highest. Blessed is edictus qui venit in nó- He that cometh in the name mine Dómini. Hosanna in of the Lord. Hosanna in excélsis. the highest.

*Remain kneeling until after Communion.

O PRAISE THE LORD
ALL YE NATIONS





FOR FROM THE RISING OF THE SUN, EVEN TO THE GOING DOWN,
 MY NAME IS GREAT AMONG THE GENTILES, AND IN EVERY PLACE
 THERE IS SACRIFICE, AND THERE IS OFFERED TO MY NAME A CLEAN
 OBOLATION. (Malachi, i. 11.)



The Canon of the Mass

The priest now prays silently. The ✠ indicates that he makes the sign of the cross over the offerings.

ME igitur clementissime Pater, per Jesum Christum Filium tuum Dóminum nostrum, súpplices rogámus ac pétimus, uti accépta hábeas, et benedicas hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, in primis quæ tibi offérimus pro Ecclésia 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 Cathólicæ et Apostólicæ fidei cultóribus.

WHEREFORE, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.

Commemoration of the Living

MEMENTO Dómine famulórum, famularúmque tuárum *N.* et *N.* et ómnium circumstántium, quorum tibi fides cónita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis pro se,

BE MINDFUL, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their

friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo vivo et vero.

The Communicantes

HAVING communion with and venerating the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord.

Amen.

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, Corneli, 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.

The priest extends his hands over the oblation.

The "Hanc Igitur"

WHEREFORE, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that

HANC igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et



THE "HANC IGITUR."

in electórum tuórum we be saved from eternal
 júbeas grege numerári. damnation and numbered
 Per Christum Dóminum among the flock of Thine
 nostrum. Amen. elect. Through Christ our
 Lord. Amen.

Here the bell is rung once.

Quam Oblationem

QUAM oblationem tu-
 De us, in ómnibus,
 quæsumus bene & dictam,
 adscrip & tam, ra & tam,
 rationábilem, accepta-
 bilémque fácere dignéris:
 ut nobis Cor&pus, et Sar-
 & guis fiat dilectíssimi
 Filii tui Dómini nostri
 Jesu Christi.

AND do Thou, O God,
 vouchsafe in all re-
 spects to bless &, consecrate
 &, and approve & this our
 oblation, to perfect it and
 to render it well-pleasing to
 Thyself, so that it may be-
 come for us the body & and
 blood & of Thy most-be-
 loved Son, Jesus Christ our
 Lord.

WHO, the day before He suffered, took bread into His holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, blessed it, broke it, and gave it to His disciples, saying:

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem, tibi grátias agens, benedixit, fregit, deditque discipulis suis, dicens:

Take ye and eat ye all of this:

Accípite et manducáte ex hoc omnes:

The Consecration of the Host.

The priest bends over the Host and says:

**For this is
My Body**

**Hoc est enim
Corpus Meum**

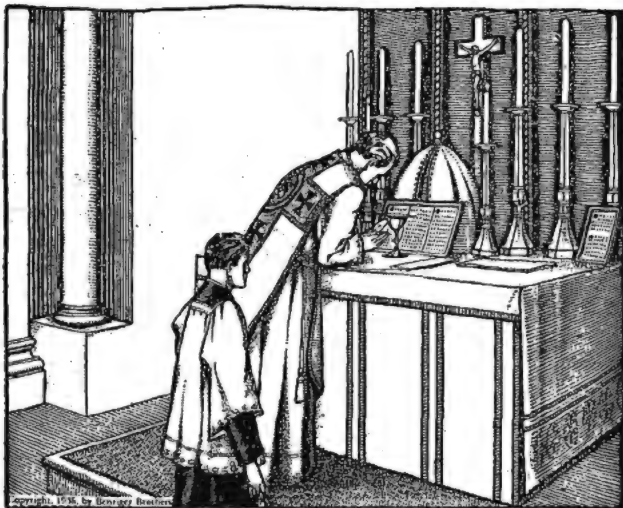
Then the priest adores and elevates the Sacred Host.

The bell is rung.

When the priest elevates the Sacred Host, look at it and say devoutly:

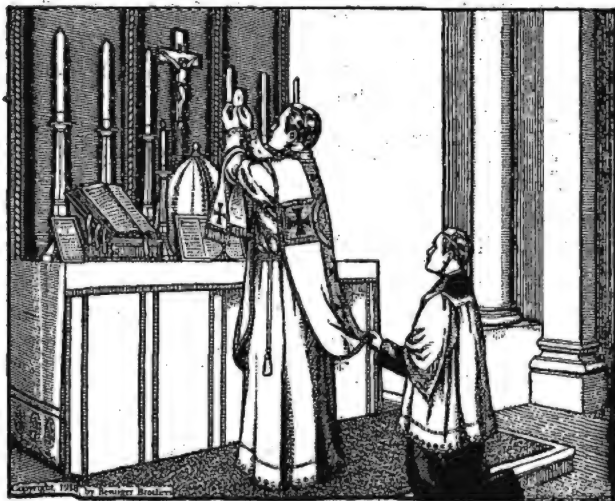
"My Lord and My God"

Indulgence of seven years, and seven quarantines, Pope Pius X, May 18, 1907.



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THE "CONSECRATION OF THE HOST."



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THE "ELEVATION OF THE HOST."



THE "CONSECRATION OF THE WINE."
"THIS IS THE CHALICE OF MY BLOOD."



THE "ELEVATION OF THE CHALICE."

The priest uncovers the chalice and says:

SIMILI modo post- **I**N LIKE manner, after
quam cœnatum est, He had supped, taking
accipiens et hunc præ- also into His holy and ven-
lârûm Cálícem in sanctas erable hands this goodly
ac venerábiles manus chalice again giving thanks
suas: item tibi grátias to Thee, He blessed it ✠,
agens, beneꝑdixit, dedit- and gave it to His disciples,
que discípuis suis, dicens: saying:

Accípite et bíbite ex eo
omnes:

Take ye, and drink ye all
of this:

The Consecration of the Wine.

The priest bends over the chalice and says:

Hic est enim Calix **F**or this is the Chalice
Sanguinis mei, nobi et of My Blood, of the new
ætérni testaménti: mys- and everlasting testament,
terium fidei, qui pro the mystery of faith, which
vobis et pro multis ef- for you and for many shall
fundetur in remissionem be shed unto the remission
peccatorum. of sins.

Hæc quotiescúmque **A**s often as ye shall do
fecéritis in mei memóriam these things, ye shall do
faciétis. them in memory of Me.

The priest adores and elevates the chalice. The bell is rung.

He then continues:

WHEREFORE, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim ✠ which is pure, a victim ✠ which is holy, a victim ✠ which is stainless, the holy bread ✠ of life everlasting, and the chalice ✠ of eternal salvation.

VOUCHSAFE to look upon them with a gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

WE HUMBLY beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine Majesty; that as many of us as shall receive the most sacred ✠ Body and ✠ Blood of Thy Son by partaking thereof from this altar may be filled with every heav-

UNDE et memores Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Filii tui Dómini nostri tam beátæ passiónis, nec non et ab ínferis resurrectionis, sed et in cælos gloriósa ascensionis: offérimus præcláre majestáti tuæ de tuis donis ac datis, ~~hostiam~~ ✠ puram, ~~hostiam~~ ✠ sanctam, ~~hostiam~~ ✠ immaculatam, ~~panem~~ ✠ sanctam vitæ æternæ, et ~~calicem~~ ✠ salutis perpétuæ.

SUPRA quæ propítio ac seréno vultu respicere dignéris: et accepta habére, sicuti accepta habére dignátus es múnera púeri tui justí Abel, et sacrificium patriárchæ nostri Ábrahæ: et quod tibi óbtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

SÚPLICES te rogámus, omnipotens Deus; jube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot ex hac altáris participatióne, sacrosánctum Filii tui Corꝑus et Sánꝑuinem sumpsérimus omni benedictiÓne cælesti et grátia repleámur. Per

eúmdem Christum Dó-
minum nostrum. Amen.

only blessing and grace:
Through the same Christ
our Lord. Amen.

Commemoration of the Dead

MEMENTO étiam, Dó-
mine, famulorum
famularúmque tuarum N.
et N. qui nos præcesserunt
cum signo fidei, et dórmi-
unt in somno pacis.

BE MINDFUL also, O
Lord, of Thy servants
N. and N., who have gone
before us with the sign of
faith and who sleep the
sleep of peace.

IPSIS Dómine, et ómni-
bus in Christo quies-
céntibus, locum refrigerii,
lucis et pacis, ut indúl-
geas, deprecámur, per
eúmdem Christum Dó-
minum nostrum. Amen.

IN THESE, O Lord, and
to all who rest in
Christ, grant, we beseech
Thee, a place of refresh-
ment, light, and peace.
Through the same Christ
our Lord. Amen.

Striking his breast the priest says:

NOBIS quoque pecca-
tóribus famulis tuis,
de multitudíne miseratió-
num tuarum sperántibus,
partem áliquam et so-
cietátem donáre dignéris,
cum tuis sanctis Apóstolis
et Martýribus: cum Jo-
áinne, Stéphano, Matthía,
Bárnaba, Ignátio, Alexán-
dro, Marcellíno, Petro,
Felicítate, Perpétua,
Ágatha, Lúcia, Agnéte,
Cæcília, Anastásia, et óm-
nibus sanctis tuis: intra
quorum nos consórtium,
non æstimátor mériti, sed
véniæ, quæsumus, largítor
admitte. Per Christum
Dóminum nostrum.

WE US sinners, also, Thy
servants, who put our
trust in the multitude of
Thy mercies, vouchsafe to
grant some part and fellow-
ship with Thy holy apostles
and martyrs; with John,
Stephen, Matthias, Barna-
bas, Ignatius, Alexander,
Marcellinus, Peter, Felici-
tas, Perpetua, Agatha,
Lucy, Agnes, Cecilia, Anas-
tasia, and with all Thy
saints. Into their company
do Thou, we beseech Thee,
admit us, not weighing our
merits, but freely pardon-
ing our offenses: through
Christ our Lord.

PER quem hæc ómnia,
Dómine, semper bona
creas, sanctíficas, vivi-
fícas, beneñdicis et
præstas nobis.

BY WHOM, O Lord,
Thou dost always cre-
ate, sanctify ☩, quicken ☩,
bless ☩, and bestow upon
us all these good things.

THROUGH him ☩, and with Him ☩, and in Him ☩, is to Thee, God the Father ☩ almighty, in the unity of the Holy ☩ Ghost, all honor and glory.

PER ip̄sum, et cum ip̄so, et in ip̄so, est tibi Deo Patri ☩ omnipotenti, in unitate Spiritus ☩ Sancti, omnis honor et glória.

Raising his voice the priest says or sings:

World without end.

Per ómnia sæcula sæculórum.

R. Amen.

R. Amen.



The Pater Noster

Let us pray

Orémus

ADMONISHED by salutary precepts, and following divine directions, we presume to say:

PRÆCÉPTIS salutáribus móniti, et divína institutíone formáti, aúdémus dicere:

OUR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on

PATER noster, qui es in cælis: sanctificétur nomen tuum: advéniat regnum tuum: fiat volún-

tas tua sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.¹ Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

P. Amen.

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,¹ and lead us not into temptation.

R. But deliver us from evil.

P. Amen.

LIBERA nos, quæsumus Dómine, ab ómnibus malis præteritis, præsentibus, et futuris: et intercedente beáta et gloriósa semper Virgine Dei Genitrice María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper liberi, et ab omni perturbatióne secúri.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever a virgin, Mother of God, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin and secure from all disturbance.

The priest breaks the Sacred Host, saying:

Per eúndem Dóminum nostrum Jesum Christum Filium tuum,

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

Per ómnia sæcula sæculórum.

R. Amen.

P. Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

R. Et cum spíritu tuo.

Through the same Jesus Christ, Thy Son, our Lord,

Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

World without end.

R. Amen.

P. May the peace ✠ of the Lord ✠ be always with ✠ you.

R. And with Thy spirit.

¹Here at Solemn High Mass the subdeacon goes up to the altar and gives the paten to the deacon. The subdeacon then divests himself of the humeral veil.

The priest drops a particle of the Sacred Host into the Chalice.

DAY this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

HÆC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi nat accipientibus nobis in vitam æternam. Amen.

Bowing down the priest says:

The Agnus Dei

In Masses for the dead the following supplications are slightly changed; see second form below.

LAMB of God, Who takest away the sins of the world: have mercy on us.

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world: have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

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

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

In Masses for the dead only.

LAMB of God, Who takest away the sins of the world: give unto them rest.

AGNUS Dei, qui tollis peccata mundi: dona eis requiem.

Lamb of God, Who takest away the sins of the world: give unto them rest.

Agnus Dei, qui tollis peccata mundi: dona eis requiem.

Lamb of God, Who takest away the sins of the world: give unto them rest forevermore.

Agnus Dei, qui tollis peccata mundi: dona eis requiem sempiternam.

Except in Masses for the dead, the priest, bowing and with joined hands, says:

O LORD Jesus Christ Who didst say to Thine apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church, and vouchsafe to grant her peace and unity

DOMINE Jesu Christe, qui dixisti Apóstolis tuis: pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eámque secundum voluntatem tuam pacifi-

cáre et coadunáre dig- according to Thy will: Who
 nérís. Qui vivís et regnas livest and reignest God,
 Deus, per ómnia sæcula world without end. Amen.¹
 sæculórum. Amen.¹

In Masses for the dead, the *kiss of peace*, ordinarily given here, is omitted; the priest continues as follows:

DÓMINE Jesu Christe,
 Fili Dei vivi, qui ex
 voluntáte Patris cooper-
 ánte Spíritu Sancto, per
 mortem tuam mundum
 vivificásti: libera me per
 hoc sacrosánctum Corpus
 et Sánguinem tuum ab
 ómnibus iniquitatibus
 meis et univérsis malis: et
 fac me tuis semper in-
 harére mandátis: et a te
 nunquam separári per-
 mítas: qui cum eódem
 Deo Patre et Spíritu Sanc-
 to vivís et regnas Deus
 in sæcula sæculórum.
 Amen.

O LORD Jesus Christ,
 Son of the living God,
 Who, according to the will
 of the Father, through the
 co-operation of the Holy
 Ghost, hast by Thy death
 given life to the world: de-
 liver me by this Thy most
 Sacred Body and Blood from
 all my iniquities, and from
 every evil; make me always
 cleave to Thy command-
 ments, and never suffer me
 to be separated from Thee,
 Who with the same God,
 the Father and the Holy
 Ghost, livest and reignest
 God, world without end.
 Amen.

PERCÉPTIO Córporis
 tui, Dómine Jesu
 Christe, quod ego indignus
 súmerere præsumo, non
 mihi provéniat in judí-
 cium et condemnatióem:
 sed pro tua pietáte prosit

LET not the partaking
 of Thy Body, O Lord
 Jesus Christ, which I, all
 unworthy, presume to re-
 ceive, turn to my judgment
 and condemnation; but
 through Thy loving kind-

¹Here at Solemn High Mass the *Kiss of Peace* is given. During the previous prayer the deacon has been kneeling at the right of the priest: he now rises, and both he and the priest kiss the altar. Formerly the priest kissed the Blessed Sacrament itself. The deacon by an inclination salutes the priest, who places his hands upon the shoulders of the deacon, bends forward over his right shoulder, and says, "Pax tecum"—"peace be to thee." The deacon replies, "Et cum spiritu tuo" and after having again saluted the priest by an inclination, which is acknowledged in like manner, he imparts the kiss of peace to the subdeacon in the manner in which he himself received it.

ness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

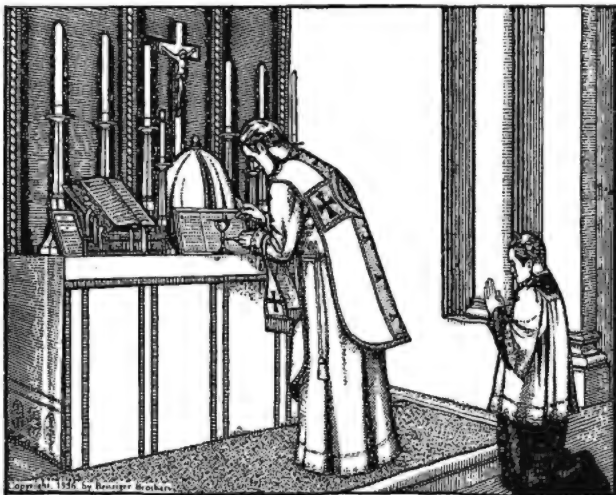
At the Communion

The priest genuflects, rises and says:

I WILL take the bread of heaven, and will call upon the name of the Lord. **P**ANEM cœlestem accipiam et nomen Dômini invocabo.

Taking the Sacred Host with his left hand the priest strikes his breast three times, saying (here the bell is rung):

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. **D**ÔMINE, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.



THE "PRIEST'S COMMUNION."

Holding the Sacred Host in his right hand the priest makes the sign of the cross with it and says:

QORPUS Dómini nostri Jesu Christi custódíat ánimam meam in vitam ætérnam. Amen. **Q**AY the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

The priest receives Holy Communion and after a brief meditation continues:

QUID retribuam Dómino pro ómnibus quæ retribuit mihi? Cálícem salutáris accípíam, et nomen Dómini invocábo. **Q**UAT shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies. **L**AUDANS invocábo Dóminum, et ab inimícis meis salvus ero.

The priest takes the chalice in his right hand and makes the sign of the cross, saying:

SANGUIS Dómini nostri Jesu Christi custódíat ánimam meam in vitam ætérnam. Amen. **Q**AY the Blood of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

Here Holy Communion is administered to those of the faithful who desire to receive It. In the name of the communicants who kneel at the sanctuary rails the acolytes recite the *Confiteor* as found on page 758, the priest responding with the *Misereator* and the *Indulgentiam*. Facing the people with the Ciborium and holding up one of the Sacred Particles before the communicants the priest says:

ECCE Agnus Dei, ecce **B**EHOLD the Lamb of God, **Q**ui tollit peccata mundi. behold Him who taketh away the sins of the world.

Then he says three times:

DOMINE, non sum **L**ORD, I am not worthy that dignus, ut intres sub **T**hou shouldst enter under tectum meum: sed tantum my roof, but only say the word dic verbo, et sanabitur and my soul shall be healed. anima mea.

He then goes to the communion rails and gives Holy Communion to each communicant saying:

QUAY the Body of Our Lord Jesus Christ keep your soul unto life everlasting. Amen.

QUORPUS Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.

When all have communicated he returns to the altar and replaces the ciborium in the tabernacle. The priest receives wine in the chalice and says:

INTO a pure heart, O Lord, may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.

QUOD ore sumpsimus Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

The priest goes to the Epistle side and while the server pours wine and water over his fingers, he says:

QUAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed: Who livest and reignest world without end. Amen.¹

QUORPUS tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.¹

The Communion

The priest at the Epistle side recites the Communion, which will be found in its proper place in each Mass, then returning to the middle of the altar, he faces the people, saying:

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

¹At Solemn High Mass the subdeacon takes the chalice from the celebrant for cleansing. Then he arranges the coverings and removes the chalice to the credence table.

★

The Postcommunion

Going to the Epistle side he says the prayers called *Post-communions*. They correspond to the Prayers and Secrets already read, and are to be found in their proper places in the Missal.

Then the priest going back to the middle kisses the altar, and turning toward the people says:

P. Dominus vobiscum. *P.* The Lord be with you.
R. Et cum spiritu tuo. *R.* And with thy spirit.

Should the Mass be one in which the *Gloria in excelsis* is omitted, then, in place of *Ite, missa est*, the priest says or sings *Benedicamus Domino* (Let us bless the Lord). But in Masses for the dead is substituted the prayer, *Requiescant in pace* (May they rest in peace), to which is answered, *Amen*.

[Kneel]

P. *Ite, missa est.*¹ *P.* Go, the Mass is ended.¹
R. Deo gr̄atias. *R.* Thanks be to God.

Bowing down over the altar, the priest prays:

PLACEAT tibi sancta Trinitas, obsequium servitutis meae, et presta, ut sacrificium, quod oculis tue majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

MAY the lowly homage of my service be pleasing to Thee, O most holy Trinity; and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and, because of Thy loving-kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.

The Blessing

In Masses for the dead the blessing is not given.

The priest kisses the altar, and at the word "Pater" turns toward the people, and blesses them, saying:

BENEDICAT vos omnipotens Deus, **M**AY almighty God, the Father, and the Son,

¹At Solemn High Mass the *Ite, missa est* or *Benedicamus Domino* is chanted by the deacon.



THE "BLESSING."

✠ and the Holy Ghost, bless Pater, et Filius, ✠ et
you. Spiritus Sanctus.

R. Amen.

R. Amen.

The priest now goes to the Gospel side of the altar; he makes the sign of the cross, first upon the altar, and then upon his forehead, lips, and heart, and reads a passage from the Gospel—as a rule, the first verses of that according to St. John, as below. But if because of the occurrence of a festival day, the Gospel proper to a Sunday has not been read in its proper place, it must be read here. In this case he signs the book, not the altar.

Stand

P. The Lord be with you.

R. And with thy spirit.

P. The beginning of the holy Gospel, according to St. John.

R. Glory be to Thee, O Lord.

P. Dóminus vobiscum.

R. Et cum spiritu tuo.

P. Inítium sancti Euan-
gélii secúndum Joánnem.

R. Glória tibi Dómine.

The Last Gospel

IN PRINCIPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio 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 ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmíne, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhiberet de lúmíne. Erat lux vera quæ 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.

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. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony 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 He gave power to become the sons of God: to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Here all genuflect.

Et Verbum caro factum est, et habitávit in nobis et vidimus glóriam ejus, et glóriam quasi unigéniti a Patre, plenum grátie et veritátis.

R. Deo grátias.

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.

R. Thanks be to God.

*Kneel.***Prayers after Low Mass**

After Low Mass the priest kneeling at the altar steps, says with the people the prayers which follow.

"Hail Mary," three times. Then,

Salve Regina

HAIL, holy Queen, **S**ALVE Regina Mater
 Mother of mercy, misericórdiæ, vita,
 hail, our life, our sweetness, dulcédo, et spes nostra
 and our hope! To thee do salve. Ad te clamámus
 we cry, poor banished chil- éxsules, filii Hevæ. Ad te
 dren of Eve, to thee do we suspirámus geméntes, et
 send up our sighs, mourn- flentes in hac lacrymárum
 ing and weeping in this valle. Eia ergo advocáta
 valley of tears. Turn then, nostra, illos tuos miseri-
 most gracious a d v o c a t e, córdes óculos ad nos con-
 thine eyes of mercy towards vértē. Et Jesum bene-
 us; and after this our exile dictum fructum ventris
 show unto us the blessed tui, nobis post hoc exsi-
 fruit of thy womb, Jesus. lium osténde. O clemens,
 O clement, O loving, O O pia, O dulcis Virgo
 sweet virgin Mary. María.

V. Pray for us, O holy Mother of God.

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

V. Ora pro nobis sancta Dei Génitrix.

R. Ut digni efficiámur promissionibus Christi.

*Let us pray**Orémus*

O GOD, our refuge and **D**EUS refúgium nos-
 our strength, look trum et virtus, póp-
 down with favor upon Thy ulum ad te clamántem
 people who cry to Thee; propítius respice; et in-
 and through the interces- tercedénte gloriósa et im-
 sion of the glorious and im- maculáta Vírgine Del
 maculate Virgin Mary, Genitrice María, cum
 Mother of God, of her beáto Josépho ejus Spon-
 spouse, blessed Joseph, of so, ac beátis Apóstolis tuis
 Thy holy apostles, Peter Petro et Paulo, et ómni-
 and Paul, and all the saints, bus Sanctis, quas pro con-
 mercifully and graciously versióne peccatórum, pro
 hear the prayers which we libertáte et exaltatióne
 pour forth to Thee for the sanctæ Matris Ecclésiæ,
 conversion of sinners and preces effúndimus, misé-
 for the liberty and exalta- ricors et benígnus exáudi.
 tion of holy mother Church. Per eúndem Christum
 "Through the same Christ Dóminum nostrum.
 our Lord. Amen. Amen.

Sancte Michael Arch- ángelo, defénde nos in prælio; contra nequitiam et insidias diaboli esto præsidium. Imperet illi Deus; supplices deprecá- mur: tuque, Princeps mili- tiæ cœlestis, Sátanam ali- ósque spiritus malignos, qui ad perditionem ani- márum pervagántur in mundo, divina virtúte in inférnum detrúde. Amen.	St. Michael, the arch- angel, defend us in battle, be our protection against the malice and snares of the devil. We humbly be- seech God to command him, and do thou, O prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.
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Indulgence of 10 years.—S. C. Penit., May 30, 1934.

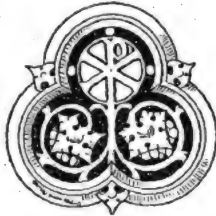
Exclamation after Mass

Cor Jesu sacratissimum, miserére nobis.	Most sacred Heart of Jesus, have mercy on us!
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(Three times, alternately with the priest.)

Indulgence of seven years and seven quarantines.—Pius
X. June 17, 1904.

Stand and remain in the pew until priest has entered
the sacristy.



The Prefaces and the Proper Communicantes for Certain Feasts and Times

In this section the Sanctus is included after each Preface, and the reference then is to the beginning of the Canon in the Ordinary of the Mass, page 777. However, when the Communicantes is different, this part of the Canon also is included and at its conclusion the reference is then to the continuation of the Canon as per page indicated.

1. Preface and Proper Communicantes of the Nativity

On Christmas and throughout its Octave the following Preface with Communicantes is said. After the Octave and until Epiphany, as well as on the feasts of the Holy Name, the Purification of our Blessed Lady, Corpus Christi, and its Octave and the Transfiguration of Our Lord, the following Preface without the Communicantes is said:

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

F. Dóminus vobiscum.

R. Et cum spírítu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

IT is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God, because by the mystery of the Word made flesh, from Thy brightness a new light hath risen to shine on the eyes of our souls, in order that, God becoming visible to us, we may be borne upward to the love of things invisible. And therefore with the angels and archangels, with the dominions and powers, with all the hosts of the heavenly army, we sing of Thy glory without end saying:

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, æternæ Deus: Quia per incarnatá verbi mystérium, nova mentis nostræ óculis lux tue claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisíbilium amórem rapiámur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió-nibus, cumque omni militiá cælestis exercitus, hymnum glóriæ tue cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus, Dóminus Deus Sápaoth. Pleni sunt cœli et terra glória tua, Hosánna in excélsis. Benedictus qui venit in nómine Dómini, Hosánna in excélsis.

Holy, holy, holy Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

The Beginning of the Canon

Te igitur, clementíssime Pater, per Jesum Christum Filium tuum Dóminum nostrum súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc ☩ dona, hæc ☩ múnera, hæc ☩ sancta sacrificia illibáta. In primis, quæ tibi offerimus pro Ecclesiá sancta tua cathólica: quam pacificáre, custodire, adunáre, et régere dignéris, toto orbe terrárum: una cum fámulo tuo Papa nostro *N.*, et Antistite nostro *N.*, et ómnibus orthodoxis atque cathólicæ, et apostólicæ fídeli cultóribus.

Meménto Dómine, famulórum famularúmque tuárum *N.* et *N.* et ómnium circumstántium quorum tibi fides cogníta est, et nota devótio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salutis, et incolumitátis suæ: tibi que reddunt vota sua aetérno Deo, vivo et vero.

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, to receive and to bless these ☩ gifts, these ☩ presents, these ☩ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Be mindful, O Lord, of Thy servants *N.* and *N.* And of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls, and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

After the Octave of Christmas this special Communicantes is not said. Continue the Canon at page 778.

The Communicantes

Communicantes, et diem (noctem) sacratíssimum celebrántes, quo beátæ Mariæ

Having communion in and celebrating the most sacred day (at the Christmas mid-

night Mass only, night) on which the stainless virginity of blessed Mary brought forth the Saviour of the world; venerating the memory in the first place of the same glorious Mary, ever a virgin, mother of the same Jesus Christ, our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddæus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriose semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andræ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornélii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani et omnium Sanctorum tuorum: quorum méritis precibusque concedis ut in omnibus protectionis tuæ uniamur auxilio. Per eundem Christum Dóminum nostrum. Amen.

Continuation of the Canon, at the Hanc igitur, page 778.

2. Preface and Proper Communicantes of the Epiphany

On Epiphany and during its Octave

Y. The Lord be with you.

R. And with thy spirit.

Y. Lift up your hearts.

R. We have lifted them up unto the Lord.

Y. Let us give thanks to the Lord our God.

R. It is meet and just.

Y. Dóminus vobiscum.

R. Et cum spiritu tuo.

Y. Sursum corda.

R. Habémus ad Dóminum.

Y. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

IT is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God: because Thine only-begotten Son appearing

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, æternæ Deus: Quia, cum Unigénitus tuus in substántia nostræ

mortalitatis apparuit, novam
 immortalitatis sue luce repa-
 ravit. Et ideo cum Angelis et
 Archangelis, cum Thronis et
 Dominationibus, cumque omni
 militia cælestis exercitus,
 hymnum gloriæ tuæ canim-
 us, sine intermissione:

Sanctus, Sanctus, Sanctus,
 Dominus Deus Sabaoth. Pleni
 sunt cæli et terra, gloriâ tuâ.
 Hosanna in excelsis. Benedic-
 tus qui venit in nomine Dô-
 mini. Hosanna in excelsis.

in our mortal nature hath re-
 stored it by the shedding upon
 us of that new and immortal
 light which is His very own.
 And therefore with the angels
 and archangels, with the
 thrones and dominations and
 with all the array of the heav-
 enly host, we sing a hymn to
 Thy glory and unceasingly re-
 peat:

Holy, Holy, Holy, Lord God
 of Hosts. The heavens and the
 earth are full of Thy glory.
 Hosanna in the highest.
 Blessed is He who cometh in
 the name of the Lord. Hosanna
 in the highest.

The Beginning of the Canon

Te igitur, clementissime
 Pater, per Jesum Christum
 Filium tuum Dominum nos-
 trum, supplices rogâmus, ac
 petimus, uti accepta habeas,
 et benedicas, hæc & dona,
 hæc & mûnera, hæc & sancta
 sacrificia illibata. In primi-
 tis, quæ tibi offerimus pro
 Ecclesia sancta tua catholica:
 quam pacificare, custodire,
 adunare, et regere digneris
 toto orbe terrarum; una cum
 famulo tuo Papa nostro N., et
 Antistite nostro N., et omni-
 bus orthodoxis atque catho-
 licæ, et apostolicæ fidei cultô-
 ribus.

Wherefore, we humbly pray
 and beseech Thee, most merci-
 ful Father, through Jesus
 Christ Thy Son, our Lord, to
 receive and to bless these &
 gifts, these & presents, these
 & holy unspotted sacrifices,
 which we offer up to Thee, in
 the first place, for Thy holy
 Catholic Church, that it may
 please Thee to grant her peace,
 to guard, unite, and guide her,
 throughout the world; as also
 for Thy servant N., our Pope,
 and N., our Bishop, and for
 all who are orthodox in belief
 and who profess the catholic
 and apostolic faith.

Meménto, Dómine, famulô-
 rum famularumque tuarum N.
 et N. et omnium circumstân-
 tium, quorum tibi fides cogni-
 ta est, et nota devotio, pro
 quibus tibi offerimus: vel qui
 tibi offerunt hoc sacrificium
 laudis, pro se, suisque omni-

Be mindful, O Lord, of Thy
 servants, N. and N., and of all
 here present, whose faith and
 devotion are known to Thee,
 for whom we offer, or who offer
 up to Thee, this sacrifice of
 praise, for themselves, their
 families, and their friends, for

the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

bus: pro redemptiōne animārum suārum, pro spe salutis, et incolumitātis suæ: tibi que reddunt vota sua aeterno Deo, vivo et vero.

The Communicantes

Having communion in and celebrating the most sacred day on which Thine only-begotten Son, co-eternal with Thee in Thy glory, in very truth visibly appeared in our bodily flesh; venerating the memory in the first place of the glorious Mary, ever a virgin, mother of the same Jesus Christ our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Communicantes, et diem sacratissimum celebrantes, quo Unigenitus tuus in tua tecum gloria coæternus, in veritate carnis nostræ visibliter corporalis apparuit: sed et memoriā venerantes, in primis gloriōsæ semper Virginis Mariæ, Genitricis ejusdem Dei et Dómini nostri Jesu Christi: sed et beatorum Apostolorum ac Mátyrum tuorum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philippí, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánis et Pauli, Cosmæ et Damiáni: et ómnium Sanctorum tuorum; quorum méritis precibusque concédas, ut in ómnibus protectiōnis tuæ muniāmur auxilio. Per eúndem Christum Dóminum nostrum. Amen.

Continuation of the Canon, at Hanc igitur, page 778.

3. Preface of Lent

On Sundays and week-days from Ash Wednesday till the Saturday before Passion Sunday.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

VERE dignum et justum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dömine sancte, Pater omnipotens, ætérne Deus: Qui corporáli jejünio vitia cómprimis mentem élevas, virtútem largiris et præmia: per Christum Döminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes, Cæli, calorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súplici confessióne dicétes:

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

IT is truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who on those who chastise their bodies by fasting dost bestow the restraining of evil passions, uplifting of heart, and the enjoying of virtue with its reward. Through Christ our Lord. Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty: which the heavens, and the forces of heaven, together with the blessed seraphim, joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

Beginning of the Canon, Te igitur, page 777.

4. Preface of the Holy Cross

From Passion Sunday to Maundy Thursday and also on the feasts of the Holy Cross, of the Passion, and of the Precious Blood.

<i>V.</i> Döminus vobiscum.	<i>V.</i> The Lord be with you.
<i>Rf.</i> Et cum spíritu tuo.	<i>Rf.</i> And with thy spirit.
<i>V.</i> Sursum corda.	<i>V.</i> Lift up your hearts.
<i>Rf.</i> Habémus ad Döminum.	<i>Rf.</i> We have them lifted up unto the Lord.
<i>V.</i> Grätias agámus Dómino Deo nostro.	<i>V.</i> Let us give thanks to the Lord our God.
<i>Rf.</i> Dignum et justum est.	<i>Rf.</i> It is meet and just.

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God: Who didst establish the salvation of mankind in the wood of the cross, that from whence death came into the world, thence a new life might spring, and that he who by a tree overcame, by a tree might be overthrown. Through Christ our Lord: Through Whom the angels praise, the dominations adore, the powers, trembling with awe, worship Thy majesty, which the heavens, and the forces of heaven, together with the blessed seraphim joyfully do magnify. And do Thou command that it be permitted to our lowliness to join with them in confessing Thee and unceasingly to repeat:

Holy, Holy, Holy, Lord God of Hosts. The heavens and the 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.

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnipotens ætérne Deus: Qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno quoque vincébat, in ligno quoque vinceretur: per Christum Döminum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominatiónes, tremunt Potestates, Cæli, cælörúmque Virtutes, ac beäta Seräphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecámur, súpplici confessióne dicentes:

Sanctus, Sanctus, Sanctus, Döminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosanna in excélsis. Benedictus qui venit in nómine Dömini. Hosanna in excélsis.

Beginning of the Canon, Te igitur, page 777.

5. Preface and Proper Communicantes for Easter

From Holy Saturday to the Ascension. On Easter Sunday and till following Saturday, inclusive: (on this day), but on Holy Saturday, for the word die (day) substitute nocte (night).

V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We have them lifted up unto the Lord.
V. Let us give thanks to the Lord our God.
R. It is meet and just.

V. Döminus vobiscum.
R. Et cum spiritu tuo.
V. Sursum corda.
R. Habémus ad Döminum.
V. Grätias agámus Dömino Deo nostro.
R. Dignum et justum est.

VERE dignum et justum est, æquum et salutäre: Te quidem, Dómine, omni témpore, sed in hac potissimum die (*vel*: in hoc potissimum) gloriósius prædicäre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destruxit, et vitam resurgéndo reparávit. Et ideo cum Angelis et Archángellis, cum Thronis, et Dominatió nibus, cumque omni militia caléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus, Dómine Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

IT is truly meet and just, right and profitable, to extol Thee indeed at all times, O Lord, but chiefly with highest praise to magnify Thee on this day (in these days) on which for us was sacrificed Christ, our pasch. For He is the true Lamb Who hath taken away the sins of the world; Who by dying Himself hath destroyed our death; and by rising again hath bestowed a new life on us. And therefore with the angels and archangels, with the thrones and dominations, and with all the array of the heavenly host we sing a hymn to Thy glory and unceasingly repeat:

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

The Beginning of the Canon

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dóminum nostrum, suppliciter rogámus, ac poscimus, uti accépta hábeas, et benedicas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibéta, in primis que tibi offerimus pro Ecclésiá tua sancta cathólica: quam pacificáre, custodire, adunáre et régere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N et Antistite nostro N et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

Memento, Dómine, famulórum, famularúmque tuárum,

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant N, our Pope, and N., our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Be mindful, O Lord, of Thy servants, N. and N., and of all

here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

After the Octave of Easter, this special Communicantes is not said. Continue the Canon at page 778.

The Communicantes

Having communion in and celebrating the most sacred day of the resurrection of Our Lord Jesus Christ according to the flesh; venerating also the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: 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 diem sacratissimum celebrantes Resurrectionis Domini nostri Jesu Christi secundum carnem: sed et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis ejusdem 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, Cornelli Cypriani, Laurentii, Chrysogoni, Joannis, et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum: quorum meritas precibusque concede, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Continuation of the Canon at the Hanc igitur, page 778, except during Easter week the Hanc igitur is as follows:

Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, make to Thee,

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex

aqua, et Spiritu Sancto, tri-
buens eis remissionem omni-
um peccatorum, quæsumus,
Dómine, ut placatus accipias:
diésque nostros in tua pace
dispónas, atque ab æterna
damnatione nos eripi, et in
electórum tuórum júbeas
grege numerári. Per Chris-
tum Dóminum nostrum.
Amen.

offering it up in like manner
for those also whom Thou hast
been pleased to make to be
born again of water and the
Holy Ghost. Grant to them the
forgiveness of all their sins;
do Thou establish our days in
Thy peace; nor suffer that we
be condemned forever, but
rather command that we be
numbered in the flock of Thine
elect. Through Christ our Lord.
Amen.

*Continuation of the Canon at the Quam oblationem,
page 779.*

6. Preface for the Ascension

From Ascension Day to the Vigil of Pentecost exclusive.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

*V. Grátias agámus Dómino
Deo nostro.*

R. Dignum et justum est.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

*R. We have them lifted up
unto the Lord.*

*V. Let us give thanks to the
Lord our God.*

R. It is meet and just.

VERE dignum et justum
est, æquum et salutáre,
nos tibi semper, et ubique grá-
tias ágere: Dómine sancte,
Pater omnipotens, ætérne
Deus: per Christum Dómi-
num nostrum. Qui post resur-
rectionem suam omnibus dis-
cipulis suis manifestus appá-
ruit, et ipsis cernéntibus est
elevátus in cælum, ut nos di-
vinitátis suæ tribúeret esse
partícipes. Et ideo cum An-
gellis et Archángelis, cum
Thronis et Dominatióibus,
cumque omni militiá cælestis
exércitus, hymnum glóriæ
tuæ cánimus, sine fine di-
céntes:

IT is truly meet and just,
right and available to sal-
vation, that we should always
and in all places give thanks
to Thee, O holy Lord, Father
almighty, eternal God:
Through Christ our Lord; Who
after His resurrection very
openly showed Himself to all
His disciples, and in their sight
was raised up to heaven, in
order to give to us to be par-
takers of His Godhead. And
therefore with the angels and
archangels, with the thrones
and dominations and with all
the array of the heavenly host,
we sing a hymn to Thy glory
and unceasingly repeat:

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.

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

The Beginning of the Canon

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Be mindful, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.

Te igitur clementissime Pater, per Jesum Christum Filium, tuum Dóminum nostrum, supplices rogámus ac pétimus, uti accepta hábeas, et benedícas hæc ✠ dona, hæc ✠ múnera, hæc sancta ✠ sacrificia illibáta, in primis quæ tibi offerimus pro Ecclésia tua sancta cathólica; quam pacificáre, custodíre, adunáre, et régere digneris toto orbe terrárum: una cum fámulo tuo Papa nostro *N.* et Antistite nostro *N.* et ómnibus orthodoxis, atque Cathólicæ et Apostólicæ fídeli cultóribus.

Meménto Dómine famulórum, famularúmque tuárum *N.* et *N.* et ómnium circumstántium, quorum tibi fides cónita est, et nota devótio, pro quibus tibi offerimus; vel qui tibi offerunt hoc sacrificium laudis pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salutis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo vivo et vero.

On Ascension Day and during Octave of Ascension only, the following special Communicantes is said. Otherwise continue the Canon, at the Hanc igitur, page 778.

The Communicantes

Having communion in and celebrating the most sacred day on which Our Lord, Thine only-begotten Son, established

Communicántes et diem sacratíssimum celebrántes, quo Dóminus noster unigénitus Filius, tuus unitam

sibi fragilitatis nostræ sub-
stantiam in glóriæ tuæ dex-
tera collocavit: sed et me-
móriam venerántes, in primis
glorióse semper virginis Ma-
riæ, Genitricis Dei et Dómini
nostri Jesu Christi: sed et be-
atórum Apostolórum ac Már-
tyrum tuórum, Petri et Pauli,
Andréæ, Jacóbi, Joánnis,
Thomæ, Jacóbi, Philippi, Bar-
tholomæi, Matthæi, Simónis
et Thaddæi; Lini, Cleti, Cle-
méntis, Xysti, Cornélii, Cypri-
áni, Lauréntii, Chrysógoni,
Joánnis et Pauli, Cosmæ et
Damiáni, et ómnium sanctó-
rum tuórum: quorum méritis
precibusque concédas, ut
in ómnibus protectiónis tuæ
muniámur auxilio. Per eúm-
dem Christum Dóminum nos-
trum. Amen.

at Thy right hand in glory
that frail nature of ours which
He had assumed: venerating
the memory in the first place
of the glorious Mary, ever a
virgin, mother of the same
Jesus Christ, our God and
Lord, likewise of Thy blessed
apostles and martyrs, Peter
and Paul, Andrew, James,
John, Thomas, James, Philip,
Bartholomew, Matthew, Simon
and Thaddeus; of Linus, Cle-
tus, Clement, Sixtus, Cornelius,
Cyprian, Lawrence, Chrysogo-
nus, John and Paul, Cosmas
and Damian, and of all Thy
saints: for the sake of whose
merits and prayers do Thou
grant that in all things we
may be defended by the help of
Thy protection. Through the
same Christ our Lord. Amen.

Continuation of the Canon, at the Hanc igitur, page 778.

7. Preface and Communicantes for Pentecost

*From the Vigil of Pentecost, till the following Saturday in-
clusive, and in votive Masses of the Holy Ghost (when the
words hodierna die (this day) are omitted).*

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino
Deo nostro.

R. Dignum et justum est.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up,
unto the Lord.

V. Let us give thanks to the
Lord our God.

R. It is meet and just.

VERE dignum et justum
est, æquum et salutáre,
nos tibi semper, et ubique
grátias ágere: Dómine sancte,
Pater omnipotens, ætérne,
Deus: per Christum Dómi-
num nostrum. Qui ascéndens
super omnes cælos, sedénsque

IT is truly meet and just,
right and available to sal-
vation, that we should always
and in all places give thanks to
Thee, O holy Lord, Father al-
mighty, eternal God: Through
Christ our Lord: Who, ascend-
ing over all the heavens and

sitting at Thy right hand, *ad dexteram tuam*, promised (this day), according to *promissum* the Holy Spiritum sanctum (holy Ghost) upon the children of *in filios adoptionis* adoption. Wherefore all peoples upon this earth rejoice with exceeding great joy; the heavenly virtues likewise and the angelic powers sing a hymn to Thy glory and unceasingly repeat:

Holy, Holy, Holy, Lord God of Sabaoth. 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.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cali, et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

The Beginning of the Canon

Wherefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these gifts, these presents, these holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world; as also for Thy servant *N.*, our Pope, and *N.*, our Bishop, and for all who are orthodox in belief and who profess the catholic and apostolic faith.

Be mindful, O Lord, of Thy servants, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they

Te igitur clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro *N.* et Antistite nostro *N.* et omnibus orthodoxis, atque Catholicæ et Apostolicæ fidei cultoribus.

Meménto Dómine famulorum, famularumque tuarum *N.* et *N.* Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus: pro redemptione animarum suarum, pro spe

salútis et incolumitátis suæ: hope for, and who now pay
tibi que reddunt vota sua ætér- their vows to Thee, God
no Deo vivo et vero. eternal, living, and true.

After the Octave of Pentecost, the following Communicantes is not said. Continue the Canon at page 778.

The Communicantes

Communicántes, et diem sacratíssimun Pentecóstes celebrántes, quo Spíritus sanctus Apóstolis, in número linguis apparuit: sed et memóriam venerántes, in primis gloriósæ semper Virgínis Mariæ, Genitricis Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum et Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi; Lini, Cleti, Clementis, Xysti, Cornélii, Cypriáni, Laurentii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni, et ómnium sanctórum tuórum: quorum méritis precibúsq; concedas, ut in ómnibus protectiónis tuæ muniamur auxilio. Per eúndem Christum Dóminum nostrum. Amen.

Having communion in and celebrating the sacred day of Pentecost on which the Holy Ghost appeared to the apostles, betokened by numberless tongues; venerating the memory in the first place of the glorious Mary, ever a virgin, mother of the same Jesus Christ our God and Lord, likewise of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.

Continuation of the Canon at the Hanc igitur, page 778. However, during Pentecost week the Hanc igitur is as follows:

Hanc igitur oblationem servitútis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quóque, quos regeneráre dignátus es ex aqua et Spíritu sancto, tribuens eis remissiónem ómnium peccatórum, quæsumus Dómine, ut placátus accipias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos erípi, et in electórum tuó-

Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants and with us Thy whole family, make to Thee, offering it up in like manner for those also whom Thou hast been pleased to make to be born again of water and the Holy Ghost. Grant to them the forgiveness of all their sins; do Thou establish our days in

Thy peace, nor suffer that we be condemned forever, but rather command that we be numbered in the Book of Thine elect. Through Christ our Lord. Amen.

Continuation of the Canon at the Quam oblationem, page 779.

8. Preface of the Most Holy Trinity, or for Sundays

This preface is found in The Ordinary of the Mass, page 773. It is said or sung on all Sundays unless another one is assigned.

9. Preface of the Sacred Heart

<i>V.</i> The Lord be with you.	<i>V.</i> Dóminus vobiscum.
<i>R.</i> And with thy spirit.	<i>R.</i> Et cum spiritu tuo.
<i>V.</i> Lift up your hearts.	<i>R.</i> Sursum corda.
<i>R.</i> We have them lifted up unto the Lord.	<i>R.</i> Habémus ad Dóminum.
<i>V.</i> Let us give thanks unto the Lord our God.	<i>V.</i> Grátias agámus Dómino. Deo nostro.
<i>R.</i> It is meet and just.	<i>R.</i> Dignum et justum est.

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; who hast willed that thine only-begotten Son hanging on the cross should be transfixed with a soldier's lance, so that the opened Heart, treasure-place of divine bounty, might flood us with the torrents of compassion and grace, and that that which never ceased to burn with love for us, should be repose for the devout and to the penitent should open the shel-

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, atérne Deus: Qui Unigénitum tuum in cruce pendéntem lancea militis transfigi voluísti, ut apértum Cor, divínæ largitátis sacrárium, torréntes nobis fúnderet miseratiónis et grátiz, et quod amóre nostri flágrare nunquam déstitit, piis esset réquies et peniténtibus patéret salutis refúgium. Et ideo cum Angelis et Archángelis, cum Thronis et Domínatióibus, cumque omni milita cæléstis exércitus, hym-

num glóriæ tuæ cānimus, sine fine dicētes:

dominations, and with all the sing a hymn to Thy glory and

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

ter of salvation. And therefore with the angels and archangels, with the thrones and array of the heavenly host, we unceasingly repeat:

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

Beginning of the Canon, Te igitur, page 777.

10. Preface of Jesus Christ, King

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justus est.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui unigénitum Fíllum tuum Dóminum nostrum Jesum Christum, Sacerdótem ætérnum et universórum Regem, óleo exsultatiónis unxísti: ut seípsum in ara crucis, hóstiám iramaculátam et pacíficam, offerens, redemptiónis humanæ sacraménta perágeret: et suo subjéctis império ómnibus creatúris, ætérnum et universále regnum imménsæ tuæ tráderet Majestáti: regnum veritátis et vitæ; regnum sanctitátis et grátiae; regnum justitiæ, amóris et pacis. Et ideo cum Angelis et Archángelis, cum Thronis et Dóminatiónibus, cumque omni militiá caléstis exercitus, hym-

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

IT is truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who didst anoint with the oil of gladness Thine only-begotten Son, our Lord Jesus Christ, eternal Priest and King of the universe: that, offering Himself as a stainless peace-offering on the altar of the cross, He might fulfill the pledges of man's redemption; and, having all creatures subject to His power, might deliver to Thy sublime majesty an eternal and universal kingdom, a kingdom of truth and life; a kingdom of holiness and grace, a kingdom of justice, love and peace. And therefore with the angels and archangels, with the thrones and dominations, and with all

the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

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

num glóriæ tuæ cānimus, sine fine dicentes.

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosanna in excelsis. Benedictus qui venit in nómine Dómini. Hosanna in excelsis.

Beginning of the Canon, Te igitur, page 777.

11. Preface of the Blessed Virgin

On all feasts of our Blessed Lady except Purification. In this Preface the title of the occurring festival of our Blessed Lady is inserted in the place indicated. In Masses of the Blessed Virgin Mary said on other than her feast-days, the insertion is Et te in veneratione ("Likewise . . . in the veneration").

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

IT is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks to thee, O holy Lord, Father almighty, everlasting God: and on the . . . of the blessed Mary, ever a virgin, should praise and 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 to the world the everlasting light, Jesus Christ our Lord. Through whom the angels praise thy majesty, the dominions worship it, and the powers are in awe. The heavens and the heavenly hosts, and the blessed

VERE dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Et te in . . . beáta Mariæ semper Virginis collaudáre, benedícere et prædicáre. Quæ et Unigénitum tuum Sancti Spíritus obumbratióne concépit: et virginitátis glória permanénate, lumen ætérnum mundo effúdit, Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli cælórúmque Virtútes, ac beáta Séraphim, sócia exultatióne concélebrant. Cum quibus et nostras voces ut ad-

mítti júbeas deprecámur, seraphim join together in celebrating their joy. With these súplici confessióne dicéntes: we pray Thee join our own voices also, while we say with lowly praise:

Sanctus, Sanctus, Sanctus Holy, Holy, Holy, Lord God Dóminus Deus Sábaoth. Pleni of hosts. The heavens and the sunt caeli, et terra glória tua. earth are full of Thy glory. Hosánna in excélsis. Benedic Hosanna in the highest. tus qui venit in nómine Dó- Blessed is He Who cometh in mini. Hosánna in excélsis. the name of the Lord. Hosanna in the highest.

Beginning of the Canon, Te igitur, page 777.

12. Preface of St. Joseph

In all the Masses of St. Joseph and in those not of Our Lord in which he is commemorated, unless another Preface is prescribed.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Et te in Festivitate (Veneratióne) beati Joseph débitis magnificáre præcóniis, benedicere et prædicáre. Qui et vir justus, a Te Desparæ Vírgini Sponsus est datus: et fidelis servus ac prudens, super Familiam tuam est constitútus: ut Unigénitum tuum Sancti Spíritus obumbratióne concéptum, patérna vice custodíret, Jesum Christum, Dóminum nostrum. Per quem majestátem tuam laudant. An-

IT is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God, and on the festivity (veneration) of St. Joseph to magnify Thee with due praise, to bless and proclaim Thee. The just man who was given by Thee as a spouse to the Virgin Mother of God, and was placed over Thy Family as a faithful and prudent servant; so that taking the place of the eternal Father, he might guard the only-begotten Son conceived by the shadow of the Holy Ghost, Jesus Christ, Our

Lord, through Whom the angels praise Thy majesty, the dominions worship it, the powers are 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 own voices also, while we sing with lowly praise:

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

gelli, adorant Dominatiónes, tremunt Potestátes. Cæli, cælorumque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas deprecámur, supplicii confessióne dicéntes.

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

Beginning of the Canon Te igitur, page 777.

13. Preface of the Apostles

On the festivals of the Apostles and Evangelists (except that of St. John, Apostle and Evangelist, Dec. 27), and during their octaves.

V The Lord be with you.

R And with thy spirit.

V Lift up your hearts.

R We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

V. Dóminus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

IT is truly meet and just, right and profitable, humbly to beseech Thee, O Lord, to forsake not the flock of which Thou art the eternal shepherd, but through Thy holy apostles ever to guard and keep it, so that it be governed by those rulers whom Thou didst set over it to be its pastors under Thee. And therefore with the angels and archangels, with the thrones and dominations, and with all the array of the

VERE dignum et justum est, æquum et salutáre: Te, Dómine, suppliciter exorare, ut gregem tuum pastor ætérne non déseras: sed per beátos Apóstolos tuos continua protectióne custódiás. Ut íisdem rectóribus gubernétur, quos óperis tui vicários eidem contulisti præesse pastóres. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cæléstis exércitus,

hymnum glóriæ tuæ cánimus, sine fine dicéntes.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cœli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

heavenly host we sing a hymn to Thy glory and unceasingly repeat:

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

Beginning of the Canon, Te igitur, page 777.

14. Preface for Weekdays

Also called Common or Daily Preface.

This Preface is found in the Ordinary of the Mass, page 775.

15. Preface for the Dead

In all Masses for the Dead.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

V. The Lord be with you

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

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. In quo nobis spes beáta resurrectiónis effúlsit, ut quos contrístat certa moriéndi condítio, eósdem consoletur futúre immortalitátis promíssio. Tuis enim fidélibus, Dómine, vita mutáitur, non tollitur, et dissolúta terrestris hujus incolátus domo, ætérna in cœlis habitátio comparátur. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatióibus cumque

It is truly meet and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O holy Lord, Father almighty, eternal God: through Christ, our Lord, in Whom the hope of a happy resurrection has shone on us, so that those whom the certain fate of dying renders sad, may be consoled by the promise of future immortality. For with regard to Thy faithful, O Lord, life is changed, not taken away; and the house of their earthly dwelling being destroyed, an eternal dwelling in heaven is obtained. So with the angels and archangels, with

the dominions and powers, with all the hosts of the heavenly army, we sing of Thy glory without end, saying:

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

omni militia cœlestis exercitus, hymnum glóriæ tuæ cœnimus, sine fine dicentes.

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

Beginning of the Canon, Te igitur, page 777.

O PRAISE
ALL YE



THE LORD-
NATIONS

Prayer Conclusions

The endings of the *Prayers (also named Collects), Secrets and Postcommunions* vary according to the nature of the prayer.

Because of their frequent repetition they are not given in full, but are referred to under abbreviated designations as follows:

Through our Lord. This is used in prayers addressed to God the Father, and its complete form is: *Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. R̄. Amen.*

(Latin: *Per Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R̄. Amen.*)

Through the same. This is used in prayers making mention of our Blessed Lord. The complete form is: *Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. R̄. Amen.* (Latin: *Per eúndem Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in imitáte Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R̄. Amen.*)

Through . . . in the unity of the same. This is used when the prayer makes mention of the Holy Ghost. The complete form is: *Through Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. R̄. Amen.* (Latin: *Per Jesum Christum filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R̄. Amen.*)

Who with Thee. This is used when the final clause in the prayer refers to our Blessed Lord. The complete form is: *Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. R̄. Amen.* (Latin: *Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R̄. Amen.*)

Who livest. This is used when the prayer is addressed directly to God the Son. The complete form is: *Who livest and reignest, with God the Father, in the unity of the Holy Ghost, God, world without end. R̄. Amen.* (Latin: *Qui vivis et regnas, cum Deo Patre in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum. R̄. Amen.*)

Additional Prayers

Prayers, Secrets and Postcommunions

On all days on which no festival marked in the calendar as of double rite occurs, the number of *Prayers* (sometimes known as *Collects*), and of corresponding *Secrets* and *Postcommunions* said at Mass, may not be less than three. If more are used, the whole number must be odd, (five or seven). The exceptions to this rule are stated in their proper places in this Missal, and are to be found noted each year in the *diocesan directory* or *Ordo*.

Of the three Prayers, the first is the one proper to the Mass then being celebrated. For the second and third are counted such commemorations as may have to be made of saints' days, octaves, vigils, or ferias. For days on which such commemorations are lacking, two Prayers, varying according to the seasons of the liturgical year, are appointed, one or both to be said as may be required.

When a *semi-double* or *simple* feast occurs on a Sunday, the second prayer is of the feast, the third of our Blessed Lady, and the prayer for the Church or Pope is omitted. When two *semi-double* or *simple* feasts, or one *semi-double* and one *simple* feast occur on a Sunday, they are commemorated and the commemoration of our Blessed Lady and the prayer for the Pope are omitted. When a *double* feast or a *double* and a *simple* feast occur on a Sunday they are commemorated, and the commemoration of our Blessed Lady and the prayer for the Pope are omitted.

They are called Common Commemorations and are six in number, as follows:

1. Of Our Blessed Lady.
2. For God's Holy Church, or for the Pope.
3. For the Intercession of the Saints.
4. For the Living and the Dead.
5. Of the Holy Ghost.
6. Prayer at the Choice of the Celebrant.

The following table indicates how these Common Commemorations are to be employed throughout the ecclesiastical year:

1. From the first Sunday of Advent to the vigil of the Nativity of Our Lord exclusive:

IN MASSES OF THE SEASON:¹

Second Prayer, of Our Blessed Lady.

Third Prayer, for God's Holy Church, or for the Pope.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.

Third Prayer, of Our Blessed Lady.

2. From the Octave of the Epiphany to the Purification:

Second Prayer, of Our Blessed Lady.

Third Prayer, for God's Holy Church, or for the Pope.

3. From the Purification to Ash Wednesday:

Second Prayer, for the Intercession of the Saints.

Third Prayer, at the choice of the Celebrant.

4. From Ash Wednesday to Passion Sunday:

IN MASSES OF THE SEASON:

Second Prayer, for the Intercession of the Saints.

Third Prayer, for the Living and the Dead.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.

Third Prayer, for the Intercession of the Saints.

5. From Passion Sunday to Holy Thursday:

IN MASSES OF THE SEASON:

Second Prayer, for God's Holy Church, or for the Pope.

Third Prayer is not said.

ON SEMI-DOUBLE FEASTS:

Second Prayer, of the Feria.

Third Prayer, for God's Holy Church, or for the Pope.

¹The term *Prayer* here includes also the corresponding Secret and Postcommunion.

6. *Within the Octave of Easter:*

Second Prayer, for God's Holy Church, or for the Pope.
Third Prayer is not said.

7. *From the Octave of Easter to the Feast of the Ascension:*

Second Prayer, of Our Blessed Lady.
Third Prayer, for God's Holy Church, or for the Pope.

8. *Within the Octave of Pentecost:*

Second Prayer, for the Church, or for the Pope.
Third Prayer is not said.

9. *From the Octave of Pentecost to Advent:*

Second Prayer, for the Intercession of the Saints.
Third Prayer, at the Choice of the Celebrant.

10. *Within the Octaves of the Blessed Virgin and of All Saints; likewise on Saturdays when the Office of the Blessed Virgin is recited:*

Second Prayer, of the Holy Ghost.
Third Prayer, for the Church, or for the Pope.

11. *Within the Octaves of Corpus Christi and of All Saints:***IN THE MASSES OF THE OCTAVE:**

Second Prayer, of Our Blessed Lady.
Third Prayer, for the Church, or for the Pope.

ON SEMI-DOUBLE FEASTS OCCURRING WITHIN OCTAVES:

Second Prayer, of the Octave.
Third, that Prayer which would be said in the second place if the Mass of the Octave were celebrated.

12. *On Vigils (except the Vigils of Christmas, Pentecost, and All Saints):*

Second Prayer, of Our Blessed Lady.
Third Prayer, for the Church, or for the Pope.

13. On Vigil of All Saints:

Second Prayer, of the Holy Ghost.

Third Prayer, for the Church, or for the Pope.

14. For the Votive Mass of the Immaculate Conception of the Blessed Virgin Mary:

Second Prayer, of the Holy Ghost.

Third Prayer, for the Church, or for the Pope.

Note.—When on a Sunday a commemoration is made of any double, or of an octave-day, or of a day within an octave, the third prayer in Mass is omitted.

Of Our Blessed Lady*(From the first Sunday of Advent to Christmas Eve)***Prayer. Deus qui de beatæ**

DEUS, qui de beatæ Mariæ Virginis útero, Verbum tuum, Angelo nuntiánte, carnem suscipere voluisti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei crédimus, ejus apud te intercessionibus adjuvémur. Per eumdem Dóminum.

O GOD, Who didst will that at the message of an angel Thy word should take flesh in the womb of the Blessed Virgin Mary: grant that we, Thy suppliants, who believe her to be truly the mother of God, may be helped by her intercession with Thee. Through the same.

Secret

IN MÉNTIBUS nostris quæsumus Dómine veræ fidei sacraménta confírma: ut qui concéptum de Vírgine Deum verum et hóminem confitémur; per ejus salutiferæ resurrectionis poténtiam, ad ætérnam mereámur pervenire lætítiam. Per eúmdem Dóminum.

STRENGTHEN in our minds, we beseech Thee, O Lord, the mysteries of the true faith: that we, who profess Him Who was conceived of the Virgin to be true God and man, may, by the power of His saving resurrection, deserve to attain unto everlasting joy. Through the same.

Postcommunion

GRÁTIAM tuam, quæsumus, Dómine, méntibus nostris infúnde: ut qui, Angelo

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts: that we, to

whom the incarnation of nuntiante, Christi Filii tui in-
Christ, Thy Son, was made carnationem cognovimus, per
known by the message of an passiónem ejus et crucem ad
angel, may by His passion and resurrectionis glóriam perdu-
cross be brought to the glory cámur. Per eúndem Dómi-
of His resurrection. Through num,
the same.

(From Christmas Day to the feast of the Purification)

Prayer. Deus, qui salutis

O GOD, Who, through the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech Thee, that we may experience the intercession in our behalf of her through whom we have been made worthy to receive the author of life, Our Lord Jesus Christ, Thy Son. Who with Thee.

DEUS, qui salutis æternæ, beátæ Mariæ virginitate fecúnda, humano géneri præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dóminum nostrum Jesum Christum Filium tuum. Qui tecum.

Secret

BY THY clemency, O Lord, and by the intercession of blessed Mary, ever Virgin, may this offering avail us for prosperity and peace, now and forevermore. Through our Lord.

MUA, Dómine, propitiatióne, et beátæ Mariæ semper Virginitatis intercessióne: ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitatem et pacem. Per Dóminum.

Postcommunion

MAY this communion, O Lord, cleanse us from sin and, by the intercession of the Blessed Virgin Mary, mother of God, make us partakers of the heavenly remedy. Through our Lord.

HÆC nos commúnio, Dómine, purget a crimine, et, intercedente beáta Virgine, Dei Genitrice, María, cælestis remédii fáciat esse consórtes. Per Dóminum.

(From the feast of the Purification to Advent Sunday)

Prayer. Concede nos

GRANT US, Thy servants, we beseech Thee, O Lord God, to enjoy continual health

QONCÉDE NOS fámulos tuos, quæsumus, Dómine Deus perpétua mentis et córporis

sanitate gaudere: et gloriosa beatae Mariae semper Virginis intercessione, a presenti liberari tristitia, et aeterna perfrui laetitia. Per Dominum.

of soul and body; and by the glorious intercession of blessed Mary, ever Virgin, to be delivered from present sorrow, and to attain everlasting joy. Through our Lord.

Secret

QUA Domine propitiatione, et beatae Mariae semper Virginis intercessione, ad perpetuam atque presentem haec oblatio nobis proficiat prosperitatem et pacem. Per Dominum.

BY THY mercy, O Lord, and through the intercession of blessed Mary, ever Virgin, may this offering avail us unto our welfare and peace, both now and forever. Through our Lord.

Postcommunion

SUMPTIS Domine salutis nostrae subsidiis: da quaesumus beatae Mariae semper Virginis patrocinis nos ubique protegi; in cuius veneratione haec obtulimus majestati. Per Dominum.

GRANT, O Lord, that we who have received these helps to salvation may be everywhere defended by the patronage of blessed Mary, ever Virgin, in whose honor we have offered this sacrifice to Thy majesty. Through our Lord.

For God's Holy Church

Prayer. Ecclesiae tuae

ECCLESIAE tuae, quaesumus, Domine, preces placatus admitte: ut, destructis adversitatibus et erroribus universis, securam tibi serviat libertate. Per Dominum.

GRACIOUSLY hear, O Lord, the prayers of Thy Church that, having overcome all adversity and every error, she may serve Thee in security and freedom. Through our Lord.

Secret

PROTEGE nos, Domine, tuis mysteriis servientes: ut divinis rebus inhaerentes, et corpore tibi famulemur et mente. Per Dominum.

PROTECT us, O Lord, who assist at Thy mysteries, that, cleaving to things divine, we may serve Thee both in body and in mind. Through our Lord.

Postcommunion

QUAESUMUS, Domine Deus noster, ut quos divina

O LORD our God, we pray Thee that Thou suffer

not to succumb to human hazards those whom Thou hast been pleased to make sharers of divine mysteries. Through our Lord.

tríbuís participatióne gaude, humanis non sinas subiacere periculis. Per Dóminum.

For the Pope

Prayer. Deus, omnium fidelium

O GOD, the shepherd and ruler of all the faithful, look with favor upon Thy servant *N.*, whom Thou hast been pleased to appoint pastor over Thy Church: grant him, we beseech Thee, that by word and example he may be of profit to those over whom he has been placed, and, together with the flock committed to his care, attain unto life everlasting. Through our Lord.

DEUS ómnium fidélium pastor et rector, fámulum tuum *N.* quem pastórem Ecclésiæ tuæ præesse voluísti, propítius réspice: da ei quæsumus verbo et exémplo, quibus præest, proficere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

Secret

BE APPEASED, we beseech Thee, O Lord, by the gifts we offer; and govern by Thy continuous protection Thy servant *N.*, whom Thou hast been pleased to appoint chief shepherd over Thy Church. Through our Lord.

OBLATIS quæsumus Dómine placare munéribus: et fámulum tuum *N.* quem pastórem Ecclésiæ tuæ præesse voluísti, assídua protectiône gubérna. Per Dóminum.

Postcommunion

MAY the reception of this divine sacrament be our protection, O Lord; and may it ever save and defend Thy servant *N.*, whom Thou hast been pleased to set up as pastor over Thy Church, and also the flock Thou hast entrusted to his care. Through our Lord.

HÆC nos quæsumus Dómine divíni sacraménti percéptio prótegat: et fámulum tuum *N.* quem pastórem Ecclésiæ tuæ præesse voluísti, una cum commísso sibi grege, salvet semper et múniat. Per Dóminum.

In Masses in which a Collect in honor of the Blessed Virgin has been said either as the prayer proper to the Mass, or as an obligatory commemoration, in place of those just given, the Collect or Prayer of the Holy Ghost is said before that for the Church or for the Pope.

Of the Holy Ghost

Prayer. *Deus, qui corda*

DEUS, qui corda fidélium Sancti Spíritus illustratióne docuisti: da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Dóminum . . . in unitáte.

O GOD, Who hast instructed the hearts of the faithful by the light of the Holy Spirit: grant us by the same spirit to relish what is right and ever rejoice in His consolation. Through . . . in the unity of the same . . .

Secret

QUÆRERA, quæsumus, Dómine, oblata sanctifica: et corda nostra sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte.

SANCTIFY, we beseech Thee, O Lord, the gifts we offer, and cleanse our hearts by the light of the Holy Ghost. Through . . . in the unity of the same . . .

Postcommunion

SANCTI Spíritus, Dómine, corda nostra mundet infúso: et sui roris intima aspersione fecúndet. Per Dóminum . . . in unitate.

MAY our hearts be cleansed, O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew. Through . . . in the unity of the same.

By exception, from Passion Sunday to Low Sunday, and within the octave of Pentecost, only two prayers are obligatory at Mass: the one proper to the Mass itself, and another which, when no commemoration has to be made, must be one of those given above for the Church or for the Pope.

At other seasons of the year, that is, from the feast of the Purification to Lent, and from Trinity Sunday to Advent, the two additional prayers are: the first, for the intercession of the saints, and the second, any one of those in the Missal that the priest may choose. This third prayer is usually selected from those which appear toward the end of this volume, under the title Occasional Prayers, page 1494. But in Lent it is appointed that the celebrant say in this place the Prayer for the living and the dead.

For the Intercession of the Saints

Prayer. *A cunctis*

ACUNCTIS NOS QUÆSUMUS Dómine mentis et corpóris defénde pericúllis: et in-

DEFEND US, we beseech Thee, O Lord, from all dangers of mind and body: and

through the intercession of the blessed and glorious Mary, ever Virgin, mother of God, of St. Joseph, of Thy holy apostles Peter and Paul, of blessed N. (*the patron saint*) and of all the saints, in Thy loving-kindness grant us safety and peace; that, all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through our Lord.

tercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beato Joseph, beatis Apostolis tuis Petro et Paulo, atque beato N. et omnibus Sanctis, salutem nobis tribue benignus et pacem; ut destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate. Per Dominum,

Secret

GRACIOUSLY hear us, O God our Saviour, and, by virtue of this Sacrament, defend us from all enemies of soul and body, bestowing upon us Thy grace here and Thy glory hereafter. Through our Lord.

EXAUDI nos Deus salutaris noster: ut per hujus sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in presentia, et gloriam in futuro. Per Dominum,

Postcommunion

MAY the gift of this Divine Sacrament which we have offered, cleanse us and defend us, we beseech Thee, O Lord; and through the intercession of the Blessed Virgin Mary, mother of God, of St. Joseph, of Thy holy apostles Peter and Paul, of blessed N. (*the patron saint of the Church*) and of all the saints, free us from all iniquity and deliver us from all adversity Through the same.

QUONIAM et meminat nos quesumus Domine divini sacramenti munus oblatum: et intercedente beata Virgine Dei Genitrice Maria, cum beato Joseph, beatis Apostolis tuis Petro et Paulo, atque beato N. et omnibus Sanctis; a cunctis nos reddat et perversitatibus explatos, et adversitatibus expeditos. Per eundem Dominum.

For the Living and the Dead

Prayer. Omnipotens sempiterne Deus

ALmighty and eternal God, Who hast dominion over the living and the dead, and art merciful to all of whom Thou foreknowest that they

OMNIPOTENS sempiternus Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse

prænoſcis: te ſúpplices exorámuſ: ut pro quibus effúndere preceſ decrévimuſ, quoſque vel præſent ſæculum adhuc in carne rétinet, vel futúrum jam exútoſ corpore ſuſcépit, intercedéntibuſ ómnibuſ Sanctiſ tuiſ, pietátiſ tuæ cleméntia ómniuſ delictórum ſuórum véniam conſequéantur. Per Dóminum.

will be Thine by faith and good works, we humbly beſeech Thee, that they for whom we have reſolved to pour forth our prayers, whether this world ſtill retaineth them in the fleſh, or the other world hath already received them freed from the body, may by the grace of Thy loving-kindneſſ, and through the interceſſion of all Thy ſaints, obtain the forgive-neſſ of all their ſinſ. Through our Lord.

Secret

Deuſ, cui ſoli cógnituſ eſt númeroſ electórum in ſupérna felicitáte locandúſ: tribue quæſumúſ; ut intercedéntibuſ ómnibuſ Sanctiſ tuiſ, univerſórum, quoſ in oratióne commendátos ſuſcépimúſ, et ómniuſ fidélluſ nómina, beátæ prædeſtinatióniſ liber adſcripta retíneat. Per Dóminum.

O God, to Whom alone is known the number of the elect who ſhall attain the happineſſ of heaven, grant, we beſeech Thee, that by the interceſſion of all Thy ſaints, the nameſ of thoſe who have been commended to our prayers and of all the faithful, may be written in the book of bleſſed predeſtination. Through our Lord.

Postcommunion

PURÍFICENT NOſ quæſumúſ omnipotentiſ et miſéricordiſ Deuſ ſacraménta quæ ſúmpſimúſ: et intercedéntibuſ ómnibuſ Sanctiſ tuiſ, præſta; ut hoc tuum ſacraméntum non ſit nobiſ réatuſ ad pœnam, ſed interceſſió ſalutáriſ ad véniam: ſit ablútió ſcélerum, ſit fortitúdo fragilliuſ, ſit contra ómnia mundi perícula firmamentum; ſit vivórum atque mortuórum fidélluſ remiſſió ómniuſ delictórum. Per Dóminum.

ALmighty and merciful God, let the ſacred myſterieſ we have received purify uſ, we beſeech Thee, and grant, by the interceſſion of all Thy ſaints, that thiſ Thy ſacrament may be unto uſ not an occaſion of guilt and puniſhment, but a meanſ of pardon and ſalvation: may it waſh away our offe-nſeſ; may it be our ſtrength in weakneſſ; may it be our defence in all dangerſ; and to every one of the faithful, whether living or dead, may it avail to the remiſſion of all their ſinſ. Through our Lord.

For other Prayers, ſee page 1494.

The Proper of Saints

As the ecclesiastical year begins on the first Sunday of Advent, that is, on the Sunday next before or after the feast of St. Andrew the Apostle (Nov. 30), it is customary to begin this part of the Missal with the Mass of the vigil of the same Apostle, or with that of the feast if any appointed to be celebrated on St. Andrew's-eve (Nov. 29).

Nov. 29—Vigil of St. Andrew, Apostle (Purple)

If the feast of St. Andrew falls on a Monday and as no vigil may be kept on a Sunday, the Mass of this vigil is celebrated on the preceding Saturday.

The Beginning of Mass, page 756.

Introit. Matt. 4, 18, 19

THE Lord saw two brothers, Peter and Andrew, by the seaside of Galilee, and He called them; Come ye after Me, I will make you to be fishers of men. *Ps. 18, 2.* The heavens show forth the glory of God, and the firmament declareth the works of His hands. *V. Gloria.*

DÓMINUS secus mare Galilææ vidit duos fratres, Petrum et Andréam, et vocavit eos: Venite post me: faciam vos fieri piscatores hominum. *Ps. 18, 2.* Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmamentum. *V. Glória Patri.*

Kyrie, page 761. Gloria is omitted.

Prayer

WE BESEECH Thee, O almighty God, that blessed Andrew, Thine apostle, for whose feast we are preparing, may implore for us Thine aid, that, our offenses being pardoned, we may also be saved from all dangers. Through our Lord.

QUÆSUMUS, omnipotens Deus: ut beátus Andréas Apóstolus, cujus prævenimus festivitátem, tuum pro nobis implóret auxíllium; ut, a nostris reátibus absolúti, a cunctis étiam periculis eruámur. Per Dóminum.

IN ADVENT: The Second Prayer is that of the FERIA (Prayer 1st Sunday of Advent, page 103); the third of St. Saturninus as below.

BEFORE ADVENT: The Second Prayer is that of St. Saturninus as below; the third, Concede nos, page 824.

If this vigil is celebrated on the preceding Saturday: The Second Prayer is Deus qui de beatæ, page 823; the third, Ecclesiæ tuæ, page 825, or Deus omnium fidelium, page 826. In that case the Prayer of St. Saturninus is said on Sunday.

Commemoration of St. Saturninus.

Prayer

DEUS, qui nos beáti Saturnini Mártiris tui concedis natalitio p̄frui: ejus nos tribue méritis adjuvári. Per Dóminum.

O God, Who dost permit us to enjoy the feast-day of blessed Saturninus, Thy martyr, grant us to be assisted by his merits. Through our Lord.

Lesson. *Ecclus. 44, 25-27; 45, 2-4; 6-9*

Lectio libri Sapientie.

Lesson from the Book of Wisdom.

BENEDICTIO Dómini super caput justí. Ideo dedit illi Dóminus hæreditátem, et divisit illi partem in tribubus duódecim: et invénit grátiam in conspéctu omnis carnis. Et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide, et lenitáte ipsíus, sanctum fecit illum, et elégit eum ex omni carne. Et dedit illi coram præcépta, et legem vitæ, et disciplinæ, et excélsium fecit illum. Státuit ei testaméntum ætérnum, et circumcínxit eum zona justitiæ: et induit eum Dóminus corónam glóriæ.

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.

Gradual. *Ps. 138, 17, 18*

Nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. *V.* Dinumerábo eos: et super arénam multiplicabúntur.

Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *V.* I will number them, and they shall be multiplied above the sand.

Gospel. John 1, 35-51

✠ Continuation of the holy Gospel according to St. John.

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, He 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 anything of good come from Nazareth? Philip saith to him, Come, and see.

✠ Sequentia sancti Evangelii secundum Joannem.

IN ILLO tempore: Stabat Joannes, et ex discipulis ejus duo. Et respiciens Jesum ambulantem, dicit: Ecce Agnus Dei. Et audierunt eum duo discipuli loquentem, et secuti sunt Jesum. Convorsus autem Jesus, et videns eos sequentes se, dicit eis: Quid queritis? Qui dixerunt ei: Rabbi (quod dicitur interpretatum Magister) ubi habitas? Dicit eis: Venite, et videte. Venerunt, et viderunt ubi maneret, et apud eum manserunt die illo: hora autem erat quasi decima. Erat autem Andreas frater Simonis Petri unus ex duobus, qui audierant a Joanne, et secuti fuerant eum. Invenit hic primum fratrem suum Simonem, et dicit ei: Invenimus Messiam (quod est interpretatum Christus). Et adduxit eum ad Jesum. Intuitus autem eum Jesus, dixit: Tu es Simon filius Jona: tu vocaberis Cephas, quod interpretatur Petrus. In crastinum voluit exire in Galileam, et invenit Philippum. Et dicit ei Jesus: Sequere me. Erat autem Philippus a Bethsaida, civitate Andreæ et Petri. Invenit Philippus Nathanael, et dicit ei: Quem scripsit Moyses in lege, et propheta, invenimus Jesum filium Joseph a Nazareth. Et dixit ei Nathanael: A Nazareth potest aliquid boni esse? Dicit ei Philippus: Veni, et vide. Vidit Jesus Nathanael venientem ad se, et dicit de eo: Ecce vere Israelita, in quo dolus

non est. Dicit ei Nathanaël: Unde me nosti? Respondit Jesus, et dixit ei: Priusquam te Philippus vocaret, cum esses sub ficu, vidi te. Respondit ei Nathanaël, et ait: Rabbi tu es Filius Dei, tu es Rex Israël. Respondit Jesus, et dixit ei: Quia dixi tibi: Vidi te sub ficu, credis: majus his vidébis. Et dicit ei: Amen, amen dico vobis, et vidébitis cælum apértum, et Angelos Dei ascendentes, et descendentes supra Filium hóminis. Jesus saw Nathanaël coming to Him: and He said to him, Behold an Israelite indeed, in whom there is no guile. Nathanaël saith to Him, Whence knowest Thou me? Jesus answered, and said to him, Before that Phillip called thee, when thou wast under the fig-tree, I saw thee. Nathanaël 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 man.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum, et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor; and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

SACRÁNDUM tibi, Dómine, munus offerimus: quo beáti Andréæ Apóstoli solémnia recoléntes, purificatiónem quoque nostris méntibus implorámus. Per Dóminum.

WE OFFER Thee, O Lord, the gift to be consecrated, whereby, commemorating the solemnity of blessed Andrew, the apostle, we at the same time implore that our souls may be made clean. Through our Lord.

IN ADVENT: The second Secret is that of the Feria (Secret 1st Sunday of Advent, page 105); the third Secret of St. Saturninus as below.

BEFORE ADVENT: The second Secret is that of St. Saturninus as below; the third Secret, By Thy mercy, page 825.

IF THIS VIGIL IS CELEBRATED ON THE PRECEDING SATURDAY: The second Secret is Strengthen in our minds, page 825; the third, Protect us, page 825, or, Be appeased, page 826. In that case the Secret of St. Saturninus is said on Sunday.

Commemoration of St. Saturninus.

Secret

SANCTIFY, O Lord, the sacrifices dedicated to Thee, and, being appeased by means thereof, by the intercession of blessed Saturninus, Thy martyr, look favorably upon us. Through our Lord.

QUÆRERA, Dómine, tibi dicata sanctifica: et, intercedente beato Saturnino Mártire tuo, per hæc eadem nos placatus inténde. Per Dóminum.

Preface for Weekdays, page 775.

Communion. John 1, 41, 42

Andrew saith to Simon his brother: We have found the Messiah, Who is called Christ; and he brought him to Jesus.

Dicit Andréas Simóni fratri suo: Invenimus Messiam, qui dicitur Christus: et adduxit eum ad Jesum.

Postcommunion

HAVING received Thy sacraments, O Lord, we humbly beseech Thee, that, by the intercession of blessed Andrew, Thy apostle, that which we perform in honor of his venerable passion may profit unto our healing. Through our Lord.

PERCÉPTIS, Dómine, sacramentis suppliciter exoramus: ut, intercedente beato Andréa Apóstolo tuo, quæ pro illius veneranda gérimus passióne, nobis proficiant ad médiam. Per Dóminum.

IN ADVENT: The second Postcommunion is that of the Feria (Postcommunion 1st Sunday of Advent, page 106); the third Postcommunion of St. Saturninus as below.

BEFORE ADVENT: The second Postcommunion is that of St. Saturninus as below; the third Postcommunion, Grant O Lord, page 825.

IF THIS VIGIL IS CELEBRATED ON THE PRECEDING SATURDAY: The second Postcommunion is Pour forth, page 823; the third, O Lord our God, page 825, or, May the reception, page 826. In that case the Postcommunion of St. Saturninus is said on Sunday.

Commemoration of St. Saturninus.

Postcommunion

MAY the partaking of Thy divine sacrament, sanctify us, we beseech Thee, O Lord, and by the intercession of Thy saints render us acceptable. Through our Lord.

SANCTIFICET NOS, quæsumus, Dómine, tui perceptio sacraménti: et intercessióne Sanctórum tuórum tibi reddat acceptos. Per Dóminum.

Concluding Prayers, page 793.

Nov. 30—*St. Andrew, Apostle (Red)**Double of the Second Class*

If this feast occurs on the first Sunday of Advent, it is celebrated on the Monday following.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QU^{IA} ~~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.*

WH^Y ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

MAJESTATEM tuam, Domine, suppliciter exoramus: ut, sicut Ecclesie tue beatus Andreas Apostolus existit predicator et rector; ita apud te sit pro nobis perpetuus intercessor. *Per Dominum.*

WE SUPPLICATE Thy majesty, O Lord, that as blessed Andrew was in this world a preacher and ruler of Thy Church, so he may be our constant intercessor before Thee. *Through our Lord.*

In Advent commemoration of the feria (Prayer, 1st Sunday of Advent, page 103).

Epistle. Rom. 10, 10-18

Lectio Epistolae beati Pauli ad Romanos.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Corde enim creditur ad justitiam: ore autem confessio fit ad salutem. Dicit enim Scriptura: Omnis, qui credit in illum, non confundetur. Non enim est distinctio Judaei, et Graeci: nam idem Dominus omnium, dives in omnes, qui invocant illum. Omnis enim, quicum-

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 do not obey 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? Yea, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V.* Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. *V.* The Lord loved Andrew for an odor of sweetness. Alleluia.

Munda Cor Meum, page 763.

que invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non credidérunt? Aut quómodo credent ei, quem non audiérunt? Quómodo autem áudient sine prædicánte? Quómodo vero prædicábunt, nisi mittántur? sicut scriptum est: Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Sed non omnes obédiunt Evangélio. Isaias enim dicit: Dómine, quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per verbum Christi. Sed dico: Numquid non audiérunt? Et quidem in omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

Constitues eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. *V.* Pro pátribus tuis nati sunt tibi filii: propterea pópuli confitebúntur tibi.

Allelúja, allelúja. *V.* Diléxit Andréam Dóminus in odórem suavitátis. Allelúja.

Gospel. Matt. 4, 18-22

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time, Jesus, walking by the sea of Gallilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Ambulans Jesús juxta mare Gallææ, vidit duos fratres, Simónem, qui vocátur Petrus, et Andréam fratrem ejus, mitténtes

rete in mare (erant enim piscatores), et ait illis: Venite post me, et faciam vos fieri piscatores hominum. At illi continuo, relictiis retibus, secuti sunt eum. Et procedens inde, vidit alios duos fratres, Jacobum Zebedaei, et Joannem fratrem ejus in navi cum Zebedaeo patre eorum, reficientes retia sua: et vocavit eos. Illi autem statim, relictiis retibus et patre, secuti sunt eum.

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, page 765.

Offertory. Ps. 138, 17

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Offertory Prayers, page 767.

Secret

SACRIFICIUM nostrum tibi, Domine, quaesumus, beati Andreæ Apostoli precatio sancta conciliet: ut, in cujus honore solemniter exhibetur, ejus meritis efficiatur acceptum. Per Dominum.

QAY the holy prayer of the blessed apostle Andrew commend our sacrifice to Thee, O Lord, we beseech, that it may be made acceptable by His merits in whose honor it is solemnly offered. Through our Lord.

In Advent commemoration of the feria (Secret, 1st Sunday of Advent, page 105).

Preface No. 13, page 816.

Communion. Matt. 4, 19, 20

Venite post me; faciam vos fieri piscatores hominum: at illi continuo, relictiis retibus secuti sunt Dominum.

Come ye after Me: I will make you to be fishers of men. But they immediately leaving their nets, followed the Lord.

Postcommunion

SUMPSIMUS, Domine, divina mysteria, beati Andreæ festivitæ lætantes: quæ,

REJOICING, O Lord, on the feast-day of blessed Andrew, we have taken part in

Thy divine mysteries, and may- sicut tuis Sanctis ad glóriam,
est Thou make them, we be- ita nobis, quæsumus, advé-
seech Thee, redound to our for- niam prodèsse perficias. Per
giveness as they do to the glory Dóminum.
of Thy saints. Through our
Lord.

In Advent the commemoration of the feria (Postcommunion, 1st Sunday of Advent, page 106).

Concluding Prayers, page 793.

Dec. 2—St. Bibiana, Virgin, Martyr (*Red*)

Semi-double

Mass, *Me expectaverunt*, page 1363, *except*:

Prayer

O GOD, the giver of all good gifts, Who in Thy hand- **D**EUS, ómnium largitor
maid Bibiana didst join the bonórum, qui in fámula
palm of martyrdom to the tua Bibiana cum virginitatis
flower of virginity, by her flore martyrii palmam con-
intercession, unite our hearts in junxisti: mentes nostras ejus
charity to Thee, that our per- intercessióne tibi caritate con-
ils may be removed, and we junge; ut, amótiis periculis,
may obtain the rewards of præmia consequámur æterna.
eternity. Through our Lord. Per Dóminum.

In Advent a commemoration of the feria (the Prayer, Secret and Postcommunion) of the preceding Sunday or those of an Ember-day is made, and similarly on all other festival-days until Christmas.

Dec. 3—St. Francis Xavier, Confessor (*White*)

Double Major

The Beginning of Mass, page 735.

Introit. Ps. 118, 46, 47

I SPOKE of Thy testimonies **U**QUËBAR de testimoniis
before kings, and I was not meis in conspèctu re-
ashamed: I meditated also on gari, et non confundèbar: et
Thy commandments, which I meditábar in mandátiis tuis,
loved exceedingly. Ps. 116, 1, 2. quæ diléxi nimis. Ps. 116, 1, 2.
Praise the Lord, all ye nations, Laudáte Dóminum, omnes
and praise Him, all ye people: gentes, laudáte eum, omnes
because His mercy is confirmed pópuli: quóniam confirmáta
upon us, and the truth of the est super nos misericórdia

ejus, et veritas Dómini manet Lord remaineth forever. *V.*
in ætérnum. *V.* Glória Patri. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui Indiárum gentes
beáti Francisci prædi-
caciónē et miráculis Ecclésiæ
tuæ aggregáre voluisti: con-
cède propítius; ut, cujus glori-
ósa mérita venerámur, virtú-
tum quoque imitémur exém-
pla. Per Dóminum.

O gon, Who wast pleased to
gather into Thy Church
the nations of the Indies by
the preaching and miracles of
blessed Francis, mercifully
grant that we, who venerate his
glorious merits, may also imi-
tate the example of his virtues.
Through our Lord.

Commemoration of the feria.

Epistle as on the feast of St. Andrew, page 835.

Gradual. Ps. 91, 13, 14

Justus ut palma florébit:
sicut cedrus Líbani multipli-
cábitur in domo Dómini. *V.*
91, 3. Ad annuntiándum mane
misericórdiam tuam, et veri-
tátem tuam per noctem.

Allelúja, allelúja. *V.* Jac.
1, 12. Beátus vir, qui suffert
tentatióem: quóniam cum
probátus fúerit, accipiet coró-
nam vitæ. Allelúja.

The just man shall flourish
like the palm-tree: he shall
grow up like the cedar of Li-
banus. *V.* 91, 3. To show forth
Thy mercy in the morning, and
Thy truth in the night.

Alleluia, alleluia. *V.* James 1,
12. Blessed is the man that en-
dureth temptation: for, when
he hath been proved, he shall
receive the crown of life. Alle-
luia.

Munda Cor Meum, page 763.

Gospel. Mark 16, 15-17

✠ Sequéntia sancti Evan-
gélii secúndum Marcum.

IN ILLO témpore: Dixit Je-
sus discípulis suis: Eún-
tes in mundum univérsum,
prædicáte Evangélium omni
creatúræ. Qui crediderit, et
baptizátus fuerit, salvus
erit: qui vero non crediderit,
condemnábitur. Signa autem
eos, qui crediderint, hæc se-
quéntur: In nomine meo dæ-
mónia ejection: linguis lo-

✠ Continuation of the holy
Gospel according to St. Mark.

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 bap-
tized, 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.

quéntur novis: serpéntes tollent: et si mortíferum quid biberint, non eis nocébit: super ágros manus impónent, et bene habébunt.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

GRANT, we beseech Thee, O almighty God, that the offering of our lowliness may be both pleasing to Thee for the honor of Thy saints and may likewise purify us in body and soul. Through our Lord.

PRÆSTA nobis, quæsumus, Omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos corpore páriter et mente purificet. Per Dóminum.

Commemoration of the feria.

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is that servant, whom when the Lord shall come, He shall find watching: Amen I say to you, He shall set him over all His goods.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum.

Postcommunion

WE BESEECH Thee, O almighty God, that we, who have partaken of heavenly nourishment, may, by the intercession of blessed Francis, Thy confessor, be fortified by the same against all adverse influences. Through our Lord.

QUÆSUMUS, omnipotens Deus: ut, qui cælestia aliménta percévimus, intercedénte beáto Francíscó Confessóre tuo, per hæc contra ómnia advérsa muniámur. Per Dóminum.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 4—**St. Peter Chrysologus**, Bishop, Confessor,
Doctor of the Church (*White*)

Double

St. Barbara, Virgin, Martyr

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

IN MÉDIO Ecclésiæ aperuit os
ejus: et implévit eum Dó-
minus spíritu sapiéntiæ et in-
tellectus: stolam glóriæ induit
eum. (*T. P. Allelúja, allelúja.*)
Ps. 91, 2. Bonum est confitéri
Dómino: et psállere nómini
tuo, Altíssime. *V. Glória Patri.*

IN THE midst of the Church
the Lord opened his mouth:
and filled him with the spirit
of wisdom and understanding:
He clothed him with a robe of
glory. (*P. T. Alleluia, alleluia.*)
Ps. 91, 2. It is good to give
praise to the Lord; and to sing
to Thy name, O Most High. *V.*
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui beátum Petrum
Chrysólogum Doctórem
egrégium, divínitus præmon-
strátum, ad regéndam et in-
struéndam Ecclésiám tuam
éligi voluísti: præsta, quæsu-
mus; ut, quem Doctórem vitæ
habúlmus in terris, interces-
sórem habére mereámur in
cælis. Per Dóminum.

O GOD, Who didst will that
blessed Peter Chryso-
logus, divinely foreshown to be a
great doctor, should be elected
to rule and instruct Thy
Church, grant, we beseech
Thee, that we may be worthy to
have him as our intercessor in
heaven, whom we have had as
a teacher of holy living on
earth. Through our Lord.

*Commemoration of the feria. Third Prayer of St. Barbara
from the Mass, Loquebar, page 1359.*

Epistle, from the Mass In medio, page 1345.

Gradual. Ecclus. 44, 16

Ecce sacérdos magnus, qui
in diébus suis plácuít Deo. *V.*
Ecclus. 44, 20. Non est invén-
tus similis illi, qui conservá-
ret legem Excélsi.

Allelúja, allelúja. *V. Ps. 109,*
4. Tu es sacérdos in ætérnum,
secúndum órđinem Melchíse-
dech. Allelúja.

Behold a great priest, who in
his days pleased God. *V.*
Ecclus. 20. There was not any
found like to him, who kept the
law of the Most High.

Alleluia, alleluia. *V. Ps. 109,*
4. Thou art a priest forever ac-
cording to the order of Mel-
chisedech. Alleluia.

Munda Cor Meum, page 763.

Gospel from the Mass In medio, page 1346.

Creed, page 765.

Offertory from the Mass In medio, page 1347.

Offertory Prayers, page 767.

Secret from the Mass, In medio, page 1347. *Commemoration of the feria. Third Secret of St. Barbara from the Mass*, Loquebar, page 1362.

Preface for Weekdays, page 775.

Communion. *Matt. 25, 20*

Lord, Thou didst deliver 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 place thee over many things; enter thou into the joy of thy Lord.

Dómine, quinque talénta tradidisti mihi: ecce ália quinque superlucrátus sum. Euge, serve bone, et fidéllis, quia in pauca fuidisti fidéllis, supra multa te constituam, intra in gáudium Dómini tui.

Postcommunion from the Mass, In medio, page 1348. *Commemoration of the feria. Third Postcommunion of St. Barbara from the Mass*, Loquebar, page 1363.

Concluding Prayers, page 793.

Dec. 5—St. Sabbas, Abbot (*White*)

Simple

Mass of the feria. Commemoration of St. Sabbas, from the Mass Os justí, page 1349.

Dec. 6—St. Nicholas, Bishop, Confessor (*White*)

Double

The Beginning of Mass, page 756.

Introit. *Ecclus. 45, 30*

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. 131, 1. O Lord, remember David, and all his meekness. V. Glory.

STATUIT ei Dóminus testamentum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in ætérnum. Ps. 131, 1. Meménto, Dómine, David: et omnis mansuetúdinis ejus. V. Glória Patri.

Kyrie, page 761; *Gloria*, page 762.

Prayer

DEUS, qui beátum Nicoláum Pontificem innúmeris decorásti miráculis: trsbue quæsumus; ut ejus méritis et précibus, a gehénnæ incéndiis liberémur. Per Dóminum.

O God, Who didst adorn blessed Nicholas, the bishop, with miracles unnumbered, grant, we beseech Thee, that by his merits and prayers we may be delivered from the fires of hell. Through our Lord.

Commemoration of the feria.

Epistle. Heb. 13, 7-17

Léctio Epístolæ beáti Pauli Apostoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

HRATRES: Mementóte præpositórum vestrórum, qui vobis locúti sunt verbum Dei: quorum intuéntes éxitum conversatiónis, imitámini fidem. Jesus Christus heri, et hódie: ipse et in sæcula. Doctrínis váriis et peregrínis nolíte abúci. Optimum est enim grátia stabilíre cor, non escis, quæ non profuérunt ambulántibus in eis. Habémus altáre, de quo édere non habent potestátem, qui tabernáculo desérviunt. Quorum enim animállum infértur sanguis pro peccáto in Sancta per pontíficem, horum córpora cremántur extra castra. Propter quod et Jesus, ut sanctificáret per suum sanguinem pópulum, extra portam passus est. Exeámus igitur ad eum extra castra, impropérium ejus portántes. Non enim habémus hic manéntem civitátem, sed futúram inquirimus. Per ipsum ergo offerámus hóstiám laudis semper Deo, id est, fructum labiórum confiténtium nómini ejus. Beneficéntiæ autem, et communiónis nolíte oblivisci: tálibus enim hóstiis promeré-

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 today, and the same forever. 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.

tur Deus. Obedite præpõsitis vestris, et subjacete eis. Ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri.

Gradual. Ps. 88, 21-23

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. *V.* The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. *V.* Nihil proficiet inimicus in eo, et filius iniquitatis non nocabit ei.

Alleluia, alleluia. *V.* Ps. 91, 13. The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. Alleluia.

Allelúja, allelúja. *V.* Ps. 91, 13. Justus ut palma florébit: sicut cedrus Libani multiplicabitur. Allelúja.

Munda Cor Meum, page 763.

Gospel from the Mass Statuit, page 1304.

Offertory. Ps. 88, 25

My truth and mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltabitur cornu ejus.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord God, these gifts, which we offer on the solemnity of Thy holy bishop, Nicholas, that through them our lives, whether in adversity or in prosperity, may everywhere be guided aright. Through our Lord.

SANCTÍFICA, quæsumus, Dómine Deus, hæc múnera, quæ in solemnitate sancti Antístitis tui Nicolái offerimus: ut per ea, vita nostra inter advérta et próspéra ubique dirigátur. Per Dóminum.

Commemoration of the feria.

Preface for Weekdays, page 775.

Communion. Ps. 88, 36-38

Once have I sworn by My holiness, his seed shall endure

Semel jurávi in sancto meo: semen ejus in ætérnum mané-

bit, et sedes ejus sicut sol in conspectu meo, et sicut luna perfecta in ætérnum, et testis in cælo fidélis. forever: and his throne as the sun before Me, and as the moon perfect forever; and a faithful witness in heaven.

Postcommunion

SACRIFICIA, quæ sumpsimus, Dómine, pro solemnitate sancti Pontificis tui Nicolái, sempiterna nos protectione consérvent. Per Dóminum.

QAY the sacrifices of which we have partaken, O Lord, to honor the feast of Thy holy bishop, Nicholas, preserve us with their protection forevermore. Through our Lord.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 7—**St. Ambrose**, Bishop, Confessor, Doctor of the Church (*White*)

Double

Vigil of the Immaculate Conception of the Blessed Virgin Mary (*Purple*)

The Beginning of Mass, page 756.

Introit. Eccus. 15, 5

IN MÉDIO Ecclésiæ apéruit os ejus: et implévit eum Dóminus spiritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Glória Patri.

IN THE midst of the church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Ps. 91, 2.* It is good to give praise to the Lord: and sing to Thy name, O Most High. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui pópulo tuo æternæ salútis beátum Ambrosium ministrum tribuísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére

O GOD, Who didst give blessed Ambrose to Thy people to be a minister of eternal salvation, grant, we beseech Thee, that we may be worthy to have him as our in-

tercessor in heaven whom we mereámur in cælis. Per Dó-
have had as a teacher of life minum.
on earth. Through our Lord.

*Commemoration of the feria. Third Prayer from the Mass
of the vigil of the Immaculate Conception, page 847.*

Epistle from the Mass In medio, page 1345.

Gradual. *Ecclus. 44, 16, 20*

Behold a great priest, who
in his days pleased God. *V.*
Ecclus. 20. There was not any
found like to him, who kept the
law of the Most High.

Aleluia, alleluia. *V. Ps. 109, 4.*
The Lord hath sworn, and He
will not repent. Thou art a
priest forever according to the
order of Melchisedech. Alleluia.

Ecce sacérdos magnus, qui
in diébus suis plácuít Deo. *V.*
Ecclus. 20. Non est invéntus
simílis illi, qui conserváret
legem Excélsi.

Allelúja, allelúja. *V. Ps.*
109, 4. Jurávit Dóminus, et
non pœnitébit eum: Tu es
sacérdos in æternum, secún-
dum órđinem Melchisedech.
Allelúja.

Munda Cor Meum, page 763.

Gospel from the Mass In medio, page 1346.

Creed, page 765.

Offertory. *Ps. 88, 25*

My truth and My mercy shall
be with him: and in My name
shall his horn be exalted.

Offertory Prayers, page 767.

Véritas mea, et misericórdia
mea cum ipso: et in nómine
meo exaltábitur cornu ejus.

Secret

ALmighty, everlasting
God, do Thou cause the
gifts that are offered to Thy
majesty, by the intercession of
blessed Ambrose Thy confessor
and bishop, to benefit us unto
everlasting salvation. Through
our Lord.

*Commemoration of the feria. Third Secret from the Mass
of the vigil of the Immaculate Conception, page 849.*

Preface for Weekdays, page 775.

Communion. *Ps. 88, 35, 38*

Once have I sworn by My
holiness, his seed shall endure
forever: and his throne as the
sun before Me, and as the

OMNÍPOTENS sempitérne
Deus, múnera tuæ ma-
jestáti obláta, per interces-
sionem beáti Ambrósii Con-
fessóris tui atque Pontíficis,
ad perpétuam nobis fac pro-
veníre salutem. Per Dómi-
num.

Semel jurávi in sancto meo:
semen ejus in ætérnum mané-
bit, et sedes ejus sicut sol in
conspéctu meo, et sicut luna

perfecta in ætérnum, et testis in celo fidélis. moon perfect forever; and a faithful witness in heaven.

Postcommunion

SACRAMÉNTA salutis nostræ suscipiéntes, concéde, quæsumus, omnipotens Deus: ut beáti Ambrósii Confessóris tui atque Pontificis, nos ubique orátio ádjuvet; in cujus veneratióne hæc tuæ obtúllimus majestáti. Per Dóminum.

GRANT US, we beseech Thee, O almighty God, as we receive the sacrament of our salvation, that the prayer of blessed Ambrose, Thy confessor and bishop, in veneration of whom we have offered this sacrifice to Thy majesty, may everywhere assist us. Through our Lord.

Commemoration of the feria. Third Postcommunion from the Mass of the vigil of the Immaculate Conception, page 849.

Concluding Prayers, page 793; except the last Gospel is that of the vigil of the Immaculate Conception.

The Vigil of the Immaculate Conception of the Blessed Virgin Mary (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 65, 76

VENÍTE, audíte, et narrábo, omnes qui tímétis Deum, quanta fecit Dóminus ánimæ meæ. *Ps. 65, 1.*
2. Jubiláte Deo, omnis terra: psalmum dicite nómini ejus, date glóriam laudi ejus. *V.* Glória Patri.

COME and hear, all ye that fear God: and I will tell you what great things the Lord hath done for my soul. *Ps. 65, 1,*
2. O sing joyfully unto God, all the earth, sing ye a psalm unto His name: give glory unto His praise. *V.* Glory.

Kyrie, page 761.

Prayer

DEUS, qui Unigéniti tui Matrem ab origináli culpa in sua Conceptione mirábiliter præservásti: da, quæsumus; et sua nos intercessiône muníto, corde mundos fácias suæ interéssé festivitáti. Per eúmdem Dóminum.

O GOD, Who didst wondrously preserve the mother of Thine only-begotten Son from original sin in her own conception, grant, we beseech Thee, that Thou mayest make us, strengthened by her intercession, to keep her festival with clean hearts. Through the same.

Commemoration of the feria. Third Prayer, page 827. Lesson, As the vine, page 1106.

Gradual. Prov. 9, 1

Wisdom hath built herself a house, she hath hewn her out of seven pillars. *V. Ps. 86, 1, 2.* Her foundations are in the holy mountains; the Lord loveth the gates of Sion above all the dwellings of Jacob.

Munda Cor Meum, page 763.

Sapiéntia ædificávit sibi domum, excidit columbas septem. *V. Ps. 86, 1, 2.* Fundaménta ejus in montibus sanctis: diligit Dóminus portas Sion super ómnia tabernacula Jacob.

Gospel. Matt. 1, 1-16

✠ Beginning of the holy Gospel according to St. Matthew.

✠ Infítium sancti Evangélii secundum Matthæum.

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 Thamar; 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, Jechon-

LIBER generatiónis Jesu Christi filii David, filii Abraham. Abraham genuit Isaac. Isaac autem genuit Jacob. Jacob autem genuit Judam, et fratres ejus. Judas autem genuit Phares, et Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram. Aram autem genuit Aminadab. Aminadab autem genuit Naásson. Naásson autem genuit Salmon. Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit Jesse. Jesse autem genuit David regem. David autem rex genuit Salomónem ex ea, quæ fuit Uriæ. Sálomon autem genuit Róboam. Róboam autem genuit Abíam. Abías autem genuit Asa. Asa autem genuit Jósaphat. Jósaphat autem genuit Joram. Joram autem genuit Ozíam. Ozias autem genuit Jóatham. Jóatham autem genuit Achaz. Achaz autem genuit Ezechíam. Ezechías autem genuit Manássen. Manásses autem genuit Amon. Amon autem genuit Josíam. Josías autem genuit Jecho-

niam, et fratres ejus in transmigratióne Babylónis. Et post transmigratiónem Babylónis: Jechonías genuit Saláthiel. Saláthiel autem genuit Zoróbabel. Zoróbabel autem genuit Abiud. Abiud autem genuit Eliacim. Eliacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleázar. Eleázar autem genuit Mathan. Mathan autem genuit Jacob; Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocátur Christus.

Offertory. Cant. 6, 2

Ego dilécto meo, et diléctus meus mihi, qui páscitur inter lilia.

I to my beloved and my beloved to me, who feedeth among the lilies.

Offertory Prayers, page 767.

Secret

QUÆRERA nostra, Dómine, apud tuam cleméntiam Immaculátæ Dei Genetrícis comméndet orátio: quam ab omni origináli labe præservásti; ut dignum Filii tui habitáculum éffici mererétur. Qui tecum.

QUAY our gifts be commended in the sight of Thy mercy, O Lord, by the prayer of the immaculate Mother of God, whom Thou didst preserve from original sin that she might be worthy to become the dwelling of Thy Son. Who livest.

Commemoration of the feria; third Prayer of the Holy Ghost, page 827.

Preface for Weekdays, page 775.

Communion. Cant. 6, 9

Quæ est ista, quæ progréditur quasi auróra consurgens, pulchra ut luna, élécta ut sol, terríbilis ut castrórum ácies ordináta?

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.

Postcommunion

CONCÉDE, miséricors Deus, fragilitáti nostræ præsidium: ut, qui Immaculátæ Conceptiónis Genetrícis unigéniti Filii tui festivitátem

GRANT, O merciful God, Thy protection to our frailty, that we, who prepare for the festival of the Immaculate Conception of the Mother of Thine



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BLESSED ART THOU, O VIRGIN MARY, BY THE LORD, THE MOST HIGH GOD, ABOVE ALL WOMEN, UPON THE EARTH. THOU ART THE GLORY OF JERUSALEM, THOU ART THE JOY OF ISRAEL, THOU ART THE HONOR OF OUR PEOPLE. THOU ART ALL FAIR, O MARY, AND THERE IS IN THEE NO STAIN OF ORIGINAL SIN. (*Judith 13.*)

prævenimus; intercessiónis only-begotten Son, may, by the
ejus auxilio a nostris iniqui- aid of her intercession, rise
tátibus resurgámus. Per eum- from our iniquities. Through
dem Dóminum. the same.

Commemoration of the feria; third Postcommunion of the Holy Ghost, page 827.

Concluding Prayers, page 793.

Dec. 8—Immaculate Conception of the Blessed Virgin Mary (White)

*Double of the First Class with a Common Octave
The Beginning of Mass, page 756.*

Introit. Is. 61, 10

GAUDENS gaudébo in Dó-
mino, et exsultábit áni-
ma mea in Deo meo: quia in-
duit me vestiméntis salútis:
et induménto justitiæ circúm-
dedit me, quasi sponsam or-
nátam monílibus suis. Ps. 29,
2. Exaltábo te, Dómine, quón-
iam suscepísti me: nec de-
lectásti inimicos meos super
me. *V.* Glória Patri.

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. 29, 2. I will extol
Thee, O Lord, for Thou hast
upheld me: and hast not made
my enemies to rejoice over me,
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui per immaculá-
tam Virginis Concepti-
ónem dignum Filio tuo habi-
táculum præparásti: quæsu-
mus; ut, qui ex morte ejúsdem
Fílii tui prævisa, eam ab omni
labe præservásti, nos quoque
mundos ejus intercessióne ad
te pervenire concédas. Per
eúmdem Dóminum.

O GOD, Who, by the Immac-
ulate Conception of the
Virgin, didst prepare a worthy
dwelling for Thy Son, we be-
seech Thee that Thou, Who, by
the death, foreseen by Thee, of
the same Thy Son, didst pre-
serve her from all stain, wilt
grant us also, by her interces-
sion, to come to Thee pure in
heart. Through the same.

Commemoration of the feria.

Lesson. Prov. 8, 22-35

Lectio libri Sapientíæ.

*Lesson from the Book of
Wisdom.*

DÓMINUS possédit me in
infítio viárum suárum,

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.

In Votive Masses from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschaltide the Gradual and Tract are replaced by the Greater Alleluia found after the Tract.

Gradual. Judith 13, 23

Blessed art thou, O Virgin Mary, by the Lord, the most high God, above all women,
 Benedicta es tu, Virgo Maria, a Domino Deo excelso, præ omnibus mulieribus super

antequam quidquam faceret a principio. Ab ætérno ordináta sum, et ex antiquis, antequam terra fieret. Nondum erant abyssi: et ego jam concépta eram: necdum fontes aquárum erúperant: necdum montes gravi mole constiterant: ante colles ego parturiébar: adhuc terram non fécerat, et flúmina, et cárdines orbis terræ. Quando præparábat cælos, áderam: quando certa lege et gyro vallábat abyssos. quando æthera firmábat sursum, et librábat fontes aquárum: quando circúmdabat mari términum suum, et legem ponébat aquis, ne transirent fines suos: quando appendébat fundaménta terræ. Cum eo eram cuncta compónens: et delectábar per singulos dies, ludens coram eo omni témpore: ludens in orbe terrárum: et deliciae meæ esse cum filiis hóminum. Nunc ergo, filii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínam, et estóte sapiéntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vigilat ad fores meas quotidie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

terram. *V. Judith, 15, 10.* Tu glória Jerúsalem, tu lætítia Israël, tu honorificéntia pópuli nostri. upon the earth. *V.* Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.

The Lesser Alleluia

Allelúja, allelúja. *V. Cant. 4, 7.* Tota pulchra es, María: et mácula origináls non est in te. Allelúja. Alleluia, alleluia. *V.* Thou art all fair, O Mary, and there is in thee no stain of original sin. Alleluia.

Tract. Ps. 86, 1

Fundaménta ejus in món-tibus sanctis: diligit Dóminus portas Sion super ómnia tabernácula Jacob. *V. Ps. 86, 3.* Gloriósa dicta sunt de te, civitas Dei. *V. Ps. 86, 5.* Homo natus est in ea, et ipse fundávit eam Altíssimus. The foundations thereof are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob. *V. Ps. 86, 3.* Glorious things are said of thee, O city of God. *V. 86, 5.* A man is born in her, and the Highest Himself hath founded her.

Greater Alleluia

Allelúja, allelúja. *V. Judith 15, 10.* Tu glória Jerúsalem, tu lætítia Israël, tu honorificéntia pópuli nostri. Allelúja. *V. Cant. 4, 7.* Tota pulchra es, María: et mácula origináls non est in te. Allelúja. Alleluia, alleluia. *V. Judith 15, 10.* Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. Alleluia. *V. Cant. 4, 7.* Thou art all fair, O Mary: and the stain of original sin is not in thee. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-28

✠ Sequéntia sancti Evan-gélii secúndum Lucam.

IN ILLO témpore: Missus est Angelus Gabriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedicta tu in muliéribus.

✠ Continuation of the holy Gospel according to St. Luke.

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, page 765. The Creed is said during the entire octave.

Offertory. Luke 1, 28

Hail, Mary, full of grace: the Ave María, grátia plena:
 Lord is with thee: blessed art Dóminus tecum: benedicta tu
 thou among women. Alleluia. in muliéribus, allelúja.

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the saving **S**ALUTÁREM hóstiám quam
 oblation which we offer in solemnité immacu-
 Thee on the solemnity of the látæ Conceptionis beátæ Vir-
 Immaculate Conception of the ginis Mariæ tibi, Dómine, of-
 Blessed Virgin Mary, and grant férimus, súspice, et præsta:
 that, as we confess her to have ut, sicut illam tua grátia præ-
 been preserved, by Thy pre- veniente ab omni labe immú-
 venient grace, from all taint of nem profitémur; ita ejus in-
 evil, so, through her interces- tercessióne a culpis omnibus
 sion, we may be freed from all liberémur. Per Dóminum.
 sin. Through our Lord.

Commemoration of the feria.

Preface No. 11, page 814.

Communion

Glorious things are spoken Gloriósa dicta sunt de te,
 of thee, O Mary; for He that Mariá: quia fecit tibi magna
 is mighty hath done great qui potens est.
 things unto thee.

Postcommunion

MAY the sacrament which **S**ACRAMÉNTA quæ súmpsi-
 we have received, O mus, Dómine Deus nos-
 Lord, our God, heal in us ter: illius in nobis culpæ vúl-
 the wounds of that sin from which, nera réparent; a qua immacu-
 by a singular privilege. Thou látam beátæ Mariæ Concep-
 didst preserve immaculate the tionem singuláriter præser-
 conception of blessed Mary. vásti. Per Dóminum.
 Through our Lord.

Commemoration of the feria.

Concluding Prayers, page 793.

Dec. 9—Of the Octave of the Immaculate Conception
 (White)

Semi-double

Mass as on the feast-day, page 851, with second Prayer,
 Secret and Postcommunion of the feria, and third of the Holy
 Ghost, page 827.

Dec. 10—Of the Octave of the **Inmaculate Conception** (*White*)

St. Melchiades, Pope, Martyr (*Red*)

Semi-double

The Mass is as on the feast of the Immaculate Conception, page 851, with second Prayer, Secret and Postcommunion of the feria and third of St. Melchiades from the Mass, Si diligis me, page 1302.

Dec. 11—**St. Damasus**, Pope, Confessor (*White*)

Semi-double

The Beginning of Mass, page 756.

Introit from the Mass, Si diligis me, page 1302.

Kyrie, page 761; Gloria, page 762.

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Dámasum Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

OETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Damasus, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through Our Lord.

Second Prayer of the octave, page 851, third of the feria.

Epistle from the Mass Si diligis me, page 1302.

Gradual. Ps. 106, 32, 31

Exáltent eum in Ecclésiá plebis: et in cáthedra seniórurum laudent eum. *V.* Confiteántur Dómino misericórdiæ ejus; et mirabilia ejus filiis hóminum.

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Munda Cor Meum, page 763.

Gospel from the Mass, Si diligis me, page 1302.

Creed, page 765.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut

Behold, I have given my words in thy mouth; lo, I have set thee this day over the na-

tions, and over the kingdoms, evéllas et déstruas, et ædífices to waste and to destroy, and et plantes. (T. P. Allelúja). to build and to plant. (P. T. Alleluia).

Offertory Prayers, page 767.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere, and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through Our Lord.

OBLÁTIS munéribus, quæsumus Dómine, Ecclé-siam tuam benignus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Second Secret of the octave, page 854, third of the feria.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (P. T. Alleluia).

Tu es Petrus, et super hanc petram ædificábo Ecclé-siam meam. (T. P. Allelúja).

Postcommunion

SINCE Thy church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIONE sancta enutritam guberná, quæsumus Dómine, tuam placátus Ecclé-siam: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Second Postcommunion of the octave, page 854, third of the feria.

Concluding Prayers, page 793.

Dec. 12—Octave of the Immaculate Conception

(White)

Semi-double

Mass as on the feast, page 851, with second Prayer, Secret, and Postcommunion of the feria, and third of the Holy Ghost, page 827.

Dec. 13—*St. Lucy, Virgin, Martyr (Red)**Double*

The Beginning of Mass, page 756.

Introit. Ps. 44, 8

DILEXISTI justitiam, et odisti iniquitatem: propterea unxit te Deus. Deus tuus, oleo lætitiæ præ consórtibus tuis. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V. Glória Patri.*

THOU hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *Ps. 44, 2.* My heart hath uttered a good word: I speak my works to the King. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

EXÁUDI nos, Deus salutáris noster: ut, sicut de beátæ Lúciæ Virginis et Mártiris tuæ festivitáte gaudémus; ita piæ devotiónis erudiamur afféctu. Per Dóminum.

HARKEN unto us, O God, our salvation, that as because of the festival of blessed Lucy we rejoice, so by reason of our feeling of loving devotion may we become better grounded in doctrine. Through our Lord.

*Second Prayer of the octave, page 851, third of the feria.**Epistle from the Mass, Dilexisti, page 1370.**Gradual. Ps. 44, 8*

Dilexisti justitiam, et odisti iniquitatem. *V.* Propterea unxit te Deus, Deus tuus, oleo lætitiæ.

Thou hast loved justice, and hated iniquity. *V.* Therefore God, thy God, hath anointed thee with the oil of gladness.

Allelúja, allelúja. *V. Ps. 44, 3.* Diffúsa est grátia in lábiis tuis: propterea benedixit te Deus in ætérnum. Allelúja.

Alleluia, alleluia. *V. Ps. 44, 3.* Grace is poured abroad in thy lips, therefore hath God blessed thee forever. Alleluia.

Munda Cor Meum, page 763.

Gospel from the Mass Me expectaverunt, page 1365.

Creed, page 765.

Offertory. Ps. 44, 15, 16

Afferéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætitiá, et exsultatíone:

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.

Offertory Prayers, page 767.

Secret

MAY the offering made by a consecrated people be accepted by Thee, Lord, for the honor of Thy saints, by whose merits it knoweth that it hath received help in tribulation. Through our Lord.

ACCÉPTA tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis, de tribulatióne percepisse cognóscit auxiliúm. Per Dóminum.

Second Secret of the octave, page 854, third of the feria.

Preface No. 11, page 814.

Communion. Ps. 118, 161, 162

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.

Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: lætabor ego super elóquia tua, quasi qui invénit spólia multa.

Postcommunion

THOU hast regaled Thy household, O Lord, with sacred gifts: do Thou ever comfort us, by her intervention whose solemnity we are celebrating. Through our Lord.

SATIÁSTI, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solénnia celebrámus. Per Dóminum.

Second Postcommunion of the octave, page 854, third of the feria.

Concluding Prayers, page 793.

Dec. 14—Octave of the Immaculate Conception

(White)

Semi-double

Mass as on the feast, page 851, with second Prayer, Secret and Postcommunion of the feria, and third of the Holy Ghost, page 827.

If this be Wednesday of the Ember-week, the Mass of the feria will be celebrated with a commemoration of the octave. The third Prayer will be of the Holy Ghost and the Preface of the octave will be recited.

Dec. 15—Octave day of the **Immaculate Conception**
(White)

Double Major

Mass as on the feast, page 851, with second Prayer, Secret and Postcommunion of the feria.

Dec. 16—**St. Eusebius, Bishop, Martyr (Red)**

Semi-double

Mass, Sacerdotes, page 1306, with second Prayer, Secret and Postcommunion of the feria.

Dec. 20—**Vigil of St. Thomas, Apostle (Purple)**

Mass, Ego autem, page 1299, with commemoration of the feria. If the feast of St. Thomas falls on Monday, the vigil will be celebrated on December 19, Saturday of Ember-week. In this case the Mass will be of the feria, with a commemoration of the vigil.

Dec. 21—**St. Thomas, Apostle (Red)**

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUI 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.*

WHOMME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved known me: Thou hast known my sitting down, and my rising up. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DA NOBIS, quæsumus, Dómine, beáti Apóstoli tui Thomæ solemnitatibus gloriári, ut ejus semper et patrocinis sublevémur; et fidem congrua devotíone sectémur. Per Dóminum.

GRANT US, we beseech Thee, O Lord, to glory in the solemn festival of blessed Thomas, Thine apostle, that we may both be helped continually by his patronage and imitate his faith with befitting devotion. Through our Lord.

Commemoration of the feria.

Epistle. Eph. 2, 19-22

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians. *Lectio Epistolæ beati Pauli Apóstoli ad Ephésios.*

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.

FRATRES: Jam non estis hóspites, et ádvenæ: sed estis cives sanctórum, et doméstici Dei: superædificáti super fundaméntum Apostolorum et Prophetárum, ipso summo angulári lápide Christo Jesu: in quo omnis ædificátió constrúcta crescit in templum sanctum in Dómino, in quo et vos coædificámini in habitáculum Dei in Spiritu.

Gradual. Ps. 138, 17, 18

Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *V.* I will number them, and they shall be multiplied above the sand.

Alleluia, alleluia. *V.* Ps. 32, 1. Rejoice in the Lord, O ye just: praise becometh the upright. Alleluia.

Nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. *V.* Dinumerábo eos, et super arénam multiplicabúntur.

Allelúja, allelúja. *V.* Ps. 32, 1. Gaudéte, justí, in Dómino: rectos decet collaudátió. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 20, 24-29

✠ Continuation of the holy Gospel according to St. John.

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

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Thomas, unus ex duódecim, qui dicitur Didymus, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álíi discípuli: Vidimus Dóminum. Ille autem dixit eis: Nisi videro in mánibus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus,

non credam. Et post dies octo, iterum erant discipuli ejus intus, et Thomas cum eis. Venit Jesus januis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomæ: Infer digitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incredulus, sed fidelis. Respondit Thomas, et dixit ei: Dominus meus, et Deus meus. Dixit ei Jesus: Quia vidisti me, Thoma, credidisti: beati qui non viderunt, et crediderunt.

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, page 765.

Offertory. Ps. 18, 5

In omnem terram exivit
sonus eorum: et in fines or-
bis terræ verba eorum.

Their sound went forth into
all the earth; and their words
to the ends of the world.

Offertory Prayers, page 767.

Secret

DEBITUM tibi, Domine,
nostræ reddimus servi-
tutis, suppliciter exorantes:
ut, suffragiis beati Thomæ
Apóstoli, in nobis tua múnera
tueáris, cujus honoránda con-
fessione laudis tibi hóstias im-
molámus. Per Dóminum.

WE RENDER to Thee, O Lord,
the homage due Thee,
earnestly entreating that by the
prayers of Thy blessed apostle
Thomas, on whose feast we of-
fer these sacrifices of praise,
that Thou guard Thy gifts to
us. Through our Lord.

Preface No. 13, page 816.

Commemoration of the feria.

Communion. John 20, 27

Mitte manum tuam, et cog-
nósce loca clavórum: et noli
esse incredulus, sed fidelis.

Put thy hand and know the
place of the nails, and be not
incredulous, but believing.

Postcommunion

ADÉSTO nobis, miséricors
Deus: et intercedente
pro nobis beato Thoma Após-

OMERCIFUL God, do Thou
abide with us, and, with
the blessed apostle Thomas in-

terceding for us, mercifully tolo, tua circa nos propitiátus watch over Thy gifts made for dona custódi. Per Dóminum. our welfare. Through our Lord.

Commemoration of the feria.

Concluding Prayers, page 793, but on Ember-days the last Gospel of the feria is said.

Note—The order of Masses celebrated between Christmas Eve and the octave-day of the Epiphany will be found in the Proper of the Season.

Jan. 11—*St. Hyginus, Pope, Martyr (Red)*

A commemoration of St. Hyginus is made in the Mass of the octave of the Epiphany by the Prayer, Secret and Postcommunion from the Mass Si diligis me, page 1302.

Jan. 14—*St. Hilary, Bishop, Confessor, Doctor of the Church (White) St. Felix, Martyr*

Double

The Mass of St. Hilary is that of the Common of Doctors, page 1344, beginning In medio, in which the Nicene Creed is said, and commemoration made of St. Felix, as follows:

Prayer

GRANT, we beseech Thee, O **Q**UONCÉDE, quæsumus, om-
almighty God, that the nípotens Deus: ut ad
examples of Thy saints may in- meliorem vitam Sanctórum
spire us to a better life, whereby tuórum exempla nos próvo-
we may imitate his deeds whose cent; quátenus, quorum so-
solemnity we are keeping. lémnia ágimus, étiam actus
Through our Lord. imitémur. Per Dóminum.

Secret

GRACIOUSLY receive, O Lord, **Q**UÆSUMUS, Dómine, salu-
the sacrifices dedicated to táribus repléti mysté-
the merits of Thy blessed mar- riis: ut, beáti Felícis Mártýris
tyr Felix, and grant them to tui, cujus solémnia celebrá-
profit us unto everlasting aid. mus, oratiónibus adjuvémur.
Through our Lord. Per Dóminum.

Preface for Weekdays, page 775.

Postcommunion

FILLED with the mysteries **H**ÓSTIAS tibi, Dómine, be-
of salvation, we beseech áti Felícis Mártýris tui
Thee, O Lord, that we may be decátas méritis, benígnus as-

súme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

assisted with the prayers of blessed Felix, Thy martyr. Through our Lord.

Concluding Prayers, page 793.

Jan. 15—**St. Paul**, the First Hermit, Confessor

(White)

Double

St. Maurus, Abbot

The Beginning of Mass, page 756.

Introit. Ps. 9, 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. *V.* Glória Patri.

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. 91, 2. It is good to give praise to the Lord; and to sing to Thy name, O Most High. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos beáti Pauli Confessóris tui ánnua solemnitate lætíficas: concéde propítius; ut, cujus natalítia cólimus, étiam actiónes imitémur. Per Dóminum.

O God, Who dost gladden us with the yearly solemnity of blessed Paul, Thy confessor, mercifully grant that we may imitate his actions whose natal day we honor. Through our Lord.

Commemoraton of St. Maurus.

Prayer

INTERCÉSSIO nos, quæsumus, Dómine, beáti Mauri Abbátis comméndet: ut quod nostris méritis non valémus, ejus patrocínio assequámur. Per Dóminum.

LET the intercession of the blessed abbot Maurus commend us, O Lord, we beseech Thee, that we may receive through his patronage what we could not obtain by our own deserts. Through our Lord.

Epistle. Philip 3, 7-12

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

Lectio Epistolæ beati Pauli Apóstoli ad Philippenses.

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.

HRATRES: Quæ mihi fuerunt lucra, hæc arbitratus sum propter Christum detriménta. Verúm tamen existimo ómnia detriméntum esse, propter eminentem scientiam Jesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbítror ut stercora, ut Christum lucrifáciam, et invéníar in illo, non habens meam justítiam, quæ ex lege est, sed illam quæ ex fide est Christi Jesu: quæ ex Deo est justítia in fide, ad cognoscéndum illum et virtútem resurrectionis ejus, et societátem passiónum illius, configurátus mortí ejus: si quo modo occurrám ad resurrectionem, quæ est ex mórtuis: non quod jam accéperim, aut jam perfectus sim: sequor autem, si quo modo comprehéndam, in quo et comprehensus sum a Christo Jesu.

Gradual. Ps. 91, 13, 14

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.

Justus ut palma florébit: sicut cedrus Libani multiplicábitur in domo Dómini. *V.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Lesser Alleluia

Alleluia, alleluia. *V.* Osee 14, 6. The just man shall spring

Allelúja, allelúja. *V.* Osee 14, 6. Justus germinabit sicut

lilium: et florébit in ætérnum as the lily; and flourish forever
ante Dóminum. Allelúja. before the Lord. Alleluia.

After Septuagesima, in place of the Lesser Alleluia, is said or sung, the Tract.

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítia in domo ejus: et justítia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord: in His commandments he hath great delight. *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 forever and ever.

Munda Cor Meum, page 763.

Gospel. Matt. 11, 25-30

✠ Sequéntia sancti Evangelii secundum Mattheum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi tráditá sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego reficiam vos. Tóllite jugum meum super vos, et díscite a me, quia mitís sum, et húmilis corde: et inveniétiis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

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 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. Ps. 20, 2, 3

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.

In virtute tua Dómine, lætabitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ ejus tribuisti ei.

Offertory Prayers, page 767.

Secret

WE OFFER Thee sacrifices of praise, O Lord, in commemoration of Thy saints, trusting that by them we may be delivered from both present and impending evils. Through our Lord.

LAUDIS tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confidimus et futúris. Per Dóminum.

Commemoration of St. Maurus.

Secret

WE BESEECH Thee, O Lord, that, by his prayers the holy abbot Maurus may obtain that the sacrifices laid upon the sacred altars may profit for our salvation. Through our Lord.

SACRIS altáribus, Dómine, hóstias superpósitas sanctus Maurus Abbas, quæsumus, in salutem nobis provenire depóscat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 63, 11

The just shall rejoice in the Lord, and shall hope in Him; and all the upright in heart shall be praised.

Lætabitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde.

Postcommunion

REFRESHED with heavenly food and drink, we humbly supplicate Thee, O our God, that we may also be fortified by the prayers of Him in commemoration of Whom we have partaken. Through our Lord.

REFÉCTI cibo, potúque celésti, Deus noster, te supplices exorámus: ut in cujus hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Commemoration of St. Maurus.

Postcommunion

MAY the blessed abbot Maurus, by his intercession, together with the partaking of

PRÓTEGAT nos, Dómine, cum tui perceptiône sacraménti beátus Maurus

Abbas, pro nobis intercedendo: ut et conversati6nis ejus experiámur insignia, et intercessi6nis percipiámus suffrágia. Per D6minum. the sacrament, protect us, O Lord, that we may experience the effects of communion with him and share his intercessory prayers. Through our Lord.

Concluding Prayers, page 793.

Jan. 16—*St. Marcellus*, Pope, Martyr (*Red*)

Semi-double

Intrott from the Mass Si diligis me, page 1302.

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Marcellum Mártirem tuum atque Summum Pontíficem, perpétua protecti6ne custódi; quem toti6s Ecclésiæ præstitisti esse pastórem. Per D6minum.

OETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Marcellus, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

The Epistle, Gradual, Gospel and Offertory are from the Mass Si diligis me, page 1302.

Secret

OBLÁTIS munéribus, quæsumus D6mine, Ecclésiã tuã benignus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per D6minum.

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Preface No. 13, page 816

Communion. Matt. 25, 2

Tu es Petrus, et super hanc petram ædificábo Ecclésiã meã.

Thou art Peter, and upon this rock I will build My Church.

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIONE sancta enu-
tritam guberná, quæ-
sumus Dómine, tuam placá-
tus EccléSIam: ut poténti
moderatióne dirécta, et incre-
ménta libertátis accípiat et in
religiónis integritáte per-
sístat. Per Dóminum.

Jan. 17—*St. Anthony, Abbot (White)*

Double

Mass. Os justi meditabitur, page 1356, but the Gospel from the other Mass which also begins Os justi, page 1351.

Jan. 18—*Feast of the Chair of St. Peter
at Rome, (White)*

Double Major

St. Prisca, Virgin, Martyr (Red)

In the Mass of St. Peter a commemoration is made of his fellow-apostle St. Paul. A commemoration is likewise made of St. Prisca.

The Beginning of Mass, page 756.

Introit. Eccles. 45, 30

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. 131, 1.* O Lord, remember David, and all his meekness. *V. Glory.*

STÁTUIT ei Dóminus testa-
méntum pacis, et prin-
cipem fecit eum: ut sit illi
sacerdotii dignitas in ætér-
num. *Ps. 131, 1.* Meménto,
Dómine, David: et omnis
mansuetúdinis ejus. *V. Glória
Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, committing to blessed Peter, Thine apostle, the keys of the heavenly kingdom, didst bestow on him the pontifical function of binding and loosing, grant that, by

DEUS, qui beáto Petro Apóstolo tuo, collátis clávis regni cæléstis, ligándi atque solvéndi pontificium tradidísti: concéde; ut, intercessiÓnis ejus auxilio, a pec-

catórum nostrórum néxibus
liberémur: Qui vivís.

the help of his intercession, we
may be delivered from the bonds
of our sins. Who livest.

Commemoration of St. Paul.

Prayer

DEUS, qui multitudínem
géntium beáti Pauli
Apóstoli prædicatióne docui-
sti: da nobis, quæsumus: ut
cujus commemoratiónem có-
limus, ejus apud te patrocínia
sentiámus. Per Dóminum.

O GOD, Who by the preach-
ing of the blessed apostle
Paul didst teach the multitude
of the gentiles, grant us, we
pray Thee, that, honoring his
commemoration, we may ex-
perience the benefit of his pa-
tronal influence with Thee.
Through our Lord.

Commemoration of St. Prisca.

Prayer

DA, QUÆSUMUS, omni-
pens Deus: ut, qui
beátæ Priscæ Virginis et
Mártiris tuæ natalítia cóli-
mus; et ánnua solemnítate
letémur, et tantæ fidei pro-
ficiámus exémplo. Per Dó-
minum.

GRANT, we beseech Thee, O
almighty God, that we,
who venerate the birthday of
blessed Prisca, Thy virgin and
martyr, may both rejoice for
her annual solemnity and profit
by the example of so great
faith. Through our Lord.

Epistle. 1 Pet. 1, 1-7

Léctio Epístolæ beáti Petri
Apóstoli.

Lesson from the Epistle of
blessed Peter the Apostle.

PETRUS Apóstolus Jesu
Christi, eléctis ádvenis
dispersiónis Ponti, Galátia,
Cappadócia, Asia et Bithy-
nia, secúndum præsciéntiam
Dei Patris, in sanctificatió-
nem Spíritus, in obediéntiam,
et aspersionem sánguinis Jesu
Christi: grátia vobis, et pax
multiplicétur. Benedictus De-
us, et Pater Dómini nostri
Jesu Christi, qui secúndum
misericórdiam suam magnam
regenerávit nos in spem vi-
vam, per resurrectiónem Jesu
Christi ex mórtuis, in heredi-

PETER, an apostle of Jesus
Christ, to the strangers
dispersed through Pontus, Ga-
latia, 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 can not 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.

tátem incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in cælis in vobis, qui in virtúte Dei custodimini per fidem in salutem, parátam revelári in témpore novíssimo. In quo exultábitis módicum nunc si opórtet contristári in váriis tentatióibus: ut probatio vestræ fidei multo pretiósior auro (quod per ignem probé-tur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.

Gradual. Ps. 106, 32, 31

Let them exalt him in the church of the people; and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him; and his wonderful works to the children of men.

Exáltent eum in ecclésia plebis: et in cáthedra seniór-um laudent eum. *V.* Confiteántur Dómino misericórdiæ ejus, et mirabília ejus filiis hóminum.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract. In votive Masses during Paschal Time the Gradual is omitted and instead is said or sung the Greater Alleluia.

Lesser Alleluia

Alleluia, alleluia. *V. Matt. 16, 18.* Thou art Peter, and upon this rock I will build my church.

Allelúja, allelúja. *V. Matt. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúja.

Tract. Matt. 16, 18, 19

Thou art Peter, and upon this rock I will build my church. *V.* And the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven. *V.* Whatever thou shalt bind upon earth, shall be bound also in

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. *V.* Et portæ inferi non prævalébunt advérsus eam: et tibi dabo claves regni cælórum. *V.* Quodcúmque ligáveris super terram erit ligátum et in cælis. *V.* Et quodcúmque

sólveris super terram, erit solútum et in cælis.

heaven. *V.* And whatsoever shou shalt loose upon earth, shall be loosed also in heaven.

Greater Alleluia

Allelúja, allelúja. *V.* *Ps.* 106, 15. Confiteántur Dómino misericórdiæ ejus, et mirabilia ejus filiis hóminum. Allelúja. *V. Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúja.

Alleluia, alleluia. *Ps.* 106, 15. *V.* Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men. Alleluia. *V. Matt. 16, 18.* Thou art Peter, and upon this rock I will build My Church. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Venit Jesus in partes Cæsaráe Philíppi, et interrogábat discipulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixerunt: Alii Joánnem Baptístam, álii autem Eliam, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus Fílius Dei vivi. Respondens autem Jesus, dixit ei: Beátus es, Simon Bar-Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dici tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris

AT THAT time, Jesus came into the quarters of Cæsarea 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, 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 to thee I will give the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in hea-

ven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. *super terram, erit solutum et in cælis.*

Creed, page 765.

Offertory. Matt. 16, 18, 19

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. *Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam: et portæ inferi non prævalébunt advérsus eam: et tibi dabo claves regni cælórum.*

Offertory Prayers, page 767.

Secret

WE BESEECH Thee, O Lord, that the prayer of the blessed apostle Peter may commend the sacrifices and supplications of Thy Church, so that the celebration we hold for his glory may profit for our pardon. Through our Lord. *ECCLÉSIE tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illius glória celebrámus, nobis prosit ad véniam. Per Dóminum.*

Commemoration of St. Paul.

Secret

SANCTIFY, O Lord, the offerings of Thy people by the prayer of Thine apostle Paul, that those things which are pleasing to Thee by Thine own institution may become the more pleasing by the favor of his intercession. Through our Lord. *APÓSTOLI tui Pauli præcibus, Dómine, plebis tuæ dona sanctifica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.*

Commemoration of St. Prisca.

Secret

MAY this sacrifice, we beseech Thee, O Lord, which we offer to commemorate the birthday of Thy saints, both loose the bonds of our base nature and bring upon us the gifts of Thy mercy. Through our Lord. *HÆC hóstia, quæsumus, Dómine, quam Sanctorum tuorum natalítia recenséntes offerimus, et vincula nostræ pravitátis ab-sólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.*

Preface No. 13, page 316.

Communion. Matt. 16, 18

Tu es Petrus, et super hanc petram ædificábo Ecclesiám meam. Thou art Peter, and upon this rock I will build My church.

Postcommunion

LÆTIFICET nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirábilem prædicámus, sic per illum tuæ sumámus indulgentiæ largitátem. Per Dóminum.

LET the gift we offer bring us joy, O Lord, that, as we declare Thee wonderful in Thine apostle Peter, so through him we may share the generosity of Thy forgiveness. Through our Lord.

Commemoration of St. Paul.

Postcommunion

SANCTIFICÁTI, Dómine, salutári mystério: quæsumus; ut nobis ejus non desit orátio, cujus nos donásti patrocinio gubernári. Per Dóminum.

SANCTIFIED by the mystery of salvation, O Lord, we pray that his prayer may fail us not, by whose patronage Thou hast granted us to be governed. Through our Lord.

Commemoration of St. Prisca.

Postcommunion

QUÆSUMUS, Dómine, salutáribus repléti mystériis: ut, cujus solémnia celebrámus, ejus oratióibus adjuvémur. Per Dóminum.

WE PRAY Thee, O Lord, that, being filled with the mysteries of salvation, we may be helped by her prayers whose feast we celebrate. Through our Lord.

Concluding Prayers, page 793.

Jan. 19—**Sts. Marius and Companions, Martyrs**
(Red)

Simple

St. Canute, King, Martyr

The Beginning of Mass, page 756.

Introit. Ps. 67, 4

IUSTI epulentur, et exsultent in conspéctu Dei, et delecténtur in lætitia.

AND let the just feast, and rejoice before God: and be delighted with gladness.

Ps. 67, 2. Let God arise, and let His enemies be scattered, and let them that hate Him flee from before his face. *V.* Gloria Patri.

Ps. 67, 2. Exsurgat Deus, et dissipentur inimici ejus: et fugiant qui oderunt eum, a facie ejus. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

HARKEN, O Lord, to Thy people who make supplication in union with the intercession of Thy saints, that Thou mayest grant us to rejoice in peace during this life on earth and to find the help of the life eternal. Through our Lord.

ΕΧΑΥΘΙ, Dómine, pópulum tuum cum Sanctórum tuórum patrocinio supplicántem: ut et temporális vitæ nos tribuas pace gaudére; et æternæ reperire subsidium. Per Dóminum.

Commemoration of St. Canute.

Prayer

O GOD, Who for the enlightenment of Thy Church didst vouchsafe to distinguish blessed King Canute with the palm of martyrdom and with glorious miracles, mercifully grant, that as he was an imitator of the Lord's passion, so we, walking in his footsteps, may deserve to enter into everlasting joys. Through our Lord.

DEUS, qui ad illustrándam Ecclésiám tuam, beátum Canútem regem martyrii palma et gloriósis miráculis decoráre dignátus es: concéde propítius: ut, sicut ipse Dóminæ passiónis imitátor fuit, ita nos per ejus vestígia gradiéntes, ad gáudia sempitérna pervenire mereámur. Per eúndem Dóminum.

Third Prayer, Deus qui salutis, page 824.

Epistle from the Mass, Salus autem, page 1325.

After Septuagesima, in place of the Lesser Alleluias is said or sung the Tract.

Gradual. Wis. 3, 1

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.

Justórum ánimæ in manu Dei sunt: et non tanget illos tormentum malitiæ. *V.* Visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 67, Alleluia, alleluia, Ps. 67, 36.
36. Mirábilis Deus noster in Wonderful is our God in His
sanctis suis. Allelúja. saints. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, They that sow in tears shall
in gáudio metent. *V.* Eúntes reap in joy. Going they went
ibant et flebant, mitténtes and wept casting their seeds.
sémina sua. *V.* Veniéntes au- But coming they shall come
tem vénient cum exsultatióne, with joyfulness carrying their
portántes manipulos suos. sheaves.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 3-13

✠ Sequéntia sancti Evan- ✠ Continuation of the holy
gélii secúndum Matthæum. Gospel according to St. Mat-
thew.

IN ILLO témpore: Sedénte Jesu super montem Olivéti, accessérunt ad eum discipuli secréto, dicéntes: Dic nobis, quando hæc erunt? et quod signum advéntus tui, et consummationis sæculi? et respóndens Jesus, dixit eis: Vidéte, ne quis vos sedúcat. Multi enim vénient in nomine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditúri enim estis prælia, et opiniónes præliórum. Vidéte, ne turbémini. Opórtet enim hæc fieri, sed nondum est finis. Consúrget enim gens in gentem, et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia, inítia sunt dolórum. Tunc tradent vos in tribulatiónem, et occídent vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et invicem tradent, et

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. And 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 beginning 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.

odio habébunt invicem. Et multi pseudoprophétæ surgent, et sedúcent multos. Et quóniam abundavit iniquitas, refrigéscet caritas multórum. Qui autem perseveráverit usque in finem, hic salvus erit.

Offertory. Ps. 123, 7

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken and we are delivered.

Aníma nostra sicut passer erépta est de láqueo venántium: láqueus contrítus est, et nos liberátí sumus.

Offertory Prayers, page 767.

Secret

HAVE regard, O Lord, to the prayers and offerings of Thy faithful, that they may be both pleasing to Thee for the festival of Thy saints and may bring us the help of Thy mercy. Through our Lord.

PRECES, Dómine, tuórum réspice, oblationésque, fidéllum: ut et tibi grata sint pro tuórum festivitáte Santórum, et nobis cónferant tuæ propitiatiónis auxílium. Per Dóminum.

Commemoration of St. Canute.

Secret

MAY our devout offerings, O Lord, be acceptable in Thy sight; and by the intercession of the holy martyr on whose festival they are laid before Thee, may they profit us unto salvation. Through our Lord.

ACCÉPTA sit in conspéctu tuo, Dómine, nostra devótió: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitate defértur. Per Dóminum.

Third Secret, By Thy clemency, page 824.

Preface for Weekdays, page 775.

Communion. Luke 12, 4

But I say to you, my friends, be not afraid of those who persecute you.

Dico autem vobis amícis meis: Ne terreamini ab his qui vos perseguúntur.

Postcommunion

SANCTORUM tuorum, Dómine, intercessióne placatus: præsta, quæsumus; ut, quæ temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum.

BE APPEASED by the prayers of Thy saints, O Lord, and grant, we beseech Thee, that the rites we perform here on earth may avail for our everlasting salvation. Though our Lord.

Commemoration of St. Canute.

Postcommunion

REFÉCTI participatióne múnieris sacris, quæsumus, Dómine Deus noster: ut, cujus exsequimur cultum, intercedente beáto Canúto Mártire tuo, sentiámus effectum. Per Dóminum.

OUR strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that, by the intercession of blessed Canute Thy martyr, we may ever feel the mighty power of the Sacrament we worship. Through our Lord.

Third Postcommunion, May this communion, page 824.

Concluding Prayers, page 793.

Jan. 20—*Sts. Fabian and Sebastian, Martyrs (Red)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 78, 11, 12, 10

INTRET in conspéctu tuo, Dómine, gémitus compeditórum: redde vicinis nostris séptuplum in sinu eórum: vindica sánguinem sanctorum tuorum, qui effusus est. Ps. 78, 1. Deus, venérunt gentes in hæreditátem tuam: polluérunt templum sanctum tuum: Dosuérunt Jerúsalem in pomórum custódiám. V. Glória Patri.

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. 78, 1. 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. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

LOOK down upon our infirmity, O almighty God, and, because the burden of our own deeds weigheth us down, let the glorious intercession of Thy blessed martyrs, Fabian and Sebastian, protect us. Through our Lord.

INFIRMITATEM nostram respice, omnipotens Deus: et, quia pondus propriæ actionis gravat, beatorum Martyrum tuorum Fabiani et Sebastiani intercessio gloriosa nos protegat. Per Dominum.

Epistle. Heb. 11, 33-39

Lesson from the Epistle of St. Paul to the Hebrews.

Lectio Epistolæ beati Pauli Apóstoli ad Hebræos.

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, recovered 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.

FRATRES: Sancti per fidem vicērunt regna, operāti sunt iustitiam, adēpti sunt repromissionēs, obturavērunt ora leōnum, exstinxērunt impetum ignis, effugerunt aciē glādi, convaluērunt de infirmitate, fortes facti sunt in bello, castra vertērunt exterōrum: accepērunt mulieres de resurrectione mōrtuos suos: āli autem distēti sunt, non suscipiētes redemptionem, ut meliōrem invenirent resurrectionem: āli vero ludibria, et vērbera expēti, insuper et vincula, et cárceres: lapidāti sunt, secti sunt, tentāti sunt, in occisione glādi mōrtui sunt: circuiērunt in melōtis, in pēllibus caprinis, egētes, angustiatī, afficti: quibus dignus non erat mundus: in solitudinibus errātes, in mōntibus, et spelūcis, et in cavēnis terræ. Et hi omnes testimōnio fidei probāti, inventi sunt in Christo Jesu Dōmīno nostro.

Gradual. Ex. 15, 11

Gloriosus Deus in sanctis suis: mirabilis in majestate, faciens prodigia. *V.* Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrégit inimicos.

God is glorious in His saints, wonderful in majesty, doing wonders. *V.* Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

After Septuagesima, in place of the Lesser Alleluia and verse following, is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 144, 10, 11. Sancti tui, Domine, benedícant te: glóriam regni tui dicent. Allelúja.

Alleluia, alleluia. *V.* Ps. 144, 10, 11. Thy saints shall bless Thee, O Lord; they shall speak of the glory of Thy kingdom. Allelula.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, in gáudio metent. *V.* Eúntes ibant et flebant, mitténtes sémina sua. *V.* Veniéntes autem vénient cum exultatióne, portántes manípulos suos.

They that sow in tears, shall reap in joy. *V.* Going, they went and wept, casting their seed. *V.* But coming, they shall come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel from the Mass Sapientiam, page 1323.

Offertory. Ps. 31, 11

Lætámini in Dómino, et exultáte, justí: et gloriámini, omnes recti corde.

Be glad in the Lord, and rejoice, ye just; and glory all ye right of heart.

Offertory Prayers, page 767.

Secret

HÓSTIAS tibi, Domine, beatórum Mártyrum tuórum Fabiáni et Sebastiáni dicátas méritas, benignus assúme: et ad perpétuum nobis tribue provenire subsidium. Per Dóminum.

GRACIOUSLY receive, O Lord, the sacrifices dedicated to the merits of Thy blessed martyrs Fabian and Sebastian, and grant that they may profit for our everlasting help. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 6, 17, 18, 19

A multitude of sick, and they that were troubled with unclean spirits, came to Him; for virtue went out from Him, and healed all.

Multitudo languentium, et qui vexabantur a spiritibus immundis, veniebant ad eum: quia virtus de illo exibat, et sanabat omnes.

Postcommunion

REFRESHED by participation in Thy sacred gift, we beseech Thee, O Lord, our God, that, by the intercession of Thy holy martyrs Fabian and Sebastian, we may experience the power of the sacrament which we worship. Through our Lord.

REFECTI participacione muneris sacri, quaesumus, Domine Deus noster: ut, cujus exsequimur cultum intercedentibus sanctis Martyribus tuis Fabiano et Sebastiano, sentiamus effectum. Per Dominum.

Concluding Prayers, page 793.

Jan. 21—*St. Agnes, Virgin, Martyr (Red)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

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. 95, 1.* Blessed are the undefiled in the way, who walk in the law of the Lord. *V. Glory.*

ME expectaverunt peccatores, ut perderent me: testimonia tua, Domine, intellexi: omnis consummationis vidi finem: latum mandatum tuum nimis. *Ps. 95, 1.* Beati immaculati in via: qui ambulant in lege Domini. *V. Gloria Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

ALmighty, eternal God, Who dost choose the weak things of the world to confound the strong, mercifully grant that we, who venerate the festival of blessed Agnes, Thy virgin and martyr, may experience the benefit of her patronal influence with Thee. Through our Lord.

OMNIPOTENS sempiternae Deus, qui infirma mundi eligis, ut fortia quaeque confundas: concede propitius; ut qui beatae Agnetis Virginis et Martyris tuae solennia colimus, ejus apud te patrocinia sentiamus. Per Dominum.

Lesson from the Mass Loquebar, page 1360.

Gradual. Ps. 44, 3

Diffusa est gratia in labiis tuis: propterea benedixit te Deus in ætænum. V. Ps. 44, 5. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua.

Grace is poured abroad in thy lips: therefore hath God blessed thee forever. *V. Ps. 44, 5.* Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

After Septuagesima, in place of the Lesser Alleluia and verse following, is said or sung the Tract.

Lesser Alleluia

Allelûja, allelûja. V. Matt. 25, 4, 6. Quinque prudentes virgines acceperunt oleum in vasis suis cum lampadibus: média autem nocte clamor factus est: Ecce sponsus venit: exite obviam Christo Dómino. Allelûja.

Alleluia, alleluia. V. Matt. 25, 4, 6. 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.

Tract

Veni, sponsa Christi, accipe coronam, quam tibi Dóminus præparavit in ætænum: pro cuius amore sanguinem tuum fudisti. V. Ps. 44, 8. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consórtibus tuis. V. Ps. 44 5. Spécie tua, et pulchritudine tua inténde, prospere procéde, et regna.

Come, spouse of Christ, receive the crown which the Lord hath prepared for thee forever, for Whose love thou didst shed thy blood. *V. Ps. 44, 8.* Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *V. Ps. 44, 5.* With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

Munda Cor Meum, page 763.

Gospel from the Mass Loquebar, page 1361.

Offertory. Ps. 44, 8, 5

Afferéntur regi virgines post eam: proximæ ejus afferéntur tibi in lætítia, et exsultatióne: adducéntur in templum regi Dómino.

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.

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the sacrifices we offer Thee, and, by the intercession of blessed Agnes, Thy virgin and martyr, loose the bonds of our sins. Through our Lord.

HÓSTIAS. Dómine, quas tibi offerimus, propítius súscipe: et intercedénte beáta Agnéte Virgine et Mártýre tua, víncula peccatórum nostrórum absólve. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

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.

Quinque prudéntes virgínes accepérunt óleum in vasis suis cum lampáribus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviam Christo Dómino.

Postcommunion

REGALED with heavenly food and drink, we humbly beseech Thee, O Lord our God, that we may be fortified by the prayers of her in whose commemoration we have partaken of them. Through our Lord.

REFÉCTI cibo potúque cælesti, Deus noster, te súpplices exorámus: ut in cuius hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Concluding Prayers, page 793.

*Jan. 22—Sts. Vincent and Anastasius,**Martyrs (Red)**Semi-double*

Mass, Intret, page 1316, except:

Prayer

HARKEN, O Lord, to our supplications, that we, who know ourselves bound by reason of our own iniquity, may be delivered by the intercession of Thy blessed martyrs Vincent and Anastasius. Through our Lord.

ADÉSTO, Dómine, suppli-
catiónibus nostris: ut, qui ex iniquitate nostra reos nos esse cognóscimus, beatórum Mártýrum tuórum Vincentii et Anastásii intercessióne liberémur. Per Dóminum.

Secret

QUÆNERA tibi, Dómine, nostræ devotiõnis offèrimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

WE OFFER Thee, O Lord, the gifts of our devotion; may they both be pleasing to Thee for the honor of Thy just ones and, by Thy mercy, be rendered salutary to us. Through our Lord.

Postcommunion

QUESUMUS, omnipotens Deus: ut, qui celéstia aliménta percépimus, intercedéntibus beátis Martyribus tuis Vincéntio et Anastásio, per hæc contra ómnia advérsamuniámur. Per Dóminum.

WE BESEECH Thee, O almighty God, that we who have partaken of heavenly nourishment may by it, with the intercession of Thy blessed martyrs Vincent and Anastasius, be fortified against all adverse influences. Through our Lord.

Concluding Prayers, page 793.

Jan. 23—*St. Raymund of Pennafort, Confessor (Red)*

Semi-double

St. Emerentiana, Virgin, Martyr (Red)

Mass, Os Justi, page 1349.

Prayer

DEUS, qui beátum Raymúndum penitentiæ sacraménti insignem ministrum elegísti, et per maris undas mirabiliter traduxísti: concéde; ut ejus intercessióne dignos penitentiæ fructus fáceret, et ad æternæ salutis portum pervenire valeámus. Per Dóminum.

OGOD, Who didst choose blessed Raymund to be an eminent minister of the sacrament of Penance, and didst wondrously bring him through the waves of the sea, grant that by his intercession we may have the grace to bring forth fruits worthy of penance and to reach the port of eternal safety. Through our Lord.

Commemoration of St. Emerentiana, Prayer, Secret and Postcommunion from the Mass Me exspectaverunt, page 1363. Third Prayer of our Blessed Lady Deus, qui salutis, with the accompanying Secret and Postcommunion, page 824.

Jan. 24—*St. Timothy, Bishop, Martyr (Red)**Double**Mass, Statuit, page 1302, except:**Epistle. 1 Tim. 6, 11-16*

Lesson from the Epistle of Léctio Epistolæ beāti Pauli
blessed Paul the Apostle to Apóstoli ad Timótheum.
Timothy.

DEARLY beloved, Follow after justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith; lay hold on eternal life, wherunto 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.

QUARISSIME: Sectáre justitiam, pietátem, fidem, caritátem, paciéntiam, mansuetúdinem. Certa bonum certámen fidei, apprehénde vitam ætérnam, in qua vocátus es, et conféssus bonam conféssiónem coram multis téstibus. Præcipio tibi coram Deo, qui vivificat ómnia, et Christo Jesu, qui testimónium, réddidit sub Póntio Piláto, bonam conféssiónem: ut serves mandátum sine mácula, irreprehensibile usque in advéntum Dómini nostri Jesu Christi, quem suis tempóribus osténdet beátus, et solus potens, Rex regum, et Dóminus dominantium: qui solus habet immortalitátem, et lucem inhabitat inaccessiblelem: quem nullus hóminum vidit, sed nec vidére potest: cui honor et impérium sempitérnum. Amen.

Jan. 25—*The Conversion of St. Paul, (White)**Double Major**The Beginning of Mass, page 756.**Introit. 2 Tim. 1, 12*

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

SCIO cui crédidi et certus sum, quia potens est depósitum meum serváre in illum diem, justus judex. Ps. 138, 1, 2. Dómine, probásti

me, et cognovisti me: tu cognovisti sessionem meam. Et resurrectionem meam. *V.* Glória Patri.

just judge. *Ps.* 138, 1, Thou hast proved known me: Thou hast my sitting down, and my up. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui univérsum mundum beáti Pauli Apóstoli prædicatione docuisti: da nobis, quæsumus; ut, qui ejus hodie Conversionem cõlimus, per ejus ad te exémpia gradiámur. Per Dóminum.

O GOD, Who hast taught the whole world by the preaching of blessed Paul, Thy apostle, we beseech Thee, grant us, who this day celebrate his conversion, that we may advance toward Thee by following his example. Through our Lord.

Commemoration of St. Peter.

Prayer

DEUS, qui beáto Petro Apóstolo tuo, colláti clávis regni cæléstis, ligándi atque solvendi pontificium tradidisti: concéde; ut, intercessiónis ejus auxílio, a peccatórum nostrórum nexibus liberémur: Qui vivis.

O GOD, Who, committing to blessed Peter, Thine apostle, the keys of the heavenly kingdom, didst bestow on him the pontifical function of binding and loosing, grant that, by the help of his intercession, we may be delivered from the bonds of our sins. Who livest.

Lesson. Acts 9, 1-22

Lectio Actuum Apostolorum.

Lesson from the Acts of the Apostles.

IN DIEBUS illis: Saulus adhuc spirans minarum, et cædis in discipulos Dómini, accessit ad príncipem sacerdotum, et petiit ab eo epístolas in Damáscum ad synagógas: ut si quos invenisset hujus viæ viros, ac mulieres, victos perduceret in Jérusalem. Et cum iter fáceret, contigit, ut appropinquáret Damáscó: et súbito circumfúlsit eum lux de cælis. Et cadens in terram, audivit vocem dicentem sibi:

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 gen-

Saule, Saule, quid me perséqueris? Qui dixit: Quis es, Dómine? Et ille: Ego sum Jesus, quem tu perséqueris: durum est tibi contra stímulum calcitráre. Et tremens, ac stupens, dixit: Dómine, quid me vis fácere? Et Dóminus ad eum: Surge, et ingrédere civitátem, et ibi dicétur tibi quid te opórteat fácere. Viri autem illi, qui comitabántur cum eo, stabant stupefacti, audiéntes quidem vocem, némínem autem vidéntes. Surrexít autem Saulus de terra, apertisque óculis níhil vidébat. Ad manus autem illum trahéntes, introduxérunt Damascum. Et erat ibi tribus diébus non videns, et non manducávit, neque bibit. Erat autem quídam discípus Damásci, nómine Ananias: et dixit ad illum in visu Dóminus: Ananías. At ille ait: Ecce ego, Dómine. Et Dóminus ad eum: Surge, et vade in vicum, qui vocátur Rectus: et quære in domo Judæ Saulum nómine Tarsénssem: ecce enim orat. (Et vidit vírum, Ananiam nómine, introeúntem, et imponéntem sibi manus, ut visum recípiat.) Respóndit autem Ananías: Dómine, audivi a multis de viro hoc, quanta mala fécerit sanctis tuis in Jerúsalem: et hic habet potestátem a princípibus sacerdotum alligándi omnes, qui invocant nomen tuum. Dixit autem ad eum Dóminus: Vade, quóniam vas electiónis est mihi iste, ut portet nomen meum coram géntibus, et régibus, et fíliis Israel. Ego enim osténdam illi, quanta opórteat eum pro nómine meo

pati: Et abiit Ananias, et introiit in domum: et impo-nens ei manus dixit: Saule frater, Dominus misit me Jesus, qui apparuit tibi in via, qua veniebas, ut videas, et implearis Spiritu Sancto. Et confestim ceciderunt ab oculis ejus tamquam squamæ, et visum recëpit: et surgens baptizatus est. Et cum accepisset cibum, confortatus est. Fuit autem cum discipulis, qui erant Damasci, per dies aliquot. Et continuo in synagógis prædicabat Jesum, quóniam hic est Filius Dei. Stupébant autem omnes, qui audiébant, et dicébant: Nonne hic est, qui expugnabat in Jerúsalem eos, qui invocábant nomen istud: et huc ad hoc venit, ut vinctos illos dúceret ad principes sacerdotum? Saulus autem multo magis conualescëbat, et confundébat Judæos, qui habitábant Damasci, affirmans quóniam hic est Christus.

tiles, 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.

Gradual. Gal. 2, 8, 9

Qui operatus est Petro in apostolatum, operatus est et mihi inter gentes: et cognoverunt gratiam Dei, quæ data est mihi. *V.* Grátia Dei in me vacua non fuit: sed grátia ejus semper in me manet.

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.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. *V.* Magnus sanctus Paulus, vas electi-

Allelula, allelula. *V.* The great saint Paul, the vessel of elec-

tion, is truly worthy of all glory; for he hath deserved to possess the twelfth throne. Alleluia.

óns, vere digne est glorificándus, qui et máruit thronum duodécimum possidére. Allelúja.

Tract

Thou art a vessel of election, O holy apostle Paul: truly worthy art thou to be glorified. *V.* Preacher of the truth and teacher of the gentiles in faith and truth. *V.* By thee have all nations known the grace of God. *V.* Intercede for us with God, Who chose thee.

Tu es vas electiónis, sancte Paule Apóstole: vere glorificándus. *V.* Predicator veritátis, et doctor gentium in fide et veritate. *V.* Per te omnes gentes cognóverunt grátiam Dei. *V.* Intercéde pro nobis ad Deum, qui te elégit.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 27-29

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

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 a hundredfold, and shall possess life everlasting.

IN ILLO témpore: Dixit Petrus ad Jesum: Ecce nos reliquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratione, cum séderit Filius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israel. Et omnis, qui reliquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, céntuplum accípiet, et vitam æternam possidébit.

Creed, page 765.

Offertory. Ps. 138, 17

But to me Thy friends, O God, are made exceedingly hon-

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis

confortátus est principátus orable: their principality is ex-
eórum. ceedingly strengthened.

Offertory Prayers, page 767.

Secret

APÓSTOLI tui Pauli pré-
cibus, Dómine, plebis
tue dona sanctifica: ut, que
tibi tuo grata sunt institúto,
gratióra fiant patrocínio sup-
plicántis. Per Dóminum.

THROUGH the prayer of Paul,
Thy apostle, sanctify, O
Lord, the offerings of Thy peo-
ple, that what is pleasing to
Thee by Thine own ordinance,
may become more pleasing by
the favor of his supplication.
Through our Lord.

Commemoration of St. Peter.

Secret

ECCLESIE tue, quæsumus,
Dómine, preces et hós-
tias beáti Petri Apóstoli com-
méndet orátio: ut, quod pro
illius glória celebrámus, no-
bis prosit ad véniam. Per Dó-
minum.

WE BESEECH Thee, O Lord,
that the prayer of the
blessed apostle Peter may com-
mend the sacrifices and suppli-
cations of Thy Church, so that
the celebration we hold for his
glory may profit for our pardon.
Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28, 29

Amen dico vobis: quod vos,
qui reliquistis ómnia, et se-
cúti estis me, céntuplum acci-
piétis, et vitam ætérnam pos-
sidébitis.

Amen I say to you, that you
who have left all things, and
followed Me, shall receive a
hundredfold, and shall possess
life everlasting.

Postcommunion

SANCTIFICÁTI, Dómine, sa-
lutári mystério: quæsu-
mus; ut nobis ejus non desit
orátio, cujus nos donásti pa-
trocínio gubernári. Per Dó-
minum.

SANCTIFIED by this saving
mystery, we beseech Thee,
O Lord, that he, under whose
patronage Thou hast vouch-
safed to place us, may not fall
to intercede for us. Through
our Lord.

Commemoration of St. Peter.

Postcommunion

LET the gift we offer bring us joy, O Lord, that, as we declare Thee wonderful in Thine apostle Peter, so through him we may share the generosity of Thy forgiveness. Through our Lord.

Concluding Prayers, page 793.

LÆTIFICET nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te miráblem prædicámus sic per illum tuæ sumámus indulgéntiæ largitátem. Per Dóminum.

Jan. 26—*St. Polycarp, Bishop, Martyr (Red)*

Double

Mass, Sacerdotes, page 1306, except:

Epistle. 1 John 3, 10-16

Lesson from the Epistle of blessed John the Apostle.

QUOSR dearly beloved, whoever 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.

Lectio Epistolæ beáti Joánis Apóstoli.

QUARÍSSIMI: Omnis qui non est justus, non est ex Deo, et qui non diligit fratrem suum: quóniam hæc est annuntiatio, quam audistis ab initio, ut diligátis alterutrum. Non sicut Cain, qui ex maligno erat, et occidit fratrem suum. Et propter quid occidit eum? Quóniam ópera ejus maligna erant: fratris autem ejus justa. Nolite mirári, fratres, si odit vos mundus. Nos scimus quóniam transláti sumus de morte ad vitam, quóniam diligimus fratres. Qui non diligit, manet in morte: omnis qui odit fratrem suum, homicida est. Et scitis, quóniam omnis homicida non habet vitam æternam in semetípso manentem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere.

Gospel from the Mass Lætábitur, page 1314.

Postcommunion from the Mass Statuit, page 1305.

Jan. 27—*St. John Chrysostom, Bishop, Confessor,
Doctor of the Church (White)*

Double

Mass, In medio, page 1344, except:

Prayer

ECCLESIAM tuam, quæsumus, Dómine, grátia cælestis amplificet, quam beáti Joánnis Chrysóstomi Confessóris tui atque Pontificis illustráre voluisti gloriósis méritis et doctrínis. Per Dóminum.

OAY heavenly grace, we beseech Thee, O Lord, enrich Thy Church which Thou didst vouchsafe to enlighten with the glorious virtues and teachings of blessed John Chrysostom, Thy confessor and bishop. Through our Lord.

Gradual. Eccles. 44, 16

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. *V.* Non est invéntus similis illi, qui conserváret legem Excélsi.

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

Allelúja, allelúja. *V. Jac. 1, 12.* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accipiet corónam vitæ. Allelúja.

Alleluia, alleluia. *V. Jas. 1, 12.* Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life. Alleluia.

Jan. 28—*St. Peter Nolasco, Confessor (White)*

Double

St. Agnes (secundo), Virgin, Martyr

Mass, Justus ut palma, page 1352, except Secret and Post-communion from Mass Os justi, page 1352.

Prayer

DEUS, qui in tuæ caritátis exéplum, ad fidélium redemptionem sanctum Petrum Ecclesiám tuam nova prole fæcundáre divínus do-

Ogod, Who, as a token of Thy loving-kindness, didst inspire holy Peter to enrich Thy Church with a new progeny devoted to the redemption of

the faithful, grant that, being delivered through his intercession from the servitude of sin, we may know the joys of eternal freedom in heaven, our native land. Who livest.

St. Agnes is commemorated for the second time on this day, a week after her feast.

Prayer

O GOD, Who dost gladden us with the yearly solemnity of blessed Agnes, Virgin and Martyr, grant us, we beseech Thee, to follow the example of pious living set by her whom we venerate in our devotions. Through our Lord.

DEUS, qui nos annua beatae Agnetis Virginis et Martyris tuæ solemnitate lætificas: da, quæsumus; ut, quam veneramur officio, etiam placæ conversatiõnis sequamur exemplo. Per Dõminum.

Second Prayer of our Blessed Lady, Deus qui salutis, page 824; third for the Church, page 825, or for the Pope, page 826.

Epistle and Gradual from the Mass, Dilexisti, page 1370.

Gospel and Offertory from the Mass, Me expectaverunt, page 1365.

Secret

MAY Thy plenteous blessing, O Lord, descend upon these offerings, through Thy mercy, to work out our sanctification and to bring us joy in the solemnity of the martyrs. Through our Lord.

SUPER has, quæsumus, Dõmine, hõstias benedictio copiosa descendat: quæ et sanctificatiõnem nobis clementer operetur, et de Martyrum nos solemnitate lætificet. Per Dõminum.

Communion from the Mass Vultum tuum, page 1378.

Postcommunion

WE HAVE partaken of the votive sacraments, O Lord, of this annual celebration: grant, we beseech Thee, that they may bring us healing remedies both for this mortal life and for life everlasting. Through our Lord.

SUMPSIMUS, Dõmine, celebratiõnis annuæ votiva sacramenta: præsta quæsumus: ut et temporalis vitæ nobis remedia præbeant, et æternæ. Per Dõminum.

Jan. 29—*St. Francis of Sales, Bishop, Confessor,*
 Doctor of the Church (*White*)

Double

Mass, In medio, page 1344, except:

Prayer

DEUS, qui ad animarum salutem beatum Franciscum Confessorem tuum atque Pontificem omnibus omnia factum esse voluisti: concede propitius; ut caritatis tue dulcedine perfusi, ejus dirigentibus monitis ac suffragantibus meritis, eterna gaudia consequamur. Per Dominum.

O God, Who, for the saving of souls didst will that blessed Francis, Thy Confessor and Bishop, should become all things to all men, be pleased to grant that we, being filled with the sweetness of Thy love, guided by his teachings, and helped by his merits and prayers, may attain the joys of everlasting life. Through our Lord.

Jan. 30—*St. Martina, Virgin, Martyr (Red)*

Semi-double

Mass, Loquebar, page 1359.

Jan. 31—*St. John Bosco, Confessor (White)*

Double

The Beginning of Mass, page 756.

Introit. 3 Kings 4, 29

DEDIT illi Deus sapientiam, et prudentiam multam nimis, et latitudinem cordis, quasi arenam quae est in litore maris. *Ps. 112, 1.* Laudate, pueri, Dominum, laudate nomen Domini. *V.* Gloria Patri.

AND God gave to him wisdom and understanding exceeding much, and largeness of heart as the sand that is on the seashore. *Ps. 112, 1.* Praise the Lord, ye children: praise ye the name of the Lord. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui sanctum Joannem Confessorem tuum adolescentium patrem et magistrum excitasti ac per eum,

O God, who hath raised up in thy Confessor Saint John Bosco a father and teacher of youth, and didst will that

through him with the help of the Virgin Mary new religious families should flourish in the Church, grant, we beseech Thee, that enkindled by the same fire of charity we may be able to labor in finding souls and serve only Thee. Through our Lord.

auxilatrice Virgine Mariæ, novas in Ecclesiâ tuâ familias florêscere voluisti: concède, quæsumus; ut eodém caritâtis igne succénsi, ânimas quærere, tibi quæ soli servire valeámus. Per Dóminum.

Epistle. Philip 4, 4-9

Lesson from the Epistle of blessed Paul the Apostle to the Philippians. Lécio Epistolæ beâti Pauli Apóstoli ad Philippénses.

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 everything, 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.

In Votive Masses in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

FRATRES: Gaudéte in Dómino semper: iterum dico, gaudéte. Modéstia vestra nota sit ómnibus hominibus: Dóminus prope est. Nihil solliciti sitis; sed in omni oratione et obsecratione, cum gratiarum actione, petitiones vestre innotéscant apud Deum. Et pax Dei quæ exsuperat omnem sensum, custodiât corda vestra et intelligentias vestras, in Christo Jesu. De cetero, fratres, quæcúmque sunt vera, quæcúmque pudica, quæcúmque sancta, quæcúmque amabilia, quæcúmque bonæ famæ, si qua virtus, si qua laus disciplinæ, hæc cogitáte. Quæ et didicistis, et accepistis, et audistis, et vidistis in me, hæc ágite: et Deus pax erit vobiscum.

Gradual. Ps. 36, 3-5

Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches. *V.* Delight in the Lord and He will give thee the re-

Spera in Dómino, et fac bonitátem, et inhábita terram, et pascéris in divitiis ejus. *V.* Delectáre in Dómino, et dabit tibi petitiones cordis tui; re-

véla Dómino viam tuam et spera in eo, et ipse fáciét. quests of thy heart: Commit thy way to the Lord, and trust in Him, and he will do it.

After Septuagesima the Lesser Alleluia and verse are replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 73, 21.* Pauper et inops laudábunt nomen tuum. Allelúja. Alleluia, alleluia. *V. Ps. 73, 21.* The poor and needy shall praise thy name.

Tract. Ps. 60, 4-6

Factus es spes mea, Dómine: turris fortitúdinis a fácie inimíci. *V. Inhabitábo in tabernáculo tuo in sœcula: prótegar in velaménto alárum tuárum. V. Quóniam tu, Deus, exaudísti oratiónem meam: dedísti hereditátem tíméntibus nomen tuum.* Thou hast been my hope; a tower of strength against the face of the enemy. *V. In thy tabernacle I shall dwell forever: I shall be protected under the covert of thy wings. V. For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.*

Greater Alleluia

Allelúja, allelúja. *V. Ps. 73, 21.* Pauper et inops laudábunt nomen tuum. Allelúja. *V. Ps. 35, 9.* Inebriabúntur s̄ ubertáte doctus fusi: et torrente voluptátis tue potábis eos. Allelúja. Alleluia, alleluia. *V. Ps. 73, 21.* The poor and needy shall praise thy name. Alleluia. *V. Ps. 35, 9.* They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

¶ *Sequéntia sancti Evangelii secundum Mattheum.*

IN ILLO témpore, ~~erant~~ erant discipuli ~~et~~ dicentes: Quis ~~potest~~ potest vocans Jesus párvulum, stá-tuit eum in médio eórum, et dixit: Amen dico vobis, nisi conversi fuéritis, et efficiámini sicut párvuli, non intrábitis

¶ Continuation of the holy Gospel according to St. Matthew.

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.

in regnum cælórum. Quicumque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit.

Offertory. Ps. 33, 12

Come, children, hearken to me; I will teach you the fear of the Lord.

Venite, filii, audíte me, timórem Dómini docébo vos.

Offertory Prayers, page 767.

Secret

MAKE, O Lord, this clean offering of the Victim of salvation, and assure us that loving Thee in all and above all, we may earn the reward of life in the praise of Thy glory. Through our Lord.

SÚSCIPE, Dómine, oblatiónem mundam salutáris Hóstiæ, et præsta: ut, te in ómnibus et super ómnia diligétes, in glóriæ tuæ laudem vivere mereámur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Rom. 4-18

Who against hope believed in hope; that he might be made the father of many nations; according to that which was said to him.

Contra spem in spem crédidit, ut fieret pater multárum géntium, secúndum quod dictum est ei.

Postcommunion

REJOICING, O Lord, in the abundant mystery of Thy Body and Blood, grant, we beseech Thee, that through the intercession of Saint John Bosco Thy Confessor, we may continue ever in thanksgiving. Who liveth.

GRATIAS et Sánguine tui, Dómine, mystério satiáti, concéde, quæsumus; ut, intercessióne sancto Joánnæ Confessore tuo, in gratiárum sempér actióne maneámus: Qui vivit.

Concluding Prayers, page 795.

Feb. 1—*Sf. Ignatius, Bishop, Martyr (Red)*

Double

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

QUANTUM absit gloriari nisi in cruce Domini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. *Ps. 131, 1. Memento, Domine, David: et omnia mansuetudinis ejus. Y. Gloria Patri.*

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. 131, 1. O Lord, remember David, and all his meekness. Y. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

INFIRMITATEM nostram respice, omnipotens Deus: et, quia pondus propriæ actionis gravat, beati Ignatii Martyris tui atque Pontificis intercessio gloriosa nos protegat. Per Dominum.

HAVE regard to our weakness, O almighty God, and, since the burden of our own deeds is heavy upon us, let the glorious intercession of blessed Ignatius, Thy Martyr and Bishop, be our protection. Through our Lord.

Epistle. Rom. 8, 35-39

Lectio Epistolæ beati, Pauli Apostoli ad Romanos.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Quis nos separabit a caritate Christi? tribulatio? an angustia? an fames? an nuditas? an periculum? an persecutio? an gladius? (sicut scriptum est: Quia propter te mortificamur tota die: estimati sumus sicut oves occisionis). Sed in his omnibus superamus propter eum, qui dilexit nos. Certus sum enim, quia neque mors, neque vita, neque angeli, neque principatus, neque virtutes, neque instantia, neque futura, neque fortitudo,

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, neque altitúdo, neque profúndum, nor any other creature shall be able to separate us from the love of God, which is in Christ Dei, quæ est in Christo Jesu Jesus our Lord. Dómino nostro.

After Septuagesima the Lesser Alleluia of the Gradual is replaced by the Tract. In Votive Masses during Paschal-time the Gradual is replaced by the Greater Alleluia below.

Gradual. Ecclus. 44, 16

Behold, a great priest, who *Ecce sacérdos magnus, qui*
in his days pleased God. *Y. In diébus suis plácuit Deo. Y.*
There was not any found like *Non est invéntus similis illi,*
to him, who kept the law of *qui conserváret legem Excélsi.*
the Most High.

Lesser Alleluia

Alleluia, alleluia. *Y. Gal. 2, 19, 20.* With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me. *Alleluia.*
Allelúja, allelúja. Y. Gal. 2, 19, 20. Christo confíxus sum cruci: vivo ego, jam non ego, vivit vero in me Christus. *Allelúja.*

Tract. Ps. 20, 3, 4

Thou hast given him his heart's desire, and hast not withheld from him the will of his lips. *V. For thou hast pre-*
Desidérium ánimæ ejus tri-
buísti ei, et voluntáte labí-
rum ejus non fraudásti eum.
Y. Quóniam prævenísti eum
in omni desiderio.

STONES.

Greater Alleluia

Alleluia, alleluia. *Y. Gal. 2, 19, 20.* With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me. *Alleluia. Y. Ps. 20, 4.* Thou hast set on his head a crown of precious stones. *Alleluia.*
Allelúja, allelúja. Y. Gal. 2, 19, 20. Christo confíxus sum cruci: vivo ego, jam non ego, vivit vero in me Christus. *Allelúja. Y. Ps. 20, 4.* Posuísti super caput ejus corónam de lapíde pretiósó. *Allelúja.*

Munda Cor Meum, page 763.

Gospel. John 12, 24-26

✠ Continuation of the holy Gospel according to St. John. ✠ Sequéntia sancti Evangelii secundum Joánnem.

AT THAT time, Jesus said to His disciples: Amen, **I**N ILLO témpore: Dixit Jesus discípuilis suis: Amen,

amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fuérit, ipsum solum manet: si autem mortuum fuerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam atérnam custódit eam. Si quis mihi ministrat, me sequátur: et ubi sum ego, illic et míster meus erit. Si quis mihi ministráverit, sacrificábit eum Pater

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.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor: and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

HÓSTIAS tibi, Dómine, beáti Ignátii Mártiris, tui atque Pontificis díctas méritis, benígnus assúme: et ad perpétuum nobis tribue proveníre subsidium. Per Dóminum.

GRACIOUSLY accept, O Lord, the sacrifices dedicated to the merits of blessed Ignatius, Thy Martyr and Bishop, and grant that they may be profitable for our eternal help. Through our Lord.

Preface for Weekdays, page 775.

Communion

Fruméntum Christi sum: déntibus bestiarum molaz, ut panis mundus inveníat.

I am Christ's corn; let me be ground by the teeth of beasts, that I may be made into clean bread.

Postcommunion

REFECTI participatióne muneris sacri, quassumus, Dómine Deus noster: ut, cujus exsequimur cultum, intercedente beáto Ignátio Mártire tuo atque Pontifice, sentiamus effectum. Per Dóminum.

REFRESHED by partaking of Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed Ignatius, Thy Martyr and Bishop we may feel the power of the sacrament which we worship. Through our Lord.

Concluding Prayers, page 793.



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Feb. 2—The Feast of the Purification of the Blessed Virgin Mary, or Candlemas Day (White)

Double of the Second Class

Should the feast of the Purification fall on Septuagesima, Sexagesima, or Quinquagesima Sunday, the festival Mass is said on the following day; but the blessing of candles and the procession take place on the Sunday itself.

The Blessing of the Candles

The officiating priest attended by his deacon and subdeacon all wearing purple vestments, stands at the Epistle corner of the altar and chants the following prayers over the candles to be blessed.

Let us pray

O holy Lord, Father almighty, eternal God, Who hast created all things out of nothing, and by Thy word hast caused this liquid through the work of bees to come to the perfection of wax, and who on this day didst fulfil the petition of just Simeon; deign, we humbly beseech Thee, to bless ☩ and sanctify ☩ these candles for the uses of men, for the health of bodies and of souls, whether on the land or on the waters, by the invocation of

Dómine sancte Pater omnipotens, ætérne Deus, qui ómnia ex nihilo creásti, ut jussu tuo per ópera apum, hunc liquórem ad perfectiónem cérei venire fecísti: et qui hodiérna die petitiónem justí Simeónis implésti: te humíliter deprecámur; ut has candélas ad usus hóminum, et salutem corpórum et animárum, sive in terra, sive in sanctíssimi maris, et per intercessiónem

semper Virginis, cujus hodie festa devôte celebrântur, et per preces ómnium Sanctórum tuórum, bene ☩ dicere, et sancti ☩ ficáre dignéris: et hujus plebis tuæ, quæ illas honorífice in mámbus desidérat portáre, teque cantándo laudáre, exáudias voces de cælo sancto tuo, et de sede majestátis tuæ: et propítius sis ómnibus clamántibus ad te, quos redemísti pretiósó ságuine Filii tui: Qui tecum vivit. *R.* Amen.

Thy most holy name, and by the intercession of the blessed Mary ever virgin, whose festival we this day celebrate, and by the prayers of all Thy saints; and graciously, from Thy holy heaven and the seat of Thy majesty, hear the voices of this Thy people which desireth to carry these candles in their hands, unto Thy honor, and to praise Thee with singing; and be merciful to all who call upon Thee, whom Thou hast redeemed with the most precious blood of Thy Son, Who with Thee liveth. *R.* Amen.

Let us pray

Omnípotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum præsentásti: tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestare cúpimus luce accénas, bene ☩ dicere et sancti ☩ ficáre, atque lúmíne supérnæ benedictiónis accéndere dignéris: quátenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimæ caritátis tuæ succénsi, in templo sancto glóriæ tuæ representári mereámur. Per eúndem Dóminum. *R.* Amen.

Almighty, everlasting God, Who on this day didst present Thine only-begotten Son to be taken in holy Simeon's arms in Thy holy temple, we humbly beseech Thy mercy that these candles which we, Thy servants, would take in our hands for the magnifying of Thy name, to carry them lighted, Thou wilt deign to bless ☩ and sanctify ☩ and to kindle with the light of Thy supernal benediction, so that by offering them to Thee, our Lord God, we may deserve to be presented worthily, lighted with the holy fire of Thy most dear charity, in the holy temple of Thy glory. Through the same. *R.* Amen.

Let us pray

Dómine Jesu Christe, lux vera, quæ illúminas omnem hóminem veniéntem in hunc mundum: effúnde bene ☩ dictiónem tuam super nos céreos, et sancti ☩ fica eos lúmíne grátia tuæ, et concéde propítius; ut, sicut hæc lumi-

O Lord Jesus Christ, the true Light, Who enlightenest every man that cometh into this world, pour forth Thy blessing ☩ upon these waxen candles and sanctify ☩ them with the light of Thy grace; and be pleased to grant that, as these

lights, kindled with visible fire, dispel the darkness of night, so our hearts, being enlightened with invisible fire, even the effulgence of the Holy Spirit, may be delivered from the blindness of every vice, that with the eye of the mind purified we may be able to discern those things which are pleasing to Thee and useful for our salvation; whereby, after the dark trials of this world, we may be found worthy to enter into the light that is never obscured; through Thee, Christ Jesus, Saviour of the world, Who in perfect Trinity livest and reignest, God, world without end. *R.* Amen.

nária igne visibili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisibili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitiórum cæcitate cáreant: ut, purgáto mentis óculo, ea cernere possémus, quæ tibi sunt plácita, et nostræ salúti utilia: quátenus post hujus sæculi caliginósa discrimina, ad lucem indeficiéntem pervenire mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia sæcula sæculórum. *R.* Amen.

Let us pray

Almighty, eternal God, Who through Thy servant Moses didst order the purest of oil to be prepared for the continual furnishing of the lamps before Thy presence, gra-

Omnípotens sempitérne Deus, qui per Móysen fámulum tuum puríssimum ólei liquórem ad luminária ante conspéctum tuum júgiter concinnánda præparári jussisti:

THAT BY THY GRACE, THE INWARD light of the Spirit may not be wanting to our minds. Through . . . in the unity of the same. *R.* Amen.

ut hanc tibi diótinis tue grátiam nostris non desit méntibus intérius. Per Dóminum . . . in unitáte ejúsdem. *R.* Amen.

Let us pray

O Lord Jesus Christ, Who on this day appearing among men in the substance of flesh wast presented by Thy parents in the temple, and Whom the venerable old man Simeon, being filled with the light of Thy Spirit, recognized, took up, and blessed, be pleased to grant that we, enlightened and taught by the grace of the same Holy

Dómine Jesu Christe, qui hodiérna die in nostræ carnis substántia inter hómines apárens, a paréntibus in templo es præsentátus: quem Simeon venerábilis senex, lúmíne Spíritus tui irradiátus, agnóvit, suscepit, et benedixit: præsta propítius; ut ejúsdem Spíritus Sancti grátia illumináti, atque edócti, te veráciter

agnoscámus, et fidéliter dil- gamus: Qui cum Deo Patre in unitate ejúsdem Spíritus Sancti vivis et regnas Deus, per ómnia sæcula sæculórum. R. Amen.	Spirit, may know Thee rightly and love Thee faithfully. Who with Ood the Father livest and reignest in the unity of the same Holy Spirit, God, world without end. R. Amen.
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After these prayers the celebrant sprinkles the candles which he has blessed, with holy water, and incenses them. First receiving one himself from the hand of one of the priests present, he distributes them among the clergy and people. Each one receiving the blessed candle should kneel, and afterwards kiss the candle and the priest's hand. During the distribution of the candles the choir sings the Nunc dimittis as follows:

Antiphon. Luke 2, 32

Lumen ad revelatiónem géntium: et glóriam plebis tue Israel.	A light to the revelation of the gentiles, and the glory of Thy people Israel.
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Canticle. Luke 2, 29-31

Nunc dimittis servum tuum, Dómine, secúndum verbum tue in pace.	Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace.
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Then is repeated the Antiphon, A light to the revelation, as above, and the same after each verse.

Quia vidérunt óculi mei sa- lutáre tuum.	Because my eyes have seen Thy salvation.
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Quod parásti ante fáciem ómnium populórum.	Which Thou hast prepared before the face of all peoples.
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Glória Patri, et Fillo, et Spíritui sancto.	Glory be to the Father, and to the Son, and to the Holy Ghost.
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Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.	As it was in the beginning, is now, and ever shall be, world without end. Amen.
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Antiphon. Ps. 43, 26

Exsúrge, Dómine, adjúva nos: et libera nos propter no- men tuum. Ps. 43, 2. Deus, áu- ribus nostris audívimus: pa- tres nostri annuntiáverunt nobis. V. Glória Patri.	Arise, O Lord, help us, and deliver us, for Thy name's sake. Ps. 43, 2. We have heard, O God, with our ears: our fathers have declared to us. V. Glory.
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Antiphon—Arise, O Lord (see above).

Returning to the altar the priest chants the following Prayer.

Should it be after Septuagesima, that is, within the season of penance, there is added Flectamus genua ("Let us kneel"), and Levate ("Arise").

Let us pray

Harken to Thy people, we beseech Thee, O Lord; and what Thou dost give us year after year to venerate devoutly, outwardly, grant us to follow it inwardly with the light of Thy grace. Through our Lord. *Rf.* Amen.

After the deacon says: Procedamus in pace ("Let us set forth in peace"), and the choir answers, in nomine Christi. Amen ("In the name of Christ. Amen"), comes the procession in which all bear lighted candles in their hands. The anthems appointed to be sung during the Candlemas procession are these:

Antiphon

Open the Royal Chamber, O Lord, and receive Christ, thy King, Emmanuel, who is the gate of heaven; for she carries the King of glory of the new light; a virgin, she standeth bringing in her hands the Son begotten before the day-star; and receiving Him in his arms, Simeon hath declared to the nations that He is the Lord of life and death, and Saviour of the world.

Another Antiphon

Simeon received an answer from the Holy Ghost, that he should not see death until he had seen the Christ of the Lord; and when they brought the Child into the temple he took Him in his arms, and blessed God, and said: Now, O Lord, dost Thou dismiss Thy servant in peace. *V.* When His parents brought the child Jesus into the temple, to do in His behalf according to the custom of the law, he took Him in his arms.

Respondens accepit Simeon a Spiritu Sancto, non visurum se mori, nisi videret Christum Domini: et cum inducerent puerum in templum, accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, in pace. *V.* Cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo, ipse accepit eum in ulnas suas.

While the procession re-enters the church, the choir sings a responsory.

Response

<p>Obtulérunt pro eo Dómino par turturum, aut duos pullos columbárum: Sicut scriptum est in lege Dómini. <i>V.</i> Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sisterent eum Dómino. Sicut scriptum est in lege Dómini. <i>V.</i> Glória Patri, et Filio, et Spiritui sancto. Sicut scriptum est in lege Dómini.</p>	<p>They offered in His behalf a pair of turtle-doves or two young pigeons. As it is written in the law of the Lord. <i>V.</i> After Mary's days of purification were fulfilled, according to the law of Moses, they carried Jesus to Jerusalem, to set Him before the Lord. As it is written in the law of the Lord. <i>V.</i> Glory be to the Father, and to the Son, and to the Holy Ghost. As it is written in the law of the Lord.</p>
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The celebrant now puts on white vestments. At Mass, unless it be of Septuagesima, Sexagesima, or Quinquagesima Sunday, during the singing of the Gospel, and also from the Sanctus to the Communion, the blessed candle should be held lighted in the hand.

Note.—In churches where a sufficient number of ministers is wanting, the ceremonies given above are carried out, feasible, in their entirety by the celebrant alone. In this case, according to the Memoriale Rituum the prayers are recited. As usage demands, however, the functions are often performed with chant.

The Mass

The Beginning of Mass, page 756.

Introit. Ps. 47, 10, 11

<p>SUSCÉPIMUS, Deus, misericórdiam tuam in médio templi tui; secúndum nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. Ps. 47, 2. Magnus Dóminus, et laudábilis nimis; in civitáte Dei nostri, in monte sancto ejus. <i>V.</i> Glória Patri.</p>	<p>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. 47, 2. Great is the Lord, and exceedingly to be praised: in the city of our God, in His holy mountain. <i>V.</i> Glory.</p>
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Kyrie, page 761; Gloria, page 762.

Prayer

<p>OMNIPOTENS sempitérne Deus, majestátem tuam supplices exorámus: ut, sicut</p>	<p>ALMIGHTY, eternal God, we humbly beseech Thy majesty that, as Thine only-</p>
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begotten Son was this day presented in the temple in the substance of our flesh, so Thou mayest cause us to be presented to Thee with minds purified. Through the same.

unigénitus Filius tuus hodiérna die cum nostræ carnis substantia in templo est præsentatus; ita nos fáciat purificatis tibi méntibus præsentari. Per eúndem Dóminum.

Lesson. Mal. 3, 1-4

Lesson from Malachy the Prophet.

Lectio Malachiæ Prophætæ.

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.

HÆC, dicit Dóminus Deus: Ecce ego mitto Angelum meum, et præparábit viam ante fáciem meam. Et statim véniet ad templum suum Dóminátor, quem vos quæritis, et Angelus testamenti, quem vos vultis. Ecce venit, dicit Dóminus exercituum: et quis póterit cogitare diem advéntus ejus, et quis stabit ad vidéndum eum? Ipse enim quasi ignis confians, et quasi herba fullónum: et sedébit confians, et emúndans argéntum, et purgábit filios Levi et colábit eos quasi aurum et quasi argéntum: et erunt Dómino offeréntes sacrificia in justitia. Et placébit Dómino sacrificium Juda, et Jerúsalem, sicut dies sæculi, et sicut anni antiqui: dicit Dóminus omnipotens.

Gradual. Ps. 47, 10, 11

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. *V.* As we have heard, so have we seen, in the city of our God, and in His holy mountain.

Suscépinus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ. *V.* Sicut audivimus, ita et vidimus, in civitate Dei nostri, in monte sancto ejus.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. *V.* Senex puerum portabat: Puer autem senem regébat. Allelúja. Alleluia, alleluia. *V.* The old man carried the child: but the child ruled the old man. Alleluia.

Tract. Luke 2, 29-32

Nunc dimittis servum tuum, Dómine, secúndum verbum tuum in pace. *V.* Quia viderunt óculi mei salutáre tuum. *V.* Quod parásti ante fáciem ómnium populórum. *V.* Lumen ad revelatióem géntium et glóriam plebis tuæ Israél. 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.* A light to the revelation of the gentiles, and the glory of Thy people, Israel.

Munda Cor Meum, page 763.

Gospel. Luke 2, 22-32

Sequéntia sancti Evangélii secúndum Lucam.

IN ILLO témpore: Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sisterent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculinum adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstiam secúndum quod dictum est in lege Dómini, par túrturum, aut duos pullos columbárum. Et ecce homo erat in Jerúsalem, cui nomen Símeon, et homo iste justus et tímorátus, exspectans consolatióem Israél et Spíritus Sanctus erat in eo. Et respónsum accéperat a Spíritu Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et venit in

Continuation of the holy Gospel according to St. Luke.

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 Símeon, 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.

spiritu in templum. Et cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo: et ipse accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace: Quia viderunt oculi mei salutare tuum: Quod parasti ante faciem omnium populorum: Lumen ad revelationem gentium, et gloriam plebis tue Israel.

Creed, page 765.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Offertory Prayers, page 767.

Secret

HEAR our prayers, O Lord, and, in Thy loving-kindness, help us, so that the gifts we offer may be found worthy in the eyes of Thy majesty. Through our Lord.

AXAUDI, Domine, preces nostras: et, ut digna sint munera, quæ oculis tue majestatis offerimus subsidium nobis tue pietatis impende. Per Dominum.

Preface No. 1, page 798.

Communion. Luke 2, 26

Simeon received an answer from the Holy Ghost, that he should not see death until he had seen the Christ of the Lord.

Responsum accepit Simeon a Spiritu sancto, non visurum se mortem, nisi videret Christum Domini.

Postcommunion

O LORD our God, we beseech Thee, by the intercession of blessed Mary ever virgin, make the sacred mysteries,

QUÆSUMUS, Domine Deus noster: ut sacrosancta mysteria quæ pro reparationis nostræ munimine contulisti,

intercedente beata Maria which Thou hast given for the
semper Virgine, et præsens preservation of our spiritual
nobis remedium esse facias, et life, a healing remedy for us,
futurum. Per Dominum. both for the present and for the
future. Through our Lord.

Concluding Prayers, page 793.

Feb. 3—**St. Blaise**, Bishop, Martyr (*Red*)

Simple

Mass, Sacerdotes, page 1306.

Feb. 4—**St. Andrew Corsini**, Bishop, Confessor

(*White*)

Double

Mass, Statuit ei, page 1337, except:

Prayer

Deus, qui in Ecclesia tua **O** God, Whoallest not to set
nova semper instauras up in Thy Church ever
exempla virtutum: da populo new examples of the virtues,
tuo beati Andreæ Confessoris grant unto Thy people so ta
tui atque Pontificis ita sequi walk in the footsteps of blessed
vestigia; ut assequatur et Andrew, Thy Confessor and
præmia. Per Dominum. Bishop, that they may also
come to his reward. Through
our Lord.

Feb. 5—**St. Agatha**, Virgin, Martyr (*Red*)

Double

The Beginning of Mass, page 756.

Introit

GAUDÉAMUS omnes in Dó- **L**ET us all rejoice in the
mino, diem festum cele- Lord, celebrating the
brantes sub honore beate Ag- feast in honor of blessed Aga-
athæ Virginis et Mátyris: de tha, Virgin and Martyr, for
cujus passione gaudent An- whose passion the angels re-
geli, et collaudant Fílium Dei. joice and praise with one ac-
Ps. 44, 2. Eructávit cor meum cord the Son of God. Ps. 44, 2.
verbum bonum: dico ego óp- My heart hath uttered a good
era mea Regi. V. Glória Patri. word: I speak my works to the
King. V. Glory.

Kyrie, page 761; Gloria, page 762

Prayer

O GOD, Who, among the other miracles of Thy power, hast bestowed the victory of martyrdom on the weaker sex also, graciously grant that we, who keep the feast of blessed Agatha, Thy Virgin and Martyr, may advance toward Thee by the path of her examples. Through our Lord,

DEUS, qui inter cetera potentia tua miracula etiam in sexu fragili victoriam martyri contulisti: concede propitius; ut, qui beatae Agathae Virginis et Martyris tuae natalitia colimus, per ejus ad te exempla gradiamur. Per Dominum.

In Lent a commemoration of the feria.

Epistle. 1 Cor. 1, 26-31

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

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.

FRATRES: Videte vocationem vestram, quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles: sed quae stulta sunt mundi elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus, ut confundat fortia: et ignobilia mundi, et contemptibilia elegit Deus, et ea quae non sunt, ut ea quae sunt destrueret: ut non gloriatur omnis caro in conspectu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapientia a Deo, et justitia, et sanctificatio, et redemptio: ut quemadmodum scriptum est: Qui gloriatur, in Domino gloriatur.

Gradual. Ps. 45, 6

God will help her with His countenance; God is in the midst of her; she shall not be moved. *V. Ps. 45, 5.* The stream

Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovebitur. *V. Ps. 45, 5.* Fluminis impetus laetificat ci-

vitatem Dei: sanctificavit tabernaculum suum Altissimus. of the river maketh the city of God joyful; the Most High hath sanctified His own tabernacle.

After Septuagesima, in place of the Lesser Alleluia is said or sung the Tract.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 118, 46.* Loquébar de testimoniis tuis in conspectu regum, et non confundébar. Allelúja. Alleluia, alleluia. *V. Ps. 118, 46.* I spoke of Thy testimonies before kings, and I was not ashamed. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, in gáudio metent. *V. Eúntes ibant, et flebant, mitténtes sémina sua. V. Veniéntes autem vénient cum exsultatíone, portántes manipulos suos.* 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.*

Munda Cor Meum, page 763.

Gospel. Matt. 19, 3-12

✠ Sequéntia sancti Evangelii secundum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Accessérunt ad Jesum Pharisæi tentántes eum, et dicéntes: Si licet hómini dimittere uxórem suam quacumque ex causa? Qui respóndens, ait eis: non legístis, quia, qui fecit hóminem ab initio, másculum et féminam fecit eos? et dixit: Propter hoc dimittit homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet. Dicunt illi: Quid ergo Móyses mandávit dare libéllum repúdi, et dimittere? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimittere uxóres

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 said 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 unto 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 it, let him take it.

vestras: ab initio autem non fuit sic. Dico autem vobis, quia quicumque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, mœchatur: et qui dimissam duxerit, mœchatur. Dicunt ei discipuli ejus: Si ita est causa hominis cum uxore, non expedit nubere. Qui dixit illis: Non omnes capiunt verbum istud, sed quibus datum est. Sunt enim eunuchi, qui de matris útero sic nati sunt: et sunt eunuchi, qui facti sunt ab hominibus: et sunt eunuchi, qui seipsos castraverunt propter regnum cœlorum. Qui potest capere, capiat.

who have made themselves eunuchs for the kingdom of heaven: He that can take it, let him take it.

Offertory. Ps. 44, 15

After her shall virgins be brought to the King; her neighbors shall be brought to Thee.

Afferentur regi virgines post eam: proximæ ejus afferentur tibi.

Offertory Prayers, page 767.

Secret

ACCCEPT, O Lord, the gifts we bring on the feast of blessed Agatha, Thy Virgin and Martyr, by whose protection we trust to be delivered. Through our Lord.

SÚSCIPE, Dómine, múnera, quæ in beátæ Agathæ Virginis et Mártiris tuæ solemnitate deférimus: cujus nos confidimus patrocínio liberári. Per Dóminum.

In Lent a commemoration of the feria.

Preface for Weekdays, page 775, but during Lent, Preface No. 3, page 802.

Communion

He that hath deigned to heal me of every wound, and to re-

Qui me dignátus est ab omni plaga curáre, et ma-

millam meam meo, pectori store to me my breast, upon
restituere, ipsum invoco Deum Him I call, the living God.
vivum.

Postcommunion

AUXILIANTUR nobis, Dómine, sumpta mysteria: et, intercedente beata Agatha, Virgine et Mártire tua, sempiterna protectione confirmet. Per Dóminum.
QAY the sacred mysteries we have received help us, O Lord, and, by the intercession of blessed Agatha, Thy Virgin and Martyr, strengthen us by Thy eternal protection. Through our Lord.

In Lent a commemoration of the feria.

Concluding Prayers, page 793. In Lent in place of the Gospel of St. John, the Gospel of the Feria.

Feb. 6—**St. Titus**, Bishop, Confessor (*White*)

Double

St. Dorothy, Virgin, Martyr (*Red*)

Mass, Statut ei, page 1337, except:

Prayer

DEUS, qui beátum Titum Confessórem tuum atque Pontificem, apostólicis virtútibus decorásti: ejus méritis et intercessióne concéde; ut juste et plé vivéntes in hoc sæculo ad coléstem patriam pervénire mereámur. Per Dóminum.
O GOD, Who didst adorn blessed Titus, Thy Confessor and Bishop, with apostólic virtues, grant, through his merits and intercession, that, living righteously and devoutly in this world, we may deserve to reach our heavenly country. Through our Lord.

Gospel from the feast of St. Mark, page 989.

In Lent last Gospel of the Feria.

In Lent a commemoration of the Feria.

Commemoration of St. Dorothy, Prayer, Secret and Postcommunion of the Mass Me expectaverunt, page 1363.

Feb. 7—**St. Romuald**, Abbot (*White*)

Double

Mass, Os justí meditabitur, page 1356.

In Lent a commemoration of the Feria, and its Gospel at the end.

Feb. 8—*St. John of Alatha, Confessor (White)**Double**Mass, Os justl, page 1349, except:**Prayer*

O god, Who by means of St. John, didst vouchsafe divinely to institute the order of the Most Holy Trinity to redeem captives from the hands of the Saracens, grant, we beseech Thee, that through the power of his merits we may be delivered by Thy help from captivity of body and of soul. Through our Lord.

DEUS, qui per sanctum Joannem ordinem sanctissimæ Trinitatis ad redimendum de potestate Saracenorum captivos cœlitus instituire dignatus es: præsta, quæsumus; ut, ejus suffragantibus meritis, a captivitate corporis et animæ, te adjuvante, liberemur. Per Dominum.

*In Lent a commemoration of the Feria, and its Gospel at the end.*Feb. 9—*St. Cyril of Alexandria, Bishop, Confessor, Doctor of the Church (White)**Double**St. Apollonia, Virgin, Martyr**Mass, In medio, page 1344, except:**Prayer*

O god, Who didst make blessed Cyril, Thy Confessor and Bishop, the invincible champion of the most blessed Virgin Mary's divine maternity, grant through his intercession that we, who verily believe her to be the Mother of God, may be saved by her maternal protection. Through the same.

DEUS, qui beatum Cyrium Confessorem tuum atque Pontificem divinæ maternitatis beatissimæ Virginis Mariæ assertorem invictum effecisti: concède, ipso intercedente, ut, qui vere eam Genitricem Dei credimus, materna ejusdem protectione salvemur. Per eundem Dominum.

*In Lent a commemoration of the Feria.**Commemoration of St. Apollonia, Prayer, from the Mass Loquebar, page 1359.**Secret*

LOOK with kindness, O almighty God, upon our **Q**UËRERA nostra, omnipotens Deus, benignus re-

spice: et, intercedente beato gifts and, through the interces-
Cyrillo, præsta; ut unigénitum sion of blessed Cyril, grant that
tuum Jesum Christum Dó- we may worthily take into our
minum nostrum in tua tecura hearts Thine only-begotten
glória costérnum, in córdibus Son, Jesus Christ our Lord,
nostris digne suscipere mereá- Who with Thee.
mur: Qui tecum.

In Lent a commemoration of the Feria.

Commemoration of St. Appolonia, Secret from the Mass, Loquebar, page 1362.

Postcommunion

DIVINIS, Dómine, refécti **R**EFRESHED with the divine
mystériis, te súpplices mysteries, O Lord, we
deprecámur: ut exémplicis et humbly beseech Thee that,
méritis beáti Cyrilli Pontíficis aided by the examples and the
adjúti sanctíssimæ Genitríci merits of blessed Cyril Thy
Unigéniti tui digne famulári Bishop, we may be able to serve
valeámus: Qui tecum. worthily the most holy Mother
of Thine only-begotten Son,
Who with Thee liveth.

In Lent a commemoration of the Feria.

Commemoration of St. Apollonia, Postcommunion from the Mass Loquebar, page 1363.

Last Gospel of the Feria.

Feb. 10—*St. Scholastica, Virgin (White)*

Double

Mass, Dillexisti, page 1370, except:

Prayer

DEUS, qui ánimam beátæ **O** GOD, Who, to show us the
Virgínis tuæ Scholásticæ way of innocence, didst
cæ ad ostendéndam innocén- cause the soul of Thy blessed
tiæ viam in colúmbæ spécie Virgin, Scholastica, to soar to
cælum penetráre fecisti: da heaven in the likeness of a
nobis ejus méritis et précibus dove, grant us, through her
ita innocénter vívere; ut ad merits and prayers, to live in-
ætérna mereámur gáudia per- nocently, so that we may de-
venire. Per Dóminum. serve to attain everlasting joys.
Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the end.

Feb. 11—*The Feast of the Apparition of Our
Blessed Lady at Lourdes (White)*

Double Major

The Beginning of Mass, page 756.

Introit. Apoc. 21, 2

I SAW the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. Ps. 44, 2. My heart hath uttered a good word; I speak my works to the King. *V.* Glory.

VIDI civitatem sanctam, Jerúsalem novam descendentem de cœlo a Deo, paratam sicut sponsam ornata viro suo. Ps. 44, 2. Eructavit cor meum verbum bonum, dico ego opera mea regi. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who by the immaculate conception of the Virgin didst prepare a worthy habitation for Thy Son, we humbly beseech Thee that, worthily celebrating the apparition of the same Virgin, we may obtain health of soul and body. Through the same.

DEUS, qui per immaculatam Virginis Conceptionem dignum Filio tuo habitaculum preparasti: supplices a te quæsumus; ut ejusdem Virginis Apparitionem celebrantes, salutem mentis et corporis consequamur. Per eundem Dóminum.

In Lent a commemoration of the Feria.

Lesson. Apoc. 11, 19, 12, 1, 10

Lesson from the Apocalypse of blessed John the Apostle.

Lectio libri Apocalýpsis beati Joannis Apóstoli.

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

APÉRTUM est templum Dei in cœlo: et visa est arca testaménti ejus in templo ejus, et facta sunt fúlgura, et voces, et terræmótus, et grando magna. Et signum magnum apparuit in cœlo: Múlier amicta sole, et luna sub pédibus ejus et in cápite ejus coróna stellárum duódecim. Et audivi vocem magnam in cœlo dicentem: Nunc facta est salus, et virtus et regnum

Dei nostri, et potestas Christi
ejus.

and strength and the kingdom
of our God and the power of
His Christ.

Gradual. Cant. 2, 12

Flores apparuerunt in terra
nostra, tempus putationis ad-
venit, vox turturis audita est
in terra nostra. *V. Cant. 2,*
10, 14. Surge, amica mea, spe-
ciosa mea, et veni: columba
mea in foraminibus petrae, in
caverna maceria.

The flowers have appeared in
our land, the time of pruning
is come, the voice of the turtle
is heard in our land. *V. Cant.*
2, 10, 14. Arise, my love, my
beautiful one; and come; my
dove in the clefts of the rock,
in the hollow places of the wall.

*After Septuagesima, in place
of the Lesser Alleluia is said or
sung the Tract.*

*of the Lesser Alleluia is said or
sung the Tract.*

Lesser Alleluia

Alleluja, alleluja. *V.* Os-
tende mihi faciem tuam, so-
net vox tua in auribus meis:
vox enim tua dulcis, et facies
tua decora. Alleluja.

Alleluia, alleluia. *V.* Show me
thy face, let thy voice sound in
my ears, for thy voice is sweet
and thy face comely. Alleluia.

Tract. Judith 15, 10

Tu gloria Jerusalem, tu
laetitia Israel, tu honorificen-
tia populi nostri. *V. Cant. 4, 7.*
Tota pulchra es, Maria: et
macula originalis non est in
te. *V.* Felix es, sacra Virgo
Maria, et omni laude dignis-
sima, quae serpentis caput vir-
gineo pede contrivisti.

Thou art the glory of Jeru-
salem, thou art the joy of
Israel, thou art the honor of
our people. *V. Cant. 4, 7.* All
fair art thou, Mary, and the
stain of original sin is not in
thee. *V.* Happy art thou, Virgin
Mary, and most worthy of all
praise, who with thy virgin
foot hast crushed the serpent's
head.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Sequentia sancti Evan-
gelisti secundum Lucam.

IN ILLO tempore: Missus est
Angelus Gabriel a Deo in
civitatem Galilee, cui no-
men Nazareth, ad Virginem
desponsatam viro, cui nomen
erat Joseph, de domo David,
et nomen Virginis Maria. Et

✠ Continuation of the holy
Gospel according to St. Luke.

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 within 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 Jesus.

ingressus Angelus ad eam dixit: Ave, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Quæ cum audisset, turbáta est in sermóne ejus, et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne timeas, María, invenisti enim grátiam apud Deum: ecce concipies in útero, et páries filium, et vocábis nomen ejus Jesum.

Creed, page 765.

Offertory. Luke 1, 28

Hail, full of grace, the Lord is with thee, blessed art thou amongst women.

Ave, grátia plena: Dóminus tecum: benedicta tu in muliéribus.

Offertory Prayers, page 767.

Secret

MAY the sacrifice of praise which we offer Thee, O Lord, by the merits of the glorious and immaculate Virgin, be as an odor of fragrance unto Thee and bring down upon us health of body and soul. Through our Lord.

HÓSTIA laudis, quam tibi, Dómine, per mérita glorióse et immaculatæ Virginis offerimus, sit tibi in odórem suavitatís, et nobis optátam cónferat córporis et ánimæ sanitátem. Per Dóminum.

In Lent a commemoration of the Feria.

Preface No. 11, page 814.

Communion. Ps. 64, 10

Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it.

Visitásti terram et inebriásti eam, multiplicásti locupletáre eam.

Postcommunion

Let the right hand of Thine immaculate Mother, O Lord, support those whom Thou hast filled with heavenly nour-

Quos cælesti, Dómine, alimento satiásti, súblevet dextera Genitricis tuæ immaculatæ: ut ad ætérnam pá-

triam, ipsa adjuvante, pervenire mereámur: Qui vivis.

ishment, that with her help we may deserve to reach our everlasting country. Who livest.

In Lent a commemoration of Feria.

Concluding Prayers, page 793. In Lent last Gospel of the Feria.

Feb. 12—The Holy Seven Founders of the Serbites

(White)

Double

The Beginning of Mass, page 756.

Introit. Wis. 10, 20, 21

JUSTI decantavérunt, Dómine, nomen sanctum tuum, et victricem manum tuam laudavérunt páriter: quóniam sapiéntia aperuit os mutum, et linguas infántium fecit disertas. *Ps. 8, 2.* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! *V. Glória Patri.*

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. 8, 2.* O Lord our Lord, how admirable is Thy name in the whole earth! *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui ad recoléndam memoriám dolórum sanctíssimæ Genitrícis tuæ, per septem beátos Patres nova Servórum ejus familia Ecclésiám tuam fecundásti: concéde propítius ita nos eórum consociári flétibus, ut perfruámur et gáudiis: Qui vivis.

O LORD Jesus Christ, Who, to honor the memory of Thy most holy Mother's sorrows, didst make Thy Church bring forth, through the Seven Holy Fathers, a new family for her service, favorably grant us to be so joined with them in their tears that we may also partake in the fulness of their joys. Who livest.

In Lent a commemoration of the Feria.

Lesson. Ecclus. 44, 1-15

Léctio líbri Sapiéntiæ.

Lesson from the Book of Wisdom.

LAUDÉMUS viros gloriósos, et paréntes nostros in generatióne sua. Multam glóriám fecit Dóminus magnifi-

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 children for their sakes remain forever; 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.

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Is. 65, 23

My elect shall not labor in vain, nor bring forth in trou-

centia sua a sæculo. Dominantes in potestatibus suis, homines magni virtute, et prudentia sua præditi, nuntiantes in prophetis dignitatem prophetarum, et imperantes in presentia populo, et virtute prudentiæ popullis sanctissima verba. In perfitia sua requirentes modos musicos, et narrantes carmina scripturarum. Homines divites in virtute, pulchritudinis studium habentes: pacificantes in domibus suis. Omnes isti in generationibus gentis suæ gloriam adepti sunt, et in diebus suis habentur in laudibus. Qui de illis nati sunt, reliquerunt nomen narrandi laudes eorum. Et sunt quorum non est memoria: perierunt quasi qui non fuerint: et nati sunt, quasi non nati, et filii ipsorum cum ipsis. Sed illi viri misericordiæ sunt, quorum pietates non defuerunt: cum semine eorum permanent bona, hereditas sancta nepotes eorum, et in testamentis stetit semen eorum: et filii eorum propter illos usque in æternum manent: semen eorum et gloria eorum non derelinquuntur. Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generationem et generationem. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia.

their praise.

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 generatióne et generatióne.

ble, for they are the seed of the blessed of the Lord, and their posterity with them. *V. Ecclus. 44, 14.* Their bodies are buried in peace, and their name liveth unto generation and generatióne.

Lesser Alleluia

Allelúja, allelúja. *V. Ecclus. 44, 15.* Sapiéntiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia. Allelúja.

Alleluia, alleluia. *V. Ecclus. 44, 15.* Let the people show forth their wisdom and the Church declare their praise. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrymis, in exsultatióne metent. *V. Eúntes ibant et fiebant, mitténtes sémina sua. V. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.*

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.*

Greater Alleluia

Allelúja, allelúja. *V. Eccli. 44, 15.* Sapiéntiam ipsórum narrent populi, et laudem eórum nuntiet Ecclésia. Allelúja. *V. Ps. 36, 28.* Non derelinquet Dóminus sanctos suos: in ætérnum conservabúntur. Allelúja.

Alleluia, alleluia. *V. Ecclus. 44, 15.* Let the people show forth their wisdom, and the Church declare their praise, alleluia. *V. Ps. 36, 28.* The Lord will not forsake His saints; they shall be preserved forever. Alleluia.

Munda Cor Meum, page 763.

Gospel, from the Mass Os iusti meditabitur, page 1358.

Offertory. Is. 56, 7

Addúcam eos in montem sanctum meum, et lætificábo eos in domo oratiónis meæ: holocáusta eórum, et victimæ eórum placébunt mihi super altáre meum.

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.

Offertory Prayers, page 767.

Secret

ACCCEPT, we beseech Thee, **A**CCIPE, quæsumus, Dó-
 O Lord, the sacrifices we mine, hóstias quas tibi
 offer Thee, that by the inter- offérimus: et præsta; ut, in-
 cession of Thy saints we may tercedéntibus Sanctis tuis, li-
 serve Thee with freedom of bera tibi mente serviámus, et
 spirit and be set on fire with perdoléntis Vírginis Genitri-
 the love of the sorrowing cis Fílii tui amóre inflamémur.
 Mother of Thy Son. Through Per eúndem Dóminum.
 the same.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775, but in Lent Preface No. 3, page 802.

Communion. John 15, 16

I have chosen you from the world, that you should go and bring forth fruit, and your fruit should remain.

Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat.

Postcommunion

REFRESHED with the heavenly mysteries, we beseech Thee, O Lord, that, following the example of them whose festival we honor, with all our heart we may faithfully stand by the cross of Jesus with Mary His Mother, and may deserve to reap the fruit of His redemption. Through the same.

QUÆLÉSTIBUS refécti mystériis te, Dómine, deprecámur; ut quórum festa percólimus imitántes exémpla; juxta crucem Jesu cum María Matre ejus fidéliter adstémus, et ejúsdem redemptiónis fructum percipere mereámur. Per eúndem Dóminum.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

*Feb. 14—St. Valentine, Martyr (Red)**Simple*

Mass, In virtute, page 1309.

Prayer

GRANT, we beseech Thee, O **P**RÆSTA quæsumus, omni-
 almighty God, that we, potens Deus: ut, qui
 who keep the birthday of beáti Valentíni, Mártiris tui
 blessed Valentine, Thy Martyr, natalítia cólimus, a cunctis
 may by his intercession be de- malis imminéntibus, ejus in-

tercessiónē, liberemur. Per livered from all the ills that
Dóminum. threaten us. Through our Lord.

Secret

SÚSCÍPE, quæsumus, Dó-
mine, múnera dignánter
obláta: et beáti Valentini
Mártiris tui suffragántibus
méritis, ad nostræ salútis aux-
filiū provenire concéde. Per
Dóminum.

DEIGN, O Lord, we beseech
Thee, to accept the gifts
we offer; and through the in-
tercession of Thy blessed Mar-
tyr Valentine, grant that they
may avail as a help to our sal-
vation. Through our Lord.

Postcommunion

SIT nobis Dómine, repará-
tio mentis et córporis
cæléste mystérium: ut, cujus
exséquimur actiónem, inter-
cedénte beáto Valentino Már-
tyre tuo, sentiámus efféctum.
Per Dóminum.

LET Thy heavenly mystery,
O Lord, avail to the
restoration of mind and body,
that, by the intercession of Thy
blessed Martyr Valentine, we
may feel the effect of the act
which we are performing.
Through our Lord.

In Lent the Mass of the Feria is said with a commemoration of St. Valentine.

Feb. 15—*Sts. Faustinus and Jovita, Martyrs (Red)*

Simple

Mass, Salus autem, page 1325. In Lent the Mass of the Feria is said with a commemoration of Sts. Faustinus and Jovita.

Prayer

DEUS, qui nos ánnua sanc-
tórum Mátyrum tuó-
rum Faustini et Jovitæ solem-
nitáte lætíficas: concéde propi-
tius: ut quorum gaudémus
méritis, accendámur exémp-
lis. Per Dóminum.

O God who dost gladden us
each year by the Feast
day of thy holy Martyrs, Faus-
tinus and Jovita, mercifully
grant that rejoicing in their
merits we may be quickened by
their example. Through our
Lord.

Secret

ADÉSTO Dómine suppli-
caciónibus nostris,
quas in Sanctórum tuórum
commemóratióne deférimus:

GIVE ear, O Lord, to our sup-
plication, that we who
put no trust in our own justice
may be helped by the merits of

those who have been pleasing to thee. Through our Lord.

ut qui nostræ justitiæ fidúciã non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

Postcommunion

SATISFIED by these saving mysteries, we beseech Thee, O Lord, that their prayers may help us whose festival we celebrate. Through our Lord.

QUÆSUMUS Dómine, salutáribus repléti mystériis: ut quorum solemnía celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

Feb. 18—St. Marie Bernadette Soubirous, Virgin (White)

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

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. 44, 2. My heart hath uttered a good word; I speak my works to the King. V. Glory.

VULTUM tuum deprecábuntur omnes dívites plebis: adducéntur regi vírgines post eam: próximæ ejus adducéntur tibi in lætitiã et exultatione. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea regi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God who dost love and protect the humble and who transformed thy handmaid Marie Bernadette by the apparition and spoken words of the Blessed Virgin Mary, grant, we beseech Thee, that following the simple pathways of Faith, we may be deemed worthy to come to thy heavenly vision. Through our Lord.

HUMÍLÍTRUM Deus protéctor et amátor, qui fámulã tuã Mariã Bernárdã Immaculátæ Vírginis Mariæ apparitióne et allóquio recreásti: præsta, quæsumus, ut, per simplices fidei sémitas, ad tuã in cælis visióne pervenire mereámur. Per Dóminum.

Commemoration of St. Simeon, Bishop and Martyr.

Prayer

Look mercifully, almighty God, upon our weakness; and, because the weight of our own deeds presses upon us, may

INFIRMITÁTEM nostrã respice, omnipotens Deus: et quia pondus própriæ actiõnis gravat, beáti Simeõnis Már-

tyris tui atque Pontificis intercessio gloriosa nos protegat. Per Dominum.

the glorious intercession of Saint Simeon Thy Martyr and Bishop be our protection. Through our Lord.

Lesson. Isaias 55, 1, 9

Lectio Isaiae Prophetae.

Lesson from Isaias the Prophet.

OMNES sitiéntes veníte ad aquas, et qui non habétis argéntum properáte, émite, et comédite: veníte, émite absque argénto et absque ulla commutatóne vinum et lac. Quare appénditis argéntum non in pánibus, et labórem vestrum in saturitáte? Audíte audiéntes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclínate aurem vestram, et veníte ad me: audíte et vivet ánima vestra, et fériam vobiscum pactum sempitérnum; misericórdias David fidélis. Quærite Dóminum dum inveníri potest; invocáte eum dum prope est. Derelínquat impius viam suam, et vir iníquus cogitátiones suas, et revertátur ad Dóminum, et miserébitur ejus, et ad Deum nostrum, quóniam multus est ad ignoscéndum. Non enim cogitátiones meæ, cogitátiones vestrae: neque viæ vestrae, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltátæ sunt viæ meæ a viis vestris, et cogitátiones meæ a cogitátionibus vestris.

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 labour 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 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. 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.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 5

With thy comeliness and thy beauty set out: proceed prosperously, and reign. *V.* Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

Spécie tua et pulchritudine tua inténde, prospere procéde, et regna. V. Propter veritatem, et mansuetudinem et justitiam, et dedúcet te mirabiliter dextera tua.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* I have seen her beautiful as a dove, and flowers from the rose-trees and lilies from the valleys surrounded her.

Allelúja, allelúja. *V. Vidi speciosam sicut columbam, et circumdabant eam flores rosarum et lilia convallium. Allelúja.*

Tract. Ps. 44, 11, 12

Hearken, O daughter, and see, and incline thine ear; for the King shall greatly desire thy beauty. *V. Ps. 44, 13, 10.* And the rich among the people shall entreat thy countenance, the daughters of kings have delighted thee in thy glory. *V. Ps. 44, 15, 16.* After her shall virgins be brought to the King; her neighbors shall be brought to Thee. *V.* They shall be brought with gladness and rejoicing; they shall be brought into the temple of the King.

Audi, filia, et vide, et inclina aurem tuam: quia concupívit Rex speciem tuam. *V. Ps. 44, 13, 10.* Vultum tuum deprecabúntur omnes dívites plebis: filia regum in honore tuo. *V. Ps. 44, 15, 16.* Adducéntur regi virgines post eam: proxímæ ejus afferéntur tibi. *V. Afferéntur in lætítia et exultatione: adducéntur in templum regis.*

Greater Alleluia

Alleluia, alleluia. *V.* I have seen her beautiful as a dove, and flowers from the rose-trees and lilies from the valleys surrounded her. *V.* Come, my elect, and I will set up my throne within thee, for the King hath desired thy beauty. Alleluia.

Allelúja, allelúja. *V. Vidi speciosam sicut columbam, et circumdabant eam flores rosarum, et lilia convallium. Allelúja. V. Veni, electa mea, et ponam in te thronum meum, quia concupívit Rex speciem tuam. Allelúja.*

Gospel. Matt. 13, 44-52

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Dixit Je-
sus discipulis suis pará-
bolam hanc: Simile est reg-
num cælórum thesáuro ab-
scóndito in agro, quem qui
invénit homo, abscondit, et
præ gáudio illius vadit, et
vendit univérsa quæ habet, et
emit agrum illum. Iterum
simile est regnum cælórum
hómíni negotiátóri, quærénti
bonas margarítas. Invénta
autem una pretiósa marga-
rita, ábit, et vendidit ómnia
quæ hábit, et emit eam. It-
erum simile est regnum cæló-
rum sagénæ missæ in mare, et
ex omni génere piscium con-
grégant. Quam, cum impléta
esset, educéntes, et secus lit-
tas sedéntes, elegérunt bonos
in vasa, malos autem foras
misérunt. Sic erit in consum-
matione sæculi: exhibunt An-
geli, et separábunt malos de
medio justórum, et mittent
eos in camínium ignis: ibi erit
fletus et stridor déntium. In-
tellexistis hæc ómnia? Dicunt
ei: Etiam. Ait illis: Ideo om-
nis scriba doctus in regno
cælórum, similis est hómíni
patrifamílias, qui profert de
thesáuro suo nova et vétera.

AT THAT time Jesus spoke
to his disciples this par-
able: 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 un-
derstood 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 householder, who bringeth
forth out of his treasure new
things and old.

Offertory. Ps. 44, 15, 16

Afferéntur regi vírgines post
eam, próximæ ejus afferéntur
tibi in lætítia et exultatione;
adducéntur in templum regis.
Pro pátribus tuis nati sunt

After her shall virgins be
brought to the King; her neigh-
bors shall be brought to thee
with gladness and rejoicing;
they shall be brought into the

temple of the King. Instead of thy fathers, sons are born to thee; Thou shalt make them princes over all the earth.

Offertory Prayers, page 767.

Secret

O LORD, may the gifts of thy Holiness set before us the heavenly fervour by which the holy virgin Marie Bernadette hath shown herself a sacrifice of praise pleasing unto Thee. Through our Lord.

QUÆLÈSTEM nobis, Dómine, præbeant tua sancta fervorem, quo beáta Virgo María Bernárda seípsam hostiam laudis tibi placentem exhibuit. Per Dóminum.

Second Secret of St. Simeon.

Secret

ACCEPT with favour, O Lord, the offerings set apart for Thee, by the merits of Blessed Simeon martyr and bishop; and grant that they be unto us a help for eternity. Through our Lord.

HÓSTIAS tibi, Dómine, beáti Simeónis Mártýris tui atque Pontificis dicátas méritis, benignus assúme: et ad perpétuum nobis tribue provenire subsidium. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Eccl. 39

Send forth flowers as the lily, and yew, and bring forth leaves of grace. And praise with canticles and bless the Lord in His works.

Floréte flores quasi lílium, et date odórem, et frondéte in grátiam. Collaudáte cánticum, et benedicite Dóminum in opéribus suis.

Postcommunion

MADE anew by the holy mysteries we beseech Thee, O Lord, that striving to attain the admirable constancy of blessed Marie Bernadette, we may be found worthy to gain the eternal reward of patient endurance. Through our Lord.

SACRIS, Dómine, recreátis mystériis, quæsumus; ut miram beátæ Mariæ Bernárde constántiam æmulántes, patiéntiæ præmium cónsequi mereámur ætérnum. Per Dóminum.

Second Postcommunion of St. Simeon.

Postcommunion

REFRESHED by partaking of the holy offering, we beseech Thee, O Lord our God, that we who celebrate its lit-

REFÉCTI participatióne múneris sacri, quæsumus, Dómine Deus noster: ut, cujus exsequimur cultum, in-

tercedente beato Simeone Martyre tuo atque Pontifice, sentiamus effectum. Per Dominum. *urgy, through blessed Simeon thy Martyr and Bishop may experience its effects. Through our Lord.*

Concluding Prayers, page 793.

Feb. 18—**St. Simeon, Bishop, Martyr (Red)**

Simple

Mass, Statut, page 1302. In Lent the Mass of the Feria is said with a commemoration of St. Simeon.

Feb. 22—**The Feast of the Chair of St. Peter at Antioch (White)**

Double Major

The Mass as on the feast of St. Peter's Chair at Rome, page 863. Commemoration of St. Prisca being omitted. In Lent a commemoration of the Feria, and its Gospel at the end.

Feb. 23—**St. Peter Damian, Bishop, Confessor, Doctor of the Church (White)**

Double

The Vigil of St. Matthias the Apostle (Purple)

Mass, In medio, page 1344, except:

Prayer

Quoniam nos, quesumus, omnipotens Deus: beati Petri, Confessoris tui atque Pontificis monita et exempla sectari: ut per terrestrium rerum contemplum eterna gaudia consequamur. Per Dominum. **G**RANT us, we beseech Thee, almighty God, to follow the admonitions and examples of blessed Peter, Thy Confessor and Bishop, that by contempt of the things of earth we may attain to everlasting joys. Through our Lord.

Commemoration is made, in the Mass of St. Peter Damian, of the vigil, of St. Matthias, Apostle, Feb. 24, from the Mass Ego autem, page 1299. In Lent a commemoration of the Feria is made before that of the vigil, and the Gospel of the Feria is said at the end.

Feb. 24—(In leap year Feb. 25)—**St. Matthias, Apostle (Red)**

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUI autem nimis honorati sunt amici tui, Deus: nimis confortatus est **Q**UO ME Thy friends, O God, are made exceedingly honorable: their principality

is exceedingly strengthened. Ps. 138, 1, 2. Lord, Thou hast proved me, and known my sitting down, and my rising up. *V. Glory.*

principatus eorum. Ps. 138, 1, 2. Dómine, probásti me, et cognovísti me: tu cognovísti sessionem meam, et resurrectionem meam. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst join blessed Matthias to the company of Thine apostles, grant, we beseech Thee, that by his intercession we may ever be aware of the depths of Thy goodness round about us. Through our Lord.

DEUS, qui beátum Matthíam Apostolorum tuórum collégio sociásti: tribue, quæsumus, ut ejus intercessióne, tuæ circa nos pietátis semper viscera sentiámus. Per Dóminum.

In Lent a commemoration of the Feria.

Lesson. Acts 1, 15-26

Lesson from the Acts of the Apostles.

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 Hæceldama, that is to say, the field of blood. For it is written in the book of Psalms, let their habitation become desolate, and

Lectio Actuum Apostolorum.

IN DIEBUS illis congregatus Petrus in medio fratrum, dixit (erat autem turba hominum simul, fere centum viginti): Viri fratres, oportet impleri Scripturam, quam prædixit Spiritus Sanctus per os David de Juda, qui fuit dux eorum, qui comprehenderunt Jesum: qui connumeratus erat in nobis, et sortitus est sortem ministerii hujus. Et hic quidem possedit agrum de mercede iniquitatis, et suspensus crepuit mediis: et diffusa sunt omnia viscera ejus. Et notum factum est omnibus habitantibus Jerusalem, ita ut appellaretur ager ille, lingua eorum, Hæceldama, hoc est, ager sanguinis. Scriptum est enim in libro Psalmorum: Fiat commemoratio eorum deserta, et non sit qui inhabitet in ea: et episcopatum ejus accipiat alter. Oportet ergo ex

his viris, qui nobiscum sunt congregati in omni tempore, quo intravit et exiit inter nos Dominus Jesus, incipiens a baptisinate Joannis usque in diem, qua assumptus est a nobis, testem resurrectionis ejus nobiscum fieri unum ex istis. Et statuerunt duos, Joseph, qui vocabitur Barsabas, qui cognominatus est Justus, et Matthiam. Et orantes dixerunt: Tu, Domine, qui corda nosti omnium, ostende, quem elegeris ex his duobus unum, accipere locum ministerii hujus, et apostolatus, de quo prevaricatus est Judas, ut abiret in locum suum. Et dederunt sortes eis, et cecidit sors super Matthiam, et annumeratus est cum undecim Apostolis.

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.

Gradual. Ps. 138, 17, 18

Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *V.* Dinumerabo eos, et super arenam multiplicabuntur.

Thy friends, O God, are exceedingly honorable: their principality is exceedingly strengthened. *V.* I will number them, and they shall be multiplied above the sand.

Tract. Ps. 20, 3, 4

Desiderium anime ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum. *V.* Quoniam prevenisti eum in benedictionibus dulcedinis. *V.* Posuisti in capite ejus coronam de lapide pretioso.

Thou hast given him his soul'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.

Munda Cor Meum, page 763.

Gospel as in Mass of St. Paul, Hermit, page 865.

Cread, page 765.

Offertory. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, in every progeny and generation. Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progenie et generatione.

Offertory Prayers, page 767.

Secret

MAY the prayer of Thy holy apostle Matthias, O Lord, accompany the sacrifices which we present to be sanctified unto Thy name; and by it do Thou cause us to be purified and defended Through our Lord. **H**OSTIAS tibi, Domine, quas nomini tuo sacrandas offerimus, sancti Matthias Apostoli tui prosequatur oratio: per quam nos expiari facias, et defendi. Per Dominum.

In Lent commemoration of the Feria.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You who have followed Me shall sit on seats judging the twelve tribes of Israel. Vos, qui secuti estis me, sedebitis super sedes, iudicantes duodecim tribus Israel.

Postcommunion

GRANT, we pray Thee, O almighty God, that at the intercession of blessed Matthias, Thine Apostle, we obtain pardon and peace through the holy things we have received. Through our Lord. **P**RESERTA, quesumus, omnipotens Deus: ut per hac sancta, que sumpsimus, interveniente beato Matthias Apostolo tuo, veniam consequamur, et pacem. Per Dominum.

In Lent commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

Feb. 27—St. Gabriel of Our Lady of Sorrows,
Confessor, (*White*)

Double

(In Leap Year this Feast occurs on Feb. 28.)

The Beginning of Mass, page 756.

Introit. Eccclus. 11, 13

THE eye of God looked upon him for good, and He **O**culus Dei respexit illum in bono, et erexit eum

ab humilitate ipsius, et exal-
tavit caput ejus: et mirati
sunt in illo multi, et honora-
verunt Deum. Ps. 72, 1. Quam
bonus Israël Deus his, qui rec-
to sunt corde. V. Glória Patri.

raised him from his humility,
and exalted his head: and
many wondered at him, and
gave honor to God. Ps. 72, 1.
How good is God to Israel, to
those who are right of heart!
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui beatum Gabríe-
lem dulcissimæ Matris
tuae dolores assidue recólere
docuisti, ac per illam sancti-
tatis et miraculorum glória
sublimásti: da nobis, ejus in-
tercessione et exemplo; ita
Genitricis tue consociári fletí-
bus, ut matérna ejúsdem pro-
tectione salvémur: Qui vivis.

O GOD, Who didst teach
blessed Gabriel, diligently
to ponder the sorrows of Thy
most sweet Mother, and Who
hast gloriously exalted him as
a saint and worker of wonders:
vouchsafe to be moved by his
merits and prayers, and to
grant unto us so to mourn with
Mary Thy Mother, that her
maternal care may ensure our
salvation. Who livest.

Lesson. 1 John 2, 14-17

Lesão Epístole beati Joan-
nis Apostoli.

Lesson from the Epistle of
blessed John the Apostle.

QUEREREMUS vobis,
carissimi, quoniam factes
estis, et verbum Dei manet in
vobis. Neque diligere mundum.
Nempe diligere mundum, ne-
que est qui in mundo est. Si
quis diligit mundum, non est
charitas Patris in eo: quoniam
omne quod in mundo est, con-
cupiscentia carnis est, et con-
cupiscentia oculorum, et su-
perbia vite: que non sunt ex
Patre, sed ex mundo. Et
mundus transiit, et concupis-
centia eius, que materia facit
voluntatem Dei, manet in
seculum.

DEARLY beloved: I write
unto you, young men, be-
cause you are strong, and the
word of God remaineth in you,
and you have overcome the
evil. Love not the world nor the
things that 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 concupiscent of the flesh
and the concupiscent of the
eyes and the pride of life:
which is not of the Father, but
is of the world. And the world
passeth, and its concupiscent.
But he who doeth the will of
God abideth for ever.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 30, 20

How great is the multitude of Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee! *V.* Thou hast perfected them that hope in Thee in the sight of the sons of men.

Quam magna multitudo dulcedinis tuæ, Dómine, quam abscondisti timéntibus te! *V.* Perfecísti eis qui sperant in te, in conspéctu filiórum hóminum.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 8, 6, 7. Thou hast made him a little less than the angels; Thou hast crowned him with glory and honor and hast set him over the works of Thy hands.

Allelúja, allelúja. *V.* Ps. 8, 6, 7. Minuísti eum, Dómine, paulo minus ab Angelis, glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Allelúja.

Tract. Ps. 83, 6-7, 11, 13

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. *V.* I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners. *V.* He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in Thee.

Beátus vir, cujus est auxiliúm abs te: ascensiónes in corde suo dispósuit, in valle lacrimárum, in loco quem pónit. *V.* Elégi abjéctus esse in domo Dei mei: magis quam habitáre in tabernáculis peccatórum. *V.* Non privábit bonis eos, qui ámbulant in innocéntia: Dómine virtútum, beátus homo, qui sperat in te.

Greater Alleluia

Alleluia, alleluia. *V.* Ps. 8, 6, 7. Thou hast made him, O Lord, a little less than the angels, Thou hast crowned him with glory and honour: and hast set him over the works of thy hands. Alleluia. *V.* Eccl. 11, 24. The blessing of God maketh haste to reward the just, and in a swift hour His blessing beareth fruit. Alleluia.

Allelúja, allelúja. *V.* Ps. 8, 6, 7. Minuísti eum, Dómine, paulo minus ab Angelis, glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Allelúja. *V.* Eccl. 11, 24. Benedíctio Dei in mercédem justí festinat et in hora velóci processus illíus fructificat. Allelúja.

Gospel. Mark 10, 13-21

✠ Sequéntia sancti Evan-
gélii secúndum Marcum.

IN ILLO témpore: Offeré-
bant Jesu párvulos ut
tángeret illos. Discípuli autem
comminabántur offeréntibus.
Quos cum vidéret Jesus, in-
digne tulit, et ait illis: Sínite
párvulos veníre ad me, et ne
prohibuéritis eos: tálíum enim
est regnum Dei. Amen dico
vobis: Quisquis non receperit
regnum Dei velut párvulus,
non intrábit in illud. Et com-
pléxans eos, et impónens ma-
nus super illos, benedicébat
eos. Et cum egréssus esset in
viam, procúrrens quídam,
genu flexo ante eum, rogábat
eum: Magíster bone, quid fá-
ciam ut vitam ætérnam percí-
piam? Jesus autem dixit ei:
Quid me dicis bonum? Nemo
bonus, nisi unus Deus. Præ-
cépta nosti: Ne adúlteres, Ne
occidas, Ne furéris, Ne falsum
testimónium díxeris, Ne frau-
dem féceris, Honóra patrem
tuum et matrem. At ille re-
spóndens, ait illi: Magíster,
hæc ómnia observávi a juven-
túte mea. Jesus autem intúit-
us eum, diléxit eum, et dixit
ei: Unum tibi deest: vade,
quæcúmque habes vende, et
da paupéribus, et habétis the-
sáurum in cælo: et veni, sé-
quere me.

give to the poor, and thou shalt have treasure in heaven; and come, follow Me.

✠ Continuation of the holy
Gospel according to St. Mark.

AT THAT time: They of-
fered to Jesus little chil-
dren, that he should touch
them. But the disciples rebuked
them that offered them. Whom,
when Jesus saw, He was ang-
ered and said to them: Suffer
little children to come to 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 embrac-
ing 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 be-
fore 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,
honour 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

Offertory. Ps. 115, 16, 17

O Dómine, quia ego servus
tuus, et fílius ancillæ tuæ:

O Lord, for I am Thy servant
and the son of Thy handmaid:

Thou hast broken my bonds, to dirupisti vincula mea, tibi
Thee will I sacrifice a host of sacrificábo hóstiám laudis.
praise.

Offertory Prayers, page 767.

Secret

MAKE US, O Lord, who offer Thee the saving host in memory of St. Gabriel, dally to recall the sacrifice of Thy death; and by the merits of the sorrowful Virgin abundantly to receive the fruit of the same sacrifice. Who livest.

Preface for Weekdays, page 775.

Communion. Apoc. 3, 20

Behold, I stand at the door and knock: if any man shall hear My voice, and shall open to Me the door, I will enter in to him and will sup with him and he with me.

Ecce sto ad óstium, et pulso: si quis audierit vocem meam, et aperúerit mihi jánuam, intrábo ad illum, et cœnábo cum illo, et ipse mecum.

Postcommunion

THE thanks which we offer to Thee, O Lord, in the festivity of St. Gabriel, Thy confessor, for the gifts we have received, do Thou graciously receive at the hands of the glorious ever-virgin Mary: of whom Thou didst take that flesh whose sweetness we have deserved to taste in this healthful banquet. Who livest.

Concluding Prayers, page 793.

QUAS tibi, Dómine, in festivitáte sancti Gabriélis Confessóris tui, pro collátis donis grátias ágimus, súscipe propítius per manus glorióse semper Virginis Mariæ: ex qua carnem illam assumpsisti, cujus in hoc salutári convívio merúimus gustáre dulcédinem: Qui vivis.

March 4—St. Casimir, Confessor (White)

Semi-double

Mass Si diligis me, page 1302.

St. Lucius, Pope, Martyr (Red)

Mass, Os justí, page 1349, except Prayer as below.

Prayer

O GOD, Who didst fortify holy Casimir with the vir-

DEUS, qui inter regáles delicias, et mundi illé-

cebras, sanctum Casimírum virtúte constantiæ roborásti: quæsumus; ut ejus intercessióne fidèles tui terréna despiciant, et ad cælestia semper aspirant. Per Dóminum.

tue of constancy in the midst of kingly delights and the world's allurements, through his intercession we beseech Thee that Thy faithful may scorn earthly things and ever aspire to those of heaven. Through our Lord.

In Lent commemoration of the Feria.

Commemoration of St. Lucius, Prayer as below, the Secret and Postcommunion from the Mass, Si diligis me, page 1302.

In Lent the Gospel of the Feria at the end.

Prayer

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Lúcium Mártýrem tuum atque Summum Pontificem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

OETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Lucius Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

March 6—**Sts. Perpetua and Felicitas, Martyrs (Red)**

Double

Mass, Me expectaverunt, page 1378, except:

Prayer

DA NOBIS, quæsumus, Dómine Deus noster, sanctárum Virgínum et Mártýrum tuárum, Perpetuæ et Felicitatis palmas incessábilli devotióne venerári: ut quas digna mente non póssumus celebráre, humilibus saltem frequentémus obséquis. Per Dóminum.

GIVE unto us, we beseech thee, O Lord our God, to reverence with unceasing devotion the glory of Thy holy Virgin-Martyrs Perpetua and Felicitas; and though it be not ours worthily to honour their triumph, to persevere in offering them the humble tribute of our duty. Through our Lord.

Secret

INTÉNDE quæsumus Dómine múnera altáribus tuis pro sanctárum Virgínum et Mártýrum tuárum Perpetuæ et Felicitatis festivitáte propó-sita: ut sicut per hæc beáta mystéria illis glóriam contu-

FAVORABLY look down we beseech Thee, O Lord, upon the gifts laid upon Thine altars for the feast-day of Thy holy Virgin-Martyrs Perpetua and Felicitas, and as by these Sacred Mysteries, Thou didst

raise Thy Saints to glory everlasting, so through them vouchsafe to us Thy forgiveness. Through our Lord.

Postcommunion

WHOU hast filled us, O Lord, with mystic graces and joys: grant, we beseech Thee, that through the prayers of Thy holy Martyrs, Perpetua and Felicitas, we may profit eternally from having in this our time ministered to Thee. Through our Lord.

MYSTICIS, Dómine, repléti sumus votis et gáudiis: præsta, quæsumus; ut intercessiónibus sanctárum Mártýrum tuárum Perpétuæ et Felicitátis, quæ temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

In Lent a commemoration of the Feria is made and its Gospel is read at the end.

March 7—**St. Thomas Aquinas, Confessor, Doctor**
(White)

Double

Mass, In medio, page 1344, except:

Prayer

O GOD, Who dost enlighten Thy Church with the wondrous learning of blessed Thomas, Thy Confessor, and dost make it fruitful with his holy labors, grant us, we beseech Thee, both to understand what he taught and to imitate what he practiced. Through our Lord.

DEUS, qui Ecclesiám tuam beáti Thomæ Confessoris tui mira eruditíone clarificas, et sancta operatíone fecúndas: da nobis, quæsumus; et quæ dócuit, intellectu conspícere, et quæ egit, imitatíone complére. Per Dóminum.

In Lent a commemoration of the Feria, and its Gospel at the end.

Lesson. Wis. 7, 7-14

Lesson from the Book of *Léctio libri Sapiéntiæ.*
Wisdom.

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.

OPTÁVI, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatíone illius: nec comparávi illi lápidem

pretiosum: quoniam omne aurum in comparatione illius, arena est exigua, et tamquam lutum aestimabitur argentum in conspectu illius. Super salutem et speciem dilexi illam, et proposui pro luce habere illam quoniam inexstinguibile est lumen illius. Veniunt autem mihi omnia bona pariter cum illa, et innumerabilis honestas per manus illius, et letatus sum in omnibus: quoniam antecedebat me ista sapientia, et ignorabam quoniam horum omnium mater est. Quam sine fictione didici, et sine invidia comunico, et honestatem illius non abscondo. Infinitus enim thesaurus est hominibus: quo qui usi sunt, participes facti sunt amicitiae Dei, propter disciplinae dona commendati.

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 can not 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 gifts of discipline.

March 8—St. John of God, Confessor (*White*)

Double

Mass, Os Justi, page 1349, except:

Prayer

DEUS, qui beatum Joannem, tuo amore succensum, inter flammas innocuum incedere fecisti, et per eum Ecclesiam tuam nova prole fecundasti: presta ipsius suffragantibus meritas; ut igne caritatis tuae vitia nostra curentur, et remedia nobis aeterna proveniunt. Per Dominum.

O God, Who didst cause blessed John, when burning with love of Thee, to walk unharmed through the midst of flames, and by his means didst enrich Thy Church with a new Religious Order, grant, through the aid of his merits, that our evil passions may be consumed by the fire of Thy love, and that we may receive healing remedies unto life everlasting. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the end.

The Gospel of the 17th Sunday after Pentecost, page 697.

March 9—*St. Frances of Rome, Widow (White)**Double**Mass, Cognovi, page 1383, except:**Prayer*

O GOD, Who, among other gifts of Thy grace didst honor blessed Frances, Thine hand-maid, with the familiar companionship of an angel, grant, we beseech Thee, that by the help of her intercession we may deserve to attain the company of angels. Through our Lord.

In Lent a commemoration of the Feria and its Gospel at the end.

March 10—*The Holy Forty Martyrs (Red)**Semi-double**The Beginning of Mass, page 756.**Introit. Ps. 33, 18*

THE just cried and the Lord heard them: and delivered them out of all their troubles. *Ps. 33, 2.* I will bless the Lord at all times: His praise shall be ever in my mouth. *V. Glory.*

QLAMAVÉRUNT justī, et Dóminus exaudivit eos: et ex ómnibus tribulatió nibus eórum liberávit eos. *Ps. 33, 2.* Benedicam Dóminum in omni témpore: semper laus ejus in ore meo. *V. Glória Patri.*

*Kyrie, page 761; Gloria, page 762.**Prayer*

GRANT, we beseech Thee, O almighty God, that we, who know Thy glorious martyrs to have been courageous in confessing Thee, may experience their kindness in interceding for us with Thee. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, qui glorió sos Mártýres fortes in sua confessi óne cognóvimus, pios apud te in nostra intercessi óne sentiámus. Per Dóminum.

*Commemoration of the Feria.**Epistle from the Mass of Sts. Fabian and Sebastian, page 878.**Gradual. Ps. 132, 1, 2*

Behold how good and how pleasant it is for brethren to
 Ecce quam bonum, et quam jucúndum, habitáre fratres in

unum *¶*. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron. dwell together in unity. *¶* It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Tract. Ps. 125, 5, 6

Qui seminant in lacrymis, reaping in joy. *¶* Eúntes ibant et flebant, mitténtes sémina sua. *¶* Veniéntes autem veniént cum exsultatióne, portántes manípulos suos. They that sow in tears, shall reap in joy. *¶* Going they went and wept, casting their seeds. *¶* But coming they shall come with joyfulness, carrying their sheaves.

Munda Cor Meum, page 763.

Gospel from the Mass Sapientiam, page 1323.

Offertory. Ps. 31, 11

Lætámini in Dómino, et exultáte, Justi: et gloriámini, omnes recti corde. Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

Offertory Prayers, page 767.

Secret

PRECES, Dómine, tuórum respice, oblationésque fidéllum: ut et tibi grátæ sint pro tuórum festivitáte Sanctórum, et nobis cónferant tús propitiatiónis auxiliúm. Per Dóminum. **L**ook, O Lord, upon the prayers and offerings of Thy faithful, that on this feast of Thy saints, they may be acceptable to Thee and may confer upon us the grace of forgiveness. Through our Lord.

In Lent commemoration of the Feria.

Preface for Weekdays, page 775, but in Lent Preface No. 3, page 802.

Communion. Matt. 12, 50

Quicúmque fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est, dicit Dóminus. Whosoever shall do the will of My Father Who is in heaven, the same is My brother, and sister, and mother, saith the Lord.

Postcommunion

SANCTORUM tuórum, Dómine, intercessióne placátus: præsta, quæsumus; ut quæ temporáli celebrámus ac- **A**PPREASED by the intercession of Thy saints, O Lord, grant us, we beseech Thee, that through the tem-

poral endeavors of this celebration we may obtain eternal salvation. Through our Lord.

In Lent commemoration of the Feria.

Concerning Prayers, page 793. In Lent the Last Gospel of the Feria.

**March 12—St. Gregory the Great, Pope, Confessor,
Doctor of the Church (White)**

Double

The Beginning of Mass, page 756.

Introit. John 21, 15-17

IF THOU lovest me, Simon Peter, feed My lambs, feed My sheep. Ps. 29, 4. I will uphold Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. *V.* Glory.

SI diligis me, Simon Petre, pasce agnos meos, pasce oves meas. Ps. 29, 1. Exaltábo te, Dómine, quóniam suscepisti me, nec delectásti inimicos meos super me. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast conferred the rewards of everlasting happiness upon the soul of Thy servant Gregory, mercifully grant that we, who are oppressed by the burden of our sins, may be relieved by his prayers to Thee. Through our Lord.

DEUS, qui ánimæ famuli tui Gregóri atérnæ beatitúdinis præmia contulisti, concéde propítius; ut, qui peccatórum nostrórum póndera prémimur, ejus apud te précibus sublevémur. Per Dóminum.

Commemoration of the Feria.

Epistle from the Mass Si diligis me, page 1302.

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Exáltent eum in Ecclesiá plebis: et in cáthedra seniórum laudent eum. *V.* Confiteántur Dómino misericórdiæ ejus; et mirabília ejus filiis hóminum.

Tract. Ps. 39, 10-11

I have declared Thy justice in a great Church, lo, I will not restrain my lips: O Lord Thou knowest it. *V.* I have not hid Thy justice within my heart. I have declared Thy truth and

Annuntiávi justítiam tuam in ecclesiá magna, ecce lábia mea non prohibébo: Dómine, tu scisti. *V.* Justítiam tuam non abscondi in corde meo: veritátem tuam et salutáre

tuum dixi. *V.* Non abscondi Thy salvation. *V.* I have not
 misericórdiam tuam, et ve- concealed Thy mercy and Thy
 ritátem tuam a concilio truth from a great council,
 multo.

Munda Cor Meum, page 763.

Gospel from the Mass, Si diligis me, page 1302.

Creed, page 765.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore Behold I have given my
 tuo: ecce constitui te super words in thy mouth; lo, I have
 gentes et super regna, ut set thee this day over the na-
 evéllas et déstruas, et ædifices tions, and over the kingdoms,
 et plantas. to waste and to destroy, and to
 build and to plant.

Offertory Prayers, page 767.

Secret

AGNUS nobis, quesumus **S**UFFER, we beseech Thee, O
 Dómine: ut interces- Lord, that through the
 siónne beáti Gregórii hæc nobis intercession of blessed Gregory
 prosit oblátio, quam immo- this oblation may profit us;
 lándo totíus mundi tribuísti for by its offering Thou hast
 relaxáti delicta. Per Dómi- granted that the sins of all the
 num. world should be pardoned
 Through our Lord.

Commemoration of the Feria.

Preface No. 13, page 816.

Communion. Matth. 16-18

Tu es Petrus, et super hanc Thou art Peter, and upon
 petram ædificábo Ecclésiám this rock I will build My
 meam. Church.

Postcommunion

DEUS, qui beátum Gregó- **O**OD, Who didst make Thy
 rium Pontíficem San- bishop Gregory equal
 ctorum tuórum méritis cõe- with the saints in merit, favor-
 quásti: concéde propítius; ut, ably grant that we, who faith-
 festa percólimus vitæ quoque fully keep the feast of his
 a qui commemoratiónis ejus commemoration, may also imi-
 imitémur exémpia. Per Dó- tate the examples set by his
 minum. life. Through our Lord.

Commemoration of the Feria.

Concluding Prayers, page 793. The Last Gospel of the Feria.

March 17—**St. Patrick, Bishop, Confessor (White)**

Double

Mass, Statuit ei, page 1337, except:

Prayer

O God, Who didst deign to send blessed Patrick, Thy confessor and bishop to preach Thy glory to the nations, grant, through his merits and intercession, that those commands which Thou dost set before us we may by Thy mercy be able to fulfil. Through our Lord.

Drus, qui ad predicandum gentibus gloriam tuam beatum Patricium Confessorem atque Pontificem, mittere dignatus es: ejus meritis et intercessione concede; ut, quae nobis agenda praecipis, te miserante adimplere possimus. Per Dominum.

Commemoration of the Feria and its Gospel at the end.

March 18—**St. Cyril of Jerusalem, Bishop, Confessor, Doctor of the Church (White)**

Double

Mass, In medio, page 1344, except:

Prayer

GRANT US, we beseech Thee, O almighty God, through the intercession of the blessed Bishop Cyril, so to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent, that we may deserve to be numbered forever among the sheep that hear His voice. Through the same.

Deus, beatus et omnipotens Deus, beato Cyrillo Pontifice intercedente, concede, ut te solum verum Deum, et quem misisti Jesum Christum ita cognoscere; ut inter oves, quae vocem ejus audiunt, perpetuo connumerari mereamur. Per eundem Dominum.

Commemoration of the Feria.

Lesson, "The just man will give," page 1348.

Gospel as on the feast of St. Athanasius, page 1007.

Secret

LOOK down with favor, O Lord, upon the immaculate victim which we offer to Thee, and grant that, by the merits of the blessed bishop and confessor, Cyril, we may earnestly endeavor to receive it with a pure heart. Through our Lord.

Respice, Domine, immaculatam hostiam, quam tibi offerimus: et presta; ut meritis beati Pontificis et Confessoris tui Cyrilli eam mundo corde suscipere studeamus. Per Dominum.

Commemoration of the Feria.

Postcommunion

SACRAMENTA corporis et sanguinis tui, que sumptissimum. Domine Jesu Christe, beati Cyrilli Pontificis precibus, mentes et corde nostra sanctificent: ut divine consortes nature effici mereamur: Qui vivis.

MAY the sacrament of Thy body and blood, O Lord Jesus Christ, which we have received, by the prayers of the blessed Bishop Cyril, sanctify our minds and hearts, that we may deserve to become partakers of the divine nature. Who livest.

Commemoration of the Feast and its Gospel at the end.





BLESSED IS THE MAN THAT FEARETH THE LORD; HE SHALL DELIGHT EXCEEDINGLY IN HIS COMMANDMENTS. HIS SEED SHALL BE MIGHTY UPON EARTH; THE GENERATION OF THE RIGHTEOUS SHALL BE BLESSED. GLORY AND WEALTH SHALL BE IN HIS HOUSE; AND HIS JUSTICE REMAINETH FOR EVER AND EVER. (Ps. 111.)

March 19—*St. Joseph, Spouse of the Blessed
Virgin Mary, Confessor (White)*

Double of the First Class

If the feast of St. Joseph falls on Passion Sunday, it is celebrated on the following Monday. If it falls in Holy Week, it is celebrated on the Wednesday after Low Sunday.

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

Iustus ut palma florébit: sicut cedrus Libani multiplicábitur: plantátus in domo Dómini, in átrils domus Dei nostri. (T. P. Allelúja, allelúja.) *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V. Gló-
ria Patri.*

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, in the courts of the house of our God. (P. T. Alleluia, alleluia.) *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

SANCTÍSSIMÆ Genitricis tuæ Sponsi, quæsumus, Dómine, méritis adjuvémur: ut, quod possibilitas nostra non obtínet, ejus nobis intercessióne donétur: Qui vivis.

MAY we be assisted, we beg Thee, O Lord, by the merits of the spouse of Thy most holy Mother, that what our own power obtaineth not may be granted us by his intercession. Who livest.

In Lent commemoration of the Feria.

Lesson. Eccus. 45, 1-6

Lectio libri Sapientíæ.

Lesson from the Book of Wisdom.

DILECTUS Deo et hominibus, cujus memória in benedictióne est. Similem illum fecit in glória sanctorum, et magnificávit eum in timóre inimicorum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam.

HE WAS 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.

In fide, et lenitate ipsius, sanctum fecit illum, et elegit eum ex omni carne. Audivit enim eum, et vocem ipsius, et induxit illum in nubem. Et dedit illi coram præcepta, et legem vitæ et disciplinæ.

In Paschal-time, in place of the Gradual and Tract, is said or sung the Greater Alleluia.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented 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.

Dómine, prævenisti eum in benedictionibus dulcédinis: posuisti in cápite ejus corónam de lápide pretiósio. *V.* Vitam pétisti a te, et tribuisti ei longitudínem diérum in sæculum sæculi.

Tract. Ps. 111, 1, 3

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.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divitiæ in domo ejus: et justítia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. *V.* Eccclus. 45, 9. The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia. *V.* Osee 14, 6. The just shall spring as the lily: and shall flourish for ever before the Lord. Alleluia.

Allelúja, allelúja. *V.* Eccclus. 45, 9. Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja. *V.* Osee 14, 6. Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Gospel. Matt. 1, 18-21

Æ Sequéntia sancti Evan-
gélii secúndum Matthæum.

QUÆ esset desponsáta ma-
ter Jesu María Joseph,
ántequam convenirent, in-
vénita est in útero habens de
Spiritu sancto. Joseph autem
vir ejus, cum esset justus, et
nollet eam tradúcere, voluit
occulte dimittere eam. Hæc
autem eo cogitánte, ecce An-
gelus Dómini apparuit in
somnia ei, dicens: Joseph, fili
David, noli timére accipere
Mariam conjugem tuam:
quod enim in ea natum est,
de Spiritu sancto est. Páriet
autem filium et vocábitis no-
men ejus Jesum: ipse enim
salvum faciet pópulum suum
a peccátis eórum.

Creed, page 765.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia
mea cum ipso: et in nómine
meo exaltábitur cornu ejus.
(T. P. Allelúja.)

Offertory Prayers, page 767.

Æ Continuation of the holy
Gospel according to St. Mat-
thew.

WHEN Mary, the mother of
Jesus, was espoused to
Joseph, before they came to-
gether, she was found with
child, of the Holy Ghost.
Whereupon Joseph her hus-
band, 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: Jos-
eph, 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.

My truth and My mercy are
with him: and in My name his
horn shall be exalted. (P.T.
Alleluia.)

Secret

DÉBITUM tibi, Dómine, no-
stræ réddimus servitú-
tis, suppliciter exoránte: ut,
suffrágils beáti Joseph, Sponsi
Genitricis Filii tui Jesu
Christi Dómini nostri, in no-
bis tua múnera tueáris, ob
cujus venerándam festivitá-
tem laudis tibi hóstias immo-
lámus. Per eúndem Dómi-
num.

WE RENDER unto Thee, O
Lord, the debt of our
service, and humbly entreat
Thee to guard Thy gifts within
us, through the intercession of
blessed Joseph, the spouse of
the mother of Thy Son, Jesus
Christ, Our Lord, in honor of
whose feast we offer unto Thee
this sacrifice of praise. Through
the same.

In Lent Commemoration of the Feria.

Preface No. 12, page 815.

Communion. Matt. 1, 20

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.)

Joseph fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum est, de Spiritu sancto est. (T. P. Alleluja.)

Postcommunion

BE WITH us, we beg, O merciful God, and being propitiated by the intercession of blessed Joseph, Thy confessor, watch over the gifts with which Thou hast surrounded us. Through our Lord.

AD ESTO nobis, quaesumus, misericors Deus: et, intercedente pro nobis beato Joseph Confessore, tua circa nos propitiatus dona custodi. Per Dominum.

In Lent Commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

March 21—St. Benedict, Abbot (White)

Double Major

Mass, Os justi meditabitur, page 1356.

Commemoration of the Feria, and its Gospel at the end.

March 24—St. Gabriel, Archangel (White)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BLESS the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. Ps. 102, 1. Bless the Lord, O my soul: and let all that is within me bless His holy name. *V.* Glory.

BENEDICITE Dominum, omnes Angeli ejus: potentes virtute, qui facitis verbum ejus, ad audiendam vocem sermonum ejus. Ps. 102, 1. Benedic anima mea, Domino: et omnia, quae intra me sunt, nomini sancto ejus. *V.* Gloria.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who in preference to any other of Thine angels didst elect Gabriel the arch-

DEUS qui inter ceteros Angelos, ad annuntiandum Incarnationis tuae myste-

rium Gabriélem Archángelum angel to announce the mystery
elegisti: concéde propítius; ut of Thine incarnation, be
qui festum ejus celebrámus pleased to grant that we who
in terris, ipsius patrocínium keep his feast on earth may ex-
sentíamus in cælis. Qui vivis. perience his patronage in
heaven. Who livest.

Commemoration of the Feria.

Lesson. Dan. 9, 21-26

Lectio Daniélis Prophétæ.

Lesson from Daniel the Prophet.

IN DIEBUS illis: Ecce vir Gábriel, quem víderam in visione a princípío, cito volans tétigit me in tēpore sacrificii vespertíni. Et dócuit me, et locútus est mihi, dixitque: Dániel, nunc egréssus sum ut docérem te, et intelligeres. Ab exórdio precum tuárum egréssus est sermo: ego autem veni ut indicárem tibi, quia vir desidériórum es: tu ergo animadvérte sermónem, et intéllige visiónem. Septuaginta hebdomades abbreviátæ sunt super pópulum tuum, et super urbem sanctam tuam ut consummétur prævaricatio, et finem accípiat peccátum, et deleátur iniquitas, et adducátur justítia sempitérna, et impleátur visio, et prophetía et ungátur Sanctus sanctorum. Scito ergo, et animadvérte: Ab éxitu sermónis, ut iterum ædificétur Jerúsalem usque ad Christum ducem, hebdomades septem et hebdomades sexaginta duæ erunt: et rursus ædificábitur platéa et muri in angústia tēporum. Et post hebdomades sexaginta duas occidétur Christus: et non erit ejus pópulus, qui eum negáturus est. Et civitátem et sanctuárium dissipábit pó-

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, and that thou mightest understand. From the beginning of thy prayers the 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 thy 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 Sabbath of saints may be accounted. Know thou therefore and take notice that from the going forth of the word 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 troublesome 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.

In votive Masses in Paschal-time Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 102, 20, 1

Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word. *V.* Bless the Lord, O my soul, and let all that is within me praise His holy name.

Benedícite Dóminum, omnes Angeli ejus, poténtes virtúte, qui fácitis verbum ejus. *V.* Bénedic, ánima mea, Dóminum, et ómnia interióra mea nomen sanctum ejus.

In Votive Masses before Septuagesima and after Pentecost the Tract is replaced by the Lesser Alleluia.

Tract. Luke 1, 28, 42, 31, 35

Hail, Mary, full of grace, the Lord is with thee. *V.* Blessed art thou among women, and blessed is the fruit of thy womb. *V.* Behold, thou shalt conceive and bring forth a son, and thou shalt call His name Emmanuel. *V.* The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; *V.* And therefore also the Holy which shall be born of thee shall be called the Son of God.

Ave, María, grátia plena: Dóminus tecum. *V.* Benedicta tu in muliéribus: et benedictus fructus ventris tui. *V.* Ecce concíples, et páries Filium, et vocábis nomen ejus Emmánuel. *V.* Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. *V.* Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 102, 21. Bless the Lord, all ye His hosts: you ministers of His that do His will. Alleluia.

Allelúja, allelúja. *V.* Ps. 102, 21. Benedícite Dómino, omnes virtútes ejus: ministri ejus, qui fácitis voluntátem ejus. Allelúja.

Greater Alleluia

Alleluia, alleluia. *V.* Ps. 103, 4. Who maketh His angels spirits, and His ministers a flame of fire. Alleluia. *V.* Luke 1, 28. Hail, Mary, full of grace,

Allelúja, allelúja. *V.* Ps. 103, 4. Qui facit Angelos suos spíritus: et ministros suos flammam ignis. Allelúja. *V.* Luc. 1, 28. Ave, María, grátia

plena: Dóminus tecum: benedicta tu in muliéribus. Allelúja. the Lord is with thee; blessed art thou among women. Alleluia.

Munda Cor Meum, page 763.

Gospel, The angel Gabriel, page 1227.

Creed, page 765.

Offertory. Apoc. 8, 3

Stetit Angelus juxta aram templi, habens thuribulum áureum in manu sua, et data sunt ei incensa multa: et ascendit fumus arómatum in conspéctu Dei, allelúja. 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.

Offertory Prayers, page 767.

Secret

ACCÉPTUM fiat in conspéctu tuo, Dómine, nostræ servitútis munus, et beáti Archángeli Gabriélis orátio: ut qui a nobis venerátur in terris, sit apud te pro nobis advocátus in cælis. Per Dóminum. **M**AY the offering of our homage find acceptance in Thy sight, O Lord, and the prayer of the blessed archangel Gabriel; that he, to whom we pay homage on earth, may be our advocate in heaven. Through our Lord.

Commemoration of the Ferial.

Preface for Weekdays, page 775.

Communion

Benedicite, omnes Angeli Dómini, Dómino: hymnum dicite, et superexaltáte eum in sæcula. All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all forever.

Postcommunion

CÓRPORIS tui et Ságuinis sumptis mystéris, tuam, Dómine Deus noster, deprecámur cleméntiam: ut sicut Gabriéle nuntiánte Incarnatiónem tuam cognóvimus, ita ipso adjuvánte, Incarnatiónis ejúsdem beneficia consequámur. Qui vivis. **H**AVING received the mysteries of Thy body and blood, O God our Lord, we pray Thy clemency, that, as we have known of Thine incarnation by the message of Gabriel, so by his help we may obtain the benefits of the same incarnation. Who livest.

Commemoration of the Ferial.

Concluding Prayers, page 793. Gospel of the Ferial et end.



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HAIL, MARY, FULL OF GRACE, THE LORD IS WITH THEE. BLESSED ART THOU AMONG WOMEN, AND BLESSED IS THE FRUIT OF THY WOMB. BEHOLD, THOU SHALT CONCEIVE AND BRING FORTH A SON, AND THOU SHALT CALL HIS NAME EMMANUEL. 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. (Luke 1.)

meos. *V.* Propterea confitebor
in nationibus, Domine, et no-
mini tuo psalmum dicam.

shall fall under my feet. *V.*
Therefore will I give glory to
Thee, O Lord, among the na-
tions, and I will sing a psalm
to Thy name.

Greater Alleluia

Alleluia, alleluia. *V.* 1 Reg.
25, 26, 28. Dominus salvavit
manum tuam tibi: quia praelia
Domini tu praeliaris. Alleluia.
V. Ps. 143, 1. Benedictus Do-
minus Deus meus, qui docet
manus meas ad praelium, et
digitos meos ad bellum. Al-
leluia.

Alleluia, alleluia. *V.* 1 Kings
25, 26, 28. The Lord hath saved
thy hand to thee: because thou
fightest the battles of the Lord.
Alleluia. *V.* Ps. 143, 1. Blessed
be the Lord my God, Who
teacheth my hands to fight,
and my fingers to war. Alleluia.

Gradual. Ps. 17, 33

Deus, qui praecinxit me
virtute: et posuit immacula-
tam viam meam. *V.* Qui do-
cet manus meas ad praelium:
et posuisti, ut arcum aereum,
brachia mea.

God, Who hath girt me with
strength: and made my way
blameless. *V.* Who teacheth my
hands to war: and hast made
my arms like a brazen bow.

Alleluia, alleluia. *V.* Dedisti
mihi protectionem salutis
tuae: et dextera tua suscepit
me. Alleluia.

Alleluia, alleluia. *V.* Ps. 58.
Thou hast given me the pro-
tection of Thy salvation: and
Thy right hand hath held me
up. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 6, 6-11

✠ Sequentia sancti Evan-
gellii secundum Lucam.

IN ILLO tempore: Factum
est in alio sabbato, ut in-
traret Jesus in synagogam, et
doceret. Et erat ibi homo, et
manus ejus dextera erat arida.
Observabant autem scribae et
pharisaei, si in sabbato cura-
ret: ut invenirent unde accu-
sarent eum. Ipse vero sciebat
cogitationes eorum: Et ait
homini, qui habebat manum
aridam: Surge, et sta in me-

✠ Continuation of the holy
Gospel according to St. Luke.

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 an accusation against
Him. But He knew their
thoughts; and said to the man

who had the withered hand: *dium. Et surgens stetit. At autem ad illos Jesus: Interrogo vos si licet sabbatis benefacere, an male: animam salvam facere, an perdere? Et circumspéctis ómnibus dixit hómini: Exténde manum tuam. Et exténdit: et restitúta est manus ejus. Ipsi autem repléti sunt insipiéntia, et colloquebántur ad invicem, quidnam fácerent Jesu.*

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 with madness; and they talked one with another, what they might do to Jesus.

Creed, page 765.

Offertory. Job. 14, 7

A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout. *Lignum habet spem, si præcisum fúerit, rursum viréscit, et rami ejus púllulant.*

Offertory Prayers, page 767.

Secret

WHAT the gifts we offer Thee, O Lord, may be worthy in Thy sight, let the loving intercession of blessed John be joined with that of Thy saints, whose visible forms we, by his doing, venerate in our churches. Through our Lord. *QUÆ tibi, Dómine, offerimus, dona tuo sint, digna conspéctu: beáti Joánnis et Sanctorum, quos ópera expósitos in templis cólimus, pia suffragátio conspíret. Per Dóminum.*

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775.

Communion. Ps. 36, 17

The arms of the wicked shall be broken in pieces, but the Lord strengtheneth the just. *Bráchia peccatórum conteréntur, confirmat autem justos Dóminus.*

Postcommunion

MAY the gifts we have received, O Lord, we beseech Thee, guard us with their arms. *SUMPTA nos, quæsumus Dómine, dona cæléstibus armis tueántur: et beáti Jo-*

ánnis patrocínia circúmdent
Sanctórum unánimi suffrágio
cumuláta; quorum imáginés
evicit in Ecclesiá esse vene-
rándas. Per Dóminum.

heavenly weapons, and the
patronage of blessed John com-
pass us about, reinforced by the
united prayers of the saints, the
veneration of whose images by
Thy Church he vindicated.
Through our Lord.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

March 28—St. John Capistran, Confessor (*White*)

Semi-double

The Beginning of Mass, page 756.

Introit. Hab. 3, 18, 19

Ego autem in Dómino gau-
debo et exultábo in Deo
Jesu meo: Deus Dóminus for-
títúdo mea. *Ps. 80, 2.* Exul-
táte Deo adjutóri nostro, jubi-
láte Deo Jacob. *V. Glória*
Patri.

I WILL rejoice in the Lord:
and I will joy in God my
Jesus: the Lord God is my
strength. *Ps. 80, 2.* Rejoice to
God our helper: sing aloud to
the God of Jacob. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui per beátum Jo-
ánnem fidélis tuos in
virtúte sanctíssimi nóminis
Jesu de crucis inimícis trium-
pháre fecísti: præsta, quæsu-
mus; ut, spirituálium hóstium,
ejus intercessióne, superátiis
insidiis, corónam justítæ a te
accípere mereámur. Per Dó-
minum.

O God, Who, through blessed
John, didst make Thy
faithful, in virtue of the most
holy name of Jesus, to triumph
over the enemies of the cross;
grant, we beseech Thee, that
overcoming by his intercession
the snares of our spiritual ene-
mies, we may deserve to receive
from Thee a crown of justice.
Through our Lord.

In Lent a commemoration of the Feria.

Lesson. Wis. 10, 10-14

Léctio libri Sapiéntiæ.

Lesson from the Book of
Wisdom.

Justum deduxit Dóminus
per vias rectas, et ostén-
dit illi regnum Dei, et ded-
it illi sciéntiam sanctórum:

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 defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not.

honestavit illum in laboribus, et complevit labores illius. In fraude circumventientium illum affuit illi: et honestum fecit illum. Custodivit illum ab inimicis, et a seductoribus tutavit illum, et certamen, forte dedit illi, ut vinceret, et sciret, quoniam omnium potentior est sapientia. Hæc venditum justum non dereliquit, sed a peccatoribus liberavit eum: descenditque cum illo in foveam et in vinculis non dereliquit illum.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia. Out of Paschal-time the Tract is replaced by the Lesser Alleluia.

Gradual. Ps. 21, 24, 25

Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him. *V.* Let all the seed of Israel fear Him: because He hath not slighted nor despised the supplication of the poor man.

Qui timetis Dominum, laudate eum: universum semen Jacob glorificate eum. *V.* Timeat eum omne semen Israel: quoniam non sprevit, neque despexit deprecationem pauperis.

Tract. Ex. 15, 2, 3

The Lord is my strength and my praise, and He is become salvation to me: He is my God, and I will glorify Him. *V.* The Lord is a man of war, Almighty is His name. *V. Jud. 16, 3.* The Lord putteth an end to wars: the Lord is His name.

Fortitudo mea, et laus mea Dominus, et factus est mihi in salutem: iste Deus meus, et glorificabo eum. *V.* Dominus quasi vir pugnator, omnipotens nomen ejus. *V. Jud. 16, 3.* Dominus conterens bella: Dominus nomen est illi.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 58, 17.* But I will sing Thy strength: and will extol Thy mercy in the morning. Alleluia.

Alleluja, alleluja. *V. Ps. 58, 17.* Ego autem cantabo fortitudinem tuam: et exsultabo mane misericordiam tuam. Alleluja.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 58,*
 Ego autem cantábo forti-
 tudinem tuam: et exsultábo
 ane misericórdiam tuam.
 Allelúja. Quia factus es sus-
 ptor meus, et refúgiam
 eum in die tribulatiónis
 eae. Allelúja.

Alleluia, alleluia. *V. Ps. 58,*
 17. But I will sing Thy
 strength: and will extol Thy
 mercy in the morning. Alleluia.
V. For Thou art become my
 support and my refuge in the
 day of my trouble. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 9, 1-6

¶ Sequéntia sancti Evan-
 gelii secúndum Lucam.

IN ILLO témpore: Convocá-
 tis Jesus duódecim Após-
 tólis, dedit illis virtútem, et
 testátem super ómnia
 mónia, et ut languóres cu-
 rent. Et misit illos prædicáre
 regnum Dei, et sanáre infir-
 mos. Et ait ad illos: Nihil tu-
 itis in via neque virgam,
 que peram, neque panem,
 que pecúniám, neque duas
 tunicas habeátis. Et in quam-
 vis domum intravéritis,
 manéte, et inde ne exeátis.
 Quicúmque non recéperint
 vobis: exeúntes de civitáte illa,
 et super pulverem pedem ves-
 trum excúтите in testimó-
 nium supra illos. Egréssi au-
 tem circumbant per castélla,
 angelizántes, et curántes
 que.

¶ Continuation of the holy
 Gospel according to St. Luke.

AT THAT time, Jesus call-
 ing 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 de-
 part not from thence. And who-
 soever 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 heal-
 ing everywhere.

Offertory. Eccclus. 46, 6

Convocávit Altíssimum po-
 tem in oppugnádo inimí-
 undique, et audivit illum
 gnis et sanctus Deus.

He called upon the most high
 Sovereign when the enemies
 assaulted him on every side,
 and the great and holy God
 heard him.

¶ Offertory Prayers, page 767.

Secret

¶ SACRIFICIUM, Dómine, quod
 immolámus, placátus in-

BE APPEASED, O Lord, and
 look upon the sacrifice

which we offer, that, by the intercession of blessed John, Thy confessor, it may establish us in the security of Thy protection until we tread under foot the snares of our enemies. Through our Lord.

In Lent a commemoration of the Feria.

Preface for Weekdays, page 775.

Communion. Wis. 10, 20

They sung to Thy holy name, O Lord, and praised Thy victorious hand.

Decantavérunt, Dómine, nomen sanctum tuum, et victricem manum tuam laudavérunt.

Postcommunion

FILLED with heavenly food and refreshed with the spirital cup, we beseech Thee, O almighty God, that by the intercession of blessed John, Thy confessor, Thou defend us against the malice of the enemy and keep continual peace in Thy Church. Through our Lord.

REPLETI alimónia cœlesti et spirituáli póculo creati, quassumus, omnipotens Deus: ut intercedente beáto Joáinne Confessore tuo, nos ab hoste maligno defendas, et Ecclesiám tuam perpetua pace custódias. Per Dóminum.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

Friday in Passion Week

Feast of the Seven Dolors of the Blessed Virgin Mary (White)

Double Major

The Beginning of Mass, page 756.

Introit. John 19, 25

HERE stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. *V.* Woman, behold thy son, said Jesus; to the disciple, however, Behold thy mother. *V.* Glory.

STABANT juxta crucem Jesu mater ejus, et soror matris ejus Maria Cleophae, et Salóme, et María Magdalene. *V.* Müller, ecce filius tuus: dixit Jesus; ad discipulum autem: Ecce mater tua. *V.* Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, in cuius passióne, **O** GOD, in Whose passion the secúndum Simeónis **O** sword, according to the prophetíam, dulcíssimam ánimam gloriósæ Virgínis et Matris Mariæ dolóris gládius pertransívit: concéde propítius; ut, qui transfixiónem ejus et passiónem venerádo recóllimus, gloriósus méritis et précibus ómnium Sanctórum cruci fidéliter astántium intercedéntibus, passiónis tuæ efféctum felicem consequámur: Qui vivis.

Commemoration of the Feria in Low Masses.

In Votive Masses of the Seven Dolors the Prayer appointed in place of that given here is the one following it.

Prayer

QUÓRDIBUS nostris, quæsumus, Dómine, grátiam **O** F THY goodness pour Thy tuam benignus infúnde: ut grace into our hearts, we peccáta nostra castigatióne beseech Thee, O Lord, that, voluntária cohibéntes, temporáliter pótius macerémur, with voluntary discipline, we may suffer temporal mortifications rather than be condemned to eternal punishments. Through our Lord.

Prayer

INTERVÉNIAT pro nobis, **O** LORD Jesus Christ, we beseech Thee that now and quæsumus, Dómine Jesu Christe: nunc, et in hora mortis nostræ, apud tuam cleméntiam beáta Virgo Maria Mater tua; cujus sacratíssimam ánimam in hora tuæ passiónis dolóris gládius pertransívit. Who livest.

Lesson. Judith 13, 22-25

BENEDÍXIT te Dóminus in **¶** THE Lord hath blessed thee virtúte sua, quia per te by His power, Who by ad nihilum redégit inimicos 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 men, who shall be mindful of the power of the Lord forever; 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.

In Paschal-time the Gradual is replaced by the Greater Alleluia, below.

Gradual

Sorrowful and tearful art thou, O Virgin Mary, standing by the cross of the Lord Jesus, thy Son and Redeemer. *V.* O Virgin Mother of God, He Whom the whole earth containeth not, the Author of life, made man, beareth this anguish of the cross.

nostros. *Benedicta es tu filia a Dómino Deo excélsso, præ ómnibus mulléribus super terram. Benedictus Dómine, qui creávit cælum et terram: quia hódie nomen tuum ita magnificávit, ut non recedat laus tua de ore hóminum, qui mémoires fúerint virtútis Dómini in ætérnum, pro quibus non pepercísti ánimæ tuæ propter angústias et tribulationem géneris tui, sed subvenísti ruínæ ante conspéctum Dei nostri.*

Dolorósa et lacrimábilis es, Virgo María, stans juxta crucem Dómini Jesu Filii tui Redemptóris. V. Virgo Dei Génitrix, quem totus non capit orbis, hoc crucis fert supplicium, auctor vitæ factus homo.

In votive Masses the Tract is replaced by the Lesser Alleluia.

Tract

Holy Mary, queen of heaven and mistress of the world, filled with sorrow, stood by the cross of Our Lord Jesus Christ. *V. Lam. 1, 12.* O all you that pass by the way, attend and see if there be any sorrow like to my sorrow.

Stabat sancta María, cæli Regina, et mundi Dómina, juxta crucem Dómini nostri Jesu Christi dolorósa. V. Thren. 1, 12. O vos omnes, qui transítis per viam, atténdite, et vidéte, si est dolor sicut dolor meus.

Lesser Alleluia

Alleluia, alleluia. *V.* Holy Mary, queen of heaven and mistress of the world, stood, filled with sorrow, by the cross of our Lord Jesus Christ. Alleluia.

Allelúja, allelúja. V. Stabat sancta María, cæli Regina, et mundi Dómina, juxta Crucem Dómini nostri Jesu Christi dolorósa. Allelúja.

Greater Alleluia

Allelúja, allelúja. *V.* Stabat sancta María, cæli Regina, et mundi Dómina, juxta Crucem Dómini nostri Jesu Christi dolorósa. Allelúja. *V. Thren. 1, 12.* O vos omnes, qui transistis per viam, attendite, et vidéte, si est dolor sicut dolor meus. Allelúja.

Alleluia, alleluia. *V.* Holy Mary, queen of heaven and mistress of the world, stood, filled with sorrow, by the cross of our Lord Jesus Christ. Alleluia. *V. Lam. 1, 12.* O all you that pass by the way, attend and see if there be any sorrow like to my sorrow. Alleluia.

The following Sequence is not said in Votive Masses:

Sequence

Stabat Mater dolorósa

Next the cross in tears unceasing,

Juxta crucem lacrymósa,
Dum pendébat Fílius.

Worn by sorrow aye increasing,
Stood the Mother 'neath her Son.

Cujus ánimam geméntem,
Contristátam et doléntem,
Pertransívit gládium.

Through her soul already riven,
Simeon's sword divinely driven,
Edged with anguish, lo! hath run.

O quam tristis et afflícta
Fuit illa benedicta

Sad, afflicted as no other,
Was that chosen blessed Mother,

Mater Unigénití!

Having none but Christ begot.

Quæ mærébat, et dolébat,

Faithful Mother! upward gazing,

Pia Mater, dum vidébat

Heart and hands to Son upraising,

Nati pœnas ínclýti.

Mourns and grieves His cruel lot.

Quis est homo, qui non fleret,

Hard the man his tears refraining,

Matrem Christi si vidéret
In tanto supplicio?

Watching Mary uncomplaining,
Bear a sorrow like to none.

Quis non posset contristári,

Hard the man that shares no sorrow,

Christi Matrem contemplári
Doléntem cum Fílio?

With a Mother fain to borrow
Every pang that writhes her Son.

Tortured, scourged in expiation Pro peccátiis suæ gentis
 Of the sins that marred His Vidit Jesum in torméntis,
 Nation,
 Mary watched His every pang. Et flagéllis súbditum.

She beheld her dear Begotten, Vidit suum dulcem natum
 Stretched in death by all for-
 gotten, Moriéndo desolátum,
 As on hoisted rood He hang. Dum emisit spíritum.

Mother, fount of love, the pur- Eia Mater, fons amóris,
 est,
 Floods of sorrow thou endurest, Me sentíre, vim dolóris
 Turn them toward this heart of Fac ut técum lúgeam.
 mine,

With these waters purge its Fac, ut árdeat cor meum,
 guileness,
 Burn with love its innate vile- In amándo Christum Deum,
 ness,
 With the flames of love divine. Ut sibi compláceam.

Hallowed Mother, do this fa- Sancta Mater, istud agas
 vor,
 Those five wounds that gored Crucifixi fige plagas
 my Saviour
 Deeply on my heart engrave. Cordi meo válide.

Pains thou gladly with Him Tui nati vulneráti,
 sharest,
 Anguish that thou bravely Tam dignáti pro me pati,
 bearest,
 Fully share with me, I crave. Pénas mecum dívide.

Blend thy tears with mine in Fac me tecum píe flere,
 wailing,
 Sorrow for my sins prevailing, Crucífixo condolére,
 Till the break of endless dawn. Donec ego víxero.

Next the cross to take my sta- Juxta Crucem tecum stare
 tion,
 By thy side in desolation, Et me tibi sociáre
 Thus, I long with thee to In planctu desídero.
 mourn.

Maiden of all maidens fairest, Virgo vírginum præclára,
 Sate me with the grief thou Mihi jam non sis amára:
 bearest:
 Spurn me not, but be thou kind. Fac me tecum plángere.

Fac, ut portem Christi mortem, Passiónis fac consórtem, Et plagas recólere.	Mine it be Christ's throes in sharing, Mine it be His anguish bearing, These His wounds to keep in mind.
Fac me plagis vulnerári, Fac me Cruce inebriári, Et crúore Fílii.	May His scars my body carry. May His cross and blood not tarry Soul of mine to satiate!
Flammis ne urar succénsus, Per te, Virgo, sim defénsus In die iudícii.	Thus inflamed with love consuming, Shall I not thy aid presuming Safe the reck'ning day await?
Christe, cum sit hinc exire, Da per Matrem me veníre Ad palmam victóriæ.	When in death my eyes are closing, Ope them, Lord, to see reposing Victory's crown in Mary's hand.
Quando corpus moriétur, Fac, ut ánimæ donétur Paradísi glória. Amen.	When my frame by death is broken, And my doom by Thee is spoken, Be it, Lord, the better land. Amen.

Munda Cor Meum, page 763.

Gospel. John 19, 25-27

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus, María Cléophæ, et María Magdaléne. Cum vidisset érgo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce filius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

✠ Continuation of the holy Gospel according to St. John.

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, page 765.

Offertory

Remember, O Virgin Mother of God, when thou standest in the presence of the Lord, that thou speak good things for us and turn His wrath from us.

Recordáre, Virgo Mater Dei, dum stéteris in conspéctu Dómini, ut loquáris pro nobis bona et ut avértat indignatióem suam a nobis.

Offertory Prayers, page 767.

Secret

WE OFFER Thee prayers and sacrifices, O Lord Jesus Christ, humbly entreating that we, who commemorate in our prayers the piercing of the most dear soul of blessed Mary, Thy Mother, may, through the multiplied intercession of her and of her holy companions under the cross, by the merits of Thy death, receive our portion with the blessed. Who livest.

OFFÉRIMUS tibi preces et hóstias, Dómine, Jesu Christe, humiliter supplicátes: ut, qui Transfixiónem dulcíssimi spíritus beátæ Mariæ Matris tuæ précibus recensémus; suo suorumque sub cruce Sanctórum, consórtium multiplicáto píssimo intervéntu, méritis mortis tuæ, méritum cum beátis habeámus: Qui vivis.

Commemoration of the Feria in Low Masses.

Secret

GRANT US, O merciful God, that we may ever have the grace of serving Thine altars worthily, and may be saved by constantly partaking of the sacrifices offered thereon. Through our Lord.

PRÆSTA nobis, miséricors Deus: ut digne tuis servíre semper altáribus mereámur; et eórum perpétua participatióne salvári. Per Dóminum.

Preface No. 11, page 814.

Communion

Happy the senses of the blessed Virgin Mary, which without death earned the palm of martyrdom beneath the cross of our Lord.

Felices sensus beátæ Mariæ Vírginis, qui sine morte meruerunt martyrii palmam sub cruce Dómini.

Postcommunion

MAY the sacrifices of which we have partaken, O Lord Jesus Christ, devoutly

SACRIFICIA, quæ sumpsimus Dómine Jesu Christe, Transfixiónem Matris tuæ et

Virginis devôte celebrâtes: celebrating the piercing of Thy
nobis impetrent apud clemén- virgin Mother's soul, obtain for
tiam tuam omnis boni salu- us with Thy clemency the effect
târis effectum: Qui vivis. of every salutary benefit. Who
lives.

Commemoration of the Feria in Low Masses.

Postcommunion

SUMPTI sacrificii, Dómine, **M**AY the protection of the
perpétua nos tuóio non sacrifice which we have
derelinquat: et nóxia semper received never leave us, and
a nobis cuncta depellat. Per may it ever ward off from us
Dóminum. all things harmful. Through
our Lord.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

April 2—St. Francis of Paula, Confessor (*White*)

Double

Mass, Justus ut palma, page 1352, except:

Prayer

DEUS humillium celsitúdo, **O** GOD, Who in exalting the
qui beátum Franciscum lowly hast raised the
Confessórem Sanctórum tuó- blessed confessor Francis to the
rum glória sublimásti: tribue, glory of the saints, grant, we
quæsumus, ut ejus méritis et beseech Thee, that, by his mer-
imitatióne, promissa humilli- its and our imitation of him,
bus præmia feliciter conse- we may happily attain to the
quámur. Per Dóminum. rewards promised to the
humble. Through our Lord.

In Lent a commemoration of the Feria.

Epistle. Philipp. 3, 7-12

Léctio Epistolæ beáti Pauli Lesson from the Epistle of
Apóstoli ad Philippenses. blessed Paul the Apostle to the
Philippians.

FRATRES: Quæ mihi fué- **B**RETHREN, The things that
runt lucra, hæc arbi- were gain to me, the
trátus sum propter Christum same I have counted loss for
detríménta. Verúmtamen ex- Christ. Furthermore, I count
istimo ómnia detriméntum all things to be but loss, for
esse, propter eminentem sci- the excellent knowledge of
éntiam Jesu Christi Dómini Jesus Christ my Lord; for
mei: propter quem ómnia de- 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.

triméntum feci, et árbitor ut stércora, ut Christum lucrifáciar, et invéniar in illo, non habens meam justítiam, quæ ex lege est, sed illam quæ ex fide est Christi Jesu; quæ ex Deo est justítia in fide, ad cognoscéndum illum, et virtútem resurrectiónis ejus, et societátem passiónum illius: configurátus morti ejus: si quo modo occurrám ad resurrectiónem, quæ est ex mórtuis: non quod jam accéperim, aut jam perféctus sim: sequor autem, is quo modo comprehendám, in quo et comprehénsus sum a Christo Jesu.

Secret

MAY these offerings of a devout people with which we heap Thine altars, O Lord, be rendered pleasing to Thee by the merits of blessed Francis, and, by Thy mercy, salutary to us. Through our Lord.

HÆC dona devótæ plebis, Dómine, quibus tua cumulámus altária, beáti Francisci méritis tibi grata, nobisque salutária, te miseránte, reddántur. Per Dóminum.

In Lent a commemoration of the Feria.

Postcommunion

WE PRAY Thee, O Lord, that the divine sacrament we have received may by the intercession of blessed Francis, Thy confessor, bestow on us the aids both of temporal and of life eternal. Through our Lord.

SUMPTA, Dómine, sacraménta celéstia, beáto Francisco Confessóre tuo intercedénte, precámur; ut et temporális vitæ subsidia nobis cónferant, et æternæ. Per Dóminum.

In Lent a commemoration of the Feria. The last Gospel of the Feria.

April 4—**St. Isidore, Bishop, Confessor, Doctor of the Church (White)**

Double

Mass, In medio, page 1344.

In Lent a commemoration of the Feria, and its Gospel at the end.

April 5—*St. Vincent Ferrer, Confessor (White)**Double**Mass, Os justl, page 1349, except:**Prayer*

DEUS, qui Ecclesiam tuam beati Vincéntii Confessoris tui méritis et prædicatione, illustrare dignatus es: concède nobis famulis tuis; ut et ipsius instruámur exémplic, et ab ómnibus ejus patrocínio liberémur advérsis. Per Dóminum.

O GOD, Who didst vouchsafe to enlighten Thy Church with the virtues and preaching of blessed Vincent, Thy confessor, grant unto us, Thy servants, that we may be both instructed by his examples and delivered from all evil by his patronage. Through our Lord.

In Lent a commemoration of the Feria, and its Gospel at the end.

April 11—*St. Leo the Great, Pope, Confessor, Doctor of the Church (White)**Double**The Beginning of Mass, page 756.**Introit. John 21, 15-17*

SI DILIGIS ME, Simon Petre, pasce agnos meos, pasce oves meas. (T. P. Allelúja, allelúja). Ps. 29, 1. Exaltábo te, Dómine, quóniam suscepisti me, nec delectásti inimicos meos super me. V. Glória Patri.

IF THOU lovest me, Simon Peter, feed My lambs, feed My sheep. (P. T. Alleluia, alleluia). Ps. 29, 1. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. V. Glory.

*Kyrie, page 761; Gloria, page 762.**Prayer*

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Leonem Summum Pontíficem, perpétua protectióne custódi; quem totius Ecclesiæ præstitisti esse pastórem. Per Dóminum.

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Leo, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

In Lent a commemoration of the Feria.

Lesson. 1 Peter 5, 1-4; 10-11

Lesson from the Epistle of *Lectio Epistolæ beati Petri*
blessed Peter the Apostle. Apóstoll

BRETHREN: The ancients therefore 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.

QUARRISSIMI: Seniores, qui in vobis sunt, obsecro consenior et testis Christi passionum, qui et ejus, quæ in futuro revelanda est, gloriæ communicator: pascite qui in vobis est gregem Dei, providentes non coacte, sed spontanee secundum Deum, neque turpis lucri gratia, sed voluntarie; neque ut dominantes in clericis sed forma facti gregis ex animo. Et cum apparuerit princeps pastorum, percipietis immarcescibilem gloriæ coronam. Deus autem omnis gratiæ, qui vocavit nos in æternam suam gloriæ in Christo Jesu, modicum passus ipse perficiet, confirmabit solidabitque. Ipsi gloria et imperium in sæcula sæculorum. Amen.

In Septuagesima the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

Exáltent eum in Ecclésia plebis: et in cáthedra seniorum laudent eum. *V.* Confiteántur Dómino misericórdiæ ejus; et mirabília ejus filiis hóminum.

Lesser Alleluia

Allelúja, allelúja. *Matth.* Alleluia, alleluia. *Matth. 16, 16, 18.* Tu es Petrus, et super 18. Thou art Peter and upon hanc petram ædificábo Ec- this rock I will build My clésiám meam. Allelúja. Church. Alleluia.

Tract 39, 10-11

Annuntiávi justítiam tuam I have declared Thy justice in ecclésiá magna, ecce lábia in a great church, lo, I will not mea non prohibébo: Dómine, restrain my lips: O Lord Thou tu scisti. *V.* Justítiam tuam knowest it. *V.* I have not hid non abscondi in corde meo: Thy justice within my heart. I veritátem tuam et salutáre have declared Thy truth and tuum dixi. *V.* Non abscondi Thy salvation. *V.* I have not misericórdiam tuam, et veri- concealed Thy mercy and Thy tátem tuam a concílio multo. truth from a great council.

Greater Alleluia

Allelúja, allelúja. *Matth.* Alleluia, alleluia. *Matth. 16, 16, 18.* Tu es Petrus, et super 18. Thou art Peter and upon hanc petram ædificábo Ecclé- this rock I will build My síam meam. Allelúja. *Ps. 44, 17, 18.* Constitues eos prin- Thou shalt make them princes cipes super omnem terram: over all the earth: they shall mémore erunt nóminis tui, remember Thy name through- Dómine. Allelúja. out all generations. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

IN ILLO témpore: Venit Je-
sus in partes Cæsaréæ
Philíppi: et interrogábat dis-
cípulos suos, dicens: Quem
dicunt hómines esse Fíllum
hóminis? At illi dixerunt:
Alii Joánnem Baptistam, álii
autem Eliam, álii vero Jere-
míam, aut unum ex prophé-
tis. Dicit illis Jesus: Vos au-
tem quem me esse dicitis?
Respóndens Simon Petrus

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

AT THAT time, Jesus came
into the quarters of
Cæsarea 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 an-
swered, 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 to thee I will give 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, page 765.

Offertory. Jerem. 1, 9, 10

Behold I have given my words in thy mouth; lo, I have set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant. (*P. T. Alleluia*).

Offertory Prayers, page 767.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

dixit: Tu es Christus, Filius Dei vivi. Respondens autem Jesus, dixit ei: Beatus es Simon Bar-Jona: quia caro et sanguis non revelavit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque solvéris super terram, erit solútum et in cælis.

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evéllas et déstruas, et ædífices et plantes. (*T. P. Allelúja*).

OBLÁTIS munéribus, quæsumus Dómine, Ecclesiam tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

In Lent a commemoration of the Feria.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (*P. T. Alleluia*).

Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. (*T. P. Allelúja*).

Postcommunion

REFECTIONE sancta enu-
tritam guberna, quæ-
sumus Dómine, tuam placá-
tus Ecclésiám: ut poténti mo-
deratione directa, et incre-
ménta libertátis accípiat et in
religiónis integritáte per-
sístat. Per Dóminum.

SINCE Thy Church has been
nourished by the sacred
repast, govern her in Thy
clemency, we beseech Thee, O
Lord, so that under the guid-
ance of Thy mighty rule she
may enjoy greater freedom and
abiding integrity of religion.
Through our Lord.

In Lent a commemoration of the Feria.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

April 13—**St. Hermenegild, Martyr (Red)**

Semi-double

In Paschal-time Mass, Protexisti, page 1328. Out of Paschal-time, the Mass, In virtute, page 1309. In either case the exceptions are as follows:

Prayer

DEUS, qui beátum Herme-
negildum Mátyrem tu-
um cælésti regno terrénum
postpónere docuísti: da, quæ-
sumus, nobis; ejus exémplo
cadúca despícere, atque ætér-
na sectári. Per Dóminum.

O GOD, Who didst teach
blessed Hermenegild, Thy
martyr, to choose a heavenly
kingdom rather than an earthly
one, grant us, we beseech Thee,
to despise fleeting things, after
his example, and to pursue
those that are eternal. Through
our Lord.

In Lent a commemoration of the Feria.

Gospel from the Mass, Statuit, page 1304.

Last Gospel of the Feria.

April 14—**St. Justin, Martyr (Red)**

Double

**Sts. Tiburtius, Valerian and Maximus,
Martyrs (Red)**

The Beginning of Mass, page 756.

Introit. Ps. 118, 85, 46

NARRAVÉRUNT mihi iniqui
fabulatiónes, sed non
ut lex tua: ego autem loqué-

THE wicked have told me
fables, but not as Thy
law: but I spoke of Thy tes-

timonies before kings, and I was not ashamed. (*P.T. Alleluia, alleluia.*) *Ps. 118, 1.* Blessed are the undefiled in the way, who walk in the law of the Lord. *V. Glory.*

bar de testimoniis tuis in conspectu regum et non confundabar. (*T. P. Allelúja, allelúja.*) *Ps. 118, 1.* Beáti immaculáti in lege Dómini. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, through the foolishness of the cross, didst wondrously teach blessed Justin, martyr, the surpassing knowledge of Jesus Christ, grant us, by his intercession, that we may avoid the wiles of error and attain to firmness of faith. Through the same.

DEUS, qui per stultitiam crucis eminentem Jesu Christi scientiam beátum Justinum Mártirem mirabiliter docuisti; ejus nobis intercessióne concéde; ut, errorum circumventióne depúlta, fidei firmitátem consequámur. Per eúndem Dóminum.

In Lent a commemoration of the Feria.

Of St. Tiburtius and his fellow-martyrs.

Prayer

GRANT, we beseech Thee, O almighty God, that, as we observe the feast of Thy holy martyrs, Tiburtius, Valerian and Maximus, we may likewise imitate their virtues. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, qui sanctorum Mátyrum tuorum Tibúrtii, Valeriáni et Máximi solémnia cólimus: eórum étiam virtútes imitémur. Per Dóminum.

Epistle. 1 Cor. 1, 18-30

Lesson from the Epistle to blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beáti Pauli Apóstoli ad Corinthios.

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

HRATRES: Verbum crucis pereúntibus quidem stultitia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sápiens? ubi scriba? ubi conquisitor hujus sæculi? Nonne stultam fecit Deus sapiéntiam hujus mundi? Nam quia in Dei sapiéntia non cognóvit mundus

per sapiéntiam Deum: plácuít Deo per stultítiam prædicatiónis salvos fácere credéntes. Quóniam et Judæi signa petunt, et Græci sapiéntiam quærunť: nos autem prædicámus Christum crucifixum: Judæis quídem scándalum géntibus autem stultítiam, ípsíis autem vocátis Judæis, atque Græcis, Christum Dei virtútem, et Dei sapiéntiam: quia quod stultum est Dei, sapiéntius est homínibus: et quod infirmum est Dei, fórťius est homínibus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia, et sanctificátio, et redemptio.

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.

In Lent the Greater Alleluia is replaced by the Gradual and Tract.

Greater Alleluia

Allelúja, allelúja. *V. 1 Cor. 3, 19, 20.* Sapiéntia hujus mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatiónes sapiéntium, quóniam vanæ sunt. Allelúja. *V. Phil. 3, 8.* Verúmtamen exístimo ómnia detriméntum esse propter emínentem sciéntiam Jesu Christi Dómini mei. Allelúja.

Alleluia, alleluia. *V. 1 Cor. 3, 19, 20.* 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. *V. Philipp. 3, 8.* Furthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. Alleluia.

Gradual. 1 Cor. 3, 19, 20

Sapiéntia hujus mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatiónes sapiéntium, quóniam vanæ sunt. *V. 1 Cor. 1, 19.* Perdam sapiéntiam sapiéntium, et prudéntiam prudentium reprobábo.

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. *V. 1 Cor. 1, 19.* I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.

Tract. 1 Cor. 2, 2, 7, 8

I judged not myself to know anything amongst you but Jesus Christ, and Him crucified. *V.* We speak the wisdom of God in a mystery, which is hidden, which God ordained before the world unto our glory. *V.* Which none of the princes of this world knew; for if they had known it, they would never have been crucified the Lord of glory.

Non iudicavi me scire aliquid inter vos nisi Jesum Christum, et hunc crucifixum. *V.* Loquimur Dei sapientiam in mysterio, quæ abscondita est, quam prædestinavit Deus ante sæcula in glóriam nostram. *V.* Quam nemo principum hujus sæculi cognovit. Si enim cognovissent, numquam Dóminum glóriæ crucifixissent.

Munda Cor Meum, page 763.

Gospel. Luke 12, 2-9

Continuation of the holy Gospel according to St. Luke.

Sequéntia sancti Evangelii secundum Lucam.

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 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 of more value than many sparrows. And I say to you, who-

IN ILLO tẽpore: Dixit Jesus discipulis suis: Nihil opertum est quod non reveletur: neque absconditum, quod non sciatur. Quoniam quæ in tenebris dixistis in lumine dicentur: et quod in aurem locuti estis in cubiculis, prædicabitur in tectis. Dico autem vobis amicus meus: Ne terreamini ab his qui occidunt corpus, et post hæc non habent amplius quid facient. Ostendam autem vobis quem timeatis: time te eum qui, postquam occiderit, habet potestatem mittere in gehennam; ita dico vobis, hunc time. Nonne quinque passeret véneunt dipondio, et unus ex illis non est in oblivione coram Deo? Sed et capilli capitis vestri omnes numerati sunt. Nolite ergo timere: multis passeribus plurius estis vos. Dico autem vobis: Omnis quicumque confessus fuerit me coram

hominibus, et Filius hominis confitebitur illum coram Angelis Dei.

soever shall confess Me before men, him shall the Son of man also confess before the angels of God.

Offertory. 1 Cor. 2, 2

Non enim iudicavi me scire aliquid inter vos nisi Jesum Christum, et hunc crucifixum. (T. P. Alleluja.)

For I judged not myself to know any thing among you, but Jesus Christ; and Him crucified. (P.T. Alleluia.)

Offertory Prayers, page 767.

Secret

MŪNERA nostra, Dōmine Deus, benignus suscipe: quorum mirabile mysterium sanctus Mārtyr Justinus adversus impiōrum calūmniastrēnue defendit. Per Dōminum.

GRACIOUSLY accept our gifts, O Lord, the wondrous mystery of which St. Justin, martyr, strenuously defended against the calumnies of the impious. Through our Lord.

In Lent commemoration of the Feria.
Of the Holy Martyrs.

Secret

Hęc hōstia, quęsumus, Dōmine, quam sanctōrum Mārtýrum tuōrum natalitia recensētes offerimus: et vincula nostrę pravitātis absolvat, et tuę nobis misericōrdię dona concillet. Per Dōminum.

MAY this sacrifice, O Lord, which we offer commemorating the birthday of Thy martyrs, both loose us from the bonds of our base desires and gain for us the gifts of Thy mercy. Through our Lord.

Preface for Weekdays, page 775.

Communion. 2 Tim. 4, 8

Repōsita est mihi corōna justitię, quam reddet mihi Dōminus in illa die justus iudex. (T. P. Alleluja.)

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.)

Postcommunion

CŪLĒSTI alimōnia refēcti, supplices te, Dōmine, deprecāmur: ut, beāti Justinī Mārtýris tui mōnitis, de acēptis donis semper in gra-

REFRESHED with heavenly food, we humbly pray Thee, O Lord, that, following the admonitions of Thy blessed martyr, Justin, we may

give thanks incessantly for the gifts we have received. Through our Lord.

*In Lent a commemoration of the Feria.
Of the Holy Martyrs.*

Postcommunion

FILLED with Thy sacred gifts, we beseech Thee, O Lord, that what we celebrate in fulfillment of our bounden service we may feel in the increase of Thy salvation. Through our Lord.

Concluding Prayers, page 793. In Lent the Last Gospel of the Feria.

April 17—*St. Anicetus, Pope, Martyr (Red)*

Simple

Mass, *l. diligis me, page 1302, except as follows:*

Prayer

ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Anicetus Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

Secret

IN Thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

SACRO munere satiati, supplices te, Domine, deprecamur: ut, quod debitis servitutis celebramus officio, salvationis tue sentiamus augmentum. Per Dominum.

GRACIAM tuam, Pastor aeterno, placatus intendente: et per beatum Anicetum Martyrem tuum atque Summum Pontificem, perpetuis protectione custodi; quem totius Ecclesiae praestitisti esse pastorem. Per Dominum.

OBLAUIS munerebus, quesumus Domine, Ecclesiam tuam benignis illuminina: ut, et gregis tui proficiat ubique successus, et grati fiant nomini tuo, te gubernante, pastores. Per Dominum.

REFECTIONE sancta enutritam gubernata, quesumus Domine, tuam placatus Ecclesiam: ut potenti moderatione directa, et incrementa libertatis accipiat et in religionis integritate persistat. Per Dominum nostrum.

April 21—*St. Anselm*, Bishop, Confessor, Doctor of the Church (*White*)

Double

Mass, In medio, page 1344.

April 22—*Sts. Soter and Caius*, Popes, Martyrs (*Red*)

Semi-double

Mass, Si diligis me, page 1302 with Prayer, Secret and Postcommunion as below:

Prayer

REGEM tuum, Pastor *terne*, placatus intēde; et per beātos Sotērem et Caium Mārtyres tuos atque Summos Pontīfices, perpētua protectiōne custōdi; quos totius Ecclēsiæ præstitisti esse pastōres. Per Dōminum.

ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Soter and Caius Thy Martyrs and Supreme Pontiffs, whom Thou didst choose to be the chief shepherds of the whole Church. Through our Lord.

Secret

OLARIS munēribus, quēsumus Dōmine, Ecclēsiam tuam benignus illūmina: ut, et gregis tui proficiat ubique succēssus, et grati fiant nōmini tuo, te gubernānte, pastōres. Per Dōminum.

IN Thy loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Preface No. 13, page 816.

Postcommunion

REFLECTIōNE sancta enutritam gubernā, quēsumus Dōmine, tuam placatus Ecclēsiam: ut potēti moderatiōne directā, et incrementa libertātis accipiat et in religiōnis integritāte persistat. Per Dōminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abide in integrity of religion. Through our Lord.

April 23—*St. George, Martyr (Red)**Semi-double**Mass, Protexista, page 1326, except:**Prayer*

O God, Who dost gladden us by the merits and intercession of blessed George, Thy Martyr, mercifully grant that we, who ask Thy favors through him, may obtain them by the gift of Thy grace. Through our Lord.

DEUS, qui nos beáti Geórgii Mártiris tui méritis et intercessióne lætificas: concéde propítius: ut, qui tua per eum beneficia póscimus dono tuæ grátia consequámur. Per Dóminum.

Epistle. 2 Tim. 2, 8-10; 3, 10-12

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Léctio Epistolæ beáti Pauli Apóstoli ad Timótheum.

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 evil-doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, 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 Jesus Christ shall suffer persecution.

QUARRISSIME: Memor esto Dóminum Jesum Christum resurrexisse a mórtuis ex sémine David, secúndum Evangélfum meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter electos, ut et ipsi salútem consequántur, quæ est in Christo Jesu, cum glória cælésti. Tu autem assecútus es meam doctrinam institutióne, propósitum, fidem, longanimitátem, dilectiÓne, paciéntiam, persecutiÓnes, passiÓnes: quálla mihi facta sunt Antiochiæ, Iconii, et Lystris: quales persecutiÓnes sustínui et ómnibus erípuit me Dóminus. Et omnes, qui pie volunt vivere in Christo Jesu, persecutiÓnem patiéntur.

Secret

SANCTIFY the gifts we offer Thee, O Lord, and through the intercession of blessed George, Thy martyr, cleanse us by them from the stains of our sins. Through our Lord.

QUÆRESA, Dómine, oblata sanctifica, et intercedente beáto Geórgio Mártire tuo, nos per hæc a peccatórum nostrórum máculis emúnda. Per Dóminum.

Postcommunion

SŪPLICES te rogāmus, omnīpotens Deus: ut, quos tuis rēficis sacramētis, intercedēte beāto Geōrgio Mārtyre tuo, tibi etiā plācitis mōribus dignāter tribuas deservire. Per Dōminum.

WE BESECH Thee, O almighty God, that those whom Thou dost refresh with Thy sacrament, Thou also grant them, by the intercession of blessed George, Thy martyr, to serve Thee, as befits them, with behavior pleasing unto Thee. Through our Lord.

April 24—*St. Fidelis of Sigmaringen, Martyr (Red)*

Double

Mass, Protexisti, page 1328, except:

Prayer

DEUS, qui beātum Fidélem, serāphico spiritus ardōre succēsum, in versē fidei propagatiōne martýrii palma et gloriōsis mirāculis decorāre dignātus es: ejus, quæsumus, mēritis et intercessione, ita nos per grātiam tuam in fide et caritāte confirma; ut in servitio tuo fidèles usque ad mortem inveniri mereāmur. Per Dōminum.

O God, Who didst vouchsafe to adorn with the grace of working miracles and the palm of martyrdom in the propagation of the true faith the blessed Fidelis, inflamed with seraphic ardor of soul, we beseech Thee, by his merits and intercession, so to strengthen us through Thy grace in faith and charity that we may be worthy to be found faithful in Thy service even unto death. Through our Lord.

April 25—*St. Mark the Evangelist (Red)*

Double of the Second Class

During the Paschal season the following Mass is celebrated. If this feast is transferred to a day after the Pentecost octave the Mass is Mibi autem, as on the feast of St. Luke, October 18, page 1241; but the Prayer, Epistle, Secret and Postcommunion are from the following Mass:

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

PROTEXISTI me, Deus, a convēntu malignāntium allelūja: a multitudine operāntium iniquitātem, allelūja, allelūja. Ps. 6, 2. Exāudi, Deus, oratiōnem meam cum deprecō: a timōre inimici ēripe ānīmam meam. V. Glōria Patri.

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. Ps. 6, 2. Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst endow blessed Mark, Thine evangelist, with the grace of preaching, grant us, we beseech Thee, ever to profit by his teaching and be defended by his prayers. Through our Lord.

DEUS, qui beatum Marcum Evangelistam tuum evangélicæ prædicationis grátia sublimásti: tribue, quæsumus; ejus nos semper et eruditiónè proficere, et oratióne defendi. Per Dóminum.

Lesson. *Ezech. 1, 10-14*

Lesson from Ezechiel the Prophet.

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.

Alleluia, alleluia. *Y. Ps. 88, 6.* The heavens shall confess Thy wonders, O Lord; and Thy truth in the Church of the saints. Alleluia. *Y. Ps. 20, 4.* O Lord, Thou hast set on his head a crown of precious stones. Alleluia.

Lectio Ezechiéis Propheetæ.

SIMILITUDO vultus quatuor animálum: fácies hóminis, et fácies leónis a dextris ipsórum quatuor: fácies autem bovis a sinistris ipsórum quatuor, et fácies áquillæ desuper ipsórum quatuor. Fácies eórum, et pennæ eórum exténtæ desuper: dum pennæ singulórum jungebántur, et dum tegébant cörpera eórum: et unumquódque eórum coram fácie sua ambulabat: ubi erant impetus spíritus, illuc gradiebántur, nec revertébántur cum ambularent. Et similitúdo animálum, aspéctus eórum quasi carbónum ignis ardentium, et quasi aspéctus lampadárum. Hæc erat visio discúrrens in médio animállum, splendor ignis, et de igne fulgur egrédiens. Et animália ibant, et revertébántur in similitúdinem fulguris coruscántis. and returned like flashes of lightning.

Alleluia, alleluia. *Y. Ps. 88, 6.* Confitebúntur cœli mirabilia tua, Dómine: etenim veritátem tuam in ecclesiá sanctórum. Alleluia. *Y. Ps. 20, 4.* Posuísti, Dómine, super caput ejus corónam de lapide pretiósó. Alleluia.

Gospel. Luke 10, 1-9

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Designávit Dóminus et álios septuaginta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutáveritis. In quamcúmque domum intráveritis, primum dicite: Pax huic dómni; et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transire de domo in domum. Et in quamcúmque civitátem intráveritis, et suscéperint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dicite illis: Appropinquávit in vos regnum Dei.

Creed, page 763.

✠ Continuation of the holy Gospel according to St. Luke.

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.

Offertory. Ps. 88, 6

Confitebúntur cæli mirabilia tua, Dómine, et veritátem tuam in ecclésia sanctórum, allelúja, allelúja.

Offertory Prayers, page 767.

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Secret

BEÁTI Márcti Evangelistæ tui solemnitate, tibi

BRINGING Thee gifts, O Lord, on the festival of

blessed Mark, Thine evangelist, we pray Thee, that, as the preaching of the Gospel made him glorious, so his intercession may render us in word and deed acceptable to Thee. Through our Lord.

múnera deferéntes, quæsumus, Dómine; ut, sicut illum prædicatio evangélica fecit gloriósum: ita nos ejus intercessio et verbo, et ópere tibi reddat accéptos. Per Dóminum.

Preface No. 13, page 816.

Communion. Ps. 63, 11

The just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúja, allelúja.

Postcommunion

QAY Thy holy things, we beseech Thee, O Lord, bring us continual protection, so that, through the prayers of blessed Mark, Thine evangelist, they may ever guard us from all evils. Through our Lord.

PRIBUANT nobis, quæsumus, Dómine, contínuum tua sancta præsidium: quo, beáti Marci Evangelistæ tui præcibus, nos ab ómnibus semper tueántur advérsis. Per Dóminum.

Concluding Prayers, page 793.

On this day after the singing in procession of the Litany of the Saints, page 1536, the Mass of the Rogation-days is appointed to be celebrated, as on the three days preceding the festival of the Ascension, page 578.

April 26—*Sts. Cletus and Marcellinus, Popes, Martyrs (Red)*

Semi-double

Mass, Si diligis me, page 1302, except:

Prayer

OETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Cletus and Marcellinus Thy Martyrs and Supreme Pontiffs, whom Thou didst choose to be the chief shepherds of the whole Church. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátos Cletum et Marcellinum Mártýres tuos atque Summos Pontífices perpétua protectióne custódi; quos totíus Ecclésiæ præstitisti esse pastóres. Per Dóminum.

April 27—**St. Peter Canisius**, Confessor and Doctor
of the Church (*White*)

Double

Mass, In medio, page 1344, except:

Prayer

DEUS, qui ad tuendam catholicam fidem beatum Petrum Confessorem tuum virtute et doctrina roborasti: concede propitius: ut ejus exemplis et monitis errantes ad salutem respiciant, et fideles in veritatis confessione perseverent. Per Dominum.

O God, Who for the defense of the Catholic Faith didst strengthen blessed Peter, Thy confessor, with virtue and learning: vouchsafe in Thy loving kindness, that by His example and precepts the erring may be restored to salvation, and the faithful may persevere in the confession of the truth. Through our Lord.

April 28—**St. Paul of the Cross**, Confessor (*White*)

Double

St. Vitalis, Martyr (*Red*)

The Beginning of Mass, page 756.

Introit. Gal. 2, 19, 20

QHRISTO confixus sum cruci: vivo autem, jam non ego: vivit vero in me Christus: in fide vivo Filii Dei, qui dilexit me, et tradidit semetipsum pro me, allelúja, allelúja. Ps. 40, 2. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. *V.* Glória Patri.

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. 40, 2. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DOMINE Jesu Christe, qui ad mysterium crucis prædicandum, sanctum Paulum singulari caritate donas-

O LORD Jesus Christ, Who didst endow St. Paul with exceeding charity to preach the mystery of the Cross, and

didst will that through him a new family should spring up in Thy Church, grant us, by his intercession, that, constantly venerating Thy passion on earth, we may be worthy to partake of its fruits in heaven. Who livest.

ti, et per eum novam in Ecclēsia familiam florēscere voluisti: ipsius nobis intercessiōne concēde; ut passiōnem tuam jūgiter recolētes in terris, ejūsdem fructum cōsequi mereāmur in celis. Qui vivis.

A commemoration of St. Vitalis, Prayer from the Mass In virtue, page 1309.

Epistle. 1 Cor. 1, 17-25

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beati Pauli Apóstoli ad Corinthios.

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

FRATRES: Non misit me Christus baptizare sed evangelizare: non in sapiētia verbi, ut non evacuētur crux Christi. Verbum enim crucis perēuntibus quidem stultitia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapiētiā sapiētiūm et prudētiā prudētiūm reprobābo. Ubi sapiens? ubi scriba? ubi conquisitor hujus sæculi? Nonne stultam fecit Deus sapiētiā hujus mundi? Nam quia in Dei sapiētia non cognōvit mundus per sapiētiā Deum: placuit Deo per stultitiā prædicationis salvos fācere credētes. Quōniam et Judæi signa petunt, et Græci sapiētiā quærunt: nos autem prædicāmus Christum crucifixum: Judæis quidem scādalum, gētibus autem stultitiā, ipsis autem vocātis Judæis atque Græcis, Christum Dei virtutem et Dei sapiētiā: quia quod stultum est Dei, sapientius est hominibus: et

quod infirmum est Dei, fórti-
us est homínibus.

and the weakness of God is stronger than men.

In votive Masses out of Paschal-time the Greater Alleluia is replaced by the Gradual. After Septuagesima the Lesser Alleluia is replaced by the Tract.

Greater Alleluia

Allelúja, allelúja. *Ÿ. 2 Cor.*
5, 15. Pro ómnibus mórtuus
est Christus: ut, et qui vivunt
jam non sibi vivant sed ei,
qui pro ipsis mórtuus est, et
resurréxit. Allelúja. *Ÿ. Rom.*
8, 17. Si filli, et herédes: heré-
des quidem Dei, coherédes au-
tem Christi: si tamen compá-
timur, ut et congloricémur.
Allelúja.

Alleluia, alleluia. *2. Cor. 5,*
15. 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. Rom. 8, 17. Ÿ.
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. Alle-
luia.

Gradual. Gal. 6, 14

Mihl autem absit gloriári,
nisi in cruce Dómini nostri
Jesu Christi: per quem mihl
mundus crucifíxus est, et ego
mundo. *Ÿ. 1. Cor. 2, 2. Non*
judicávi me scire áliquid inter
vos, nisi Jesum Christum, et
hunc crucifíxum.

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. *Ÿ. 1 Cor.*
2, 2. I judged not myself to
know anything among you, but
Jesus Christ, and Him cruci-
fied.

Lesser Alleluia

Allelúja, allelúja. *Ÿ. 1 Petr.*
2, 21. Christus passus est pro
nobis, vobis relínquens exém-
plum ut sequámini vestígia
ejus. Allelúja.

Alleluia, alleluia. *Ÿ. 1 Peter*
2, 21. Christ suffered for us,
leaving you an example that
you should follow His steps.
Alleluia.

Tract. 1 Peter 4, 1

Christo igitur passo in car-
ne, et vos eádem cogitatióne
armámini: quia qui passus est
in carne, désiit a peccátis. *Ÿ.*
2 Cor. 4, 10. Semper mortifi-
cationem Jesu in córpore nos-
tro circumferéntes, ut et vita

Christ therefore having suf-
fered in the flesh, be you also
armed with the same thought,
for He that hath suffered in
the flesh, hath ceased from
sins. *Ÿ. 2 Cor. 4, 10. Always*
bearing about in our body the

dying of Jesus, that the life also of Jesus may be made manifest in our bodies. *V. Heb. 12, 2.* Looking on Jesus, the author and finisher of our faith, Who, having joy set before Him, endured the cross, despising the shame, and sitteth on the right hand of the throne of God.

Jesu manifestetur in corpóribus nostris. *V. Hebr. 12, 2.* Aspiciéntes in auctórem fidei et consummatórem Jesum, qui propósito sibi gáudio, sustinuit Crucem, confusióne contémpsa, atque in dextera sedis Dei sedet.

Munda Cor Meum, page 763.

Gospel. Luke 10, 1-9

✠ Continuation of the Holy Gospel according to St. Luke.

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.

✠ Sequéntia sancti Evangelii secundum Lucam.

IN ILLO tómpore: Designávit Dóminus et álios septuaginta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolite portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutavéritis. In quacúmque domum intravéritis primum dicite: Pax huic dómui: et si ibi fúerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolite transíre de domo in domum. Et in quacúmque civitátem intravéritis, et suscepérint vos, manducáte quæ apponúntur vobis: et curáte infirmos qui in illa sunt, et dicite illis: Appropinquávit in vos regnum Dei.

Offertory. Eph. 5, 2

Ambuláte in dilectióne, sicut et Christus diléxit nos, et tradidit semetipsu[m] pro nobis oblatiōnem, et hostiam Deo in odorem suavitatis. Allelúja.

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. Allelulia.

Offertory Prayers, page 767.

Secret

QUÆSTEM nobis, Dómine, præbeant mystéria hæc passiōnis et mortis tuæ fervorem: quo sanctus Paulus, ea offeréndo, corpus suum hostiam vivéntem, sanctam, tibi que placéntem exhibuit: Qui vivis.

QUAY these mysteries of Thy passion and death, O Lord, obtain for us that heavenly fervor by which St. Paul, when he offered the same, presented his own body as a living sacrifice, holy and pleasing unto Thee. Who livest.

Commemoration of St. Vitalis, Secret from the Mass In virtue, page 1311.

Preface for Weekdays, page 775.

Communion. 1. Peter 4, 13

Communicántes Christi passiōnibus gaudéte, ut in revelatiōne, gloriæ, ejus gaudeátis exsultántes, allelúja.

If you partake of the sufferings of Christ, rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy. Allelulia.

Postcommunion

SÚMPSIMUS, Dómine, divinum sacraméntum, imménsæ caritátis tuæ memoriále perpétuum: tribue, quæsumus; ut sancti Pauli méritis, et imitatiōne, aquam de fontibus tuis hauriámus in vitam ætérnam salientem, et tuam sacratíssimam passiōnem córdibus nostris impréssam móribus et vita teneámus: Qui vivis.

WE HAVE received, O Lord, Thy divine sacrament, the perpetual memorial of Thine infinite love; grant, we beseech Thee, that, by the merits of St. Paul and by imitating him, we may draw from Thy fountains the water that gusheth out unto life eternal, and may by our life and actions bear Thy sacred passion deep graven upon our hearts. Who livest.

Commemoration of St. Vitalis, Postcommunion from the Mass In Virtute, page 1312.

Concluding Prayers, page 793.

April 29—*St. Peter of Verona, Martyr (Red)*

Double

Mass, Protexisti, page 1328, except:

Prayer

GRANT, we beseech Thee, O **P**RÆSTA quæsumus, omní-
almighty God, that we potens Deus: ut beáti
may honor the faith of blessed Petri Mátyris tui fidem cón-
Peter, Thy martyr, with fitting grua devotióne sectémur; qui,
devotion, as he by the spread pro ejúsdem fidei dilatatióne,
of the same faith was found martyrii palmam méruiť ob-
worthy to obtain the palm of tinére. Per Dóminum.
martyrdom. Through our Lord.

Epistle from the Mass Lætabitur, page 1313.

Secret

GRACIOUSLY give ear, O **P**RECES, quas tibi, Dómine,
Lord, to the prayers we offérimus intercedénte
offer Thee, and, through the beáto Petro Mátyre tuo, cle-
intercession of blessed Peter, ménter inténde: et propugna-
Thy martyr, keep under Thy tóres fidei sub tua protectióne
protection those who defend custódi. Per Dóminum.
the Faith. Through our Lord.

Postcommunion

MAY the sacraments which **F**IDÉLES tuos, Dómine,
we have received, keep custódiant sacraméнта,
Thy faithful, O Lord, and, by quæ sumpsimus: et interce-
the intercession of blessed dénte beáto Petro Mátyre
Peter, Thy martyr, guard them tuo, contra omnes advérsos
against all assaults of the en- tueántur incúrsus. Per Dómi-
emy. Through our Lord. num.

April 30—*St. Catharine of Siena, Virgin (White)*

Double

Mass, Dilexisti, page 1370, except:

Prayer

GRANT, we beseech Thee, O **D**A, quæsumus, omnípo-
almighty God, that we tens Deus: ut, qui beá-
who venerate the natal feast tæ Catharinæ Virginis tuæ
of blessed Catharine, Thy vir- natalítia cóllimus; et ánima
gin, may be both gladdened by solemnítate lætémur, et tantæ

virtútis proficiámus exémplo. her annual solemnity and
Per Dominum. helped by the example of so
great virtue. Through our Lord.

Secret

ASCÉNDANT ad te, Dómine, quas in beátæ Catharinæ solemnitate offerimus, preces, et hóstia salutáris, virgíneo fragrans odóre. Per Dóminum.

LET the prayers we offer on the feast-day of blessed Catharine rise up unto Thee, O Lord, and the sacrifice of salvation fragrant with the odor of virgin purity. Through our Lord.

Postcommunion

AETERNITÁTEM nobis, Dómine, cónferat, qua pasti sumus, mensa cælestis: quæ beátæ Catharinæ Virginis vitam étiam áluit temporálem. Per Dóminum.

QUAY the heavenly table, from which we have been fed, give us eternal life, O Lord, as it sustained even the temporal life of Catharine, the blessed virgin. Through our Lord.

Wednesday before the Third Sunday after Easter The Solemnity of St. Joseph

Spouse of the Blessed Virgin Mary, Patron of the Universal Church. (White)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Ps. 32, 20, 21

ADJÚTOR, et protéctor noster est Dóminus: in eo lætábitur cor nostrum, et in nómine sancto ejus sperávimus, allelúja, allelúja. Ps. 79, 2. Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph. V. Glória Patri.

THE Lord is our helper and protector: in Him our heart shall rejoice, and in His holy name we have trusted. Alleluia, alleluia. Ps. 79, 2: Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui ineffábili providéntia beátum Joseph sanctíssimæ Genitricis tuæ sponsum elígere dignátus es: præsta, quæsumus; ut, quem protectórem venerámur in

O GOD, Who, in Thine unspeakable providence, didst deign to choose blessed Joseph for the spouse of Thy most holy Mother, grant, we beseech Thee, that, venerating

him on earth as our protector, terris, intercessórum habére
 we may deserve to have him mereámur in cælis: Qui vivis.
 for our intercessor in heaven.
 Who livest.

Lesson. Gen. 49, 22-26

Lesson from the Book of Génesis. Lécitio libri Génesis.
 Genesis.

JOSEPH is a growing son, a **F**ILIUS accrésens Joseph, 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 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.

If said out of Paschal-time the following Alleluias are replaced by the Gradual below.

Alleluia, alleluia. *V.* In whatever tribulation they shall cry to me, I will hear them, and be their protector aways. Alleluia. *V.* Grant, O Joseph, that ever secure under thy patronage, we may pass our lives without guilt. Alleluia.

Allelúja, allelúja. *V.* De quacúmque tribulatióne clamáverint ad me, exáudiam eos, et ero protéctor eórum semper. Allelúja. *V.* Fac nos innócuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocínio. Allelúja.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessings of sweet- **D**ómine, prævenísti eum in benedictiónibus dulcédinis:

posulisti in cápite ejus corónam de lápide pretiósó. *V.* Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi. Allelúja, allelúja. *V.* Fac nos innócuam, Joseph, decúrrere vitam: sitque tuo semper tuta patrocínio. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 3, 21-23

✠ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Factum est autem cum baptizáretur omnis pópulis, et Jesu baptizato, et oránte, apertum est cælum: et descéndit Spíritus Sanctus corporáli spécie sicut colúmba in ipsum: et vox de cælo facta est: Tu es Fílius meus diléctus, in te complácul míhi. Et ipse Jesus erat incípiens quasi annórum trigínta, ut putabátur, fílius Joseph.

Creed, page 765.

Offertory. Ps. 147, 12-13

Lauda, Jerúsalem, Dóminus: quóniam confortávit seras portárum tuárum: benedíxit fíliis tuis in te. (*T. P.* Allelúja, allelúja.)

Offertory Prayers, page 767.

ness: 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. Alleluia, alleluia. *V.* Grant, O Joseph, that ever secure under thy patronage, we may pass our lives without guilt. Alleluia.

✠ Continuation of the Holy Gospel according to St. Luke.

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.

Secret

SANCTÍSSIMÆ Genitricis tuæ Sponsi patrocínio suffúlti, rogámus, Dómine, cleméntiam tuam: ut corda nostra fácias terréna cuncta despícere, ac te verum Deum

SUPPORTED by the patronage of the spouse of Thy most holy Mother, we ask Thy clemency, O Lord, to make our hearts despise all earthly things and with perfect charity

love Thee, the true God. Who livest.

perfecta caritate diligere: Qui vivis.

Preface No. 12, page 815.

Communion. *Matt. 1, 16*

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ. (*P. T. Alleluia, alleluia.*)

Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus. (*T. P. allelúja, allelúja.*)

Postcommunion

REFRESHED at the fountain of divine blessing, we beseech Thee, O Lord, our God, as Thou dost make us to rejoice in the protection of blessed Joseph, so to make us also, by his merits and intercession, partakers of his heavenly glory. Through our Lord.

DIVINI muneris fonte refecti, quæsumus, Dómine Deus noster: ut, sicut nos facis beati Joseph protectione gaudere; ita ejus méritis et intercessione, cælestis gloriæ fácias esse participes. Per Dóminum.

Concluding Prayers, page 793.

Wednesday before the Fourth Sunday after Easter
Octave of the Solemnity of St. Joseph, (*White*)

Double Major

Mass of the feast, page 997, with the commemoration of the occurring feast.

May 1—*Sts. Philip and James, Apostles (Red)*

Double of the Second Class

The Beginning of Mass, page 756.

Introit. *2 Esdr. 9, 27*

IN THE time of their tribulation they cried to Thee, O Lord, and Thou heardest them from heaven, alleluia, alleluia. *Ps. 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. *V. Glory.*

QLAMAVÉRUNT ad te, Dómine, in tempore afflictionis suæ, et tu de cælo exaudisti eos, allelúja, allelúja. *Ps. 32, 1.* Exultate, justi, in Dómino: rectos decet collaudatio. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost gladden us with the annual solemn-

DEUS, qui nos ánnua Apostolorum tuorum

Philippi et Jacóbi solemnitate lætificas: præsta, quæsumus; ut, quorum gaudémus méritis, instruámur exémplic. Per Dóminum.

nity of Thine apostles, Philip and James, grant, we beseech Thee, that we may learn from the examples of those in whose merits we rejoice. Through our Lord.

In Votive Masses out of Paschal-time only, the following Lesson instead of the prescribed one below is said.

Lesson. Eph. 4, 7-13

Lectio Epistolæ beati, Pauli Apóstoli ad Ephésios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

HRATRES: Unicuique nostrum data est grátia secundum mensuram donatiónis Christi. Propter quod dicit: Ascéndens in altum captivam duxit captivitatem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferiôres partes terræ? Qui descéndit, ipse est et qui ascéndit super omnes cælos, ut impleret ómnia. Et ipse dedit quosdam quidem, Apóstolos, quosdam autem Prophétas, álios vero Evangelistas, álios autem pastôres, et doctôres, ad consummationem sanctorum in opus ministérii, in ædificatióne corporis Christi: donec occurrámus omnes in unitatem fideli, et agnitiónis Filii Dei, in virum perfectum, in mensuram ætatis plenitudinis Christi.

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 fulness of Christ.

Lesson. Wis. 5, 1-5

Lectio libri Sapientiæ.

Lesson from the Book of Wisdom.

STABUNT justi in magna constantia adversus eos, qui se angustiaverunt, et qui

THE just shall stand with great constancy against those that have afflicted them,

and taken away their labors. *abstulérunt labóres eórum.* These seeing it, shall be *Videntes turbabúntur timóre* troubled with terrible fear, and *horribili, et mirabúntur in* shall be amazed at the sudden- *subitatióne insperátæ salútis,* ness of their unexpected sal- *dicétes intra se, pœniténtiam* vation, saying within them- *agétes et præ angústia, spiri-* selves, repenting and groaning *tus gemétes: Hi sunt, quos* for anguish of spirit, These are *habúimus aliquádo in deri-* they whom we had some time *sum, et in similitúdinem im-* in derision, and for a parable *propérii. Nos insensáti vitam* of reproach. We fools esteemed *illórum æstímabámus insáni-* their life madness, and their *am, et finem illórum sine ho-* end without honor. Behold, *nóre: ecce quómodo compu-* how they are numbered among *táti sunt inter filios Dei, et* the children of God, and their *inter sanctos sors illórum est.* lot is among the saints.

Out of Paschal-time the following Alleluias are replaced by the Gradual. After Septuagesima, by the Tract.

Alleluia, alleluia. *V. Ps. 88, 6.* Allelúja, allelúja. *V. Ps. 88,*
The heavens shall confess Thy *6. Confitebúntur cœli mirabí-* wonders, O Lord; and Thy *lia tua, Dómine: étenim veri-* truth in the church of the *tátem tuam in ecclésia sanc-* saints. Alleluia. *V. John 14, 9.* *tórum Allelúja. V. Joann. 14,*
So long a time have I been with *9. Tanto témpore vobíscum* you, and have you not known *sum, et non cognovístis me?* Me? Philip, he that seeth Me, *Philippe, qui videt me, videt* seeth My Father also. Alleluia. *et Patrem meum. Allelúja.*

Gradual. Ps. 44, 17, 18

Thou shalt make them *Constitues eos príncipes* princes over all the earth; they *super omnem terram: mé-* shall remember Thy name, O *mores erunt nóminis tui, Dó-* Lord. *V.* Instead of thy fathers, *mine. V. Pro pátribus tuis* sons are born to thee, therefore *nati sunt tibi filii: proptérea* shall people praise thee. Alle- *pópuli confitebúntur tibi. Al-* luia, alleluia. *V. John 14, 9.* *lelúja, allelúja. V. Joann. 14,*
So long a time have I been with *9. Tanto témpore vobíscum* you, and have you not known *sum, et non cognovístis me?* Me? Philip, he that seeth Me *Philippe, qui videt me videt* seeth My Father also. Alleluia. *et Patrem meum. Allelúja.*

Tract. Ps. 125, 5, 6

They that sow in tears shall *Qui sémant in lácrimis in* reap in joy. *V.* Going they *gáudio metent. V. Eúntes* went and wept, casting their *ibant et fiebant, mittétes sé-* seeds. *V.* But coming they shall *mina sua. V. Veniétes autem*

vénient cum exsultatione, come with joyfulness, carrying
portantes manipulos suos. their sheaves.

Munda Cor Meum, page 763.

Gospel. John 14, 1-13

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO tēpore: Dixit Je-
sus discipulis suis: Non
turbétur cor vestrum. Créditis
in Deum, et in me crédite. In
domo Patris mei mansiónes
multæ sunt. Si quo minus
dixissem vobis: Quia vado
paráre vobis locum. Et si
abíero, et præparávero vobis
locum: iterum vénio, et acci-
píam vos ad meípsum, ut ubi
sum ego, et vos sitis. Et quo
ego vado scitis, et viam scitis.
Dicit ei Thomas: Dómine,
nescimus quo vadis: et quó-
modo póssumus viam scire?
Dicit ei Jesus: Ego sum via,
véritas, et vita; nemo venit ad
Patrem, nisi per me. Si cog-
novissétis me, et Patrem me-
um útique cognovissétis: et
ámodo cognoscétis eum, et vi-
distis eum. Dicit ei Philíppus:
Dómine, osténde nobis Pa-
trem, et súfficit nobis. Dicit
ei Jesus: Tanto tēpore vo-
biscum sum, et non cognovís-
tis me? Philíppe, qui videt me,
videt et Patrem. Quómodo tu
dicis: Osténde nobis Patrem?
Non créditis, quia ego in Pa-
tre, et Pater in me est? Verba,
quæ ego loquor vobis, a meípso
non loquor. Pater autem in
me manens, ipse facit ópera.
Non créditis, quia ego in Pa-
tre, et Pater in me est? Alló-
quin propter ópera ipsa cré-
dite. Amen, amen dico vobis,
qui credit in me, ópera quæ

✠ Continuation of the Holy
Gospel according to St. John.

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,
that 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, and 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 doeth

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 will I do.

Creed, page 765.

Out of Paschal-time only, the second Offertory is said instead of the following one.

Offertory. Ps. 88, 6

The heavens shall confess Thy wonders, O Lord; and Thy truth, in the church of the saints, alleluia, alleluia.

Confitebuntur cæli mirabilia tua, Dómine: et veritatem tuam in Ecclésia sanctorum, allelúja, allelúja.

Offertory. Ps. 18, 15

Their sound went forth into all the earth; and their words to the ends of the world.

In omnem terram exivit sonus eorum; et in fines orbis terræ verba eorum

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the offerings which we bring for the feast of Thine Apostles Philip and James, and turn aside all the evils which we deserve. Through our Lord,

MÚNERA, Dómine, quæ pro Apostolorum tuorum Philippi et Jacóbi solemnitate deférimus, propitius suscipe: et mala ómnia, quæ meremur, averte. Per Dóminum.

Preface No. 13, page 816.

Communion. John 14, 9, 10

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.

Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem meum, allelúja: non credis, quia ego in Patre, et Pater in me est? Allelúja, allelúja.

Postcommunion

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be assisted by the prayers of those

QUÆSUMUS, Dómine, salutaribus repléti mysteriis: ut, quorum solémnia celebrámus, eorum orationi-

bus adjuvémur. Per Dóminum. whose feast we celebrate. Through our Lord.

Concluding Prayers, page 793.

May 2—*St. Athanasius*, Bishop, Confessor,
Doctor of the Church (*White*)

Double

The Beginning of Mass, page 756.

Introit. Eccus. 15, 5

IN MÉDIO Ecclésiæ apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ induit eum, allelúja, allelúja. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Glória Patri.

IN THE midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

EXÁUDI, quæsumus, Dómine, preces nostras, quas in beáti Athanásii Confessoris tui atque Pontificis solemnitate deférimus: et, qui tibi digne méruit famulári, ejus intercedéntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.

GRACIOUSLY hear our prayers, we beseech Thee, O Lord, which we bring before Thee on the solemnity of blessed Athanasius, Thy confessor and pontiff, and, by the merits and intercession of him who had the grace to serve Thee worthily, absolve us of all our sins. Through our Lord.

Epistle. 2 Cor. 4, 5-14

Léctio Epístolæ beáti Pauli Apóstoll ad Corínthios.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

HRATRES: Non nosmetípsos prædicámus sed Jesum Christum Dóminum nostrum: nos autem servos vestros per Jesum: quóniam Deus, qui dixit de ténebris lucem splendécere, ipse illúxit in córdibus nostris ad illuminatiónem

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 us also with Jesus, and place us with you.

sciéntiæ claritátis Dei, in fácie Christi Jesu. Habémus autem thesáurum istum in vasis fictilibus: ut sublímitas sit virtútis Dei, et non ex nobis. In ómnibus tribulatióem pátimur, sed non angustiámur: aporiámur, sed non destitúimur: persecutióem pátimur, sed non derelinquimur: dejícimur, sed non perimus: semper mortificatióem Jesu in corpore nostro circumferétes, ut et vita Jesu manifestétur in corpóribus nostris. Semper enim nos, qui vívimus, in mortem trádimur propter Jesum: ut et vita Jesu manifestétur in carne nostra mortáli. Ergo mors in nobis operátur, vita autem in vobis. Habéntes autem eúmdem spíritum fidei, sicut scriptum est: Crédidi, propter quod locútus sum: et nos crédimus, propter quod et lóquimur: sciétes, quóniam qui suscitávit Jesum, et nos cum Jesu suscitábit, et constituet vobiscum.

In Votive Masses out of Paschal-time the following Alleluias are replaced by the Gradual.

Alleluia, alleluia. *V. Ps. 109, 4.* Thou art a priest for ever, according to the order of Melchisedech. Alleluia. *V. James 1, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Allelúja, allelúja. *V. Ps. 109, 4.* Tu es sacérdos in ætérnum secúndum órđinem Melchisedech. Allelúja. *V. Jac. 1, 12.* Beátus vír, qui suffert tentatióem: quóniam cum probátus fúerit, accipiet corónam vitæ. Allelúja.

Gradual. Eccl. 44, 16

Behold a great priest, who in his days pleased God. *V. Eccl. 44, 20.* There was not any found like to him, who kept the law of the Most High. Al-

Ecce sacérdos magnus, qui in diébus suis plácuít Deo. *V. Eccl. 44, 20.* Non est invéntus similis illi, qui conserváret legem Excélsi. Allelúja, alle-

lúja. *V. Jac. 1, 12.* Beátus vir qui suffert tentationem: quoniam cum probátus fuerit, accipiet coronam vitæ. Allelúja.

alleluia, alleluia. *V. James 1, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Munda Cor Meum, page 763.

Gospel. *Matt. 10, 23-28*

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the Holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discípulis suis: Cum persequéntur vos in civitate ista, fugite in áliam. Amen dico vobis, non consummábitis civitates Israël, donec véniat Fílius hóminis. Non est discipulus super magístrum, nec servus super Dóminum suum. Súfficit discipulo, ut sit sicut magíster ejus: et servo, sicut dóminus ejus. Si patremfílias Beélzebub vocáverunt: quanto magis domésticos ejus? Ne ergo timueritis eos. Nihil enim est opértum, quod non revelábitur: et occúltum, quod non sciétur. Quod dico vobis in ténebris, dicite in lúmine: et quod in aure auditis, prædicáte super tecta. Et nolite timére eos, qui occidunt corpus, ánimam autem non possunt occidere: sed pótius timéte eum, qui potest ánimam et corpus pérdere in gehénnam.

AT THAT time, Jesus said to His disciples, When they shall persecute you in this city, flee to 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 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 into hell.

Creed, page 765.

Offertory. *Ps. 88, 24, 22*

Inveni David servum meum, óleo sancto meo unxi eum: manus enim mea auxili-

I have found David my servant: with my holy oil I have anointed him; for my arm

shall help him, and my hand shall strengthen him, alleluia. ábitur ei, et bráchium meum confortábit eum, allelúja.

Offertory Prayers, page 767.

Secret

MAY the annual solemnity of St. Athanasius, Thy confessor, commend us to Thy loving-kindness, we beseech Thee, O Lord, that, by this office of pious atonement, a blessed reward may follow him, and he may obtain for us the gifts of Thy grace. Through our Lord. **S**ANCTI Athanásii Confessoris tui atque Pontificis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut, per hæc piæ placatiónis officia, et illum beáta retribútio comitétur, et nobis grátia tuæ dona concíliet. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 10, 27

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 housetops, alleluia. Quod dico vobis in ténebris, dicite in lúmine, dicit Dóminus: et quod in aure auditis, prædicáte super tecta, allelúja.

Postcommunion

O GOD, the rewarder of faithful souls, grant that, by the prayers of blessed Athanasius, Thy confessor and bishop, whose august festival we celebrate, we may obtain pardon. Through our Lord. **D**EUS, fidélium remunerátor animárum: præsta; ut beáti Athanásii Confessoris tui atque Pontificis, cujus venerándam celebrámus festivitátem, præcibus indulgéntiam consequámur. Per Dóminum.

Concluding Prayers, page 793.

May 3—The Finding of the Holy Cross, (Red)

Double of the Second Class

Sts. Alexander, Eventus, Theodulus and Jubenal, Martyrs

If this feast is transferred beyond the Paschal season, the Mass below is celebrated, but the alleluia after the Introit and Communion, and the commemoration of Sts. Alexander and Companions are omitted, and the Gradual will be that of the feast of the Exaltation of the Holy Cross, September 14, page 1196.

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Dos autem gloriári opórtet in cruce Dómini nostri Jesu Christi in quo est salus, vita, et resurrectió nostra per quem salváti, et liberáti sumus, allelúja, allelúja. *Ps. 66, 2.* Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. *V.* Glória Patri.

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. 66, 2.* 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.

Kyrie, page 761; Gloria, page 762.

Prayer

Deus, qui in præclára salutiferæ Crucis Inventione, passiónis tuæ miracula suscitásti: concéde; ut vitális ligni prætio, atérnæ vitæ suffrágia consequámur: Qui vivis.

O god, Who, in the glorious finding of the cross of our salvation, didst renew the miracles of Thy passion, grant that, by the price of that life-giving wood, we may obtain the privilege of eternal life. Who livest.

Commemoration of Sts. Alexander and Companions, in low Masses only.

Prayer

PRESTA, quæsumus, omnipotens Deus: ut, qui sanctorum tuorum Alexandri, Eventii, Theoduli, atque Juvenalis natalitia cólimus; a cunctis malis imminéntibus eórum intercessiónibus liberemur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, venerating the natal feast of Thy saints, Alexander, Eventius, Theodulus, and Juvenal, we may, by their intercessions, be delivered from all the evils that threaten us. Through our Lord.

Epistle. Philipp. 2, 5-11

Léctio Epistolæ beáti Pauli Apóstoll ad Philippenses.

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

FRATRES: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in

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.

Alleluia, alleluia. *V. Ps. 95, 10.* Say ye among the gentiles, that the Lord hath reigned from the wood. Alleluia. *V.* Sweet the wood, sweet the nails, sweet the load that hangs thereon, to bear up the King and Lord of heaven, no tree was worthy, save thou, O holy cross. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 3, 1-15

✠ Continuation of the Holy Gospel according to St. John.

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

forma Dei esset, non rapinam arbitratus est esse se æqualem Deo: sed semetipsum exinavit formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humillavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum: et donavit illi nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nomine Jesu omne genuflectatur cælestium, terrestrium, et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

Allelúja, allelúja. *V. Ps. 95, 10.* Dicite in gentibus, quia Dominus regnavit a ligno. Allelúja. *V.* Dulce lignum, dulces clavos, dulcia ferens pondera: quæ sola fúisti digna sustinere Regem cælorum, et Dominum. Allelúja.

✠ Sequéntia sancti Evangelii secundum Joánnem.

IN ILLO tempore: Erat homo ex Pharisæis, Nicodémus nomine, princeps Judæorum. Hic venit ad Jesum nocte, et dixit ei: Rabbi, scimus quia a Deo venisti magister, nemo enim potest hæc signa facere, quæ tu facis, nisi fuerit Deus cum eo. Respondit Jesus, et dixit ei: Amen, amen dico tibi nisi quis renatus fuerit denuo, non potest videre reg-

num Del. Dicit ad eum Nicodémus: Quómmodo potest homo nasci, cum sit senex? numquid potest in ventrem matris sue iteráto introire, et renásci? Respóndit Jesus: Amen, amen dico tibi, nisi quis renátus fuerit ex aqua, et Spíritu Sancto, non potest introire in regnum Dei. Quod natum est ex carne, caro est: et quod natum est ex spiritu, spiritus est. Non miréris quia dixi tibi: opórtet vos nasci dénuo. Spíritus ubi vult spirat, et vocem ejus audis, sed nescis unde véniat, aut quo vadat: sic est omnis, qui natus est ex spiritu. Respóndit Nicodémus, et dixit ei: Quómmodo possunt hæc fieri? Respóndit Jesus, et dixit ei: Tu es magister in Israël, et hæc ignóras? Amen, amen dico tibi, quia quod scimus lóquimur, et quod vidimus testámur, et testimónium nostrum non accipitis. Si terréna dixi vobis, et non créditis: quómmodo, si dixeró vobis cœlestia, credéris? Et nemo ascéndit in cœlum nisi qui descéndit de cœlo, Filius hóminis, qui est in cœlo. Et sicut Móyses exaltávit serpéntum in déserto; ita exaltári opórtet Filium hóminis: ut omnis qui credit in ipsum, non péreat, sed hábeat vitam ætérnam.

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, page 763.

Offertory. Ps. 117, 16, 17

Dextera Dómini fecit virtém. dextera Dómini exal- 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, allelúja. távit me: non mórtar, sed vivam, et narrábo ópera Dómini, allelúja.

Offertory Prayers, page 767.

Secret

LOOK with favor, O Lord, upon the sacrifice which we immolate to Thee, that it may preserve us from the horrors of war and, through the banner of the holy cross of Thy Son, may establish us in the security of Thy protection, to trample under foot the snares of the enemy's power. Through the same. SACRIFICIUM, Dómine, quod tibi immolámus placátus inténde: ut ab omni nos éruat bellórum nequítia, et per vexillum sanctæ Crucis Filii tui, ad conterédas potestátis advérsæ insídias, nos in tuæ protectiónis securitáte constituat. Per eúndem Dóminum.

Commemoration of Sts. Alexander and Companions, in low Masses only.

Secret

LET plentiful benediction, we beseech Thee, O Lord, descend upon these sacrifices, both to work Thy merciful sanctification in us and to bring us joy in the solemnity of Thy saints. Through our Lord. SUPER has hóstias, quæsumus, Dómine, benedictio copiósa descéndat: quæ et sanctificatióem nobis cleménter operétur, et de Sanctórum nos solemnitate lætíficet. Per Dóminum.

Preface No. 4, page 803.

Communion

By the sign of the cross, deliver us from our enemies, O Thou our God, allelúja. Per signum Crucis de inimicis nostris libera nos, Deus noster, allelúja.

Postcommunion

FILLED with heavenly food, and refreshed with the spiritual cup, we beseech Thee, O almighty God, that Thou defend us from the malice of REFLÉTI allmónia cœlésti, et spirítáli póculo recreáti, quæsumus, omnipotens Deus: ut ab hoste maligno defendás, quos per lignum sanc-

tæ Crucis Filii tui, arma justitiæ pro salute mundi, triumphare jussisti. Per eundem Dominum.

the enemy, as Thou hast bidden us triumph by the wood of the holy cross, the armor of justice for the salvation of the world. Through the same

Commemoration of Sts. Alexander and Companions, in low Masses only.

Postcommunion

REFÉCTI participatióne mûneris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedéntibus sanctis tuis Alexandro, Evéntio, Theodúlo, et Juvenále, sentiámus effectum. Per Dóminum.

REFRESHED by partaking of Thy sacred gift, we pray, Thee, O Lord, our God, that by the intercessions of Thy saints Alexander, Eventius, Theodulus, and Juvenal, we may experience the effect of that to which we pay our worship. Through our Lord.

Concluding Prayers, page 793.

May 4—St. Monica, Widow (White)

Double

Mass, Cognovi, page 1383, except:

Prayer

DEUS, mærentium consolátor et in te sperantium salus, qui beætæ Mónica piæ lácrymas in conversiône filii sui Augustini misericórditer suscepisti: da nobis utriusque intervéntu, peccáta nostra deploráre, et grátie tuæ indulgéntiam invénire. Per Dóminum.

O GOD, the consoler of them that mourn and the health of them that hope in Thee, Who didst show Thine acceptance of blessed Monica's pious tears in the conversion of her son Augustine, grant us, by the intercession of them both, to deplore our sins and find the mercy of Thy grace. Through our Lord.

Epistle, Honor widows, page 1388.

Gospel, At that time Jesus went into a city, page 691.

May 5—St. Pius V, Pope, Confessor (White)

Double

Mass, Si diligis me, page 1302, except:

Prayer

DEUS, qui ad conteréndos Ecclésiæ tuæ hostes, et

O GOD, Who didst vouchsafe to choose blessed Pius

Thy chief bishop for the crushing of the enemies of Thy Church and the restoration of divine worship, make us to be defended by his watchful care and so to adhere to Thy service that, all the contrivances of our enemies being overcome, we may rejoice in everlasting peace. Through our Lord.

ad divinum cultum reparandum, beatum Pium Pontificem maximum eligere dignatus es: fac nos ipsius defendi presidii, et ita tuis inherere obsequiis: ut omnium hostium superatis insidiis, perpetua pace letemur. Per Dominum.

May 6—St. John before the Latin Gate, (Red)

Double Major

Mass, Protexisti, page 1328, except:

Prayer

O GOD, Who beholdest that our own ill deeds disquiet us on every side, grant, we beseech Thee, that the glorious intercession of blessed John, Thine apostle and evangelist, may be our protection. Through our Lord.

DEUS, qui conspicias quia nos undique mala nostra perturbant: presta, quaesumus; ut beati Joannis Apostoli tui et Evangelistae intercessio gloriosa nos protegat. Per Dominum.

Alleluia, alleluia. *V. Ps. 91, 13.* The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Alleluia. *V. Osee 14, 6.* The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Alleluja, alleluja. *V. Ps. 91, 13.* Justus ut palma florébit: sicut cedrus Libani multiplicabitur. *V. Osee, 14, 6.* Justus germinabit sicut lilium: et florébit in aeternum ante Dominum. Alleluja.

Gospel. Matt. 20, 20-23

✠ Continuation of the Holy Gospel according to St. Matthew.

✠ Sequentia sancti Evangelii secundum Matthaeum.

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

IN ILLO tempore: Accessit ad Jesum mater filiorum Zebedaei cum filiis suis, adorans, et petens aliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sedeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram tuam

regno tuo. Respondens autem Jesus, dixit: Nescitis quid petatis. Potestis bibere cálicem, quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad dexteram meam, vel sinistram, non est meum dare vobis, sed quibus parátum est a Patre meo.

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, page 765.

Secret

QUÉRIBUS nostris, quæsumus, Dómine, precibusque susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

RECEIVING our gifts and prayers, we beseech Thee, O Lord, do Thou cleanse us with Thy heavenly mysteries and mercifully hear us. Through our Lord.

Preface No. 13, page 816.

Postcommunion

REFÉCTI, Dómine, pane cælesti: ad vitam, quæsumus, nutriámur ætérnam. Per Dóminum.

REFRESHED with the bread of heaven, we beseech Thee, O Lord, that we may be nourished unto everlasting life. Through our Lord.

Concluding Prayers, page 793.

May 7—St. Stanislaus, Bishop, Martyr (*Red*)

Double

Mass, Protexisti, page 1328, except:

Prayer

DEUS, pro cuius honóre gloriósus Póntifex Stanisláus gládiis impiórum occúbuit: præsta, quæsumus: ut omnes, qui ejus implórant auxiliúm, petitiónis suæ salutárem consequántur efféctum. Per Dóminum.

O GOD, for Whose honor Stanislaus, the glorious bishop, fell by the sword of the impious, grant, we beseech Thee, that all who implore his aid may obtain the salutary effect of their petition. Through our Lord.

Secret, Sanctify, O Lord, from Mass, Sacerdotes, page 1308, Postcommunion, May this communion, from Mass, Sacerdotes, page 1308.

May 8—Apparition of St. Michael the Archangel,
(White)

Double Major

Mass, Benedicite, as on Sept. 29, page 1213.

May 9—St. Gregory Nazianzen, Bishop, Confessor,
Doctor of the Church (White)

Double

Mass, In medio, page 1344, except Epistle is that contained at the end of that Mass, The just man.

May 10—St. Antoninus, Bishop, Confessor (White)

Double

Mass, Statuit ei, page 1337, except:

Prayer

MAY we be assisted, O Lord, **S**ANCTI Antonini, Dómine, by the merits of St. Antoninus, Thy confessor and Confessoris tui atque bishop, that, as we declare Thee Pontíficis, méritis adjuvémur: wonderful in him, so we may ut, sicut te in illo mirábilem prædicámus, ita in nos misericórdem fuisse gloriémur. Per Dóminum. Through our Lord.

Prayer, Secret and Postcommunion of Sts. Gordian and Epimachus.

Prayer

GRANT, we beseech Thee, O **D**A QUÆSUMUS, omnipotens almighty God, that we, Deus: ut, qui beatórum who venerate the festival of Mártýrum tuórum Gordiáni Thy blessed martyrs Gordian et Epimáchi solémnia cólimus eórum apud te intercessiónibus adjuvémur. Per Dóminum. Through our Lord.

Secret

GRACIOUSLY receive, O Lord, **H**ÓSTIAS tibi, Dómine, be the sacrifices dedicated atórum Mártýrum tuórum to the merits of Thy blessed rum Gordiáni et Epimáchi di-

cátas méritis, benignus as- martyrs, Gordian and Epima-
súme: et ad perpétuum nobis chus, and grant that they may
tríbuere proveníre subsidium. profit for our everlasting assis-
Per Dóminum. tance. Through our Lord.

Postcommunion

QUÆSUMUS, omnipotens Deus: ut, qui cœlestia alliménta percépimus, intercedéntibus sanctis Martyribus tuis Gordiano et Epimácho, per hæc contra ómnia advérsa muniámur. Per Dóminum.

WE BESEECH Thee, O almighty God, that we, who have partaken of heavenly nourishment, may, by the intercession of Thy holy martyrs, Gordian and Epimachus, be thereby fortified against all adverse influences. Through our Lord.

May 12—Sts. Nereus, Achilleus, Domitilla and Pancras, Martyrs (Red)

Semi-double

The Beginning of Mass, page 756.

Introit. Ps. 32, 18-20

ECCE óculi Dómini super tíméntes eum, sperántes in misericórdia ejus, allelúja: ut erípiat a morte ánimas eórum: quóniam adjútor, et protéctor noster est, allelúja. Ps. 32, 1. Exsultáte, justí, in Dómino: rectos decet collaudátio. V. Glória Patri.

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. Ps. 32, 1. Rejoice in the Lord, ye just: praise becometh the upright. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

SEMPER NOS, Dómine, Mártýrum tuórum Nérei, Achinei, Domitillæ atque Pancratii fóveat, quæsumus, beáta solémnitas: et tuo dignos reddat obséquio. Per Dóminum.

LET the blessed solemnity of Thy mártýrs, Nereus, Achilleus, Domitilla, and Pancras, ever comfort us, we beseech Thee, O Lord, and render us worthy of Thy service. Through our Lord.

Lesson from the Mass, Protexisti, page 1330.

Allelúja, allelúja. V. Hæc Alleluia, alleluia. V. This is
est vera fratérnitas: quæ vicit a true brotherhood, which hath

overcome the sins of the world: it hath followed Christ, laying hold upon the heavenly kingdom. Alleluia. *V.* The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

Munda Cor Meum, page 763.

Offertory. Ps. 88, 6

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

LET the confession of Thy holy martyrs, Nereus, Achilles, Domitilla, and Pancras, be pleasing unto Thee, we beseech, O Lord, both to commend our offerings and ever to implore Thy pardon for us. Through our Lord.

SANCTORUM Martyrum tuorum, quæsumus, Domine, Nerei, Achillei, Domitillæ atque Pancratii sit tibi grata confessio: quæ et munera nostra commendet, et tuam nobis indulgentiam semper imploret. Per Dominum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1

Rejoice, ye just in the Lord, alleluia: praise becometh the upright, alleluia.

Gaudete, justi, in Domino, alleluia: rectos decet collaudatio, alleluia.

Postcommunion

WE BESEECH Thee, O Lord, that by the supplications of Thy blessed martyrs, Nereus, Achilles, Domitilla, and Pancras, the holy sacraments which we have received may profit us for the increase of Thy favor. Through our Lord.

QUÆSUMUS, Domine: ut beatorum Martyrum tuorum Nerei, Achillei, Domitillæ atque Pancratii deprecationibus, sacramenta sancta quæ sumpsimus, ad tuæ nobis proficiant placationis augmentum. Per Dominum.

Concluding Prayers, page 793.

May 13—**St. Robert Bellarmine**, Bishop, Confessor,
Doctor of the Church (*White*)

Double

Mass, In medio, page 1344, except:

Prayer

Deus, qui ad errorum insidias repellendas et Apostolicæ Sedis jura propugnanda beatum Robertum, Pontificem tuum atque Doctorem, mira eruditione et virtute decorasti: ejus meritis et intercessione concede; ut nos in veritatis amore crescamus, et errantium corda ad Ecclesiæ tuæ redeant unitatem. Per Dñm.

O son, who didst adorn blessed Robert, Thy Bishop and Doctor, with marvelous learning and virtue to expose the deceptions of error and to defend the rights of the Apostolic See, grant that, by his merits and intercession, love for the truth may increase in us and the souls of the erring may return to the unity of Thy Church. Through our Lord.

Epistle as on feast of St. Thomas Aquinas, page 938.

Allelûja, allelûja. *Y. Dan. 12, 3.* Qui docti fuerint, fulgebunt quasi splendor firmamenti. Allelûja. *Y. Qui ad justitiam erudiant multos, quasi stelle in perpétuas æternitates. Allelûja.*

Alleluia, alleluia. *Y. Dan. 12, 3.* They that are learned shall shine as the brightness of the firmament. Alleluia. *Y. They that instruct many to justice, as stars for all eternity. Alleluia.*

In Votive Masses outside of Paschal-time is said:

Gradual. Ecclus. 44, 16

Ecce sacerdos magnus, qui in diebus suis placuit Deo et inventus est justus. *Y. Eccl. 44, 20.* Non est inventus similis illi, qui conservaret legem Excelsi.

Behold a great priest, who in his days pleased God and was found just. *Y. Eccl. 44, 20.* There was not any found like to him, who kept the law of the Most High.

Allelûja, allelûja. *Y. Dan. 12, 3.* Qui docti fuerint, fulgebunt quasi splendor firmamenti. Allelûja.

Alleluia, alleluia. *Dan. 12, 3.* They that are learned shall shine as the brightness of the firmament. Alleluia.

Tract. Ps. 91, 2, 3, 5

Bonum est confiteri Dño, et psallere nōmini tuo Altissime. *Y. Ad annuntiandum mane misericordiam tu-*

It is good to give praise to the Lord, and to sing to Thy name, O Most High. *Y. To show forth Thy mercy in the morn-*

ing, and Thy truth in the night.
V. For Thou hast given me, O Lord, a delight in Thy doings, and in the works of Thy hands I shall rejoice.

Creed, page 765.

Offertory. Ps. 72, 28

It is good for me to adhere to my God, to put my hope in my Lord, that I may declare all Thy praises in the gates of the daughter of Sion. Alleluia.

am, et veritatem tuam per noctem. *V.* Quia delectasti me, Domine, in factura tua, et in operibus manuum tuarum exultabo.

Miserere adhærere Deo bonum est, sperare in Domino Deo spem meam: ut annuntiem omnes prædicationes tuas in portis filie Sion. Alleluia.

Offertory Prayers, page 767.

Secret

WE OFFER this sacrifice unto Thee, O Lord, for an odor of sweetness; grant that, taught by the instruction and example of blessed Robert, we may with enlarged heart run the way of Thy commandments. Through our Lord.

Preface for Weekdays, page 775.

HOSTIAS tibi, Domine, in odorem suavitatis offerimus; et præsta ut beati Roberti monitis et exemplis edocti, per semitam mandatorum tuorum dilatato corde curramus. Per Dominum.

Communion. Matt. 5, 14

You are the light of the world: so let your light shine before all men that they may see your good works and glorify your Father Who is in heaven. Alleluia.

Vos estis lux mundi: sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum qui in cælis est. Alleluia.

Postcommunion

MAY the sacraments which we have received, O Lord, our God, inflame us with that fire of love which ardently consumed blessed Robert and led him to spend himself continually for Thy Church. Through our Lord.

Concluding Prayers, page 793.

SACRAMENTA, quæ sumpsimus, Domine, Deus noster, in nobis foveant caritatis ardorem: quo beatus Robertus vehementer accensus, pro Ecclesia tua se jugiter impendebat. Per Dominum.

MAY 15—ST. JOHN BAPTIST DE LA SALLE 1021

May 14—*St. Boniface, Martyr (Red)*

Simple

Mass, Protexisti, page 1328, except:

Prayer

DA, QUÆSUMUS, omnipotens Deus: ut, qui beati Bonifacii Martyris tui solœmnia cœlimus, ejus apud te intercessionibus adjuvemur. Per Dœminum.

GRANT, we beseech Thee, O almighty God, that, keeping the festival of Thy blessed martyr, Boniface, we may be helped by his intercession with Thee. Through our Lord.

Secret

QUÆRIBUS nostris quæsumus Dœmine precibusque susceptis: et cœlestibus nos munda mysteriis, et clementer exaudi. Per Dœminum.

RECEIVE, we beseech Thee, O Lord, our offerings and prayers: cleanse us by virtue of these heavenly mysteries and graciously hear us. Through our Lord.

Postcommunion

REFECTI participatiœ muneris sacri, quæsumus Dœmine Deus noster: ut cujus exsequimur cultum, intercedente beato Bonifacio, Martyre tuo atque Pontifice, sentiamus effectum. Per Dœminum.

OUR strength renewed from having shared in Thy Sacred Gift, we beseech Thee, O Lord our God, that by the intercession of Blessed Boniface, Thy Martyr and Bishop, we may ever feel the mighty power of the Sacrament we worship. Through our Lord.

May 15—*St. John Baptist de la Salle, Confessor*

(White)

Double

Mass, Os justi, page 1349, except:

Prayer

DEUS, qui ad christiãnam pœuperum eruditiœnem, et ad juvẽntam in via veritatis firmãdam, sanctum Joãnnem Baptistam Confessorem excitasti, et novam per eum in Ecclesiã familiã collegisti: concede propitius; ut

O God, Who, for the Christian instruction of the poor, and the strengthening of the young in the way of truth, didst raise up St. John Baptist, the confessor, and, through him, didst gather a new family within Thy Church, mercifully

grant that, by his intercession and example, fervent in zeal for Thy glory and the salvation of souls, we may be enabled to become sharers of his crown in heaven. Through our Lord.

ejus intercessióne et exémplo, stúdio glóriæ tuæ in animárum salúte fervéntes, ejus in cœlis coroná participes fieri valeámus. Per Dóminum.

Gospel. Matt. 18, 1-5

✠ Continuation of the Holy Gospel according to St. Matthew. ✠ Sequéntia sancti Evangélii secúndum Matthæum.

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.

IN ILLO témpore: Accessérunt discipuli ad Jesum, dicéntes: Quis, putas, major est in regno cœlórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvull, non intrábitis in regnum cœlórum. Quicúmque ergo humilláverit se sicut párvulus iste, hic est major in regno cœlórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit.

May 16—St. Ubalduſ, Bishop, Confessor (*White*)

Semi-double

Mass, Statuit ei, page 1337, except:

Prayer

BE PLEASED to bestow upon us Thine assistance, we beseech Thee, O Lord, and, by the intercession of blessed Ubalduſ, Thy confessor and bishop, stretch forth over us the right hand of Thy mercy against all the craft of the devil. Through our Lord.

AUXILIUM tuum nobis, Dómine, quæsumus, placátus impénde: et, intercessióne beáti Ubáldi Confessoris tui atque Pontificis, contra omnes diabóli nequítias déxteram super nos tuæ propitiatiónis exténde. Per Dóminum.

May 17—**St. Paschal Baylon**, Confessor (*White*)

Double

Mass, Os Justi, page 1349, except:

Prayer

Deus, qui beátum Paschá-
leſa Confessórem tuum
mirífica erga córporis et sán-
guinis tui sacra mysteria di-
lectiône decoráſti, concéde
propitiús; ut, quám ille ex hoc
divíno convívio spíritus percé-
pit pinguédinem, eámdem et
nos percípere mereámur: Qui
vivís.

O God, Who didst adorn
blessed Paschal, Thy con-
fessor, with a wonderful love
for the sacred mysteries of Thy
body and blood, mercifully
grant that we, too, may be
worthy to feel the same uncti-
on of the spirit which he re-
ceived from this divine ban-
quet. Who livest.

May 18—**St. Venantius**, Martyr (*Red*)

Double

Mass, Protexisti, page 1328; if this feast is celebrated after the Paschal season the Mass will be In virtute, page 1309, and the Gospel from the Mass, Statuit, page 1304, with the proper prayers, as follows:

Prayer

DEUS, qui hunc diem beáti
Venántii Mártiris tui
triúmphi consecráſti: exáudi
preces pópuli tui, et præſta;
ut, qui ejus mérita venerámur,
fidelí constantíam imitémur.
Per Dóminum.

O God, Who hast conse-
crated this day to the tri-
umph of blessed Venantius,
Thy martyr, harken to the
prayers of Thy people, and
grant that we, who venerate
his merits, may imitate the
constancy of his faith. Through
our Lord.

Secret

HANC oblatiónem, omnípo-
tens Deus, beáti Venán-
tii mérita tibi reddant accép-
tam: ut, ipsíus subsidíis ad-
júti, glóriæ ejus consórtes ef-
ficiámur. Per Dóminum.

MAY the merits of blessed
Venantius render this
oblation acceptable to Thee, O
almighty God, that, being as-
sisted by his help, we may be
made sharers of his glory.
Through our Lord.

Postcommunion

SÚMPſIMUS, Dómine, ætér-
næ vitæ sacraménta, te
humíliter deprecántes: ut,
beáto Venántio Mártire tuo

WE HAVE partaken, O Lord,
of the sacrament of
eternal life, humbly beseeching
Thee, that by the prayer of

blessed Venantius in our behalf pro nobis deprecante, veniam
it may gain for us pardon and nobis concilient, et gratiam,
grace. Through our Lord. Per Dóminum.

May 19—**St. Peter Celestine**, Pope, Confessor

(White)

Double

Mass, Si diligis nos, page 1302, except Prayer as below:

St. Pudentiana, Virgin (White)

Prayer

O GOD, Who didst raise
blessed Peter Celestine
to the sublime height of the
pontificate, and didst teach
him to prefer humility to that
dignity, mercifully grant that
we may have the grace by his
example to disdain all the
things of the world, and the
happiness to attain the rewards
promised to the humble.
Through our Lord.

DEUS, qui beátum Petrum
Celestinum ad summi
pontificatus apicem sublimás-
ti, quique illum humilitáti
postponere docuisti: concede
propítius; ut ejus exémplo
cuncta mundi despícere, et ad
promissa humilibus præmia
pervenire feliciter mereámur.
Per Dóminum.

*Commemoration of St. Pudentiana. Prayer, Secret and Post-
communion from the Mass, Dilexisti, page 1370.*

May 20—**St. Bernardine of Siena**, Confessor

(White)

Semi-double

Mass, Os justi, page 1349, except:

Prayer

O LORD JESUS, Who didst
bestow on blessed Ber-
nardine, Thy confessor, a
singular love of Thy holy name,
by his merits and intercession,
we beseech Thee, graciously
pour upon us the spirit of the
love of Thee. Who livest.

DÓMINE Jesu, qui beáto
Bernardíno, Confessóri
tuo, exímium sancti nóminis
tui amórem tribuísti: ejus,
quæsumus, méritis et inter-
cessióne, spíritum nobis tue
dilectiónis benignus infúnde:
Qui vivis.

*Second Prayer, Concede nos, and accompanying Secret and
Postcommunion of our Blessed Lady, page 824. Third for the
Church or Pope, page 825.*

*Gospel of the Common of Holy Abbots, At that time Peter
said to Jesus, page 1358.*

May 25—St. Gregory VII, Pope, Conf. (White)

Double

St. Urban I, Pope, Martyr (White)

Mass, Si diligis nos, page 1362, except:

Prayer

DEUS, in te sperantium fortitudo, qui beatum Gregorium, Confessorem tuum atque Pontificem, pro tuenda Ecclesie libertate, virtute constantie roborasti: da nobis, ejus exemplo et intercessione, omnia adversantia fortiter superare. Per Dominum.

O GOD, the strength of them that trust in Thee, Who didst fortify blessed Gregory, Thy Confessor and Pontiff, with the virtue of constancy, for the defense of the liberty of the Church, grant us by his example and intercession courageously to overcome all adversities. Through our Lord.

Commemoration of St. Urban.

Prayer

DEUS, qui Ecclesiam tuam in apostolicæ petre soliditate fundatam, ab infernarum eruis terrore portarum: presta, quæsumus, ut intercedente beato Urbano Martyre tuo atque Summo Pontifice, in tua veritate persistens; continua securitate muniatur. Per Dominum.

O GOD, Who didst establish Thy church upon the most firm foundation of an apostolic rock in order to deliver her from the dreadful powers of hell, grant her, we beseech Thee, that through the intercession of the blessed Urban, Thy Martyr and Supreme Pontiff, she may adhere always to Thy truth so as to enjoy at all times a sure defense. Through our Lord.

Secret

MUNERA, quæ tibi, Domine, lætantes offerimus, suscipe benignus, et presta: ut intercedente beato Urbano Ecclesia tua et fidei integritate lætetur, et temporum tranquillitate semper exultet Per Dominum.

RECEIVE, O Lord, in Thy loving kindness the joyful offering of our gifts, and through the intercession of blessed Urban grant that Thy Church may enjoy integrity of faith and rejoice in the tranquillity of peaceful times. Through our Lord.

Postcommunion

MULTIPLICA, quæsumus Domine, in Ecclesia tua spiritum gratiæ, quem dedisti: ut beati Urbani Martyris tui atque Summi Pontif-

INCREASE, we beseech Thee, O Lord, in Thy Church the spirit of grace Thou hast given her: that through the prayers of the blessed Urban Thy Mar-

tyr and Supreme Pontiff, the flock may never fail in obedience to their shepherd nor the shepherd in the faithful care of his flock. Through our Lord.

ficis deprecatione, nec pastóri obediéntia gregis nec gregi desit cura pastóris. Per Dóminum.

May 26—*St. Philip Neri, Confessor (White)*

Double

St. Eleutherius, Pope, Martyr

The Beginning of Mass, page 756.

Introit. Rom. 5, 5

THE charity of God is poured forth in our hearts, by His Spirit dwelling within us. *Ps. 102, 1.* Bless the Lord, O my soul; and let all that is within me bless His holy name. *V. Glory.*

QUÁRITAS Dei diffusa est in córdibus nostris, per inhabitántem Spíritum ejus in nobis. *Ps. 102, 1.* Bénedic, ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto ejus. *V. Glória Patri.*

Kyrie, page 761; Glória, page 762.

Prayer

O GOD, Who didst exalt blessed Philip, Thy confessor, with the glory of Thy saints, mercifully grant that we, who are gladdened by his feast, may profit by the example of his virtues. Through our Lord.

DEUS, qui beátum Philippum Confessórem tuum, Sanctórum tuórum glória sublimásti: concéde propítius; ut cujus solemnitate lætámur, ejus virtútum proficiámus exemplo. Per Dóminum.

Commemoration of St. Eleutherius. Prayer from the Mass, Si diligis me, page 1302.

Lesson. Wis. 7, 7-14

Lesson from the Book of Wisdom.

Lectio libri Sapientia.

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

O PTÁVI, et datus est mihi sensus: et invocávi, et venit in me spíritus sapientia: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illius: nec comparávi illi lápidem pretiósium: quóniam omne aurum in comparatióne illius, aréna est exígua, et tamquam lutum aestimábitur

argéntum in conspéctu illius. Super salútem et spéciem diléxi illam et propósui pro luce habére illam: quóniam inextinguibile est lumen illius. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illius, et letátus sum in ómnibus: quóniam antecédébat me ista sapiéntia et ignorábam quóniam horum ómnium mater est. Quam sine fictióne didici, et sine invidia commúnico, et honestátem illius non abscondo. Infinitus enim thesáurus est hominibus quo qui usi sunt, participes facti sunt, amicitie Dei, propter disciplinæ dona commendáti.

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 gifts of discipline.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. Ps. 33, 12, 6

Venite, filii, audite me: timórem Dómini docébo vos. *V.* Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur. Allelúja, allelúja. *V. Thren. 1, 13.* De excélsis misit ignem in óssibus meis, et erudit me. Allelúja.

Come, children, harken to me: I will teach you the fear of the Lord. *V.* Come ye to Him, and be enlightened: and your faces shall not be confounded. Alleluia, alleluia. *V. Lam. 1, 13* From above He hath sent a fire into my bones, and hath instructed me. Alleluia.

Greater Alleluia

Allelúja, allelúja. *V. Thren. 1, 13.* De excélsis misit ignem in óssibus meis, et erudit me. Allelúja. *V. Ps. 38.* Concáluit cor meum intra me: et in meditatione mea exardéscet ignis. Allelúja.

Alleluia, alleluia. *V. Lam. 1, 13.* From above He hath sent a fire into my bones, and hath instructed me. Alleluia. *V. Ps. 38.* My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

Gospel, Let your loins be girt, from the Mass Os justi, page 1351.

Munda Cor Meum, page 763.

Offertory. Ps. 118, 32

I have run the way of Thy commandments, when Thou didst enlarge my heart.

Viam mandatorum tuorum cucurri cum dilatasti cor meum.

Secret

LOOK with satisfaction, we beseech Thee, O Lord, upon the sacrifices here before Thee, and grant that the Holy Spirit may kindle within us that fire with which He miraculously penetrated the heart of blessed Philip. Through . . . in the unity of the same.

SACRIFICIIS presentibus, quesumus, Domine, intendente placatus: et presta; ut illo nos igne Spiritus Sanctus inflammet, quo beati Philippi cor mirabiliter penetravit. Per Dominum . . . in unitate ejusdem.

Commemoration of St. Eleutherius. Second Secret from Mass Si diligis me, page 1302

Preface No. 13, page 816.

Communion. Ps. 83, 3

My heart and my flesh have rejoiced in the living God. (P. T. Alleluia).

Cor meum et caro mea exultaverunt in Deum vivum. (T. P. Alleluia).

Postcommunion

REGALED with heavenly delights, O Lord, we pray Thee, that, by the merits of blessed Philip, Thy confessor, and after his example, we may ever seek those things by which we truly live. Through our Lord.

GALEATIUS, Domine, pasti delictis: quesumus; ut beati Philippi Confessoris tui meritis et imitatione, semper eadem, per que veraciter vivimus, appetamus. Per Dominum.

Commemoration of St. Eleutherius. Second Postcommunion from Mass Si diligis me, page 1302.

Concluding Prayers, page 793.

May 27—*St. Bede*, Confessor, Doctor of the Church

(White)

Double

Mass, in medio, page 1344, except Prayer as below:

St. John I, Pope, Martyr (Red)

Mass Si diligis me, page 1302.

Prayer

O God, Who dost enlighten Thy Church with the

DEUS, qui Ecclesiam tuam beati Bede Confessoris

tui atque Doctóris eruditíone clarificas: concéde propítius fámulis tuis; ejus semper illustráři sapiéntia et méritis adjuvári. Per Dóminum.

learning of blessed Bede, Thy confessor and doctor, mercifully grant Thy servants ever to be illuminated by his wisdom and assisted by his merits. Through our Lord.

Commemoration of St. John the Pope, Prayer, Secret and Post-communion from the Mass Si diligis me, page 1302; Preface No. 13, page 816.

May 28—St. Augustine of Canterbury, Bishop,

Confessor (*White*)

Double

Mass, Sacerdotes tui, page 1341, except:

Prayer

DEUS, qui Anglórum gentes prædicatíone et miracúlis beáti Augustíni Confessorís tui atque Pontificis, veræ fidei luce illustráre dignátus es: concéde; ut, ipso interveniénte, errántium corda ad veritatís tuæ redeánt unitátem, et nos in tua sinus voluntáte concórdes. Per Dóminum.

O GOD, Who didst vouchsafe to illumine the English people with the light of the true faith by the preaching and miracles of blessed Augustine, Thy confessor and bishop, grant that, by his intercession, the hearts of those who err may return to the unity of the truth and that we may be of one mind in Thy will. Through our Lord.

Epistle. 1 Thess. 2, 2-9

Lectio Epistolæ beáti Pauli Apóstoli ad Thessalonicénses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES; fiduciam habuimus in Deo nostro. loqui ad vos Evangelium Dei in multa sollicitudine. Exhortatio enim nostra non de errore, neque de immunditia, neque in dolo, sed sicut probati sumus a Deo, ut crederetur nobis Evangelium: ita loquimur, non quasi homi-

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 pleas-

ing 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 became 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. At that time, the Lord appointed, as on feast of St. Mark, page 989.

nibus placentes, sed Deo qui probat corda nostra. Neque enim aliquando fuimus in sermone adulationis, sicut scitis; neque in occasione avaritiæ: Deus testis est: nec querentes ab hominibus gloriam, neque a vobis, neque ab aliis; cum possemus vobis oneri esse ut Christi Apóstoli; sed facti sumus parvuli in medio vestrum, tamquam si nutrix fovet filios suos. Ita desiderantes vos, cupide volebamus tradere vobis non solum Evangelium Dei, sed etiam animas nostras: quoniam carissimi nobis facti estis. Memores enim estis, fratres, laboris nostri, et fatigationis: nocte ac die operantes, ne quem vestrum gravarem, prædicavimus in vobis Evangelium Dei.

Secret

WE OFFER sacrifice unto Thee, O Lord, on the solemnity of blessed Augustine, Thy bishop and confessor, humbly beseeching that the sheep which have gone astray may return to the one fold and be nourished with this food of salvation. Through our Lord.

SACRIFICIUM tibi offerimus, Dómine, in solemnitate beati Augustini Pontificis et Confessoris tui, humiliter deprecantes: ut oves, quæ perierunt, ad unum ovile reversæ hoc salutari pabulo nutriantur. Per Dóminum.

Postcommunion

REFRESHED with the victim of salvation, we supplicate Thee, O Lord, that, through the intercessory patronage of blessed Augustine, it may always and everywhere be offered to Thy name. Through our Lord.

RESTA salutari refecti: te, Dómine, supplices exoramus; ut eadem, beati Augustini intervenente suffragio, in omni loco nómini tuo júgiter immolétur. Per Dóminum.

May 29—*St. Mary Magdalen dei Pazzi, Virgin*
(White)

Semi-double

Mass, Dilexisti, page 1370, except:

Prayer

DEUS, virginitatis amátor, **O** GOD, Who lovest chastity, qui beátam Mariam and didst adorn blessed Magdalénam Virginem, tuo Mary Magdalen, the virgin, amóre succénsam, celéstibus with heavenly gifts, grant that donis decorásti: da; ut, in purity and charity we may quam festiva celebritáte ve- imitate her whom we venerate nerámur, puritáte et caritáte with this festive celebration. imitémur. Per Dóminum. Through our Lord.

May 30—*St. Félix I, Pope, Martyr (Red)*

Simple

Mass, Si diligis me, page 1302.

May 31 - *Feast of the Blessed Virgin Mary, Queen*
Page 1298g

Commemoration of St. Petronilla, Virgin, Page 1370

June 1—*St. Angela Merici, Virgin (White)*

Double

Mass, Dilexisti, Page 1370, except:

Prayer

DEUS, qui novum per beá- **O** GOD, Who hast willed that, tam Angelam sacrá- through blessed Angela, rum virginum collégium in a new family of consecrated Ecclésia tua floréscere volú- virgins should flourish in Thy sti; da nobis, ejus interces- Church, grant us, through her sióné, angélicis móribus vi- intercession, to lead an angelic vere; ut, terrénis ómnibus ab- life, that, putting aside all dicátis, gáudiis pérfrui me- earthly joys, we may deserve reámur ætérnis. Per Dómi- to attain those that are eter- num. nal. Through our Lord.

Secret

HÓSTIA, Dómine, quam **M**AY the victim which we tibi beátæ Angelé me- offer Thee, O Lord, ven- móriam recoléntes offerimus, erating the memory of blessed et nostræ pravitátis véniam Angela, both obtain the pardon

of our evil deeds and win for implóret, et grátie tuæ nobis
us the gifts of Thy grace. dona concíliet. Per Dóminum.
Through our Lord.

Postcommunion

REFRESHED with heavenly **Q**UÆLÉSTI alimónia refécti,
food, O Lord, we humbly **Q** súpplices te, Dómine,
beg Thee, that, by the prayers deprecámur: ut beátæ Ange-
and example of blessed Angela, læ précibus et exémplo, ab
being cleansed of every stain, omni labe mundáti et córpore
we may be pleasing to Thee tibi placeámus et mente. Per
both in body and in soul. Dóminum.
Through our Lord.

June 2—Sts. Marcellinus, Peter and Erasmus, Martyrs (Red)

Simple

*For the Mass to be said in Paschal-time, in place of the follow-
ing see directions at the end of this Mass.*

Troait of the Mass of the Holy Forty Martyrs, page 940.

Prayer

O GOD, Who dost gladden us **D**EUS, qui nos ánnua bea-
with the annual feast of **D** tórum Mártyrum tuó-
Thy blessed martyrs, Marcel- rum Marcellini, Petri atque
linus, Peter, and Erasmus, Erásmi solemnitate lætificas:
grant, we beseech Thee, that as præsta, quæsumus; ut, quo-
we rejoice in their virtues, we rum gaudémus méritis, ac-
may be quickened by their ex- cendámur exémplic. Per Dó-
ample. Through our Lord. minum.

Epistle of the Fourth Sunday after Pentecost, page 653.

Gradual. Ps. 33, 18, 19

The just cried, and the Lord Clamavérunt justí, et Dó-
heard them, and delivered minus exaudivit eos: et ex óm-
them out of all their troubles. nibus tribulatióibus eórum
Y. The Lord is nigh unto them liberávit eos. Y. Juxta est Dó-
that are of a contrite heart: minus his, qui tribuláto sunt
and He will save the humble of corde: et húmiles spíritu sal-
spirit. vábít.

Alleluia, alleluia. Y. John
15, 16. I have chosen you out
of the world, that ye should go,

Allelúja, allelúja. Joan 15,
16. Y. Ego vos elégi de mundo,
ut eátis et fructum afferátis;

et fructus vester máneat. Al- and bring forth fruit, and that
 lelúja. your fruit should endure. Al-
 leluia.

Gospel, When you shall hear of wars, from the Mass Intret, page 1319.

Offertory. Ps. 31, 11

Lætámini in Dómino, et Be glad in the Lord, and re-
 exsultáte, justi: et gloriá- joice ye just; and glory all ye
 mini, omnes recti corde. right of heart.

Secret

HÆC hóstia, quæsumus, **M**AY this sacrifice, which
 Dómine, quam sanctó- we offer in commemora-
 rum Mártýrum tuórum nata- tion of Thy holy martyrs, O
 litia recenséntes offérimus: Lord, both loose the bonds of
 et víncula nostræ pravítatis our base instincts and win us
 absólvat, et tuis nobis miseri- the gifts of Thy mercy.
 córdiæ cuncta concíliet. Per Through our Lord.
 Dóminum.

Communion. Wis. 3, 1-3

Justórum ánimæ in manu The souls of the just are in
 Dei sunt, et non tanget illos the hand of God, and the tor-
 tormentum malitiæ: visi sunt ment of malice shall not touch
 óculis insipiéntium mori: them; in the sight of the un-
 illi autem sunt in pace. wise they seemed to die, but
 they are in peace.

Postcommunion

SACRO múnere satiáti, súp- **R**EGALED with Thy sacred
 plices te Dómine depre- gift, we beseech Thee,
 cámur: ut quod débite ser- O Lord, that what we celebrate
 vitútis celebrámus officio, sal- in the fulfilment of our boun-
 vatiónis tuæ sentiámus aug- den service, we may feel as the
 méntum. Per Dóminum. increase of Thy salvation.
 Through our Lord.

If this feast is celebrated in Paschal-time, the Mass (in place of the foregoing) is Sancti tui, page 1333, with Prayer, Epistle, Secret and Postcommunion as in the foregoing Mass, but the Gradual is omitted and the following verse is added to the alleluia verse:

V. Pretiósá in conspéctu V. Precious in the sight of
 Dómini mors sanctórum ejus. the Lord is the death of His
 Allelúja. saints. Alleluia.

June 4—*St. Francis Caracciolo, Confessor (White)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 21, 1, 5; 68, 10

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. 72, 1.* How good is God to Israel: to them are of a right heart. *V. Glory.*

FACTUM est cor meum tamquam cera liquescens in medio ventris mei: quoniam zelus domus tue comedit me. (*T. P. Alleluia, alleluia.*) *Ps. 72, 1.* Quam bonus Israel Deus: his, qui recto sunt corde. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst adorn blessed Francis, as the founder of a new order, with the spirit of prayer and the love of penance, grant Thy servants to make such progress in imitating him that, by prayer without ceasing, and by bringing the body into subjection, they may deserve to attain heavenly glory. Through our Lord.

DEUS, qui beatum Franciscum, novi ordinis institutorem, orandi studio et penitentiae amore decorasti: da famulis tuis in ejus imitatione ita proficere; ut, semper orantes et corpus in servitute redigentes, ad celestem gloriam pervenire mereantur. Per Dominum.

Lesson. Wis. 4, 7-14

Lesson from the Book of Wisdom.

Lectio libri Sapiéntiæ.

THE just man, if he be prevented with death, shall be in rest. For venerable age is not that of long time, nor counted by the number of years; but the understanding of a man is gray 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

IUSTUS, si morte præoccupatus fuerit, in refrigerio erit. Senectus enim venerabilis est non diuturna, neque annorum numero computata: cani autem sunt sensus hominis, et ætas senectutis vita immaculata. Placens Deo factus est dilectus, et vivens inter peccatores translatus est. Raptus est ne malitia mutaret intellectum ejus, aut ne fictio deciperet animam illius. Fascinatio enim nugatatis obscurat bona, et in-

constántia concupiscéntiæ
transvértit sensum sine mali-
tia. Consummátus in brevi
explévit témpora multa, plá-
cita enim erat Deo ánima
illíus: propter hoc properávit
educere illum de médio in-
iquitátum.

good things, and the wander-
ing of concupiscence over-
turneth 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 in-
iquities.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. Ps. 41, 2

Quemádmódum desidérat
cervus ad fontes aquárum:
ita desidérat ánima mea ad
te, Deus. *V. Ps. 41, 3.* Sitívit
ánima mea ad Deum fortem
vivum.

As the hart panteth after the
fountains of waters, so my soul
panteth after Thee, O God. *V.*
Ps. 41, 3. My soul hath thirsted
after the strong living God.

Allelúja, allelúja. *V. Ps. 72,*
26. Defécit caro mea, et cor
meum: Deus cordis mei, et
pars mea Deus in ætérnum.
Allelúja.

Alleluia, alleluia. *V. Ps. 72,*
26. My flesh and my heart hath
fainted away. Thou art the God
of my heart, and the God that
is my portion forever. Alleluia.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 64,*
5. Beátus quem elegísti, et as-
sumpsísti: inhabitábit in
átriis tuis. Allelúja. *V. Ps.*
111, 9. Dispérsit, dedit pau-
péribus: justítia ejus manet
in sæculum sæculi. Allelúja.

Alleluia, alleluia. *V. Ps. 64, 5.*
Blessed is he whom Thou hast
chosen and taken to Thee; he
shall dwell in Thy courts. Al-
leluia. *V. Ps. 111, 9.* He hath
distributed, He hath given to
the poor, His justice remain-
eth for ever and ever. Alleluia.

Munda Cor Meum, page 763.

Gospel, Let your loins be girt, from the Mass Os justi, page 1351.

Offertory. Ps. 91, 13

Justus ut palma florébit;
sicut cedrus Líbani multipli-
cábitur. (T. P. Allelúja.)

The just man shall flourish
like the palm-tree, he shall
grow up like the cedar of Líba-
nus. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

DA NOBIS, clementíssime
Jesu: ut præclára beá-
ti Francisci mérita recolén-

GRANT US, O most merciful
Jesus, that, while cele-
brating the noble virtues of

blessed Francis, we, being enkindled with the same fire of charity that burned within him, may be able to stand worthily about Thy sacred table. Who livest.

Preface for Weekdays, page 775.

Communion. Ps. 30, 20

O how great is the multitude of Thy sweetness, O Lord, which Thou hast hidden from them that fear Thee! (*P. T. Alleluia.*)

tes, eodem nos, ac ille, caritatis igne succensi, digne in circúitu sacrae hujus mensae tuae esse valeamus: Qui vivis.

Quam magna multitudo dulcedinis tuae, Domine, quam abscondisti timéntibus te! (*T. P. Alleluja.*)

Postcommunion

LET the happy memory of the most holy sacrifice, which we have this day offered to Thy majesty on the solemn feast of blessed Francis, ever endure in our minds together with its fruits. Through our Lord.

SACROSANCTI sacrificii, quaesumus, Domine, quod hodie in solemnitate beati Francisci tuae obtulimus majestati, grata semper in mentibus nostris memoria perseveret, et fructus. Per Dominum.

Concluding Prayers, page 793.

June 5—*St. Boniface, Bishop, Martyr (Red)*

Double

The Beginning of Mass, page 756.

Introit. Is. 65, 19, 23

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. 43, 2.* We have heard, O God, with our ears: our

EXULTABO in Jerusalem, et gaudébo in populo meo: et non audiétur in eo ultra vox fletus et vox clamoris. Elécti mei non laborábunt frustra, neque generábunt in conturbatióne: quia semen benedictórum Domini est, et nepótes eórum cum eis. (*T. P. Alleluja, alleluja.*) *Ps. 43, 2.* Deus, auribus nostris audívimus: patres nostri nar-

raverunt opus, quod operátus fathers have declared to us
es in diébus eórum. *V.* Glória the work Thou hast wrought
Patri. in their days. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui, multitudinem populórum, beáti Bonifátii Mártiris tui atque Pontificis zelo, ad agnitióem tui nóminis vocáre dignátus es: concéde propítius; ut, cujus solémnia cólimus, étiam patrocínia sentiámus. Per Dóminum.

O god, Who didst vouchsafe to call a multitude of peoples to the knowledge of Thy name by means of the zeal of blessed Boniface, Thy martyr and bishop, mercifully grant that, as we venerate his festival, we may experience the benefits of his protection. Through our Lord.

Lesson, Let us now praise, from the Mass of the Seven Holy Founders, February 12, page 919.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. 1 Peter 4, 13-14

Communicántes Christi passiónibus gaudéte, ut in revelatióne glóriæ ejus gaudéatis exsultántes. *V.* Si exprobrámini in nómine Christi, beáti éritis: quóniam quod est honoris, glóriæ, et virtútis Dei, et qui est ejus Spíritus, super vos requiescet. Allelúja, allelúja. *V.* *Is. 66, 12.* Declinábo super eum quasi flúvium pacis, et quasi torréntem inundántem glóriam. Allelúja.

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. Alleluia, alleluia. *Is. 66, 12.* I will bring upon him as it were a river of peace, and as an overflowing torrent the glory. Alleluia.

Greater Alleluia

Allelúja, allelúja. *V.* *Is. 66, 10-14.* Lætámini cum Jerúsalem, et exsultáte in ea omnes, qui dilígitis Dóminum. Allelúja. *V.* Vidébitis, et gaudébit cor vestrum: cognoscétur manus Dómini servis ejus. Allelúja.

Alleluia, alleluia. *V.* *Is. 66, 10, 14.* Rejoice with Jerusalem, and be glad with her, all you that love the Lord. Alleluia. *V.* You shall see, and your heart shall rejoice, the hand of the Lord shall be known to His servants. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus seeing, *from the Mass of All Saints*, page 1267.

Creed, page 765.

Offertory. Ps. 15, 78

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. (P.T. Alleluia.)

Benedicam Dóminum, qui tribuit mihi intelléctum: providébam Deum in conspéctu meo semper, quóniam a dextris est mihi ne commóvear. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

LET Thy plenteous blessing descend upon these offerings, O Lord, both mercifully to work our sanctification and to make us rejoice in the solemnity of St. Boniface, Thy martyr and bishop. Through our Lord.

SUPER has hóstias, Dómine, quæsumus, benedictio copiósa descéndat: quæ et sanctificatiónem nostram misericórditer operétur: et de sancti Bonifátii Mártiris, tui atque Pontificis fáciat solemnitate gaudére. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Apoc. 3, 21

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.)

Qui vicerit, dabo ei sedére mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno ejus. (T. P. Allelúja.)

Postcommunion

SANCTIFIED, O Lord, by this saving mystery, we beseech Thee that the loving prayer of St. Boniface, Thy martyr and bishop, by whose patronage Thou hast given us to be governed, may never be wanting. Through our Lord.

SANCTIFICÁTI, Dómine, salutári mystério: quæsumus; ut nobis sancti Bonifátii Mártiris tui atque Pontificis pia non desit orátio, cujus nos donásti patrocinio gubernári. Per Dóminum.

Concluding Prayers, page 793.

June 6—**St. Norbert**, Bishop, Confessor (*White*)

Double

Mass, Statuit ei, page 1337, except:

Prayer

DEUS, qui beátum Norbertum, Confessórem tuum atque Pontíficem, verbi tui præcónem exímium effecísti, et per eum Ecclésiám tuam nova prole fecundásti: ~~præstia~~ quæsumus; ut, ejúsdem suffragántibus méritis, quod ore simul et ópere dócúit, te adjuvánte, exercére valeámus. Per Dóminum.

O GOD, Who didst make blessed Norbert, Thy confessor and bishop, an excellent preacher of Thy word, and through him didst cause Thy Church to bring forth a new progeny, grant, we beseech Thee, that, by the intercession of his merits, we may have the strength, with Thine assistance, to practice what he, both by word and work, hath taught us. Through our Lord.

June 9—**Sts. Primus and Felician**, Martyrs (*Red*)

Simple

Introit from the Mass, Sapientiam, page 1321 (for direction when this Mass is said in Paschal-time see note at end of this Mass).

Prayer

HAC NOS, quæsumus, Dómine, sanctórum Mártýrum tuórum Primi et Feliciáni semper festa sectári: quorum suffrágilis protectiónis tuæ dona sentiámus. Per Dóminum.

GOD, we beseech Thee, ever to observe worthily the festival of Thy holy martyrs, Primus and Felician, by whose intercession may we experience the gifts of Thy protection. Through our Lord.

Lesson from the Mass, Sapientiam, page 1322.

Gradual. Ps. 88, 6, 2

Confitebuntur cæli mirabilia tua, Dómine: étenim veritátem tuam, in ecclésiá sanctórum. *V.* Misericórdias tuas, Dómine, in ætérnum cantábo: in generatióne et progénie.

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.

Allelúja, allelúja. *V.* Hæc est vera fratérnitas, quæ vicít mundi crimina: Christum se-

Alleluia, alleluia. *V.* This is the true brotherhood which overcame the wickedness of

the world; it followed Christ, cūta est, inclyta tenens regna
attaining the noble kingdom cælestia. Allelūja.
of heaven. Alleluia.

Gospel, I praise Thee, O Father, from the Mass of St. Paul, Hermit, page 865.

Offertory. Ps. 67, 36

God is wonderful in His Mirābilis Deus in sanctis
saints: the God of Israel is He suis: Deus Israël, ipse dabit
Who will give power and virtutem, et fortitudinem
strength to His people: blessed plebi suæ: benedictus Deus,
be God. Alleluia. allelūja.

Secret

MAY the offering be ac- **F**IAT tibi, quæsumus, Dó-
ceptable to Thee, O Lord, mine, hóstia sacránda
which is to be consecrated on placábilis, pretiósí celebri-
the festival of the precious tate martyrí: quæ et pec-
martyrdom, that it may both cáta nostra puríficet, et tuó-
purify us of our sins and com- rum tibi vóta concíliet fa-
mend to Thee the prayers of mulórum. Per Dóminum.

Thy servants. Through our
Lord.

Communion. John 15, 16

I have chosen you out of the Ego vos elégi de mundo, ut
world, that you should go, and eátis, et fructum afferátis: et
should bring forth fruit, and fructus vester máneat.
your fruit should remain.

Postcommunion

WE BESEECH Thee, O al- **Q**UÆSUMUS, ómnipotens
mighty God, that the Deus: ut sanctórum
solemnity of Thy holy martyrs, Mártyrum tuórum Primí et
Primus and Felician, celebri- Feliciáni cæléstibus mysté-
brated with heavenly mys- riis celebráta solémnitas, in-
teries, may gain for us the dulgéntiam nobis tuæ propi-
pardon of Thy mercy. Through tiatiónis acquirát. Per Dómi-
our Lord. num.

When this feast is celebrated in Paschal-time, the Mass is Sancti tui, page 1333, with Prayer, Secret, Postcommunion and Gospel as in the aforegoing Mass. The Gradual is omitted and the following is added to the Alleluia verse:

The white-robed army of Te Mártyrum candidátus
martyrs praiseth Thee, O Lord. Laudat exércitus, Dómine.
Alleluia. Allelūja.

June 10—*St. Margaret, Queen of Scotland, Widow*
(White)

Double Major

Mass, Cognovi, page 1383, except:

Prayer

DEUS, qui beatam Margaritam reginam eximia in pauperes caritate mirabilem effecisti: da; ut ejus intercessione et exemplo, tua in cordibus nostris caritas jugiter augeatur. Per Dominum.

O God, Who didst make blessed Queen Margaret wonderful by her great charity toward the poor, grant that, by her intercession and example, Thy charity may be continually increased in our hearts. Through our Lord.

June 11—*St. Barnabas, Apostle (Red)*

Double Major

Should the feast of St. Barnabas be kept in Paschal-time, the Mass will be that of St. Mark's feast, April 25, page 987, with the Prayers, Epistle and Gospel as in this Mass.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUI 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.*

WHOME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me and known me: Thou hast known my sitting down and my rising up. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos beati Barnabae Apostoli tui meritis et intercessione laetificas: concede propitius; ut, qui tua per eum beneficia poscimus, dono tuae gratiae consequamur. Per Dominum.

O God, Who dost make us joyful with the merits and intercession of blessed Barnabas, Thine apostle, mercifully grant that we, who ask Thy benefits through him, may obtain them by the gift of Thy grace. Through our Lord.

Lesson. Acts 16, 21-26; 13, 2-3

Lesson from the Acts of the Apostles. Lectio Actuum Apostolorum.

IN THOSE days, A great number of believers at Antioch were converted to the Lord; and the tidings came to the ears 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,

IN DIEBUS illis: Multus numerus credentium Antiochiæ conversus est ad Dñm. Pervenit autem sermo ad aures ecclesiæ, quæ erat Jerosolymis, super istis: et miserunt Barnabam usque ad Antiochiã. Qui cum pervenisset, et vidisset gratiam Dei, gavisus est: et hortabatur omnes in proposito cordis permanere in Dño: quia erat vir bonus, et plenus Spiritu Sancto, et fide. Et appõsa est multa turba Dño. Profectus est autem Barnabas Tarsum, ut quæreret Saulum: quem cum invenisset, perduxit Antiochiã. Et annum totum conversati sunt ibi in ecclesiã: et docuerunt turbam multam, ita ut cognominarentur primum Antiochiæ discipuli, Christiani. Erant autem in ecclesiã, quæ erat Antiochiæ, prophete et doctores, in quibus Barnabas et Simon, qui vocabatur Niger, et Lucius Cyrenensis, et Manahen, qui erat Herodis Tetrarchæ collectaneus, et Saulus. Ministrantibus autem illis Dño, et jejnantibus, dixit illis Spiritus Sanctus: Segregate mihi Saulum, et Barnabam in opus, ad quod assumpsi eos. Tunc jejnantes et orantes, imponentesque eis manus, dimiserunt illos.

Gradual. Ps. 18, 5, 2

Their sound went forth into all the earth; and their words In omnem terram exivit sonus eorum: et in fines orbis

terræ verba eorum. *V.* Cœli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

Allelúja, allelúja. *V.* *Joan.* 15, 16. Ego vos elégi de mundo, ut eátis, et fructum afferátis, et fructus vester máneat. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 16-22

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Dixit Jesus discipulis suis: Ecce ego mitto vos sicut oves in médio lupórum. Estóte ergo prudentes sicut serpéntes et simplices sicut colúmbæ. Cavéte autem ab hominibus. Tradent enim vos in concilliis et in synagógis suis flagellábunt vos: et ad præsides, et ad reges ducémini propter me in testimónium illis, et géntibus. Cum autem tradent vos, nolíte cogitáre quómodo, aut quid loquámini: dábitur enim vobis in illa hora quid loquámini. Non enim vos estis qui loquámini, sed Spíritus Patris vestri, qui loquítur in vobis. Tradet autem frater fratrem in mortem, et pater filium: et insúrget filii in paréntes et morte eos afficient: et éritis ódio ómnibus propter nomen meum: qui autem perseveráverit usque in finem, hic salvus erit.

name's sake: but he that shall persevere to the end, he shall be saved.

Creed, page 765.

to the ends of the world. *V.* The heavens show forth the glory of God; and the firmament declareth the work of His hands.

Alleluia, alleluia. *V.* *John* 15, 16. I have chosen you out of the world, that you should go, and should bring forth fruit; and your fruit should remain. Alleluia.

✠ Continuation of the holy Gospel according to St. Matthew.

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

persevere to the end, he shall

Offertory. Ps. 44, 17-18

Thou shalt make them
princes over all the earth: they
shall remember Thy name, O
Lord, throughout all genera-
tions.

Constitues eos principes su-
per omnem terram: memores
erunt nómínis tui, Dómine, in
omni progénie et genera-
tione.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee,
O Lord, the gifts offered
to Thee, and, by the interces-
sion of blessed Barnabas,
Thine apostle, cleanse us
through them from the stains
of our sins. Through our Lord.

QUONIAM, Dómine, oblata
sanctifica, et interce-
dente beato Bárnaba Apóstolo
tuo, nos per hæc a peccató-
rum nostrórum máculis
emúnda. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You who have followed Me,
shall sit on seats, judging the
twelve tribes of Israel.

Vos, qui secúti estis me, se-
débítis super sedes, judicántes
duódecim tribus Israél.

Postcommunion

WE HUMBLY beseech Thee,
O almighty God, that,
through the intercession of
blessed Barnabas, Thine apos-
tle, Thou grant us, whom Thou
dost refresh with Thy sacra-
ments, to serve Thee worthily
with behavior pleasing in Thy
sight. Through our Lord.

SUPPLICES te rogámus, om-
nipotens Deus: ut, quos
tuis réficis sacraméntis, inter-
cedente beato Bárnaba Após-
tolo tuo, tibi étiam plácitis
móribus, dignánter tribuas
deservire. Per Dóminum.

Concluding Prayers, page 793.

June 12—*St. John of St. Facundus, Conf. (White)*

Double

*Sts. Basilides, Cyrinus, Rabor and Nazarius,
Martyrs (Red)*

Mass, Os justi, page 1349, except:

Prayer

O God, the author of peace,
and lover of charity, Who

DEUS, auctor pacis et am-
átor caritátis, qui beá-

tum Joánnem Confessórem tuum mirífica dissidentes componendi grátia decorásti: ejus méritis et intercessióne concéde; ut, in tua caritaté firmáti, nullis a te tentatióibus separémur. Per Dóminum.

didst adorn blessed John, Thy confessor, with wonderful grace for the reconciliation of quarrels, grant, by his merits and intercession, that, being firmly established in Thy charity, we may not be separated from Thee by any temptations. Through our Lord.

Commemoration of the Holy Martyrs.

Prayer

SANCTORUM Mátyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii, quæsumus, Dómine, natalítia nobis votiva respéndeant: et, quod illis cóntulit excelléntia sempitérna frúctibus nostræ devotiónis accrésca. Per Dóminum.

MAY the natal festival of Thy martyrs Basilides, Cyrinus, Nabor, and Nazarius, be glorious for us, we beseech Thee, O Lord, and may that which eternal goodness hath conferred on them increase in the fruits of our devotion. Through our Lord.

Secret

PRO sanctorum tuórum Basílidis, Cyríni, Náboris atque Nazárii, sanguíne venerádo, hóstias tibi, Dómine, solémniter immolámus, tua mirabilia pertractátes: per quem talis est perfécta victória. Per Dóminum.

WE OFFER The solemn sacrifices, O Lord, in honor of the blood of Thy saints, Basilides, Cyrinus, Nabor, and Nazarius, commemorating Thy wondrous works, that through Thee such a victory was accomplished. Through our Lord.

Postcommunion

SEMPER, Dómine, sanctorum Mátyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii solémnia celebrátes: præsta, quæsumus; ut eórum patrocínia júgiter sentiámus. Per Dóminum.

EVER celebrating the feast of Thy holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, grant, we beseech Thee, O Lord, that we may continually experience the blessing of their patronage. Through our Lord.

June 13—**St. Anthony of Padua**, Confessor, Doctor
of the Church (*White*)

Double

The Beginning of Mass, page 756.

Introit. Ecclus. 15, 5

IN THE midst of the Church the Lord opened his mouth; and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. *Ps. 91, 2.* It is good to give praise to the Lord, and to sing to Thy name, O Most High. *V.* Glory.

IN MÉDIO Ecclésiæ aperuit os ejus: et implévit eum Dóminus spiritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. *Ps. 91, 2.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

MAY the votive solemnity of Thy blessed confessor and doctor, Anthony, gladden Thy Church, O God, that it may ever be fortified with spiritual aids and deserve eternal joys. Through our Lord.

ECCLESIAM tuam, Deus, beáti Antónii Confessoris tui atque Doctóris solémitas votiva lætíficet: ut spirituálibus semper muniátur auxiliis, et gáudiis pérfrui mereátur ætérnis. Per Dóminum.

Epistle, Dearly beloved, I charge thee, from the Mass In medio, page 1345.

Gradual. Ps. 36, 30, 31

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.

Os justí meditábitur sapiéntiam, et lingua ejus loqué-tur júdicium. *V.* Lex Dei ejus in corde ipsius; et non sup-plantabúntur gressus ejus.

Alleluia, alleluia. *V. Ecclus. 45, 9.* The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia.

Allelúja, allelúja. *V. Eccli. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja.

In Paschal-time the Gradual is replaced by the Greater Alleluia.

Greater Alleluia

Alleluia, alleluia. *V. Ecclus. 45, 9.* The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia. *Osee 14, 6.* The just shall spring as the lily; and shall flourish forever before the Lord. Alleluia.

Allelúja, allelúja. *V. Eccli. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja. *V. Osee 14, 6.* Justus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel, from the Mass In medio, page 1346.

Offertory. Ps. 91, 13

Justus ut palma florébit:
sicut cedrus, quæ in Líbano
est, multiplicábitur. (T. P.
Allelúja.)

The just shall flourish like
the palm-tree: he shall grow
up like the cedar of Libanus.
(P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

PRÆSENS oblátio fiat, Dó-
mine, pópulo tuo salu-
táris: pro quo dignátus es Pa-
tri tuo te vivéntem hóstiam
immoláre: Qui cum eódem
Deo Patre, et Spíritu Sancto
vivis et regnas Deus, per óm-
nia sæcula sæculórum.

OAY the present offering, O
Lord, be made salutary
unto Thy people, for whom
Thou didst vouchsafe to offer
Thyself, a living vietim, to the
Father, Who, with the same
God the Father and the Holy
Spirit, livest and reignest, God
for ever and ever.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

Fidélis servus et prudens,
quem constituit dóninus su-
per familiam suam: ut det
illis in témpore trítici mensú-
ram. (T. P. Allelúja.)

A faithful and wise steward,
whom the Lord set over His
family; to give them their
measure of wheat in due season.
(P. T. Alleluia.)

Postcommunion

DIVINIS, Dómine, munéri-
bus satiáti: quæsumus;
ut beáti Antónii Confessóris
tui atque Doctóris méritis et
intercessióne, salutáris sacri-
ficii sentiámus efféctum. Per
Dóminum.

FILLED with Thy divine
gifts, O Lord, we be-
seech Thee, that, by the merits
and intercession of blessed
Anthony, Thy confessor and
doctor, we may experience the
effect of the sacrifice of salva-
tion. Through our Lord.

Concluding Prayers, page 793.

June 14—**St. Basil**, Bishop, Confessor, Doctor of
the Church (*White*)

Double

The Beginning of Mass, page 756.

Introit. Eccus. 15, 5

IN MÉDIO Ecclésiæ apéruit
os ejus: et implévit eum
Dóminus spíritu sapiéntiæ et
intelléctus: stolam glóriæ ín-
duit eum. Ps. 91, 2. Bonum est
confitéri Dómino: et psállere

IN THE midst of the Church
the Lord opened his
mouth; and filled him with the
spirit of wisdom and under-
standing: He clothed him with
a robe of glory. Ps. 91, 2. It is

good to give praise to the *nómini tuo*, *Altíssime*. *V.*
 Lord, and to sing to Thy name, *Glória Patri*.
 O Most High. *V.* Glory.

Prayer from Mass Sacerdotes tui, page 1341.

Epistle from Mass In medio, page 1345.

Gradual. Ps. 36, 30, 31

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.

Os justí meditábitur sapiéntiam, et lingua ejus loqué-tur judícium. V. Lex Dei ejus in corde ipsius; et non sup-plantabúntur gressus ejus.

Alleluia, alleluia. *V. Ps. 88, 21.* I have found David My servant: with My holy oil I have anointed him. Alleluia.

Allelúja, allelúja. *V. Ps. 88, 21.* *Invéni David servum meum: óleo sancto meo unxi eum. Allelúja.*

Gospel. Luke 14, 26-33

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to the multitudes, If any man come to Me, and hate not his father, and mother, and wife, and children, and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross, and come after Me, can not 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 and make war against another king, doth not first sit down and think whether he be able

✠ *Sequéntia sancti Evan-gélii secúndum Lucam.*

IN ILLO témpore: Dixit Je-sus turbis: Si quis venit ad me, et non odit patrem su-um et matrem, et uxórem, et filios, et fratres, et soróres, adhuc autem et ánimam su-am, non potest meus esse dis-cípulus. Et qui non hájulat crucem suam, et venit post me, non potest meus esse dis-cípulus. Quis enim ex vobis volens turrim ædificare, non prius sedens cómputat sump-tus qui necessarij sunt, si há-beat ad perficiéndum, ne, po-steaquam posúerit fundamén-tum, et non potúerit perficere, omnes, qui vident, incipíant illúdere ei, dicéntes: Quid hic homo cæpit ædificáre, et non pótuit consummáre? Aut quis rex itúrus committere bellum advérsus álium regem, non sedens prius cógitat, si possit cum decem míllibus occúrrere

<p>ei, qui cum viginti millibus venit ad se? Alióquin adhuc illo longe agente, legationem mittens rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúnciat omnibus, quæ possidet, non potest meus esse discipulus. Bonum est sal. Si autem sal evanúerit, in quo condiétur? Neque in terram, neque in sterquilinium útile est, sed foras mittétur. Qui habet aures audiéndi, áudiat.</p>	<p>with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst 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.</p>
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Creed, page 765.

Offertory. Ps. 88, 25

<p>Véritas mea et misericórdia mea cum ipso, et in nómine meo exaltábitur cornu ejus.</p>	<p>My truth and My mercy shall be with him; and in My name shall his horn be exalted.</p>
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Offertory Prayers, page 767.

Secret from Mass Sacerdotes tui, page 1343.

Communion. Luke 12, 42

<p>Fidélis servus et prudens, quem constituit Dóminus super familiam suam, ut det illis in témpore trítici mensúram.</p>	<p>A faithful and wise servant, whom the Lord hath set over His family, to give them their measure of wheat in due season.</p>
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Postcommunion from Mass Sacerdotes tui, page 1344.

Concluding Prayers, page 793.

June 15—*Sts. Vitus, Modestus and Crescentia,*

Martyrs (Red)

Simple

In Paschal-time the Mass Sancti tui, page 1333, is said in place of this Mass, but with the Prayer, Secret and Postcommunion of this Mass.

Introit. Ps. 33, 20, 1

<p>QUÆ tribulatiónes justórum, et de his ómnibus liberávit eos Dóminus:</p>	<p>QUANY are the afflictions of the just, and out of all these the Lord hath delivered</p>
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them: the Lord keepeth all their bones: not one of them shall be broken. Ps. 33, 2. I will bless the Lord at all times: His praise shall be always in my mouth. *V. Glory.*

Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. Ps. 33, 2. Benedicám Dóminum in omni témpore: semper laus ejus in ore meo. *V. Glória.*

Kyrie, page 762; Gloria, page 762.

Prayer

GRANT unto Thy Church, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, Vitus, Modestus, and Crescentia, to forego the spirit of pride and progress in the humility which is pleasing to Thee, that, contemning base things, it may, with generous charity, practice all those things which are right. Through our Lord.

DA ECCLÉSIE tuæ, quæsumus, Dómine, sanctis Martyribus tuis Vito, Modesto atque Crescentia intercedentibus, supérbe non sápere, sed tibi plácita humilitate proficere: ut, prava despiciens, quæcúmque recta sunt, libera exerceat caritate. Per Dóminum.

Lesson The souls of the just, from the Mass Intret, page 1317.

Gradual. Ps. 149, 5, 1

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 church of the saints.*

Exsultábunt sancti in glória: lætabúntur in cubílibus suis. *V. Cantáte Dómino cánticum novum: laus ejus in ecclésia sanctorum.*

Alleluia, alleluia. *V. Ps. 144, 10, 11.* Thy saints shall bless Thee, O Lord: they shall speak of the glory of Thy kingdom. Alleluia.

Allelúja, allelúja. *V. Ps. 144, 10, 11.* Sancti tui, Dómine, benedicent te: glóriam regni tui dicent. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 10, 16-18

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangelii secúndum Lucam.

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

IN ILLO témpore: Dixit Jesus discipulis suis: Qui vos audit, me audit: et qui vos spernit, me spernit. Qui autem me spernit, spernit

eum qui misit me. Reversi sunt autem septuaginta duo cum gaudio, dicentes: Domine, quoniam quibus subiecitur nobis in nomine tuo. Et ait illis: Vidi enim Satanam sicut fulgur de celo cadentem. Ecce dedi vobis potestatem calcandi supra serpentes et scorpiones, et super omnem virtutem inimici: et nihil vobis nocēbit. Verūtamēn in hoc nolite gaudere, quia spiritus vobis subjiūntur: gaudete autem, quod nomina vestra scripta sunt in cœlis.

eth 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. Ps. 67, 36

Mirabilis Deus in sanctis suis: Deus Israel ipse dabit virtutem et fortitudinem plebis sue; benedictus Deus.

God is wonderful in His saints, the God of Israel is He Who will give power and strength to His people: blessed be God.

Offertory Prayers, page 767.

Secret

Sicut gloriā divīnæ potētiæ mūnera pro Sanctis oblata testantur: sic nobis effectum, Domine, tuæ salvatiōnis impendant. Per Dōminum.

As the gifts offered for the saints testify the glory of the divine power, so let them bestow upon us, O Lord, the effect of Thy salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Wis. 3, 1-3

Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori: illi autem sunt in pace.

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 seem to die; but they are in peace.

Postcommunion

Repleti, Domine, benedictione solēnni: quæsumus; ut per intercessionem

Filled with Thy solemn blessing, we beseech Thee, O Lord, that, by the in-

tercession of Thy holy martyrs, sanctórum Mártyrum tuórum Vitus, Modestus, and Crescentia, Viti, Modésti et Crescéntiæ, the healing power of medicina sacraménti et corpóribus nostris prosit, et mén- the sacrament may profit both tibus. Per Dóminum. our bodies and our souls. Through our Lord.

Concluding Prayers, page 793.

June 18—**St. Ephrem the Syrian, Deacon, Confessor and Doctor of the Church (White)**

Double

Mass, In medio, page 1344, except:

Prayer

O God Who on Thy Church didst bestow a new glory in the marvelous learning and in the meritorious life of blessed Ephrem, Thy confessor and doctor: humbly we beseech Thee that, through his prayers, she may be shielded by Thine unfailing might against every snare of false teaching and wickedness. Through our Lord.

DEUS, qui Ecclésiám tuám beáti Ephrám Confessoris tui et Doctóris mira eruditióné et præclaris vitæ méritis illustráre voluisti: te supplices exorámus; ut, ipso intercedénte, eam advérsus erroris et pravitatís insídias perénni tua virtúte deféndas. Per Dóminum.

Secret

MAY the loving prayers of St. Ephrem, Thy confessor and doctor, not be wanting to us, O Lord, to commend our gifts and ever to obtain pardon for us. Through our Lord.

SANCTI Ephrám Confessoris tui, atque Doctóris, nobis, Dómine, pia non desit oratio: quæ et munera nostra conciliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Postcommunion

WHAT Thy sacrifices may give us health, O Lord, may blessed Ephrem, confessor and illustrious doctor, we beseech Thee, act as our intercessor. Through our Lord.

QUAT NOBIS, Dómine, tua sacrificia dent salutem: beátus Ephrám Confessor tuus et Doctor Egrégius, quæsumus, precator accédât. Per Dóminum.

The Same Day—**Sts. Mark and Marcellianus**
Martyrs

Simple

Introit from Mass Salus autem, page 1325.

Prayer

PRÆSTA, quæsumus, omnipotens Deus, ut, qui sanctorum Martyrum tuorum Marci et Marcelliani natalitia colimus; a cunctis malis imminentibus eorum intercessionibus liberemur. Per Dominum.

GRANT, we beseech Thee, O almighty God, that we, who observe the natal feast of Thy martyrs, Mark and Marcellianus, may by their intercession be delivered from all the evils that threaten us. Through our Lord.

Epistle from Mass of Whit-Saturday, page 623.

Gradual. Wis. 3, 1-3

Justorum animæ in manu Dei sunt; et non tanget illos tormentum malitiæ. *V.* Visi sunt oculis insipientium mori: illi autem sunt in pace. Allelûja, allelûja. *V.* Hæc est vera fraternitas, quæ nunquam potuit violari certamine: qui effûso, sanguine secuti sunt Dominum. Allelûja.

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.* This is the true brotherhood, which could never be broken by any discord: shedding together their blood, these saints followed their Lord. Alleluia.

Gospel. Luke 11, 47-51

✠ Sequentia sancti Evangelii secundum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO tempore: Dicebat Jesus Scribis et Phariseis: Væ vobis, qui edificatis monumenta Prophetarum: patres autem vestri occiderunt illos. Profecto testificamini quod consentitis operibus patrum vestrorum: quoniam ipsi quidem eos occiderunt, vos autem edificatis eorum sepulcra. Propterea et sapientia Dei dixit: Mittam ad illos Prophetas, et Apostolos, et ex illis occident, et persequentur: ut inquiratur sanguis omnium Prophetarum, qui effusus est a constitutione mundi a generatione ista, a sanguine Abel,

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 sepulchres. 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. usque ad sanguinem Zachariæ, qui périt inter altáre et ædem. Ita dico vobis, requirétur ab hac generatióne.

Offertory from the feast of Holy Innocents, page 156.

Secret

SANCTIFY, O Lord, the gifts dedicated to Thee, and through the same, and by the intercession of Thy holy martyrs, Mark and Marcellianus, look upon us with favor. Through our Lord. **Q**UÆRERA tibi, Dómine, dicata sanctifica: et, intercedéntibus sanctis Martyribus tuis Marco et Marcelliano, per eádam nos placatus inténde. Per Dóminum.

Communion from Mass of Monday, first week in Lent, page 241.

Postcommunion

FILLED with the offering of salvation, we humbly entreat Thee, O Lord, that, by the intercession of the holy martyrs, Mark and Marcellianus, we may be renewed by the effect of that which gladdens us with its taste. Through our Lord. **S**ALUTÁRIS tui, Dómine, múnere satiáti, súpplices exorámus: ut, cujus lætámur gustu, intercedéntibus sanctis Martyribus tuis Marco et Marcelliano, renovémur effectú. Per Dóminum.

Concluding Prayers, page 793.

June 19—*St. Juliana Falconieri, Virgin (White)*

Double

Ss. Gervasé and Protase, Martyrs (Red)

Mass, Dilexisti, page 1370, except:

Prayer

O GOD, Who didst vouchsafe miraculously to restore blessed Juliana, Thy virgin, with the precious body of Thy Son, when she suffered with a mortal sickness, grant, we beseech Thee, that, by her merits interceding for us, we, too, being refreshed and **D**EUS, qui beatam Juliánam Virgínem tuam extrémó morbo laborántem, pretiósó Filii tui córpore mirabiliter recreáre dignátus es: concéde, quæsumus; ut, ejus intercedéntibus méritis, nos quoque eódem in mortis agóne refécti ac roboráti, ad cælé-

stem pátriam perducámur. strengthened by the same in
Per eúndem Dóminum. the agony of death, may be
brought to our heavenly
country. Through the same.

*Commemoration of Sts. Gervase and Protase with the Prayer,
Secret and Postcommunion of the Mass Salus autem, page 1325.*

June 20—*St. Silberius, Pope, Martyr (Red)*

Simple

Mass, Si diligis me, page 1302, except:

Prayer

GREGEM tuum, Pastor, æ-
térne, placátus in-
ténde: et per beátum Sylvé-
rium Mártýrem tuum atque
Summum Pontíficem, perpé-
tua protectióne custódi: quem
totíus Ecclésiæ præstitisti esse
pastórum. Per Dóminum.

OETERNAL Shepherd, do
Thou look favorably
upon Thy flock, which we be-
seech Thee to guard and keep
for evermore through the
blessed Silverius Thy Martyr
and Supreme Pontiff, whom
Thou didst choose to be the
chief shepherd of the whole
Church.

June 21—*St. Aloysius, Confessor (White)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 8, 6

QUÍSTI eum paulo mi-
nus ab Angellis: glória
et honóre coronásti eum. *Ps.*
148, 2. Laudáte Dóminum,
omnes Angeli ejus: laudáte
eum, omnes virtútes ejus. *V.*
Glória Patri.

THOU hast made him a little
less than the angels:
Thou hast crowned him with
glory and honor. *Ps. 148, 2.*
Praise ye the Lord, all His
angels: praise ye Him, all His
hosts. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, the dispenser of heavenly gifts, Who in the angelic youth Aloysius didst combine wonderful innocence of life with penance, grant to his merits and prayers that we, who have not followed him in his innocence, may imitate his penance. Through our Lord.

QUÆSTIUM donorum distributor, Deus, qui in angelico juvене Aloisio miram vitæ innocentiam paricum pœnitentia sociasti: ejus méritis et précibus concede: ut, innocentem non secuti, pœnitentem imitemur. Per Dóminum.

Lesson. Ecclus. 31, 8-11

Lesson from the Book of Wisdom. Lécitio libri Sapiéntiæ.

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.

BEATUS vir, qui inventus est sine mácula, et qui post aurum non ábit, nec sperávit in pecúnia et thesauris. Quis est hic, et laudábimus eum? fecit enim mirabilia in vita sua. Qui probátus est in illo, et perfectus est, erit illi glória æterna: qui pótuit transgredi, et non est transressus: fácere mala, et non fecit: ideo stabilita sunt bona illius in Dómino.

Gradual. Ps. 70, 5, 6

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. *V. Ps. 40, 13.* But Thou hast upheld me by reason of my innocence, and hast established me in Thy sight forever.

Dómine, spes mea a juventute mea: in te confirmátus sum ex útero: de ventre matris meæ tu es protector meus. *V. Ps. 40, 13.* Me autem propter innocentiam suscepisti: et confirmásti me in conspectu tuo in ætérnum.

Alleluia, alleluia. *V. Ps. 64, 5.* Blessed is he whom Thou hast chosen, and taken to Thee: he shall dwell in Thy courts. Alleluia.

Allelúja, allelúja. *V. Ps. 64, 5.* Beátus quem elegisti et assumpsisti: inhabitábit in átriis tuis. Allelúja.

Gospel. Matt. 22, 29-40

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

IN ILLO témpore: Respón-
dens Jesus, ait Saddu-
cæis: Errátis, nesciéntes
Scríptúras, neque virtútem
Dei. In resurrectióne enim
neque nubent, neque nubén-
tur: sed erunt sicut Angeli
Dei in cælo. De resurrectióne
autem mortuórum non legis-
tis quod dictum est a Deo di-
cén-te vobis: Ego sum Deus
Abraham, et Deus Isaac, et
Deus Jacob? Non est Deus
mortuórum, sed vivéntium.
Et audíentes turbæ, mira-
bántur in doctrína ejus. Pha-
risæi autem audíentes quod
siléntium imposuisset Saddu-
cæis, convenérunt in unum:
et interrogávit eum unus ex
eis legis doctor, tentans eum:
Magister, quod est mandátum
magnum in lege? Ait illi Je-
sus: Dlíiges Dóminum Deum
tuum ex toto corde tuo, et in
tota ánima tua, et in tota
mente tua. Hoc est máximum,
et primum mandátum. Se-
cúndum autem simile est
huc: Dlíiges próximum tu-
um, sicut teípsum. In his duó-
bus mandátis unívérsa lex
pendet, et prophétæ.

self. On these two commandments dependeth the whole law and the prophets.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

AT THAT time, Jesus an-
swering, said to the
Sadducees: You err, not know-
ing the Scriptures, nor the
power of God. For in the resur-
rection 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 Abra-
ham, and the God of Isaac,
and the God of Jacob? He is
not the God of the dead, but
of the living. And the multi-
tudes hearing it were in ad-
miration of His doctrine. But
the pharisees, hearing that He
had silenced the Sadducees,
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 thy-

self. On these two commandments dependeth the whole law and the prophets.

Offertory. Ps. 23, 3, 4

Quis ascéndet in montem
Dómini, aut quis stabit in
loco sancto ejus? Innocens
mánibus, et mundo corde.

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.

Secret

MAKE US, O Lord, to sit down to Thy heavenly banquet clothed in the wedding-garment which the pious preparation and constant tears of blessed Aloysius adorned with priceless pearls. Through our Lord.

CÆLËSTI CONVÍVIO fac nos, Dómine, nuptiáli veste indutos accúmbere: quam beáti Aloísii pia præparátio, et juges lácrymæ inæstimábilibus ornábant margarítis. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 77, 24, 25

He gave them the bread of heaven: man ate the bread of angels.

Panem cæli dedit eis: panem Angelórum manducávit homo.

Postcommunion

GRANT, O Lord, that we, who have been fed with the bread of angels, may also live angelic lives, and after the example of him whom we this day venerate, pass our days in incessant giving of thanks. Through our Lord.

ANGELÓRUM esca nutritos, angélicis étiam. Dómine, da móribus vívere: et ejus, quem hódie cólimus, exémplo, in gratiárum semper actióne manére. Per Dóminum.

Concluding Prayers, page 793.

June 22—*St. Paulinus, Bishop, Confessor (White)*

Double

The Beginning of Mass, page 756.

Introit from Mass Sacerdotes tul, page 1341.

Prayer

O GOD, Who hast promised to those who leave all in this world for Thee a hundred-fold in the world to come and life everlasting, mercifully grant that, following closely in the footsteps of the holy bishop, Paulinus, we may have the grace to despise earthly things and desire only heavenly. Who livest.

DEUS, qui ómnia pro te in hoc sæculo relinquéntibus, céntuplum in futúro et vitam ætérnam promisísti: concéde propítius; ut sancti Pontificis Paulíni vestígíis inhæréntes, valeámus terréna despícere, et sola cæléstia desideráre. Qui vivis.

Epistle. 2 Cor. 8, 9-15

Lectio Epistolæ beati Pauli
Apóstoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Scitis grátiam
Dómini nostri Jesu
Christi, quóniam propter vos
egénus factus est, cum esset
dives, ut illius inópia vos di-
vites essétis. Et consillum in
hoc do: hoc enim vobis útile
est, qui non solum fácere, sed
et velle cepistis ab anno
prióre: nunc vero et facto
perficite: ut quemádmódu
promptus est ánimus volun-
tátis, ita sit et perficiéndi ex
eo quod habétis. Si enim vol-
úntas prompta est, secúndum
id quod habet, accépta est,
non secúndum id quod non
habet. Non enim ut állis sit
remissio, vobis autem tribulá-
tio, sed ex æqualitáte. In præ-
sénti témpore véstra abun-
dántia illórum inóplam sup-
pleat: ut et illórum abundán-
tia vestræ inópia sit supple-
méntum, ut fiat æqualitas, si-
cut scriptum est: Qui mul-
tum, non abundávit: et qui
módicum, non minorávit.

BRETHREN: Ye know the
grace of Our Lord Jesus
Christ, that being rich He be-
came poor for your sakes; that
through His poverty ye 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 will-
ing, a year ago; now therefore
perform it also in deed: that
as your mind is forward to be
willing, so it may be also to
perform, out of that which ye
have. For if the will be for-
ward, 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 abund-
ance 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. Eccl. 44, 16

Ecce sacérdos magnus, qui
in diébus suis plácuít Deo. *V.*
Eccl. 44, 20. Non est invéntus
similis illi, qui conserváret
legem Excélsi.

Allelúja, allelúja. *V. Ps.*
109, 4. Tu es sacérdos in ætér-
num secúndum órđinem Mel-
chisedech. Allelúja.

Behold a great priest, who in
his days pleased God. *V. Eccl.*
44, 20. There was not any
found like to him, who kept
the law of the Most High.

Alleluia, alleluia. *V. Ps. 109,*
4. Thou are a priest forever
according to the order of Mel-
chisedech. Alleluia.

Gospel Fear not, little flock, *from the Mass* Justus ut palma,
page 1354.

Offertory from Mass Statuit ei, *page 1340.*

Secret

GRANT US, O Lord, to join the sacrifices of perfect charity with the oblation of the altar. After the example of the holy bishop Paulinus, and by zeal for good works, to deserve everlasting mercy. Through our Lord.

DA NOS, Dómine, perfectæ caritátis sacrificium exémplo sancti Pontificis Paulini, cum altáris oblatióne conjúgere: et beneficentiæ stúdio sempitérnam misericórdiam promereri. Per Dóminum.

Preface for Weekdays, page 775.

Communion from Mass Statuit ei, page 1340.

Postcommunion

GRANT US, O Lord, by these holy things that sentiment of piety and humility which Thy holy bishop Paulinus drew from the same divine source, and by his intercession benignly pour the riches of Thy grace upon all who call upon Thee. Through our Lord.

PRIBUE nobis per hæc sancto, Dómine, illum pietátis et humilitátis afféctum, quem ex hoc divino fonte hausit sanctus Póntifex tuus Paulinus: et ipsius intercessióne, in omnes, qui te deprecántur, grátia tua divítias benignus effúnde. Per Dóminum.

Concluding Prayers, page 793.

June 23—The Vigil of the Nativity of St. John the Baptist, (Purple)

The Beginning of Mass, page 756.

Introit. Luke 1, 13, 14

HEAR 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. 20, 2. In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. V. Glory.

NE TIMEAS, Zacharía exaudita est orátio tua: et Elizabeth uxor tua páriet tibi filium, et vocábis nomen ejus Joánnem: et erit magnus coram Dómino: et Spiritu sancto replébitur adhuc ex útero matris sue: et multi in nativité ejus gaudébunt. V. Ps. 20, 2. Dómine, in virtúte tua lætábitur rex: et super salutáre tuum exsultábit vehementer. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, QUÆSUMUS, omnipotens Deus, ut familia tua per viam salutis incédât; et beâti Joânnis Præcursôris hortaménta sectândo, ad eum quem prædixit, secûra pervéniat, Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum.

GRANT, we beseech Thee, O almighty God, that Thy household may walk in the way of salvation and, by following the exhortations of blessed John the Precursor, may safely come unto Him Whom he foretold, even Our Lord Jesus Christ, Thy Son, Who with Thee.

Second Prayer of our Blessed Lady Concede nos, page 824, third Prayer for the Church, page 825, or for the Pope, page 826.

Lesson. Jer. 1, 4-10

Léctio Jeremiæ Prophætæ.

Lesson from Jeremiah the Prophet.

IN DIEBUS illis: Factum est verbum Dómini ad me, dicens: Priùsquam te formárem in útero, novi te: et antequam exires de vulva, sanctificávi te et prophétam in géntibus dedi te. Et dixi: A, a, a, Dómine Deus: ecce nésco loqui, quia puer ego sum. Et dixit Dóminus ad me: Noli dicere: Puer sum: quóniam ad ómnia, quæ mittam te, ibis: et univérsa, quæcúmque mandávero tibi, loquéris. Ne timeas a fácie eórum: quia tecum ego sum, ut éruam te, dicit Dóminus. Et misit Dóminus manum suam, et téligit os meum: et dixit Dóminus ad me: Ecce dedi verba mea in ore tuo: ecce constitui te hódie super gentes, et super regna, ut evéllas, et destruas, et dispérdas, et dissipes, et ædifices, et plantes: dicit Dóminus omnipotens.

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 can not 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. John 1, 6, 7

There was a man sent from God, whose name was John. *Y.* This man came to bear witness of the light, to prepare unto the Lord a perfect people.

Fuit homo missus a Deo, cui nomen erat Joannes. *Y.* Hic venit ut testimonium perhiberet de lumine, parare Domino plebem perfectam.

Munda Cor Meum, page 763.

Gospel. Luke 1, 5-17

✠ Beginning of the holy Gospel according to St. Luke.

✠ Initium sancti Evangelii secundum Lucam.

WHERE 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 the 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

FUIT in diebus Herodis, regis Judææ, sacerdos quidam nomine Zacharias, de vice Abia, et uxor illius de filiabus Aaron, et nomen ejus Elisabeth. Erant autem justi ambo ante Deum, incedentes in omnibus mandatis, et justificationibus Domini sine querela, et non erat illis filius, eo quod esset Elisabeth sterilis, et ambo processissent in diebus suis. Factum est autem, cum sacerdotio fungeretur in ordine vicis sue ante Deum, secundum consuetudinem sacerdotii, sorte exiit, ut incensum poneret ingressus in templum Domini: et omnis multitudo populi erat orans foris hora incensi. Apparuit autem illi Angelus Domini, stans a dextris altaris incensi. Et Zacharias turbatus est, videns, et timor irruit super eum. Ait autem ad illum Angelus; Ne timeas, Zacharia quoniam exaudita est deprecatio tua: et uxor tuo Elisabeth pariet tibi filium, et vocabis nomen ejus Joannem: et erit gaudium tibi, et exultatio, et multi in nativitate ejus gauderunt: erit enim magnus coram Domino: et vinum et siceram non bibet et Spiritu Sancto replebitur

adhuc ex útero matris suæ: et multos filiõrum Israëli convértet ad Dóminum Deum ipsõrum: et ipse præcédet ante illum in spírítu, et virtúte Eliæ: ut convértat corda patrum in filios et incrédulos ad prudéntium justõrum, paráre Dómino plebem perféctam.

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.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

QUONERA, Dómine, obláta sanctifica: et, intercedente beáto Joáinne Baptísta, nos per hæc a peccatórum nostrórum máculis emúnda. Per Dóminum.

SANCTIFY, O Lord, the gifts we offer, and, by the intercession of blessed John the Baptist, cleanse us through them from the stains of our sins. Through our Lord.

Second Secret of our Blessed Lady, By Thy mercy, page 825, third for the Church, page 825, or for the Pope, page 826.

Preface for Weekdays, page 775.

Communion. Ps. 20, 6

Magna est glória ejus in salutári tuo: glóriam et magnam decórem impónes super eum, Dómine.

His glory is great in Thy salvation; glory and great beauty shalt Thou lay upon him, O Lord.

Postcommunion

BEÁTI Joánnis Baptístæ nos, Dómine, præclára comitétur orátio: et quem ventúrum esse prædixit, poscat nobis fore placátum, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

MAY the glorious intercession of blessed John the Baptist go with us, O Lord, and may he obtain for us the mercy of Him Whose coming he foretold, even Our Lord Jesus Christ, Thy Son, Who with Thee.

Second Postcommunion of our Blessed Lady, Grant, O Lord, page 825, for the Church, page 825, or for the Pope, page 826.

Concluding Prayers, page 793.



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June 24—The Nativity of St. John the Baptist,
(White)

Double of the First Class with a Common Octave
The Beginning of Mass, page 756.

Introit. *Is.* 49, 1, 2

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 of His hand He hath protected me, and hath made me as a chosen arrow. *Ps.* 91, 2. It is good to give praise to the Lord, and to sing to Thy name, O Most High. *V.* Glory.

DE VENTRE matris meæ vocávit me Dóminus nómine meo: et pósuit os meum ut gládium acútum: sub tegumento manus suæ protexit me, et pósuit me quasi sagittam electam. *Ps.* 91, 2. Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast made this day honorable to us on account of the birth of blessed John, grant Thy people the grace of spiritual joys, and direct the minds of all the faithful in the way of everlasting salvation. Through our Lord.

DEUS, qui præsentem diem honorabilem nobis in beati Joánnis nativitate fecisti: da pópulis tuis spiri- tuálium grátiam gaudiórum; et ómnium fidélium mentes dirige in viam salutis æternæ. Per Dóminum.

Lesson. *Is.* 49, 1-3, 5-7

Lesson from *Isaias* the Prophet. *Lectio Isaiæ Prophætæ.*

GIVE ear, ye islands, and harken, 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

AUDÍTE, insulæ, et at- téndite, pópuli de longe: Dóminus ab útero vocávit me, de ventre matris meæ recordátus est nóminis mei. Et pósuit os meum quasi gládium acútum: in umbra manus suæ protéxit me, et pó-

suit me sicut sagittam eléctam: in pháretra sua abscondit me. Et dixit mihi: Servus meus es tu, Israëli, quia in te gloriabor. Et nunc dicit Dóminus, formans me ex útero servum sibi: Ecce dedi te in lucem géntium, ut sis salus mea usque ad extrémum terræ. Reges vidébunt, et consúrgent príncipes, et adorábunt propter Dóminum, et sanctum Israëli, qui elégit te.

shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, Who hath chosen thee.

Gradual. Jer. 1, 5, 9

Priúsqvam te formárem in útero, novi te: et ántequam exires de ventre, sanctificávi te. *V.* Misit Dóminus manum suam, et tétigit os meum, et dixit mihi.

of His hand He hath protected me, and hath made me as a chosen arrow; in His quiver He hath 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

Allelúja allelúja. *V. Luc. 1, 76.* Tu, puer prophéta Altíssimi vocáberis: præibis ante Dóminum paráre vias ejus. Allelúja.

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. *V.* The Lord put forth His hand, and touched my mouth: and said to me.

Alleluia, alleluia. *V. Luke 1, 76.* Thou, child, shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare His ways. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 1, 57-68

✠ Sequéntia sancti Evangelíi secúndum Lucam.

ELIZABETH implétum est tempus pariéndi, et péperit filium. Et audiérunt vicíni, et cognáti ejus, quia magnificávit Dóminus misericórdiam suam cum illa, et congratulábantur ei. Et factum est in die octávo, venérunt circumcidere púerum, et vocábant eum nómine patris sui Zachariám. Et respóndens mater

✠ Continuation of the holy Gospel according to St. Luke.

ELIZABETH's full time of being delivered was come, and she brought forth a son. And her neighbors and kinsfolk heard that the Lord had 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 all 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 Nicene Creed, by ancient custom, is not said in the Mass of St. John the Baptist, unless it is celebrated in a church dedicated to St. John the Baptist, or unless the feast falls on a Sunday or other day for which the saying of it is appointed.

Offertory. Ps. 91, 13

The just man shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Justus ut palma florébit: sicut cedrus, quæ in Libano est, multiplicábitur.

Offertory Prayers, page 767.

Secret

W'S HEAR Thine altars with gifts, O Lord, celebrating with fitting honor the nativity of him who heralded the coming of the Saviour, and pointed Him out when He **M**UA, Dómine, munéribus altária cumulámus: illius nativitátem honóre débito celebrántes qui Salvatórem mundi et cécinit adfutúrum, et adesse monstrávit,

Dóminum nostrum Jesum had come, Our Lord Jesus Christum Fílium tuum: Qui Christ, Thy Son. Who with tecum. Thee.

Preface for Weekdays, page 775.

Communion. Luke 1, 76

Tu, puer, prophéta Altísimi vocáberis: præibus enim ante fáciem Dómini paráre vias ejus. Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare His ways.

Postcommunion

SUMAT Ecclésia tua, Deus, beáti Joánnis Baptistæ generatióne lætítiam: per quem suæ regeneratiónis cognóvit auctórem, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum. **Q**UAY Thy Church, O God, be joyful at the birth of blessed John the Baptist, through whom she knew the Author of her regeneration, Our Lord Jesus Christ, Thy Son. Who with Thee.

During the octave a commemoration of St. John the Baptist in every Mass that is said, except on June 27 and 29.

Concluding Prayers, page 793.

June 25—*St. William, Abbot (White)*

Double

Mass, Os justí meditábitur, page 1356, except:

Prayer

DEUS, qui infirmitáti nostræ, ad teréndam salutís viam in Sanctis tuis exémplum et præsidium collocásti: da nobis, ita beáti Gulielmi Abbátis mérita venerári: ut ejúsdem excipiámus suffrágia, et vestígia prosequámur. Per Dóminum. **O** God, Who hast set for us in Thy saints an example and a help to our weakness, to assist us to tread the path of salvation, grant us so to venerate the virtues of the blessed abbot William, that we may share in his prayers and follow in his footsteps. Through our Lord.

Commemoration of St. John the Baptist, page 1064.

June 26—*Ss. John and Paul, Martyrs (Red)*

Double

The Beginning of Mass, page 756.

Introit. Ps. 33, 20, 21

QUULTÆ tribulatiónes justórum, et de his ómni- **Q**UANY were the afflictions of the just, and out of

all these the Lord delivered *bus liberavit eos Dóminus:*
 them: the Lord keepeth all *Dóminus custodit ómnia ossa*
 their bones, not one of them *ocrua: unum ex his non con-*
 shall be broken. *Ps. 33, 2. I tórat. Ps. 33, 2. Benedicam*
 will bless the Lord at all times: *Dóminum in ómni tómpore:*
 His praise shall be ever in my *semper laus eua in ore meo.*
 mouth. *V. Glory. V. Glória Pacl.*

Kyrie, page 761; Gloria, page 762.

Prayer

WE BESEECH Thee, O al- **Q**UÆSUMUS omnipotens
 mighty God, that the Deus: ut nos geminata
 double joy of this day's festi- lætítia hodiérnæ festivitátis
 val, which proceedeth from excipiat, quæ de beatórum
 the glory of blessed John and Joánnis et Pauli glorifica-
 Paul, kindred through the one tíone procédit; quos éadem
 faith and the one martyrdom, fides et pássio vere fecit esse
 may take possession of us. germános. Per Dóminum.
 Through our Lord.

Commemoration of St. John the Baptist, page 1064.

Lesson, These are men, page 1097.

Gradual. Ps. 132, 1, 2

Behold how good and how *Ecce quam bonum, et quam*
 pleasant it is for brethren to *júcundum, habitáre fratres.*
 dwell together in unity. *V. It in unum. V. Sicut unguént-*
 is like the precious ointment *um in cápite, quod descéndit*
 on the head, that ran down *in barbam, barbam Aaron.*
 upon the beard, the beard of *Aaron.*

Alleluia, alleluia. V. This is Allelúja, allelúja. V. Hæc
 the true brotherhood which *est vera fratérnitas quæ vicit*
 overcame the wickedness of *mundi crimina: Christum*
 the world: it followed Christ, *secúta est, ínclýta tenens*
 attaining the noble kingdom *regna cæléstia. Allelúja.*
 of heaven. *Alleluia.*

Munda Cor Meum, page 763.

Gospel, Beware ye, page 1326.

Offertory. Ps. 5, 12, 13

All they that love Thy name *Gloriabúntur in te omnes,*
 shall glory in Thee, for Thou, *qui díligunt nomen tuum,*
 O Lord, will bless the just: O *quóniam tu, Dómine, bene-*

dices justo: Dómine, ut scuto
bonæ voluntátis tuæ coron-
ásti nos.

Lord, Thou hast crowned us,
as with a shield of Thy good
will.

Offertory Prayers, page 767.

Secret

HÓSTIAS tibi, Dómine,
sanctorum Mátyrum
tuorum Joánnis et Pauli dicá-
tas méritis, benignus assúme:
et ad perpétuum nobis tribue
provenire subsidium. Per
Dóminum.

GRACIOUSLY receive, O
Lord, the sacrifices con-
secrated to Thee for the merits
of Thy saints, John and Paul,
and grant that they may profit
for our everlasting help.
Through our Lord.

Commemoration of St. John the Baptist, page 1066.

Preface for Weekdays, page 775.

Communion. Wis. 3, 4, 6

Et si coram homínibus tor-
ménta passi sunt, Deus tent-
ávit eos: tamquam aurum in
fornáce probávit eos, et
quasi holocáusta accépit eos.

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 holocaust He hath
received them.

Postcommunion

SÚMPSIMUS, Dómine, sanc-
torum Mátyrum tuor-
um Joánnis et Pauli solém-
nia celebrántes, sacraménta
cæléstia: præsta, quæsumus;
ut, quod temporáliter géri-
mus, ætérnis gáudiis conse-
quámur. Per Dóminum.

WE HAVE partaken of Thy
heavenly sacrament, O
Lord, celebrating the feast of
Thy holy martyrs John and
Paul; grant, we beseech Thee,
that what we do in this life
may have its consequences in
everlasting joys. Through our
Lord.

Commemoration of St. John the Baptist, page 1067.

Concluding Prayers, page 793.

June 28—*St. Irenæus, Bishop, Martyr (Red)*

Double

Vigil of the Feasts of Sts. Peter and Paul, (Purple)

The Beginning of Mass, page 756.

Introit. Mal. 2, 6

LEX veritátis fuit in ore
ejus, et iniquitas non
est invénta in lábiis ejus: in

HIS 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. 77, 1.* With them that hated peace I was peaceful, when I spake unto them, they fought against me without cause. *Y.* Glory.

pace, et in æquitate ambulavit mecum, et multos avértit ab iniquitate. *Ps. 77, 1.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *Y.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst vouchsafe unto blessed Irenæus, Thy martyr and bishop; by his strenuous teaching of the truth, utterly to confute heresies, and happily to establish peace in Thy Church: unto us Thy people, grant, we beseech Thee, to be steadfast in the practice of our holy religion, and in all our days to enjoy that peace which is from Thee. Through our Lord.

DEUS, qui beáto Irenæo Mártýri tuo atque Pontífici tribuisti, ut et veritate doctrinæ expugnáret hæreses, et pacem Ecclésiæ feliciter confirmáret: da, quæsumus, plebi tuæ in sancta religióne constantiam: et pacem tuam nostris concéde temporibus. Per Dóminum.

Commemoration of the Octave of St. John the Baptist, page 1064, and of the Vigil of the Apostles, as follows:

Prayer

GRANT, we beseech Thee, O almighty God, that Thou permit us not to be shaken by any fears, whom Thou hast solidly established upon the rock of the apostolic confession. Through Our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut nullis non permittas perturbatióibus concuti; quos in apostólicæ confessiõnis petra solidásti. Per Dóminum.

Epistle. 2 Tim. 3, 14-17; 4, 1-5

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Lectio Epistolæ beáti Pauli Apóstoli ad Timótheum.

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 be-cause from thy infancy thou

QUARISSIME: Pérmáne in iis, quæ didicísti, et crédita sunt tibi: sciens a quo didicéris; et quia ab infántia sacras litteras nosti, quæ te possunt instrúere ad salutem, per fidem, quæ est

in Christo Jesu. Omnis Scriptura divinitus inspirata utilis est ad docendum, ad arguendum ad corripiendum, ad erudiendum in justitia: ut perfectus sit homo Dei, ad omne opus bonum instructus. Testificor coram Deo, et Jesu Christo, qui judicaturus est vivos et mortuos per adventum ipsius, et regnum ejus: praedica verbum, insta opportune, importune: argue, obsecra, increpa in omni patientia, et doctrina. Erit enim tempus, cum sanam doctrinam non sustinebunt, sed ad sua desideria coacervabunt sibi magistros, prurientes auribus, et a veritate quidem auditum avertent, ad fabulas autem convertentur. Tu vero vigila, in omnibus labora, opus fac Evangelistae, ministerium tuum imple.

vigilant, labor in all things, fulfil thy ministry.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract; in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 121, 8

Propter fratres meos, et proximos meos loquebar pacem de te. V. Ps. 36, 37. Custodi innocentiam, et vide aequitatem: quoniam sunt reliquiae homini pacifico.

For my brethren and companions' sake, I spake peace concerning thee. V. Ps. 36, 37. Keep innocence and behold justice, for the prosperity of the peaceable man continues.

Lesser Alleluia

Alleluja, alleluja. V. Eccli. 6, 35. In multitudine presbyterorum prudentium sta, et sapientiae illorum ex corde conjungere, ut omnem narrationem Dei possis audire. Alleluja.

Alleluia, alleluia. V. Ecclus. Ps. 6, 35. Stand in the multitude of the ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayest hear every discourse of God. Alleluia.

hast known the Holy Scriptures, which can instruct thee to salvation by the faith which is in Jesus Christ. All Scripture, inspired by 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 be a time when they shall 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 do the work of an evangelist,

Tract. Ps. 36, 23, 30, 31

With the Lord shall the steps of a man be directed, and he shall like well his way. *V.* 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 sup-
planted.

Apud Dóminum gressus hóminis dirigéntur: et viam ejus volet. *V.* Os justí medítábitur sapiéntiam, et lingua ejus loquétur judícium. *V.* Lex Dei ejus in corde ipsíus: et non supplantabúntur gres-
sus ejus.

Greater Alleluia

Alleluia, alleluia. *V.* Ps. 36, 37. Keep innocence and behold justice, for the prosperity of the peaceable man continues. Alleluia. *V.* *Ecclus. 6, 35.* Stand in the multitude of the ancients that are wise, and join thyself from thy heart to their wisdom that thou mayest hear every discourse of God. Alleluia.

Allelúja, allelúja. *V.* Ps. 36, 37. Custódi innocéntiam et vide aequitátem: quóniam sunt reliquæ homíni pacífico. Allelúja. *V.* *Ecclí 6, 35.* In multítudine presbyterórum prudéntium sta, et sapiéntiæ illórum ex corde conjúgere, ut omnem narratiónem Dei possis audíre. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 28-33

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time: Jesus said to His disciples: 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 ILLO témpore: Dixit Jesus discíplulis suis: Nolíte timére eos qui occídunt corpus, ánimam autem non possunt occídere; sed pótius timéte eum qui potest et ánimam et corpus pérdere in gehénnam. Nonne duo pásseres asse véneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capílli cápítis omnes numeráti sunt. Nolíte ergo timére: multis passéribus mellóres estis vos. Omnis ergo qui confitébitur me coram homínibus, confitébor et

ego eum coram Patre meo, in heaven. But he that shall
 qui in cælis est. Qui autem deny Me before men, I will also
 negáverit me coram homíni- deny him before My Father
 bus, negábo et ego eum coram Who is in heaven.
 Patre meo, qui in cælis est.

Offertory. Eccclus. 24, 44

Doctrinam quasi antelu- I make my doctrine to shine
 cánum illúmino ómnibus, et forth to all as the morning
 enarrábo illam usque ad light, and I will declare it afar
 longínquum. off.

Offertory Prayers, page 767.

Secret

DEUS, qui credéntes in te **O** god, Who suffererest not
 pópulos nullis sínis the nations that believe
 cóncuti terróribus: dignáre in Thee to be shaken by any
 preces et hóstias tibi plebis, fear, deign, we beseech Thee,
 suscípere; ut pax a tua pie- to receive the prayers and sac-
 táte concéssa, Christianórum rifices of the people consecrated
 fines ab nomi hoste fáciat to Thee, that peace, the gift
 esse secúros. Per Dóminum. of Thy loving-kindness, may
 render Christian countries safe
 from every enemy. Through our
 Lord.

Commemoration of St. John the Baptist, page 1066, and of the Vigil as follows:

Secret

MUNUS pópuli tui quæ- **S**ANCTIFY the gift of Thy
 sumus Dómine, aposto- people, we beseech Thee,
 lica intercessióne sanctifica: O Lord, by the apostolic inter-
 nosque a peccatórum nostró- cession, and cleanse us from
 rum máculis emúnda. Per the stains of our sins. Through
 Dóminum. our Lord.

Preface for Weekdays, page 775.

Communion. Eccclus. 24, 47

Vidéte quóniam non soli See ye, that I have not la-
 mihi laborávi, sed ómnibus bored for myself only, but for
 exquiréntibus veritátem. all that seek out the truth.

Postcommunion

DEUS, auctor pacis et **O** god, the author and lover
 amátor, quem nosse, of peace, to know Whom
 vivere, cui servíre, regnáre is to live, and to serve Whom

is to reign, protect us Thy suppliants from all assaults, that we, who trust in Thy defense, by the intercession of blessed Irenæus, Thy martyr and bishop, may not fear the arms of any of our foes. Through our Lord.

est: protége ab ómnibus impugnationibus supplices tuos: ut, qui in defensione tua confidimus, beáti Irenæi Mártýris tui atque Pontificis intercessióne, nullius hostilitátis arma timeámus. Per Dóminum.

Commemoration of St. John the Baptist, page 1067, and of the Vigil as follows:

Postcommunion

REEP from all adversity, O Lord, by the apostolic intercessions, those whom Thou hast filled with heavenly nourishment. Through our Lord.

QUOS cælesti, Dómine, aliménto satiásti: apostólicis intercessiónibus ab omni adversitate custódi. Per Dóminum.

But in place of the Gospel of St. John is read the Gospel of the Vigil as in the following Mass.

Concluding Prayers, page 793.

Vigil of Sts. Peter and Paul, (Purple)

The Beginning of Mass, page 756.

Introit. John 21, 18, 19

THE Lord said to Peter: When thou wast younger, thou didst gird thyself, and didst walk where they 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. *Ps. 18, 1.* The heavens show forth the glory of God: and the firmament declareth the work of His hands. *V.* Glory.

DIXIT Dóminus Petro: Cum esses júnior, cingebás te, et 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 clarificáturus esset Deum. *Ps. 18, 1.* Cæli enarrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. *V.* Glória Patri.

Kyrie, page 761. Gloria is omitted.

Prayer, Grant, we beseech Thee, page 1070, as in preceding Mass. Second Prayer of St. Irenæus, page 1070; the third of St. John the Baptist, page 1064.

Lesson. Acts 3, 1-10

Lectio Actuum Apostolorum.

IN DIEBUS illis: Petrus et Joannes ascendebant in templum ad horam orationis nonam. Et quidam vir, qui erat claudus ex utero matris suae, bajulabatur: quem ponebant quotidie ad portam templi, quae dicitur Speciosa, ut peteret eleemosynam ab introeuntibus in templum. Is, cum vidisset Petrum et Joannem incipientes introire in templum, rogabat ut eleemosynam acciperet. Intuens autem in eum Petrus cum Joanne, dixit: Respice in nos. At ille intendebat in eos, sperans se aliquid accepturum ab eis. Petrus autem dixit: Argentum et aurum non est mihi: quod autem habeo, hoc tibi do: In nomine Jesu Christi Nazareni surge, et ambula. Et apprehensa manu ejus dextera, allevavit eum, et protinus consolidatae sunt bases ejus, et plantae. Et exsiliens stetit, et ambulabat: et intravit cum illis in templum, ambulans, et exsiliens, et laudans Deum. Et vidit omnis populus eum ambulantem, et laudantem Deum. Cognoscebant autem illum, quod ipse erat, qui ad eleemosynam sedebat ad Speciosam portam templi: et impleti sunt stupore et extasi in eo, quod contigerat illi.

Lesson from the Acts of the Apostles.

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.

Gospel. Ps. 18, 5, 2

In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum. V. Caeli

Their sound went forth into all the earth: and their words to the ends of the world. V.

The heavens show forth the enarrant glóriam Dei: et
glory of God: and the firma- ópera mánuum ejus annún-
ment declareth the works of tlat firmaméntum.
His hands.

Munda Cor Meum, page 763.

Gospel. John 21, 15-19

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to Simon 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 grieved, because He said 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.

✠ Sequéntia sancti Evan- gélii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus Simóni Petro: Simon Joánnis, diligis me plus his? Dicit ei: Etiam. Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei iterum: Simon Joánnis, diligis me? Ait illi: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tértio: Simon Joánnis, amas me? Contristátus est Petrus, quia dixit ei tértio, Amas me? et dixit ei: Dómine, tu ómnia nosti: tu scis quia amo te. Dixit ei: Pasce oves meas. Amen, amen dico tibi: cum esses júnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténder manus tuas, et álius te cinget, et ducet quo tu non vis. Hoc autem dixit, significans qua morte clarificáturus esset Deum.

Offertory. Ps. 138, 17

To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Mihi autem nimis honor- áti sunt amici tui, Deus: nimis confortátus est prin- cipátus eórum.

Offertory Prayers, page 767.

Secret, Sanctify the gift, as in preceding Mass, page 1073. The second of St. Irenæus, page 1073; the third of St. John the Baptist, page 1066.

Preface for Weekdays, page 775.

Communion. John 21

Simon Joánnis, diligis me Simon son of John, lovest
plus his? Dómine, tu ómnia thou Me more than these? Lord,
ností tu scís, Domine, quia Thou knowest all things, Thou
amo te. knowest, Lord, that I love Thee.

Postcommunion, Keep from all adversity, as in preceding Mass, page 1074. The second of St. Irenæus, page 1073; the third of St. John the Baptist, page 1067.

Concluding Prayers, page 793.



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June 29—The Holy Apostles, Sts. Peter and Paul,
(Red)

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Introit. Acts 12, 11

NUNC scio vere, quia misit
Dóminus Angelum su-
um: et eripuit me de manu
Heródis, et de omni expec-
tatione plebis Judæorum. Ps.
138, 1, 2. Dómine, probásti
me, et cognovísti me: tu cog-
novísti sessionem meam, et
resurrectionem meam. *V.*
Glória Patri.

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.
138, 1, 2. Lord, Thou hast
proved me, and known me:
Thou hast known my sitting
down, and my rising up. *V.*
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui hodiérnam diem
Apostolorum tuorum
Petri et Pauli martyrio con-
secrásti: da Ecclesiæ tuæ,
eorum in ómnibus sequi præ-

O cop, Who hast consecrated
this day to the mar-
tyrdom of Thine apostles Peter
and Paul, grant to Thy Church
in all things to follow their

teaching from whom it received the right ordering of religion in the beginning. Through our Lord.

céptum; per quos religionis sumpsit exórdium. Per Dóminum.

Lesson. Acts 12, 1-11

Lesson from the Acts of the Apostles.

Lectio Actuum Apostolorum.

IN THOSE days, Herod the king stretched forth his hands 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

IN DIEBUS illis: Misit Herodes rex manus, ut affligeret quosdam de ecclesia. Occidit autem Jacobum fratrem Joannis gladio. Videns autem quia placéret Judæis, appósuit ut apprehénderet et Petrum erant autem dies Azymorum. Quem cum apprehendísset, misit in cárcerem, tradens quátuor quaterniónibus militum custodiéndum, volens post Pascha producere eum pópulo. Et Petrus quidem servabátur in cárcere. Orátio autem fiébat sine intermissióne ab Ecclesia ad Deum pro eo. Cum autem productúrus eum esset Heródes, in ipsa nocte erat Petrus dórmiens inter duos milites, vinctus caténis duábus: et custódes ante óstium custodiébant cárcerem. Et ecce Angelus Dómini ásttit: et lumen refúlsit in habitáculo: percussóque látere Petri, excitávit eum, dicens: Surge velóciter. Et ceciderunt caténæ de mánibus ejus. Dixit autem Angelus ad eum: Præcingere, et cálcea te cáligas tuas. Et fecit sic. Et dixit illi: Circúnda tibi vestiméntum tuum, et séquere me. Et éxiens sequebátur eum, et nesciébat quia verum est, quod fiébat per Angelum: existimábat autem se visum vidére. Transeúntes

autem primam et secundam custodiam, venerunt ad portam ferream, que ducit ad civitatem: que ultro aperta est eis. Et exeuntes processerunt vicum unum: et continuo discessit Angelus ab eo. Et Petrus ad se reversus, dixit: Nunc scio vere, quia misit Dominus Angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Judaeorum.

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.

Gradual. 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.

Alleluja, alleluja. *V. Matt. 16, 18.* Tu es Petrus, et super hanc petram edificabo Ecclesiam meam. Alleluja.

Munda Cor Meum, page 763.

Gospel, Jesus came, page 871.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Constitues eos principes super omnem terram: memores erant nominis tui, Domine, in omni progenie et generatione.

Offertory Prayers, page 767.

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations.

Secret

HOSTIAS, Domine, quas nomini tuo sacrandas offerimus, apostolica prosequatur oratio: per quam nos expiari tribuas, et defendi. Per Dominum.

MAY the prayer of Thine apostles, O Lord, accompany the sacrifices which we offer to be consecrated to Thy name, and through it do Thou grant us to be pardoned and defended. Through our Lord.

Preface No. 13, page 816, is said or sung daily during the octave.

Communion. Matt. 16, 18, 19

Thou art Peter: and upon Tu es Petrus, et super hanc
this rock I will build My petram ædificábo Ecclésiám
Church. meam.

Postcommunion

PRESERVE, O Lord, from all **Q**UOS cælesti, Dómine, all-
dangers, by the interces- ménto satiásti: apos-
sion of Thine apostles, those tólicis intercessiónibus ab
whom Thou hast filled with omni adversitaté custódi. Per
heavenly nourishment. Dóminum.
Through our Lord.

Concluding Prayers, page 793.

During the octave (except on days of great solemnity) a commemoration of the Apostles is made in every Mass that is said.

June 30—*Commemoration of St. Paul, Apostle,*

(Red)

Double Major

The Beginning of Mass, page 756.

Introit. 2 Tim. 1, 12

I KNOW Whom I have be- **S**CRIO cui crédidi, et certus
lieved, and I am certain sum, quia potens est de-
that He is able to keep that pósito meum serváre in
which I have committed to Him illum diem, justus judex. Ps.
against that day; being a just 138, 1, 2. Dómine, probásti
judge. Ps. 138, 1, 2. Lord, Thou me, et cognovisti me: tu cog-
hast proved me and known me: novisti sessiónem meam et
Thou has known my sitting resurrectiónem meam. V.
down, and my rising up. V. Glória Patri.
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst teach the **D**EUS, qui multitudínem
multitude of the nations géntium beáti Pauli
by the preaching of the blessed Apóstoli prædicatióne docuis-
apostle, Paul, grant us, we be- ti: da nobis, quæsumus; ut,
seech Thee, that, venerating ejus
his natal day, we may experi- apud te patrocínia sentiámus.
ence the benefits of his inter- Per Dóminum.
cession with Thee. Through our
Lord.

Commemoration of St. Peter.

Prayer

Deus, qui beato Petro Apóstolo tuo, collátiſ cláviſ regni cœléſtiſ, ligándi atque ſolvéndi pontificiſ tradidiſti: concéde; ut interceſſióniſ ejuſ auxilio, a peccatórum noſtrórum néxiſ liberémur.

O God, Who, in conferring upon blessed Peter, Thine apostle, the keys of the heavenly kingdom, didst commit to him the priestly power of binding and loosing, grant that, by the help of his intercession, we may be delivered from the bonds of our sin.

Commemoration of St. John the Baptist, page 1064.

Epistle. 1 Gal. 1, 11-20

Lectio Epistolæ beati Pauli Apóstoli ad Gálatas.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.

FRATRES: Notum vobis fáció Evangélium quod evangelizátum est a me, quia non est secúndum hóminem: neque enim ego ab hómine accépi illud, neque didici, sed per revelatiónem Jesu Christi. Audisti enim conversatiónem meam aliquándo in Judaísmo: quóniam supra modum persequébar Ecclésiám Dei, et expugnábam illam, et proficiébam in Judaísmo supra multos coætáneos meos in genere meo, abundantius æmulátor existens paternárum meárum traditiónum. Cum autem plácuisset ei, qui me segregávit ex útero matris meæ, et vocávit per grátiam suam ut reveláret Fílium suum in me, ut evangelizárem illum in géntibus: contínuo non acquiévi carni et sánguini, neque veni Jerosólymam ad antecessóres meos Apóstolos: sed ábil in Arábiam: et iterum revérsus sum Damáscum: deinde post annos tres veni Jerosólymam vidére Petrum, et mansi apud

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.

eum diébus quíndecim: állum autem Apostolórum vidi neminem, nisi Jacobum fratrem Dómini. Quæ autem scribo vobis, ecce coram Deo, quia non méntior.

Gradual. Gal. 2, 8, 9

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.

Qui operátus est Petro in apostolátum, operátus est et mihi inter gentes: et cognóvērunt grátiam Dei, quæ data est mihi. *V.* Grátia Dei in me vácuá non fuit: sed grátia ejus semper in me manet.

Alleluia, alleluia. *V.* Holy apostle Paul, preacher of truth, and doctor of the Gentiles, intercede for us. Alleluia.

Allelúja, allelúja. *V.* Sancte Pauli Apostoli prædicator veritátis, et doctór géntiúm intercéde pro nobis. Allelúja.

Munda Cor Meum, page 763.

Gospel, Jesus said, page 1043.

Creed, page 765.

Offertory. Ps. 138, 17

To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened.

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Offertory Prayers, page 767.

Secret

MOVED by the prayers of Thine apostle, Paul, O Lord, do Thou sanctify the gifts of Thy people, that what is pleasing to Thee, Who hast ordained it, may be the more pleasing by the patronage of his supplication. Through our Lord.

APÓSTOLI tui Pauli præcibus, Dómine, plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

Commemoration of St. Peter.

Secret

SANCTIFY, O Lord, the offerings of Thy people, by the

ECCLESÍÆ tuæ, quæsumus Dómine, preces et hós-

has beati Petri Apóstoli com-
méndet oratio: ut quod pro
illius glória celebrámus, no-
bis prosit ad véniam.

prayer of Thine apostle Peter,
that those things which are
pleasing to Thee by Thine own
institution may become the
more pleasing by the favor of
his intercession.

Commemoration of St. John the Baptist, page 1066.

Preface No. 13, page 816.

Communion. Matt. 17, 28

Amen dico vobis, quod vos,
qui reliquistis ómnia, et se-
cúti estis me, centuplum ac-
cipiétis, et vitam etérnam
possidébítis.

Amen I say to you, that you
who have left all things, and
have followed Me, shall receive
an hundredfold, and shall pos-
sess life everlasting.

Postcommunion

PERCÉPTIS, Dómine, sacra-
mentis. — **L**ectó Paulo
Apóstolo tuo **h**erédente,
deprecámur: **q**uia **p**ro il-
lius celebráta **s**acra, no-
bis proficiant ad medéam.
Per Dóminum.

HAVING partaken of Thy
sacraments, O Lord, we
implore Thee, that what we
have celebrated in honor of
blessed Paul, Thine apostle,
may, by his intercession, avail
us as a healing remedy.
Through our Lord.

Commemoration of St. Peter.

Postcommunion

LÉTIFICET nos, Dómine,
munus oblátum: ut si-
cut in Apóstolo tuo Petro te
mirábilem prædicámus, sic
per illum tue sumámus in-
dulgentiæ largitátem.

MAY the gift we have of-
fered fill our hearts with
joy, O Lord, that, as we de-
clare Thee wonderful in Thine
apostle Peter, so through him
we may receive the abundance
of Thy pardon.

Commemoration of St. John the Baptist, page 1067.

Concluding Prayers, page 793.

July 1—The Most Precious Blood of Our Lord

(Red)

Double of the First Class

The Beginning of Mass, page 736.

Introit. Apoc. 5, 9, 10

REDEMISTI nos, Dómine,
in ságuine tuo, ex

M Lord, in Thy blood, out of

every tribe and tongue, and every people, and nation, and hast made us to our God a kingdom. *Ps. 88, 2.* The mercies of the Lord I will sing forever: I will show forth Thy truth with my mouth to generation and generation. *V.* Glory.

omni tribu, et lingua, et populo, et natione: et fecisti nos Deo nostro regnum. *Ps. 88, 2.* Misericordias Domini in sternum cantabo: in generationem et generationem annuntiabo veritatem tuam in ore meo. *V.* Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALmighty, eternal God, Who hast appointed Thine only-begotten Son to be the Redeemer of the world, and hast willed to be appeased by His blood, grant us, we beseech Thee, so incessantly to worship the price of our salvation, and to be so defended by its power from the ills of this life on earth, that we may enjoy its everlasting fruit in heaven. Through the same.

Omnipotens sempiternæ Deus, qui unigenitum Filium tuum mundi Redemptorem constituisti, ac ejus Sanguine placari voluisti: concede, quæsumus, salutis nostræ pretium (solènni cultu) ita venerari, atque a præsentis vitæ malis ejus virtute defendi in terris; ut fructu perpétuo lætemur in cælis. Per eundem Dominum.

Commemoration of the Octave-day of St. John Baptist in Low Masses only. Prayer, page 1064.

Epistle, Christ being come, from the Mass on Passion Sunday, page 360.

In Votive Masses, from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschaltime the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. 1 John 5, 6-8

This is He that came by 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.

Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. *V.* Tres sunt, qui testimónium dant in cælo: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spiritus, aqua, et sanguis: et hi tres unum sunt.

Lesser Alleluia

Allelúja, allelúja. *V. 1 John*
5, 9. Si testimónium hóminum
accípimus, testimónium Dei
majus est. Allelúja.

Alleluia, alleluia. *V. 1 John*,
5, 9. If we receive the testi-
mony of men, the testimony of
God is greater. Alleluia.

Tract. Ephes. 1, 6-8

Gratificávit nos Deus in
dilécto Filio suo, in quo habé-
mus redemptiónem per sán-
guinem ejus. *V. Remissionem*
peccatórum, secundum divi-
tias grátiae ejus quae super-
abundávit in nobis. *V. Rom.*
3, 24, 25. Justificáti gratis per
grátiam ipsíus, per redemp-
tiónem, quae est in Christo
Jesu. *V. Quem propósuit Deus*
propitiatióem per fidem in
sanguine ipsíus.

God hath graced us in His
beloved Son: in Whom we have
redemption through His blood.
V. The remission of sins, ac-
cording to the riches of His
grace, which hath super-
abounded in us. *V. Rom. 3, 24,*
25. Being justified freely by
His grace, through the redemp-
tion, which is in Christ Jesus.
V. Whom God hath set forth
to be a propitiation through
faith in His blood.

Greater Alleluia

Allelúja, allelúja. *V. Apoc.*
5, 9. Dignus es, Dómine, acci-
pere librum et aperire signá-
cula ejus: quóniam occísus
es, et redemísti nos Deo in
sanguine tuo. Allelúja. *V.*
Exod. 12, 13. Erit autem san-
guis vobis in signum; et vi-
débo sanguinem, et transibo
vos: nec erit in vobis plága
dispérens. Allelúja.

Alleluia, alleluia. *V. Apoc. 5,*
9. Worthy art Thou, 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. Alle-
luia. *V. Exod. 2, 13.* And the
blood shall be to you for a
sign: and I shall see the blood
and pass over you; and the
plague shall not be on you to
destroy you. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 19, 30-35

✠ Sequéntia sancti Evan-
gélii secundum Joánnem.

IN ILLO témpore: Cum ac-
cepisset Jesus acétum,
dixit: Consummátum est. Et
inclináto cápite trádidit spí-
ritum. Judaei ergo (quóniam
Parascéve erat) ut non re-
manérent in cruce córpora

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time, Jesus, when
He had taken the vine-
gar, 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 re-

main 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, page 765.

Offertory. 1 Cor. 10, 16

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?

Offertory Prayers, page 767.

Calix benedictiónis, cui benedicimus, nonne comunicatio sanguínis Christi est? et panis, quem frángimus, nonne participatio cörperis Dómini est?

Secret

THROUGH these divine mysteries, we beseech Thee may we draw near to Jesus, the mediator of the New Testament, and renew upon Thine altars, O Lord of virtues, the sprinkling of the blood, which speaketh more eloquently than that of Abel. Through the same.

PER HÆC divína mystéria, ad novi quæsumus, testaménti mediatórem Jesum accedámus: et super altária tua, Dómine virtútum, aspersiónem sanguínis mélius loquéntem, quam Abel, innovémus. Per eúmdem Dóminum.

Commemoration of Octave-day of St. John the Baptist in Low Masses only. Secret, page 1066.

Preface No. 4, page 803.

Communion. Heb. 9, 28

Christ was offered once to exhaust the sins of many; the

Christus semel oblátus est ad multórum exhauriéndá

peccáta: secúndo sine peccáto apparébit exspectántibus se in salútem.

second time He shall appear without sin to them that expect Him, unto salvation.

Postcommunion

AD SACRAM, Dómine, mensam admissi, háusimus aquas in gáudio de fóntibus Salvatóris: sanguis ejus fiat nobis, quæsumus, fons aqua in vitam ætérnam saliéntis: Qui tecum.

ADMITTED to the sacred table, O Lord, we have drawn water in gladness from the fountain of the Saviour; may His blood, we beseech Thee, become unto us a well of water springing up unto everlasting life. Who with Thee.

Commemoration of Octave-day of St. John the Baptist in Low Masses only. Postcommunion, page 1067.

Concluding Prayers, page 793.

July 2—The Visitation of Our Blessed Lady,

(White)

Double of the Second Class

Sts. Processus and Martinian, Martyrs

The Beginning of Mass, page 756.

Introit

SALVE, sancta parens, eníxa puérpera Regem: qui cælum, terrámque regit in sæcula sæculórum. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea regi. V. Glória Patri.

HAIL, holy Mother, who in childbirth didst bring forth the King Who ruleth heaven and earth, world without end. Ps. 44, 2. My heart hath uttered a good word: I speak my works unto the King. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

HÁMULIS tuis, quæsumus, Dómine, cæléstis grátie munus impertíre: ut, quibus beátæ Virginis partus éxstitit salútis exórdium: Visitatiónis ejus votíva solémnitas, pacis tríbuat incrementum. Per Dóminum.

IMPART unto Thy servants, we beseech Thee, O Lord, the gift of heavenly grace, that to us, to whom the childbirth of the Blessed Virgin hath been the beginning of salvation, the votive solemnity of her visitation may bring an increase of peace. Through our Lord.

In low Masses commemoration of Sts. Processus and Martinian as follows:

Prayer

O God, Who dost encompass us and protect us by the glorious testimony of Thy martyrs, Processus and Martinian, grant us to profit by imitating them and to rejoice by their intercession. Through our Lord.

Deus, qui nos sanctorum Martyrum tuorum Processi et Martiniani gloriosis confessionibus circumdas et protegis: da nobis et eorum imitatione proficere, et intercessione gaudere. Per Dominum.

Lesson. Cant. 2, 8-14

Lesson from the Book of Wisdom.

Lectio libri Sapientie.

BEHOULD 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.

ECCE iste virus salens in montibus. Trahens colles: similis est caprea meus caprea, hinnuloque cervorum. En ipse stat post parietem nostrum, respiciens per fenestras, prospiciens per cancellos. En dilectus meus loquitur mihi: Surge, propera, amica mea, columba mea, formosa mea, et veni. Jam enim hiems transiit, imber abiit, et recessit. Flores apparuerunt in terra nostra, tempus putationis advenit: vox turturis audita est in terra nostra: ficus protulit grossos suos: vinee florentes dederunt odorem suum. Surge, amica mea, speciosa mea, et veni: columba mea in foraminibus petrae, in caverna macerae, ostende mihi faciem tuam, sonet vox tua in auribus meis: vox enim tua dulcis, et facies tua decora.

Gradual

Blessed and venerable art thou, O Virgin Mary, who without spot wast found the Mother of the Saviour. V. O Virgin

Benedicta et venerabilis es, Virgo Maria: quae sine tactu pudoris, inventa es Mater Salvatoris. V. Virgo Dei Geni-

trix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúja, allelúja. *V.* Felix es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justitiæ, Christus Deus noster. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 1, 39-47

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Exsurgens María ábiit in montána cum festinátione in civitátem Juda: et intrávit in domum Zachariæ, et salutávit Elisabeth. Et factum est, ut audívit salutatiónem Mariæ Elisabeth, exsultávit infans in útero ejus: et repléta est Spíritu Sancto Elisabeth, et exclamávit voce magna et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidisti, quóniam perficléntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.

doth magnify the Lord; and my Saviour.

Creed, page 765.

Mother of God, He, Whom the whole world can not contain, hath shut Himself within thy womb, becoming man.

Alleluia, alleluia. *V.* Happy art thou, O sacred Virgin Mary, and most worthy of all praise, for out of thee hath risen the sun of justice, Christ, our God. Alleluia.

✠ Continuation of the holy Gospel according to St. Luke.

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

my spirit hath rejoiced in God

Offertory

Beáta es, Virgo María, quæ ómnium portásti Creatórem:

Blessed art thou, O Virgin Mary, who didst bear the Cre-

ator of all things; thou didst bring forth Him Who made thee, and remainest a virgin forever.

Offertory Prayers, page 767.

Secret

LET the humanity of Thine only-begotten Son succor us, O Lord, that He, Who, born of a virgin, did not diminish, but consecrated, the virginity of His mother, may, on this solemn festival of her visitation, deliver us from our sins and make our offering acceptable, even Jesus Christ our Lord, Who with Thee liveth.

In Low Masses commemoration of Sts. Processus and Martinian as follows:

Secret

RECEIVE, O Lord, our prayers and offerings, and that they may be worthy in Thy sight, may we be assisted by the prayers of Thy saints. Through our Lord.

SÚSCIPE, Dómine, preces et múnera: quæ ut tuo sint digna conspéctu, Sanctórum tuórum précibus adjuvémur. Per Dóminum.

Preface No. 11, page 814.

Communion

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Beáta viscera Mariæ Virgini, quæ portavérunt ætérni Patris Fílium.

Postcommunion

WE HAVE received, O Lord, the votive sacrament of this annual solemnity; grant, we beseech Thee, that it may afford us a remedy both for temporal and for eternal life. Through our Lord.

SÚMPSIMUS, Dómine, celebritátis ánnuæ votiva sacraménta: præsta, quæsumus; ut et temporális vitæ nobis remédia præbeant, et ætérnæ. Per Dóminum.

In Low Masses commemoration of Sts. Processus and Martinian as follows:

Postcommunion

CÓRPORIS sacri, et pretiósí
sanguinis repléti libá-
mine, quæsumus, Dómine
Deus noster: ut, quod pia de-
votióne gérimus, certa re-
demptiône capiámus. Per
eúndem Dóminum.

HELLED with the offering of
Thy sacred body and Thy
precious blood, we beseech
Thee, O Lord, that what we do
in pious devotión may assure
us of redemption. Through the
same.

Concluding Prayers, page 793.

July 3—**St. Leo II.**, Pope, Confessor (*White*)

Semi-double

Mass, Si diligit me, page 1302, except:

Prayer

GREGEM tuum, Pastor æ-
térne, placátus in-
ténde: et per beátum Leónem
Summum Pontificem, perpé-
tua protectiône custódi; quem
totiús Ecclésiæ præstitisti esse
pastórem. Per Dóminum.

OTERNAL Shepherd, do
Thou look favorably
upon Thy flock, which we be-
seech Thee to guard and keep
for evermore through the
blessed Leo Thy Martyr and
Supreme Pontiff, whom
didst choose to be the chief
shepherd of the whole Church.
Through our Lord.

Second Prayer of Sts. Peter and Paul, page 1077; third of our Blessed Lady, Concede nos, page 824.

Secret

OBLÁTIS munéribus, quæ-
sumus Dómine, Ecclé-
siam tuam benignus illú-
mina: ut, et gregis tui profi-
ciat ubique succéssus, et
grati fiant nómini tuo, te
gubernánte, pastóres. Per
Dóminum.

IN Thy loving kindness, we
beseech Thee, O Lord, be
moved by the offering of our
gifts and enlighten Thy
Church: that Thy flock may
prosper everywhere and the
shepherds, under Thy guid-
ance, may be rendered accepta-
ble to Thee. Through our Lord.

Second Secret of Sts. Peter and Paul, page 1079; third of our Blessed Lady, By Thy mercy, page 825.

Postcommunion

REPECTIÓNE sancta enu-
trítam gubérna, quæ-
sumus Dómine, tuam placá-
tus Eccléssiam: ut poténti mo-
deratióne dírecta, et incre-
ménta libertátis accípiat et
in relligiónis integritáte per-
sístat. Per Dóminum.

SINCE Thy Church has been
nourished by the sacred
repast, govern her in Thy
clemency, we beseech Thee, O
Lord, so that under the guid-
ance of Thy mighty rule she
may enjoy greater freedom
and abiding integrity of re-
ligión. Through our Lord.

Second Postcommunion of Sts. Peter and Paul, page 1080; third of our Blessed Lady, Grant, O Lord, page 825.

July 4—Of the Octave of the Apostles,
Sts. Peter and Paul, (Red)

Semi-double

Introit, Votive Mass of Sts. Peter and Paul, page 1421.

Prayer

O GOD, Who hast consecrated this day to the martyrdom of Thine apostles Peter and Paul, grant to Thy Church in all things to follow their teaching by whom it received the right ordering of religion in the beginning. Through our Lord.

DEUS, qui hodiernam diem Apostolorum tuorum Petri et Pauli martyrio consecrasti: da Ecclesie tuae, eorum in omnibus sequi praecipitum; per quos religionis sumpsit exordium. Per Dominum.

Second Prayer, Concede nos, of our Blessed Lady, page 824; third for the Church, page 825, or for the Pope, page 826.

Lesson from the Mass on Whit-Wednesday, page 609.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V.* Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

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. Luke 22, 32.* I have prayed for thee, Peter, that thy faith may not fall; and thou, being once converted, confirm thy brethren. Alleluia.

Allelúja, allelúja. *V. Luke 22, 32.* Rogavi pro te, Petre, ut non deficiat fides tua: et tu aliquando conversus, confirma fratres tuos. Allelúja.

Gospel, Peter said to Jesus, page 1358.

Offertory from Votive Mass of Sts. Peter and Paul, page 1423.

Secret

MAY the prayers of Thine apostles, O Lord, acc-

HÓSTIAS, Domine, quas nomine tuo sacrandas of-

férimus, apostólica prosequá- company the sacrifices which
tur oratio: per quam nos ex- we offer to be consecrated to
plári tribuas et deféndi. Per Thy name, through which
Dóminum. prayers do Thou grant us to
be pardoned and defended.
Through our Lord.

Second Secret, By Thy mercy, of our Blessed Lady, page 825; third for the Church, page 825, or for the Pope, page 826.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos qui secúti estis me, You who have followed me
sedébitis super sedes, judi- shall sit on seats, judging the
cántes duódecim tribus Israél. twelve tribes of Israel.

Postcommunion

QUOS cœlesti, Dómine ali- **P**RESERVE, O Lord, from all
mento satiásti: apostó- dangers, by the interces-
licis intercessiónibus ab omni sion of Thine apostles,
advérsitate custódi. Per Dó- those whom Thou hast filled
minum. with heavenly nourishment.
Through our Lord.

Second Postcommunion, Grant, O Lord, of our Blessed Lady, page 825; third for the Church, page 825, or for the Pope, page 826.

July 5—St. Antony Mary Zaccaria, Conf. (White)

Double

The Beginning of Mass, page 756.

Introit. 1 Cor. 2, 4

SERMO meus, et prædicatio **M**Y SPEECH and my preach-
mea non in persuasibili- ing was not in the per-
bus humanæ sapiéntiæ verbis, suasive words of human wis-
sed in ostensióne spiritus, et dom, but in the showing of
virtútis. Ps. 110, 1. Confitébor spirit and power. Ps. 110, 1. I
tibi, Dómine, in toto corde will praise Thee, O Lord, with
meo, in consílio justórum et my whole heart, in the coun-
congregatióne. V. Glória Pa- cil of the just, and in the con-
tri. gregation. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT US, O Lord God, to learn, in the spirit of Paul the apostle, that transcendent knowledge of Jesus Christ by which blessed Antony Mary, wonderfully instructed, gathered in Thy Church new families of clerics and virgins. Through the same.

HAC NOS, Dómine Deus, supereminéntem Jesu Christi sciéntiam, spírítu Pauli Apóstoli ediscere: qua beátus Antónius Maria mirabiliter eruditus, novas in Ecclésiá tua clericórum et virgínium famílias congregávit. Per eúndem Dóminum.

Commemoration of the octave of the Apostles, page 1092.

Epistle. 1 Tim. 4, 8-16

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

Lectio Epistolæ beati Pauli Apóstoli ad Timótheum.

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 acceptance. 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.

PIETAS ad ómnia útilis est: promissionem habens vitæ, quæ nunc est, et futúre. Fidélis sermo, et omni acceptatione dignus. In hoc enim laborámus, et maledicimur, quia sperámus in Deum vivum, qui est Salvátor ómnium hóminum, máxime fidélium. Præcipe hæc, et doce. Nemo adolescentiam tuam contémpnat: sed exémpulum esto fidélium in verbo, in conversatióne, in caritaté, in fide, in castitaté. Dum venio, atténde lectióni, exhortatióni, et doctrinæ. Noli negligere grátiam, quæ in te est, quæ data est tibi per prophetiam, cum impositione mánuum presbytérii. Hæc meditare, in his esto: ut profectus tuus manifestus sit ómnibus. Atténde tibi, et doctrinæ, insta in illis. Hoc enim faciens, et teipsum salvum facies, et eos qui te audiunt.

Gradual. Philipp. 1, 8, 9

Testis mihi est Deus, quo modo cūpiam omnes vos in viscēribus Jesu Christi. Et hoc oro, ut caritas vestra magis ac magis abūndet in sciētia, et in omni sensu. *V.* Ut probētis potiōra, ut sitis sincēri, et sine offēnsa in diem Christi.

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. *V.* That you may approve the better things, that you may be sincere and without offense unto the day of Jesus Christ.

Allelūja, allelūja. *V.* Replēti fructu justitię per Jesum Christum, in glōriam et laudem Dei. Allelūja.

Alleluia, alleluia. *V.* Filled with the fruit of justice through Jesus Christ unto the glory and praise of God. Alleluia.

Munda Cor Meum, page 763.

Gospel. Mark 10, 15-21

✠ Sequētia sancti Evangelii secūndum Marcum.

✠ Continuation of the holy Gospel according to St. Mark.

IN ILLO tēpore: Dixit Jesus discipulis suis: Quisquis non recēperit regnum Dei velut pārvulus, non intrābit in illud. Et complēxans pārvulos, et impōnens manus super illos, benedicēbat eos. Et cum egrēssus esset in viam, procurrens quidam, genu flexo ante eum, rogābat eum: Magister bone, quid faciā ut vitam aetērnā percipiā? Jesus autem dixit ei: Quid me dicis bonum? Nemo bonus nisi unus Deus. Pręcepta nosti: Ne adūlteres, ne occidas, ne furēris, ne falsum testimōnium dixeris, ne fraudem fēceris, honōra patrem tuum et matrem. At ille respōndens, ait illi: Magister, hęc omnia observāvi a juventūte mea. Jesus autem intūitus eum, dilēxit eum, et dixit ei: Unum tibi deest: vade, quęcūmque

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 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 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, page 765.

Offertory. Ps. 137, 1, 2

<p>I will sing praise to Thee in the street of the angels: I will adore as Thy holy temple, and give glory to Thy name.</p>	<p>In conspectu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitebor nómini tuo.</p>
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Offertory Preface, page 767.

Secret

<p>QUAY we bring to the table of the heavenly banquet, O Lord, that purity of mind and body with which blessed Antony Mary, in offering this most sacred Victim, was so wonderfully adorned and resplendent. Through our Lord.</p>	<p>AD MENSAM cœlestis convivii fac nos, Dómine, eam mentis et corpóris puritatem afférre qua beátus Antónius María, hanc sacratissimam hóstiám offerens, mirífice ornátus enituit. Per Dóminum.</p>
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Memorandum of the Octave of the Apostles, page 1092.

Preface No. 13, page 816.

Communion. Philipp. 3, 17

<p>Be followers of Me, brethren, and observe them who walk, so as you have our models.</p>	<p>Imitátóres mei estóte, fratres, et observáte eos, qui ita ámbulant, sicut habétis formam nostram.</p>
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Postcommunion

<p>BY THE NEED OF HEAVEN who have been fed, O Lord Jesus Christ, may our hearts be inflamed with that fire of charity with which blessed Antony Mary carried the banner of the saving Victim to victory against the enemies of the Church. Who livest.</p>	<p>QUÆSTI dape qua pastisumus, Dómine Jesu Christe, eo corda nostra caritátis igne flamméscant: quo beátus Antónius María salutáris hóstie vexillum, contra Ecclésiæ tuæ hostes, éxtulit ad victóriam: Qui vivis.</p>
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Memorandum of the Octave of the Apostles, page 1093.

Concluding Preface, page 793.

July 6—The Octave-Day of the Holy Apostles,
Sts. Peter and Paul, (Red)

Double Major

The Beginning of Mass, page 756.

Introit. *Ecclus.* 44, 15, 14

SAPIÉNTIAM sanctórum **L**ET the people show forth
narrent pópuli, et laudes the wisdom of the saints,
eórum nuntiet ecclésia: nó- and the Church declare their
mina autem eórum vivent in praise; and their names shall
sæculum sæculi. *Ps.* 32, 1. Ex- live unto generation and gener-
sultáte, justi, in Dómino: rec- eration. *Ps.* 32, 1. Rejoice in
tos decet collaudátio. *V.* Gló- the Lord, ye just: praise becom-
ria Patri. eth the upright. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, cujus dextera beá- **O**CON, Whose right hand
tum Petrum ambulán- raised up blessed Peter,
tem in fluctibus, ne mergerét- when he walked upon the
ur, eréxit, et coapóstolum waves, that he might not sink,
ejus Paulum, tertio naufragán- and delivered his fellow-apostle
tem, de profundo pélagi Paul, thrice shipwrecked, from
liberávit: exáudi nos propi- the depths of the sea, graciously
tius, et concéde; ut ambórum hear us, and grant that, by
méritis, æternitátis glóriam the merits of them both, we
consequámur. Qui vivis. may reach the glory of eternity.
Who livest.

Lesson. *Ecclus.* 44, 10-15

Lectio libri Sapiéntiæ.

Lesson from the Book of
Wisdom.

HI VIRI misericórdiæ sunt, **THESE** are men of mercy
quorum pietátes non whose godly deeds have
defuerunt: cum sémine eórum not failed. Good things con-
pérmant bona, hæréditas tinue with their seed; their
sancta nepótes eórum, et in posterity are a holy inheritance,
testaméntis stetit semen eó- and their seed hath stood in
rum, et filii eórum propter the covenants; and their chil-
illos usque in ætérnum ma- dren for their sakes remain for-
nent: semen eórum et glória ever: their seed and their glory
eórum non derelinquétur. shall not be forsaken. Their
Córpora ipsórum in pace se- bodies are buried in peace, and
pulta sunt, et nomen eórum their name liveth unto genera-
vivit in generatióem et ge- tion and generation. Let the

people show forth their wisdom, and the Church declare their praise.

neratiónem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia.

Gradual. Wis. 3, 1-3

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.

Justórum ánimæ in manu Dei sunt, et non tanget illos torméntum malitiæ. *V.* Visi sunt óculis insipiéntium mori, illi autem sunt in pace.

Alleluia, alleluia. *V.* Luke 22, 28-30. 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.

Allelúja, allelúja. *V.* Luc. 22, 28-30. Vos estis, qui permansistis mecum in tentatióibus meis: et ego dispóno vobis regnum, ut sedeátis super thronos, judicántes duódecim tribus Israel. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 14, 22-33

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus obliged His disciples to go up into the ship, and to go before Him over the water, till He dismissed the people. And having dismissed the multitude, He went up into a mountain to pray; and when it was evening, He was there alone. But the ship 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,

IN ILLO témpore: Cómputit Jesus discipulos ascéndere in navículam, et præcédere eum trans fretum, donec dimitteret turbas. Et, dimissa turba, ascéndit in montem solus oráre. Véspere autem facto solus erat ibi. Navícula autem in médio mari jactabátur fúctibus: erat enim contrárius ventus. Quarta autem vigília noctis, venit ad eos ámbulans super mare. Et vidéntes eum super mare ambulántem, turbáti sunt, dicéntes: Quia phantásma est. Et præ timóre clamavérunt. Statímque Jesus locúsus est eis, dicens: Habéte fidúciam: ego sum, nolite timére. Respóndens autem Petrus dixit: Dómine, sí tu es, jube me ad te venire super aquas. At ipse ait: Veni. Et descén-

dens Petrus de navícula, ambulábat super aquam, ut veniret ad Jesum. Videns vero ventum válidum, tímuit: et cum cœpisset mergi, clamávit dicens: Dómine, salvum me fac. Et continuo Jesus exténdens manum, apprehéndit eum, et ait illi: Módicæ fidei, quare dubitásti? Et cum ascendisset in naviculam, cessávit ventus. Qui autem in navícula erant, venérunt, et adoravérunt eum, dicéntes: Vere Filius Dei es.

Come. And Peter going down out of the ship, 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 ship, the wind ceased; and they that were in the ship, came and adored Him, saying, Indeed Thou art the Son of God.

Creed, page 765.

Offertory. Ps. 149, 5, 6

Exsultábunt sancti in glória, lætabúntur in cubilibus suis: exaltatiónes Dei in fáu-cibus eórum.

The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouth.

Offertory Prayers, page 767.

Secret

OFFÉRIMUS tibi, Dómine, preces et múnera: quæ, ut tuo sint digna conspéctu, Apostolorum tuórum Petri et Pauli précibus adjuvémur. Per Dóminum.

WE OFFER Thee, O Lord, thy prayers and gifts, and, that they may be worthy in Thy sight, may we be assisted by the prayers of Thine apostles Peter and Paul. Through our Lord.

Preface No. 13, page 816.

Communion. Wis. 3, 1, 2, 3

Justórum ánima in manu Dei sunt, et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori: illi autem sunt in pace.

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

PRÓTEGE, Dómine, pópulum tuum: et Apostolorum tuórum Petri et Pauli patroci-

PROTECT Thy people, O Lord, and preserve by never-ending defence those who trust

in the patronage of Thine apostles, Peter and Paul. Through our Lord.

nio confidentem, perpétua defensione conserva. Per Dóminum.

Concluding Prayers, page 793.

July 7—~~Sts.~~ Cyril and Methodius, Bishops, Confessors
(White)

Double

The Beginning of Mass, page 756.

Introit, Mass Sacerdotes tui, page 1340.

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, **O**MNIPOTENS sempitérne
Who didst grant the Deo, qui Slavóniæ gen-
peoples of Slavonia to come to tes per beátos Confessóres
the knowledge of Thy name tuos atque Pontífices Cyrillum
through Thy blessed confes- et Methódium ad agnitiónem
sors and bishops, Cyril and tui nóminis venire tribuísti:
Methodius, grant that, as we præsta: ut, quorum festivitáte
glory in their festival, we may gloriámur, eórum consórtio
be joined with them in fellow- copulémur. Per Dóminum.
shp. Through our Lord.

Epistle, Mass Sacerdotes tui, page 1341.

Gradual, Mass Sacerdotes tui, page 1342.

Munda Cor Meum, page 763.

Gospel, The Lord appointed, Mass St. Mark, April 25, page 989.

Offertory. Ps. 67, 36

God is wonderful in His Mirábilis Deus in sanctis
saints: the God of Israel is He suis: Deus Israel, ipse dabit
Who will give power and virtútem, et fortitúdinem.
strength to His people: blessed plebi suæ: benedictus Deus.
be God.

Offertory Prayers, page 767.

Secret

HAVE regard to our prayers, **P**RECES nostras, quæsumus,
we beseech Thee, O Lord, Dómine, et tuórum res-
and to the oblations of Thy pice oblatiónes fidélium: ut
faithful, that they may be tibi gratæ sint in tuórum fes-
pleasing unto Thee on the festivitáte Sanctórum, et nobis
festival of Thy saints, and may cónferant tuæ propitiatiónis
draw down on us the aid of auxíllum. Per Dóminum.
Thy mercy. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 10, 27

Quod dico vobis in tenebris, That which I tell you in the
dicite in lumine, dicit Dómi- dark, speak ye in the light,
nus: et quod in aure auditis, saith the Lord: and that which
prædicáto super tecta. you hear in the ear, preach ye
upon the house tops.

Postcommunion

QUÆSUMUS, omnipotens **W**E BESKECH Thee, O Al-
Deus: ut, qui nobis mû- mighty God, that Thou,
nera dignáris præbere cælé- Who dost vouchsafe unto us
stia, intercedéntibus sanctis the heavenly gifts, grant us,
tuis Cyrillo et Methódio, des- by the intercession of Thy
picere terréna concédas. Per saints, Cyril and Methodius, to
Dóminum. despise all things earthly.
Through our Lord.

Concluding Prayers, page 793.

July 8—*St. Elizabeth, Queen of Portugal, Widow*

(White)

Semi-double

Mass, Cognovi, page 1383, except:

Prayer

QLEMENTISSIME Deus, qui **M**ost merciful God, Who,
beátam Elisabeth régi- among other noble gifts,
nam, inter ceteras egrégias didst adorn Elizabeth, the
dotes, béllici furóris sedándi blessed queen, with the gift of
prærogátiva decorásti: da no- allaying the furies of war,
bis, ejus intercessióne; post grant us, by her intercession,
mortális vitæ, quam supplici- after the peace which we seek
ter pétimus, pacem, ad æténa in this mortal life, to attain
gáudia pervenire. Per Dómi- unto everlasting joys. Through
num. our Lord.

July 10—*The Holy Seven Brothers, Martyrs, with*

Sts. Rufina and Secunda, Virgins and Martyrs

(Red)

Semi-double

The Beginning of Mass, page 756.

Introit. Ps. 112, 1, 9

LAUDÁTE, púeri, Dóminum, **P**RAISE the Lord, ye chil-
laudáte nomen Dómini: dren, praise ye the name

of the Lord; Who maketh the barren woman to dwell in a house, the joyful mother of children. *Ps. 112, 2.* Blessed be the name of the Lord, from henceforth, now and forever. *V. Glória Patri.*
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that, we, who have known the courage of the glorious martyrs in their confessing Thee, may experience their kindness in interceding for us with Thee. Through our Lord.

Epistle, Mass Cognovi, page 1384.

Gradual. *Ps. 123, 7, 8*

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. *V.* The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Alleluia, alleluia. *V.* This is the true brotherhood, which overcame the wickedness of the world: it followed Christ, attaining the glorious kingdom of heaven. Alleluia.

Munda Cor Meum, page 763.

Gospel. *Matt. 12, 46-50*

✠ Continuation of the holy Gospel according to St. Matthew.

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

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Loquente Jesu ad turbas, ecce mater ejus, et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant, quæréntes te. At ipse

respondens dicenti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et extendens manum in discipulos suos dixit: Ecce mater mea, et fratres mei. Quicumque enim fecerit voluntatem Patris mei, qui in cælis est: ipse meus frater et soror, et mater est.

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 toward 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. Ps. 123, 7

Anima nostra, sicut passer, erépta est de láqueo venantium: láqueus contritus est, et nos liberáti sumus.

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers: the snare is broken, and we are delivered.

Offertory Prayers, page 767.

Secret

SACRIFICIIS præsentibus, quæsumus, Dómine, intendente placátus: et, intercedentibus Sanctis tuis, devotióni nostræ proficiant, et salúti. Per Dóminum.

BE APPEASED, we beseech Thee, O Lord, and look upon the sacrifices here before Thee, and may they, by the intercession of Thy saints, benefit both our devotion and our salvation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 12, 50

Quicumque fecerit voluntatem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

Whosoever shall do the will of My Father Who is in heaven, he is My brother, and sister, and mother, saith the Lord.

Postcommunion

QUÆSUMUS, omnipotens Deus: ut intercedentibus Sanctis tuis, illius salutaris capiamus effectum: cujus per hæc mystéria pignus accéplimus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, by the intercession of Thy saints, we may obtain the effect of that salvation of which we through these mysteries have received a pledge. Through our Lord.

Concluding Prayers, page 793.

July 11—**St. Pius I, Pope, Martyr (Red)**

Simple

Mass, Si diligis me, page 1302.

July 12—**St. John Gualbert, Abbot (White)**

Double

Sts. Nabor and Felix, Martyrs

Mass, Os justi meditabitur, page 1356, with the Gospel and the commemorations of Sts. Nabor and Felix, as given herewith.

Gospel. Matt. 5, 43-48

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequentia sancti Evangelii secundum Matthæum.

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.

IN ILLO tempore: Dixit Jesus discipulis suis: Audistis quia dictum est: Diliges proximum tuum, et odio habebis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benefacite his qui oderunt vos: et orate pro persecutibus, et calumniantibus vos: ut sitis filii Patris vestri, qui in cælis est, qui solem suum oriri facit super bonos et malos: et pluit super justos et injustos. Si enim diligitis eos, qui vos diligunt, quam mercedem habebitis? nonne et publicani hoc faciunt? Et si salutaveritis fratres vestros tantum, quid amplius facitis? nonne et ethnici hoc faciunt? Estote ergo vos perfecti, sicut et Pater vester cælestis perfectus est.

Commemorations of Sts. Nabor and Felix.

Prayer

GRANT, we beseech Thee, O Lord, that as we never fail to celebrate the natal feast of Thy holy martyrs, Nabor and Felix, we may continually be helped by their prayers. Through our Lord.

PRÆSTA, quæsumus, Domine: ut, sicut nos sanctorum Martyrum tuorum Naboris et Felicis natalitia celebranda non deserunt; ita jûgiter suffragiis comitentur. Per Dòminum.

Secret

QUÆNERA plebis tuæ, quæsumus, Dómine, sanctorum Mártýrum tuorum Náboris et Felicis fiant grata suffrágils: et quorum triúmphis tuo nómini offerúntur, ipsórum digna perficiántur et méritis. Per Dóminum.

QUAY the gifts of Thy people, we pray Thee, O Lord, be made pleasing by the favoring prayers of Thy holy martyrs, Nabor and Felix, and let these offerings which are made for their triumph, be also rendered worthy by their merits. Through our Lord.

Preface for Weekdays, page 775.

Postcommunion

NATALÍTIIS Sanctórum tuórum, quæsumus, Dómine: ut, sacraménti múnere vegetáti, bonis, quibus per tuam grátiam nunc fovémur, perfruámur ætérnis. Per Dóminum.

ON THE natal feast of Thy saints we beseech Thee, O Lord, that, being strengthened by the gift of the sacrament, we may enjoy forever the good things with which, through Thy grace, we are now comforted. Through our Lord.

Concluding Prayers, page 793.

July 13—*St. Anacletus, Pope, Martyr (Red)*

Semi-double

Mass, Si diligis me, page 1302.

July 14—*St. Bonaventure, Confessor, Bishop, Doctor of the Church (White)*

Double

Mass, In medio, page 1344, with the Alleluia verse after the Gradual. Offertory, Secret and Postcommunion, from the Mass Sacerdotes tui, page 1341.

July 15—*St. Henry, Emperor of Germany, Confessor (White)*

Semi-double

Mass, Os justí, page 1349, except:

Prayer

DEUS, qui hodiérna die beátum Henricum Con-

OGOD, Who on this day didst remove blessed

Henry, Thy confessor, from the crown of an earthly empire to an everlasting kingdom, we humbly beseech Thee that, as, protected by the abundance of Thy grace, Thou didst enable him to overcome the temptations of the world, so Thou make us, in imitation of him, to avoid the allurements of this world and to come with pure minds unto Thee. Through our Lord.

fessórem tuum e terréni cúlmine impérii ad regnum ætérnum transtulisti: te súpplices exorámus; ut, sicut illum, grátie tuæ ubertáte præventum, illécebras sæculi superáre fecisti, ita nos fácias, ejus imitatióne, mundi hujus blandiménta vitáre, et ad te puris méntibus pervenire. Per Dóminum.

July 16—Our Lady of Mount Carmel (White)

Double Major

The Beginning of Mass, page 756.

Introit

LET us all rejoice in the Lord, celebrating a festival in honor of the Blessed Virgin Mary, for whose solemnity the angels rejoice and join in praising the Son of God. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory.

GAUDEÁMUS omnes in Dómino, díem festum celebrántes sub honóra beátæ Mariæ Virgínis: de cujus sollemnitate gaudent Angeli, et colláudant Fílium Dei. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast honored the Order of the most blessed Mary, ever a virgin, Thy mother, with the special title of Carmel, graciously grant that we, who this day celebrate her commemoration with solemn service, may, being protected by her care, be worthy to attain to everlasting joys. Who livest.

DEUS, qui beatíssimæ semper Virginis et Genitricis tuæ Mariæ singulári título Carméli órđinem decorásti: concéde propítius; ut, cujus hódie, commemoratió-nem solénni celebrámus officio, ejus muníti præsidíis, ad gáudia sempitérna pervenire mereámur: Qui vivis.

Lesson. Wis. 24, 23-31

Lesson from the Book of *Léctio libri Sapientíæ.*
Wisdom.

AS THE vine I have brought forth a pleasant odor, and my flowers are the fruit of

EGO QUASI vitis fructificávi suavitátem odóris: et flores mei, fructus honóris

et honestátis. Ego mater pulchre dilectiónis, et timóris, et agnitiónis, et sanctæ spel. In me grátia omnis viæ et veritátis: in me omnis spes vitæ et virtútis. Transite ad me omnes qui concupiscitis me, et a generatióibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt. 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 honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that harkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

Gradual

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es Mater salvatóris. *V.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúja, allelúja. *V.* Per te, Dei Génitrix, nobis est vita pérdita data: quæ de cælo suscepisti prolem, et mundo genuisti Salvatórem. Allelúja.

Munda Cor Meum, page 763.

Blessed and venerable art thou, O Virgin Mary, who, without spot, wast found the Mother of the Saviour. *V.* Virgin Mother of God, He Whom the whole world containeth not, being made man, shut Himself in thy womb.

Alleluia, alleluia. *V.* Mother of God, the life that had been lost was given us through thee, who didst receive thine offspring from heaven, and didst bring forth a Saviour unto the world. Alleluia.

Gospel. Luke 11, 27, 28

✠ Sequéntia sancti Evangelii secundum Lucam.

IN ILLO témpore: Loquente Jesu ad turbas, extóllens vocem quædam mûlier de

✠ Continuation of the holy Gospel according to St. Luke.

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, page 765.

Offertory. Jer. 18, 20

Remember, O Virgin Mother, that thou speak good things for us in the sight of God, that He turn away His wrath from us.

Recordare, Virgo mater, in conspectu Dei, ut loquaris pro nobis bona, et ut avértat indignationem suam a nobis.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, the sacrifices we offer, and, by the most salutary intercession of blessed Mary, Mother of God, grant them to be effectual for our salvation. Through the same.

SANCTIFICA, Dómine, quæsumus, oblata libamina: et beátæ Dei Genitricis Mariæ salubérrima intercessióne, nobis salutária fore concéde. Per eúndem Dóminum.

Preface No. 11, page 814.

Communion

Most worthy queen of the world, Mary, ever a virgin, intercede for our peace and safety, who didst bring forth Christ, Our Lord, the Saviour of all.

Regina mundi digníssima, María Virgo perpétua, intercede pro nostra pace et salute, quæ genuisti Christum Dóminum Salvatórem ómnium.

Postcommunion

MAY the august intercession of Mary, Thy glorious Mother, ever a virgin, help us, O Lord, that those whom It hath heaped with benefits It may deliver from all perils and, by her tender kindness, make to be of one mind. Who livest.

ADJUVET NOS, quæsumus, Dómine, gloriósæ tuæ Genitricis, sempérque Virginis Mariæ intercessio veneránda: ut, quos perpétuis cumulávit beneficiis, a cunctis periculis absólutos, sua fáciat pietáte concórdes: Qui vivis.

Concluding Prayers, page 793.

July 17—*St. Alexius, Confessor (White)**Semi-double**Mass, Os Justi, page 1349, except:**Epistle. 1 Tim. 6, 6-12*Lectio Epistolæ beati Pauli
Apóstoli ad Timótheum.Lesson from the Epistle of
blessed Paul, the Apostle to
Timothy.

QUARRISIME: Est quæstus magnus pietas cum sufficientia. Nihil enim intüllimus in hunc mundum: haud dúbium quod nec aufërre quid pössumus. Habéntes autem aliménta, et quibus tegámur, his conténti simus. Nam qui volunt dívites fieri, incidunt in tentatiónem, et in láqueum diabólli, et desidéria multa inútilia, et nociva: quæ mergunt hómines in intéritum, et perditiónem. Radix enim ómnium malórum est cupiditas: quam quidam appeténtes, erravérunt a fide, et inseruérunt se doloribus multis. Tu autem, o homo Dei, hæc fuge: sectáre vero justítiam, pietátem, fidem, caritátem, patientiam, mansuetúdinem. Certa bonum certámen fidei, apprehéndé vitam ætérnam.

Gospel from the Mass, Os Justi meditabitur, of an Abbot, page 1358.

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.

July 18—*St. Camillus of Lellis, Confessor (White)**Double**St. Synphorosa and her Children, Martyrs (Red)**The Beginning of Mass, page 756.**Introit. John 15, 13*

MAJÓREM hac dilectiónem nemo habet, ut ánimam suam ponat quis pro amicis suis. *Ps. 40, 2.* Beátus

GREATER love than this no man hath, that a man lay down his life for his friends. *Ps. 40, 2.* Blessed is he that un-

derstandeth concerning the Lord who intélligit super egénium, needy and poor: the Lord will et páuperem: in die mala deliver him in the evil day. *V.* berábit eum Dóminus. *V.* Gló-
 Glory. ria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst adorn blessed Camillus with a special gift of charity for the help of souls struggling in their last agony, pour upon us, we beseech Thee, by his merits, the spirit of Thy love, that in the hour of our death we may be worthy to overcome the enemy and attain unto the heavenly crown. Through our Lord.

DEUS, qui sanctum Camillum, ad animárum in extrémó agóne luctántium subsidium, singulári caritátis prærogatíva decorásti: ejus, quæsumus, méritis spíritum nobis tuæ dílectiónis infúnde; ut in hora éxitus nostri hostem vincere, et ad cæléstem mereámur corónam pervenire. Per Dóminum.

Commemoration of the Holy Martyrs. Prayer, God Who dost permit, from the Mass Intret, page 1317.

Epistle. 1 John 3, 13-18

Lesson from the Epistle of the *Lectio Epístolæ beáti Jo-*
 blessed John the Apostle. *annis Apóstoli.*

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.

QUARRISSIMI: Nolíte mirári, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam diligimus fratres. Qui non diligit, manet in morte: omnis qui odit fratrem suum, homicída est. Et scitis, quóniam omnis homicída non habet vitam ætérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere. Qui habúerit substántiam hujus mundi, et viderit fratrem suum necessitátem habére, et cláuserit víscera sua ab eo: quómodo cártas Dei manet in eo? Filíoli mei, non diligámus verbo, neque lingua, sed ópera et veritáte.

Gradual. Ps. 36, 30, 31

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. *V.* Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Allelúja, allelúja. *V.* Ps. 111, 1. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúja.

Munda Cor Meum, page 763.

Gospel, This is My commandment, from the Mass of the Vigil of an Apostie, page 1300.

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, lætabitur justus, et super salutáre tuum exsultabit vehementer: desidérium ánimæ ejus tribuísti ei.

Offertory Prayers, page 767.

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.

Alleluia, alleluia. *V.* Ps. 111, 1. Blessed is the man that feareth the Lord, he delights exceedingly in His commandments. Alleluia.

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.

Secret

HÓSTIA immaculáta, qua illud Dómini nostri Jesu Christi imménsæ caritátis opus renovámus, sit, Deus Pater omnipotens, sancto Camillo intercedente, contra omnes córporis et ánimæ infirmitátes salutáre remédium, et in extrémó agóne solátiúm, et tutelá. Per eúndem Dóminum.

Commemoration of the Holy Martyrs, We offer Thee, O Lord, from the Mass Intret, page 1320.

Preface for Weekdays, page 775.

QUAY this unspotted victim, with which we renew the great work of Our Lord Jesus Christ's infinite charity, be, through the intercession of blessed Camillus, our saving remedy against all infirmities of body and soul, and, in the last agony, our solace and protection. Through the same.

Communion. Matt. 25, 36, 40

Infirmus fui, et visitástis me. Amen, amen dico vobis: quámdiu fecístis uni ex his frátribus meis mínimis, míhi fescístis.

I was sick and you visited Me: Amen, amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.

Postcommunion

THROUGH this heavenly nourishment which we have received with pious devotion, in celebrating the solemnity of blessed Camillus, Thy confessor, grant, we beseech Thee, O Lord, that in the hour of our death, refreshed by Thy sacraments, and all our sins forgiven, we may deserve to be taken up, rejoicing, into the bosom of Thy mercy. Who livest.

PER HÆC cœlestia aliménta, quæ sancti Camilli Confessóris tui solémnia celebrántes, pia devotióne suscepimus: da, quæsumus, Dómine: ut in hora mortis nostræ sacraméntis refécti, et culpis ómnibus expiáti, in sinum misericórdiæ tuæ læti súscipi mereámur: Qui vivis.

Commemoration of the Holy Martyrs, Grant us we beseech Thee, O Lord, from the Mass Intret, page 1320.

Concluding Prayers, page 793.

July 19—St. Vincent de Paul, Confessor (*White*)

Double

Mass, Justus ut palma, page 1352, except:

Prayer

O GOD, Who didst strengthen blessed Vincent with apostolic virtue to preach the Gospel to the poor, and to promote the dignity befitting the ecclesiastical order, grant, we beseech Thee, that we, who venerate his holy merits, may be instructed by the example of his virtues. Through our Lord.

DEUS, qui ad evangelizándum paupéribus et ecclesiástici órdis decórem promovéndum, beátum Vincentium apostólica virtúte roborásti: præsta, quæsumus; ut, cujus pia mérita venerámur, virtútum quoque instruímur exémpis. Per Dóminum.

Gospel, The Lord appointed, from the Mass of St. Mark, April 25, page 989.

July 20—St. Jerome Emilian, Confessor (*White*)

Double

St. Margaret, Martyr (*Red*)

The Beginning of Mass, page 756.

Introit. Lam. 2, 11

MY LIVER is poured out upon the earth, for the destruction of the daughter of my people, when the child and

EFFRUSUM est in terra jejur meum super contritióne filiæ pópuli mei, cum deficeret párvulus et lactens

in platéis oppidi. Ps. 112, 1. the suckling fainted away in
Laudáte, púeri, Dóminum: the streets of the city. Ps. 112,
laudáte nomen Dómini. V. 1. Praise the Lord, ye children:
Glória Patri. praise ye the name of the
Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, misericordiárum
pater, per mérita et
intercessiónem beáti Hieró-
nymí, quem órphanis adjutó-
rem et patrem esse voluisti:
concéde; ut spíritum adop-
tiónis, quo filii tui nominámur
et sumus, fidéliter custodiámus.
Per Dóminum.

O God, the Father of mer-
cies, grant, by the inter-
cession of blessed Jerome,
whom Thou didst will to be the
helper and father of orphans,
that we may faithfully guard
the spirit of adoption whereby
we are both in name and reality
Thy children. Through our
Lord.

*Commemoration of St. Margaret. Prayer from the Mass Me-
expectaverunt, page 1363.*

Lesson. Is. 58, 7-11

Léctio Isaíæ Prophétæ.

Lesson from Isaias the
Prophet.

HÆC dicit Dóminus:
Frange esuriénti panem
tuum, et egénos, vagósque in-
duc in domum tuam: cum
videris nudum, óperi eum, et
carnem tuam ne despéxeris.
Tunc erúmpet quasi mane
lumen tuum, et sánitas tua
cítius oriétur, et antebit fá-
ciem tuam justítia tua, et
glória Dómini cólliget te.
Tunc invocábis, et Dóminus
exáudiet: clamábis, et dicet:
Ecce adsum; si abstúleris de
medio tui caténam, et desíeris
extendere dígitum, et loqui
quod non prodest. Cum ef-
fúderis esuriénti ánimam tu-
am, et ánimam afflíctam re-
pléveris, oriétur in ténebris
lux tua, et ténebræ tuæ erunt
sicut meridies. Et réquiem
tibi dabit Dóminus semper, et
implébit splendóribus ánimam

MHUS said the Lord: 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 hun-
gry, and shalt satisfy the af-
flicted 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.

tuam, et ossa tua liberabit, et
eris quasi hortus irriguus, et
sicut fons aquarum, cujus non
deficiens aquæ.

Gradual. Prov. 5, 16

Let thy fountains be con-
veyed abroad, and in the streets
divide thy waters. *V.* Accep-
table is the man that showeth
mercy and lendeth, he order-
eth his words with judgment;
because he shall not be moved
forever.

Alleluia, alleluia. *V. Ps. 111, 5,*
6. He hath distributed, he hath
given to the poor; his justice
remaineth forever and ever.
Alleluia.

Deriventur fontes tui foras,
et in plateis aquas tuas divide.
V. Jucundus homo, qui mi-
seretur, et commodat: dis-
ponet sermones suos in judi-
cio, quia in æternum non
commovëbitur.

Allelúja, allelúja. *V. Ps. 111,*
5, 6. Dispérsit, dedit paupé-
ribus: jústítia ejus manet in
sæculum sæculi. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 13-21

Continuation of the holy
Gospel according to St. Mat-
thew.

Sequëntia sancti Evan-
gëlli secúndum Matthæum.

AT THAT time, Little chil-
dren were presented to
Him, 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 im-
posed hands upon them, He de-
parted from thence. And be-
hold 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 con-
cerning good? One is good,

IN ILLO tempore: Oblati
sunt Jesu párvuli, ut
manus eis impóneret, et orá-
ret. Discípuli autem incre-
pábant eos. Jesus vero ait eis:
Sinite párvulos, et nolite eos
prohibere ad me venire: tá-
lium est enim regnum cœló-
rum. Et cum imposuisset eis
manus, áblit inde. Et ecce
unus accédens, ait illi: Ma-
gister bone, quid boni fáciam,
ut hábeam vitam ætérrnam?
Qui dixit ei: Quid me in-
térrogas de bono? Unus est
bonus, Deus. Si autem vis ad
vitam ingredi, serva mandáta.
Dicit illi: Quæ? Jesus autem

dixit: Non homicidium facies: Non adulterabis: Non facies furtum: Non falsum testimonium dices: Honora patrem tuum, et matrem tuam, et diliges proximum tuum sicut teipsum. Dicit illi adolescens: Omnia hæc custodivi a juventute mea: quid adhuc mihi deest? At illi Jesus: Si vis perfectus esse, vade, vende quæ habes, et da pauperibus, et habebis thesaurum in cælo: et veni. sequero me.

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. Tob. 12, 12

Quando orabas cum lacrymis, et sepeliabas mortuos, et derelinquebas prandium tuum, et mortuos abscondebas per diem in domo tua, et nocte sepeliabas eos: ego obtuli orationem tuam Domino.

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.

Offertory Prayers, page 767.

Secret

Q UEMENTISSIME Deus, qui veteri homine consumpto, novum secundum te in beato Hieronymo creare dignatus es: da, per merita ipsius; ut nos pariter renovati, hanc placationis hostiam in odorem tibi suavissimum offeramus. Per Dominum.

M OST merciful God, Who, having destroyed the old man, didst vouchsafe to create in blessed Jerome a new man according to Thee, grant by his merits that we, renewed in like manner, may offer this sacrifice of propitiation for an odor of sweetness unto Thee. Through our Lord.

Commemoration of St. Margaret from the Mass, Me expectaverunt, page 1366.

Preface for Weekdays, page 775.

Communion. Jas. 1, 27

Religio munda, et immaculata apud Deum et Patrem,

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. hæc est: visitare pupillos, et viduas in tribulatione eorum, et immaculatum se custodire ab hoc sæculo.

Postcommunion

REFRESHED with the bread of angels we humbly ask of Thee, O Lord, that we, who joyfully celebrate the annual commemoration of blessed Jerome, Thy confessor, may also imitate his example and be enabled to obtain a most abundant reward in Thy kingdom. Through our Lord.

ANGELORUM pane refecti te, Domine, suppliciter deprecamur: ut, qui annuam beati Hieronymi Confessoris tui memoriam celebrare gaudemus; ejusdem etiam et exemplum imitemur, et amplissimum in regno tuo premium obtinere valeamus. Per Dominum.

Commemoration of St. Margaret, from the Mass, Me expectaverunt, page 1366.

Concluding Prayers, page 793.

July 21—St. Praxedes, Virgin (White)

Simple

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

ISPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. Ps. 118, 1. Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory.

LOQUEBAR de testimoniis tuis in conspectu regum, et non confundabar: et meditabar in mandatis tuis, quæ diléxi nimis. Ps. 118, 1. Beati immaculati in via: qui ambulat in lege Domine. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer from the Mass, Vultum tuum, page 1374.

Epistle from the Mass, Vultum tuum, page 1374.

Gradual. Ps. 44, 8

Thou hast loved justice and hated iniquity. V. Therefore, God, thy God, hath anointed thee with the oil of gladness.

Dilexisti justitiam, et odisti iniquitatem. V. Propterea unxit te Deus, Deus tuus, oleo lætitiæ.

Alleluia, alleluia. V. Ps. 44, 5. With they comeliness and thy

Allelúja, allelúja. V. Ps. 44, 5. Spécie tua, et pulchritudine

tua inténde, prospere procéde beauty, set out, proceed prosperously, and reign. Alleluia.

Gospel from the Mass, Vultum tuum, page 1377.

Offertory. Ps. 44, 3

Diffúsa est grátia in lábilis Grace is poured abroad in thy lips; therefore hath God Deus in atérnum, et in sæcu- blessed thee forever, and for lum sæculi. ages of ages.

Offertory Prayers, page 767.

Secret, Communion, Postcommunion from the Mass, Vultum tuum, page 1378.

July 22—St. Mary Magdalen. (White)

Double

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

QUE EXSPECTAVÉRUNT pec- **W**HILE the wicked have waited for
catóres; ut pérderent me: testmónia tua, Dómine, understood Thy testimonies, O
intelléxi: omnis consummati- Lord: I have seen an end of all
ónis vidi finem: latum man- perfection: Thy commandment
dátum tuum nimis. *Ps. 118,* is exceedingly broad. *Ps. 118,*
1. Beáti immaculáti in via: *1. Blessed are the undefiled in*
qui ámbulant in lege Dómini. *the way: who walk in the law*
V. Glória Patri. *of the Lord. V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

BEATÆ Mariæ Magdalénæ, **Q**UAY we be assisted, O
quæsumus, Dómine, Lord, we beseech Thee,
suffrágilis adjuvémur: cujus by the intercession of blessed
précibus exorátus, quadriduá- Mary Magdalen for whom,
num fratrem Lázarus vivum moved by her prayers, Thou
ab inferis resuscitásti: Qui didst bring back her brother
vivis. Lazarus, then dead for four
days, alive from the grave. Who
livest.

Lesson. Cant. 3, 2-5; 8, 6, 7

Lectio libri Sapiéntiæ.

*Lesson from the book of Wis-
dom.*

SURGAM, et circumbo civitá- **I** WILL rise and will go about
tem; per vicos et pla- the city: in the streets and
téas quæram quem diligit áni- 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 into 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.

ma mea: quæsi vi illum, et non invēni. Invenērunt me vīgiles, qui custōdiunt civitātem. Num quem diligit ānima mea, vidīstis? Pāululum cum per transissem eos, invēni quem diligit ānima mea: tēnui eum, nec dimittam, donec introducā illum in domum matris meæ, et in cubiculum genitricis meæ. Adjūro vos, filia Jerūsalem, per cāpreas, cervosque campōrum, ne suscitētis, neque evigilāre faciātis dilēctam, donec ipsa velit. Pone me ut signāculum super cor tuum, ut signāculum super brāchium tuum: quia fortis est ut mors dilēctio dura sicut infērnus æmulātio: lāmpades ejus, lāmpades ignis, atque flammārum. Aquæ multæ non potuerunt exstinguere caritātem, nec flūmina obruent illam: si sēderit homo omnem substāntiam domus suæ pro dilectiōne, quasi nihil despiciet eam.

Gradual. Ps. 44, 8

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 forever. Alleluia.

Dilexisti justitiam, et odisti iniquitatem. *V.* Propterea unxit te Deus, Deus tuus, oleo lætitiæ.

Allelūja, allelūja. *V.* Diffusa est grātia in labiis tuis: propterea benedixit te Deus in ætēnum. Allelūja.

Munda Cor Meum, page 763.

Gospel. At that time, one of the Pharisees, from the Mass for Thursday in Passion Week, page 377.

Creed, page 765.

Offertory. Ps. 44, 10

The daughters of kings in thy glory: the queen stood on

Fillæ regum in honore tuo: adstitit regina a dextris tuis

in vestitu deaurato, circumdata varietate.

thy right hand in gilded clothing, surrounded with variety.

Offertory Prayers, page 767.

Secret

MONERA nostra, quesumus, Dómine, beata Mariæ Magdalénæ gloriósa mérita tibi reddant accépta: cujus oblatiõnis obséquium unigénitus Filius tuus clementer suscepit impénsum: Qui tecum.

MAY the glorious merits of blessed Mary Magdalen, we beseech Thee, O Lord, render our gifts acceptable to Thee, as Thine only-begotten Son mercifully received the homage of the offering which she presented. Who with Thee.

Preface for Weekdays, page 773.

Communion. Ps. 118, 121

Feci iudicium et justitiam, Dómine, non calumniéntur mihi supérbi: ad ómnia mandata tua dirigébar, omnem viam iniquitátis ódio hábui.

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.

Postcommunion

SUMPTO, quesumus, Dómine, único ac salutári remedio, corpore et ságuine tuo pretiósio: ab ómnibus malis, sanctæ Mariæ Magdalénæ patrocinii, eruámur: Qui vivis.

HAVING received the sole remedy of salvation, Thy body and precious blood, O Lord, we beseech Thee, that, by the intercession of St. Mary Magdalen, we may be delivered from all evils. Who livest.

Concluding Prayers, page 793.

July 23—*St. Apollinaris, Bishop, Martyr (Red)*

Double

St. Liborius, Bishop, Confessor (White)

The Beginning of Mass, page 756.

Introit. Dan. 3, 84, 87

SACERDÓTES Del, benedicite Dóminum: sancti, et húmiles corde, laudate Deum. *Dan. 3, 57.* Benedicite, ómnia ópera Dómini, Dómino: laudate et superexaltate eum in sæcula. *V. Glória Patri.*

O ye priests of the Lord, bless the Lord: O ye holy and humble of heart, praise God. *Dan. 3, 57.* All ye works of the Lord, bless the Lord, praise and exalt Him above all for ever. *V. Glory.*

Kyrie, page 761; Glória, page 762.

Prayer

O God, the rewarder of faithful souls, Who hast consecrated this day to the martyrdom of blessed Apollinaris, Thy priest, grant us, Thy servants, we beseech Thee, that, as we observe his venerable feast, we may obtain forgiveness through his prayers. Through our Lord.

Commemoration of St. Liborius, Prayer from the Mass Statuit ei, page 1337.

Deus, fideiūm remunerātor animārum, qui hunc diē beāti Apollināris sacerdotis tui martyrio consecrasti: tribue nobis, quāsumus, fāmulis tuis: ut, ejus venerandam celebrāmus festivitatem, precibus ejus indulgentiam consequāmur. Per Dōminum.

Epistle. 1 Peter 5, 1-11

Lesson from the Epistle of blessed Peter the Apostle.

Lectio Epistolę beāti Petri Apōstoli.

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. 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

QUARRISSIMI: Seniores, qui in vobis sunt, obsecro, consenior et testis Christi passionum: qui et ejus, que in futuro revelanda est, glorie communicator: pascite qui in vobis est gregem Dei, providentes non coacte, sed spontanee secundum Deum: neque turpis lucri gratia, sed voluntarie: neque ut dominantes in cleris, sed forma facti gregis ex animo. Et cum apparuerit princeps pastorum, percipietis immarcescibilem glorie coronam. Similiter adolescentes, subditi estote senioribus. Omnes autem invicem humilitatem insinuate: quia Deus superbis resistit, humilibus autem dat gratiam. Humiliamini igitur sub potenti manu Dei, ut vos exaltet in tempore visitationis: omnem sollicitudinem vestram proficientes in eum, quoniam ipsi cura est de vobis. Sobrii estote, et vigilate: quia adversarius vester diabolus tamquam leo rugiens circuit, querens quem de-

voret: cui resistite fortes in fide: scientes eandem passionem ei, que in mundo est, vestrae fraternitati fieri. Deus autem omnis gratia, qui vocavit nos in aeternam suam gloriam in Christo Jesu, modicum passus ipse perficiet, confirmabit, solidabitque. Ipsi gloria, et imperium, in secula seculorum. Amen.

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 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. Ps. 88, 21-23

Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. V. Nihil proficiet inimicus in eo, et filius iniquitatis non nocébit ei.

Allelúja, allelúja. V. Ps. 109, 4. Juravit Dominus, et non penitébít eum: Tu es sacerdos in aeternum secundum ordinem Melchisedech. Allelúja.

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. V. The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

Alleluia, alleuia. V. Ps. 109, 4. The Lord hath sworn, and He will not repent: thou art a priest forever according to the order of Melchisedech. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 22, 24-30

✠ Sequéntia sancti Evangelii secundum Lucam.

IN ILLO témpore: Facta est conténtio inter discipulos, quis eorum viderétur esse major. Dixit autem eis Jesus: Reges géntium dominántur eorum; et qui potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui præcëssor est, sicut ministrátor. Nam quis major est, qui recúmbit, an qui ministrat? nonne qui

✠ 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 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.

recumbit? Ego autem in medio vestrum sum, sicut qui ministrat. Vos autem estis, qui permansistis mecum in tentationibus meis: et ego dispono vobis, sicut disposuit mihi Pater meus regnum, ut edatis, et bibatis super mensam meam in regno meo: et sedeat super thronos, iudicantes duodecim tribus Israël.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Veritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Offertory Prayers, page 767.

Secret

GRACIOUSLY look down upon these gifts, O Lord, which we bring in remembrance of Thy blessed priest and martyr, Apollinaris, and offer up for our offenses. Through our Lord.

RESPICE, Dómine, propitius super hæc múnera: quæ pro beati Sacerdotis et Mártiris tui Apollinaris commemoratione deferimus, et pro nostris offensionibus immolamus. Per Dóminum.

Commemoration of St. Liborius from the Mass Statut ei, page 1340.

Preface for Weekdays, page 775.

Communion. Matt. 25, 20-21

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 thy Lord.

Dómine, quinque talenta tradidisti mihi: ecce alia quinque superlucratus sum. Euge serve bone et fidélis, quia in pauca fuisti fidélis, supra multa te constituam: intra in gáudium Dómini tui.

Postcommunion

QUA sancta suméntes, quæsumus, Dómine, ut beáti Apollináris nos fóveant continuáta præsidia: quia non déstinis propítius intuéri, quos tálibus auxiliis concéseris adjuvári. Per Dóminum.

RECEIVING Thy holy mysteries, we beseech Thee, O Lord, that the continued protection of blessed Apollinaris may comfort us; for Thou dost not cease to regard mercifully those to whom Thou hast granted such aids for their assistance. Through our Lord.

Commemoration of St. Liborius from the Mass Statuit ei, page 1340.

Concluding Prayers, page 793.

**July 24—The Vigil of St. James, Apostle (Purple)
St. Christina, Virgin, Martyr (Red)**

Mass, Ego autem, of the Vigil, page 1299.

Commemoration of St. Christina, from the Mass Me expectaverunt, page 1363, with additional prayers of our Blessed Lady, Concede nos, page 824.

**July 25—Feast of St. James the Greater, Apostle
(Red)**

Double of the Second Class

St. Christopher, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUI autem nimis honoráti sunt amici tui, Deus: nimis confortátus est princípátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectionem meam. *V. Glória Patri.*

QUO ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1-2.* Lord, Thou hast proved me, and known me; Thou hast known my sitting down, and my rising up. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

ES TO, Dómine, plebí tue sanctificátor et custos: ut, Apóstoli tui Jacóbi munita præsidia, et conversatióne

BE THOU, O Lord, the sanctifier, and the guardian of Thy people, so that, being defended by the protection of

Thine apostle James, they may tibi pláceat, et secúra mente
 both please Thee by their con- desérviat. Per Dóminum.
 duct and serve Thee with mind
 all untroubled. Through our
 Lord.

In low Masses a commemoration is made of St. Christopher, Prayer from the Mass in virtute, page 1309.

Epistle. 1 Cor. 4, 9-15

Lesson from the Epistle of Lécitio Epístolæ beáti Pauli
 blessed Paul the Apostle to the Apóstoli ad Corinthios.
 Corinthians.

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. 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 en-
 treat: we are made as the
 refuse of this world, the off-
 scouring of all even until now.
 I write not these things to con-
 found you: but I admonish you
 as my dearest children: for if
 you have ten thousand instruc-
 tors in Christ, yet not many
 fathers. For in Christ Jesus by
 the gospel I have begotten you.

HRATRES: Puto, quod Deus
 nos Apóstolos novíssi-
 mos osténdit, tamquam morti
 destinátos: quia spectáculum
 facti sumus mundo, et An-
 gelis, et homínibus. Nos stulti
 propter Christum, vos autem
 prudéntes in Christo: nos
 infirmi, vos autem fortes:
 vos nóbiles, nos autem ignó-
 biles. Usque in hanc horam
 et esurimus, et sitimus, et
 nudi sumus, et cólaphis cædi-
 mur, et instábiles sumus, et
 laborámus operántes má nibus
 nostris: maledícimur, et ben-
 edícimus: persecutió nem
 pátimur, et sustinémus: blas-
 phemámur, et obsecrámus:
 tamquam purgaménta hujus
 mundi facti sumus, ómnium
 peripséma usque adhuc. Non
 ut confúndam vos, hæc scribo,
 sed ut filios meos caríssimos
 móneo. Nam si decem míllia
 pædagogórum habeátis in
 Christo: sed non multos pa-
 tres. Nam in Christo Jesu per
 Evangélium ego vos genui.

Gradual. Ps. 44, 17, 18

Thou shalt make them Constítues eos príncipes
 princes over all the earth: they super omnem terram: mém-
 shall remember Thy name, O ores erunt, nóminis tui, Dó-
 Lord. *V.* Instead of thy fath- mine. *V.* Pro pátribus tuis

nati sunt tibi filii: propterea
pópuli confitebúntur tibi.

ers, sons are born to thee:
therefore shall people praise
thee.

Allelúja, allelúja. *V. Joan.*
15, 16. Ego vos elégi de mun-
do, ut eátis, et fructum
afferátis: et fructus vester
máneat. Allelúja.

Alleluia, alleluia. V. John 15,
16. I have chosen you out of
the world, that you should go,
and should bring forth fruit,
and your fruit should remain.
Alleluia.

Munda Cor Meum, page 763.

*Gospel, The Mother of the Sons, from the Mass of St. John
Before the Lateran Gate, May 6, page 1014.*

Creed, page 765.

Offertory. Ps. 18, 5

In omnem terram exivit
sonus eórum: et in fines or-
bis terræ verba eórum.

Their sound hath gone forth
into all the earth; and their
words unto the ends of the
world.

Offertory Prayers, page 767.

Secret

OBLATIONES pópuli tui,
quæsumus, Dómine,
beáti Jacóbi Apóstoli pàsulo
beáta conciliet: et quæ nostris
non aptæ sunt méritis, fiant
tibi plácitæ ejus depreca-
tíone. Per Dóminum.

MAY the holy sufferings of
James, Thy blessed
apostle, commend the offeringe
of Thy people, we beseech Thee,
O Lord; and since they are not
worthy for any merits of ours
let them be made pleasing to
Thee by his prayers. Through
our Lord.

*Commemoration of St. Christopher from the Mass In virtute,
page 1311.*

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me,
sedébitis super sedes, judi-
cántes duódecim tribus Israël.

You that have followed me
shall sit upon seats, judging the
twelve tribes of Israel.

Postcommunion

BEÁTI Apóstoli tui Jacóbi,
quæsumus, Dómine, in-
tercessíone nos ádjuva: pro
cujus festivitáte percépinus
tua sancta latántes. Per Dó-
minum.

ASSIST us, O Lord, we be-
seech Thee, by the in-
tercession of Thy blessed apos-
tle James, for whose festivity
we have joyfully partaken of
Thy holy sacraments. Through
our Lord.

Commemoration of St. Christopher from the Mass In virtute, page 1312.

Concluding Prayers, page 793.

July 26—*St. Anne, Mother of Our Blessed Lady*
(White)

Double of the Second Class

The Beginning of Mass, page 756.

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. 44, 2.* My heart hath uttered a good word: I speak my works to the King. *V. Glory.*

GAUDEÁMUS omnes in Dómino, diem festum celebrántes sub honóre beátæ Annæ: de cujus solemnitate gaudent Angeli, et colláudant Fílium Dei. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst vouchsafe to confer grace on blessed Anne that she might deserve to be made the mother of the mother of Thine only-begotten Son, mercifully grant that, as we celebrate her solemnity, we may be assisted with Thee by her patronage. Through the same.

DEUS, qui beátæ Annæ grátiam conférre dignátus es, ut Genitricis unigéniti Fílii tui mater éffici mererétur: concéde propítius; ut, cujus solémnia celebrámus, ejus apud te patrocínis adjuvémur. Per eúndem Dóminum.

Epistle from the Mass Cognovi, page 1384.

Gradual. Ps. 44, 8

Thou hast loved justice, and hated iniquity. *V.* Therefore God, thy God, hath anointed thee with the oil of gladness.

Dilexisti justítiam, et odísti iniquitátem. *V.* Proptérea unxit te Deus, Deus tuus, óleo lætítie.

Alleluia, alleluia. *V. Ps. 44, 3.* Grace is poured abroad in thy lips: therefore hath God blessed thee forever. Alleluia.

Allelúja, allelúja. *V. Ps. 44, 3.* Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. Allelúja.

Munda Cor Meum, page 763.

Gospel from the Mass Me expectaverunt, page 1365.

Offertory. Ps. 44, 10

The daughters of kings in Thy glory; the queen stood on

Fíliæ regum in honóre tuó: ástitit regina a dextris tuis in

vestítu deauráto, circúmdata Thy right hand in gilded cloth-
varietáte. ing, surrounded with variety.

Offertory Prayers, page 767.

Secret

SACRIFICIIS præsentibus, quæsumus, Dómine, placátus inténde: ut per intercessiónem beátæ Annæ, quæ Genitricis Fílli tui Dómini nostri Jesu Christi mater éstítit, et devotióni nostræ proficiant, et salúti. Per eúmdem Dóminum.

BE APPEASED, O Lord, we beseech Thee, and look upon the sacrifices here before Thee, that, by the intercession of blessed Anne, who was the mother of Thy Son's mother, Our Lord Jesus Christ, they may profit both for our devotion and our salvation. Through the same.

Preface for Weekdays, page 775.

Communion. Ps. 44, 3

Diffúsa est grátia in lábliis tuis: propterea benedíxit te Deus in ætérnum, et in sæculum sæculi.

Grace is poured abroad in thy lips: therefore hath God blessed thee forever; and for ages of ages.

Postcommunion

QUÆLÉSTIBUS sacraméntis vegetáti, quæsumus, Dómine Deus noster: ut, intercessióne beátæ Annæ, quam Genitricis Fílli tui matrem esse voluísti, ad ætérnam salútem perveníre mereámur. Per eúmdem Dóminum.

NOURISHED by Thy heavenly sacraments, we beseech Thee, O Lord, our God, that, by the intercession of blessed Anne, whom Thou didst will to be the mother of Thy Son's mother, we may be worthy to attain unto everlasting salvation. Through the same.

Concluding Prayers, page 793.

July 27—*St. Pantaleon, Martyr (Red)*

Simple

Mass, Lætabitur, page 1312.

July 28—*Sts. Nazarius, Celsus, Victor J, and Innocent J, Martyrs (Red)*

Semi-double

Mass, Intret, page 1316, except:

Prayer

SANCTORUM tuórum nos, Dómine, Nazárii, Celsi,

MAY the confession of Thy saints, Nazarius, Celsus,

Victor, and Innocent, fortify us, O Lord, and may it, for the sake of their merits, obtain help for our frailty. Through our Lord.

Victóris et Innocéntii conféssio beáta commúniat: et fragilitáti nostræ subsídium dignánter exóret. Per Dóminum.

Lesson. Wis. 10, 17-20

Lesson from the Book of Wisdom.

Lectio libri Sapientiae.

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.

RÉDDIDIT Deus justis mercedem laborum suorum, et deduxit illos in via mirabili: et fuit illis in velamento diéi, et in luce stellarum per noctem: transtulit illos per Mare Rubrum, et transvéxit illos per aquam nimiam. Inimicos autem illorum demersit in mare, et ab altitudine inferorum eduxit illos. Ideo justii tulérunt spolia impiórum, et decantavérunt, Dómine, nomen sanctum tuum, et victricem manum tuam laudavérunt páriter, Dómine Deus noster.

Secret

GRANT us, O almighty God, that we may both please Thee with the offering and be vivified by the receiving of these gifts which we bring in honor of Thy saints, Nazarius, Celsus, Victor, and Innocent. Through our Lord.

QONCÉDE nobis, omnipotens Deus: ut his munéribus, quæ in sanctorum tuorum Nazarii, Celsi, Victoris et Innocentii honore deférimus, et te placemus exhibitis, et nos vivificémur accéptis. Per Dóminum.

Postcommunion

BEING appeased by the intercession of Sts. Nazarius, Celsus, Victor, and Innocent, grant, we beseech Thee, O Lord, that what we celebrate

SANCTORUM Nazarii, Celsi, Victoris et Innocentii, Dómine, intercessióne placátus: presta, quæsumus; ut, quod temporáli celebrámus

actiōne, perpétua salvatiōne by a temporal service we may
capiámus. Per Dóminum. receive for our eternal salva-
tion. Through our Lord.

July 29—*St. Martha, Virgin (White)*

Semi-double

*Sts. Felix II, Simplicius, Faustinus, and Beatrice
Martyrs (Red)*

*Mass, Dilexisti, page 1370, with Gospel, Jesus entered, from
the Mass on the Feast of the Assumption of the Blessed Virgin
Mary, page 1160.*

For the commemoration of the Holy Martyrs.

Prayer

PRÆSTA, quæsumus, Dómi-
mine; ut, sicut pópulus
christiánus Mártyrum tuórum
Felicis, Simplicii, Fau-
stini et Beatricis temporáli
solemnitate congáudet, ita
perfruátur æterna; et, quod
votis célebrat, comprehendat
efféctu. Per Dóminum.

GRANT, we beseech Thee, O
Lord, that as Thy Chris-
tian people joyfully unite in
celebrating the temporal solemnity
of Thy holy martyrs Felix,
Simplicius, Faustinus, and Bea-
trice, so they may enjoy it in
eternity, and may effectually
attain to what they celebrate
in desire. Through our Lord.

Secret

HÓSTIAS tibi, Dómine,
pro sanctórum Mártyr-
um tuórum Felicis, Simplicii,
Faustini et Beatricis com-
memoratiōne deférimus: sup-
pliciter deprecántes; ut in-
dulgentiam nobis páriter cón-
ferant, et salutem. Per Dó-
minum.

WE BRING Thee sacrifices,
O Lord, for the com-
memoration of Thy holy mar-
tyrs, Felix, Simplicius, Fausti-
nus, and Beatrice, humbly
praying that they may obtain
for us at once forgiveness and
salvation. Through our Lord.

Postcommunion

PRÆSTA, quæsumus, omni-
potens Deus: ut sanc-
tórum Mártyrum tuórum Fe-
licis, Simplicii, Faustini et
Beatricis cælestibus mystériis
celebráta solémnitas, indul-
gentiam nobis suæ propitiati-
ónis acquirat. Per Dóminum.

GRANT, we beseech Thee, O
almighty God, that the
solemnity of Thy holy martyrs,
Felix, Simplicius, Faustinus,
and Beatrice, celebrated with
the sacred mysteries, may ac-
quire for us the grant of Thy
forgiveness of our sins. Through
our Lord.

July 30—*Sts. Abdon and Sennen, Martyrs (Red)**Simple*

The Beginning of Mass, page 756.

Introit from the Mass, Intret, page 1316.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst bestow upon Thy saints, Abdon and Sennen, an abundance of grace to bring them to this glory, grant to Thy servants the pardon of their sins, that, by the interceding merits of Thy saints, they may deserve to be delivered from all adversities. Through our Lord.

Deus, qui sanctis tuis Abdon et Sennen ad hanc glóriam veniéndi copiósum munus grátiae contulisti: da fámulis tuis suórum véniam peccatórum; ut, Sanctórum tuórum intercedéntibus méritis, ab ómnibus mereántur adversitatibus liberári. Per Dóminum.

Epistle. 2 Cor. 6, 4-11

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beáti Pauli Apóstoli ad Corinthios.

BRETHREN: 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 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.

HRATRES: Exhibeámus nosmetipsos sicut Dei ministros in multa paciéntia, in tribulatió nibus, in necessitatibus, in angústis, in plagis, in carcéribus, in sediti ó nibus, in labóribus, in vigiliis, in jejúniis, in castitate, in sciéntia, in longanimitate, in suavitate, in Spíritu Sancto, in caritate non ficta, in verbo veritatis, in virtute Dei, per arma justitiæ a dextris, et a sinistris: per glóriam et ignobilitatem: per infámiam, et bonam famam: ut seductores, et veraces: sicut qui ignóti, et cónniti: quasi morientes, et ecce vivimus: ut castigati, et non mortificati: quasi tristes, semper autem gaudentes: sicut egéntes, multos autem locupletantes: tamquam nihil habéntes, et omnia possidentes.

Gradual. Ex. 15, 14

Gloriosus Deus in sanctis suis: mirabilis in majestate, faciens prodigia. *V. Ex. 15, 6.* Dextera tua, Domine, glorificata est in virtute: dextera manus tua confrégit inimicos.

Allelúja, allelúja. *V. Sap. 3, 1.* Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ. Allelúja.

God is glorious in His saints: wonderful in majesty, doing wonders. *V. Ex. 15, 6.* Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

Alleluia, alleluia. *V. Wis. 3, 1.* The souls of just men are in the hands of God, nor shall the tortures of the wicked touch them. Alleluia.

Munda Cor Meum, page 763.

Gospel, Jesus seeing the multitudes, from the Mass on the feast of All Saints, page 1267.

Offertory, from the Mass Intret, page 1319.

Offertory Prayers, page 767.

Secret

HÆC hóstia, quæsumus, Domine, quam sanctorum Mártýrum tuorum natalitia recensentes offerimus: et vincula nostræ pravitatis absolvat, et tuæ nobis misericordiæ dona concillet. Per Dóminum.

QUAY this offering, which we present, O Lord, in commemorating the natal feast of Thy martyrs, both loose, we beseech Thee, the bonds of our base desires and win for us the gifts of Thy mercy. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 78, 2, 11

Posuerunt mortalia servorum tuorum, Domine, escas volatilibus cæli, carnes sanctorum tuorum bestis terræ: secundum magnitudinem brachii tui posside filios morte punitorum.

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: in the might of Thine arm, take Thou for Thine own the children of them that suffered death for Thee.

Postcommunion

PER hujus, Domine, operationem mysterii, et vitia nostra purgentur: et, intercedentibus sanctis Martyribus

BY THE operation of this mystery, O Lord, may our lives be purified, and, through the intercession of Thy

martyrs, Abdon and Sennen, tuis Abdon et Sennen, justa our just desires have fulfill- desidéria compleántur. Per ment. Through our Lord. Dóminum.

Concluding Prayers, page 793.

July 31—*St. Ignatius of Loyola, Confessor (White)*

Double

The Beginning of Mass, page 756.

Introit. Philipp. 2, 10, 11

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. 5, 12, 13.* All they that love Thy name shall glory in Thee: for Thou wilt bless the just. *V. Glory.*

IN NÓMINE JESUS omne gen- uflexátur, cœlestium, ter- réstrium, 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 Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, to spread abroad the greater glory of Thy name, didst, through blessed Ignatius, strengthen the Church militant with a new reinforcement, grant that we, who are fighting on earth by his help and after his example, may deserve to be crowned with him in heaven. Through our Lord.

DEUS, qui ad majórem tui nóminis glóriam prop- agándam, novo per beátum Ignátium subsidio militántem Ecclésiám roborásti: concéde; ut, ejus auxílio et imitatióne certántes in terris, coronári cum ipso mereámur in cœlis. Per Dóminum.

Epistle, Dearly beloved, be mindful, from the Mass Letábitur, page 1313.

Gradual. Ps. 91, 13, 14

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.*

Justus ut palma florébit: sicut cedrus Libáni multiplí- cábitur in domo Dómini. *V. Ad annuntiándum mane misericórdiam tuam, et veritá- tem tuam per noctem.*

Allelúja, allelúja. *V. Jac. 1,*
12. Beátus vir qui suffert ten-
tatiónem: quóniam, cum pro-
bátus fúerit, accíplet coró-
nam vitæ. Allelúja.

Alleluia, alleluia. *V. James 1,*
12. Blessed is the man that en-
dureth temptation; for when
he hath been proved, he shall
receive the crown of life. Alle-
luia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed, *from the Mass of St. Mark, April*
25, page 989.

Offertory. Ps. 88, 25

VÉRITAS mea, et miseri-
córdia mea cum ipso:
et in nómine meo exaltábitur
cornu ejus.

QUAY TRUTH and My mercy
shall be with him: and
in My name shall his horn
be exalted.

Offertory Prayers, page 767.

Secret

ADSINT, Dómine Deus,
oblatiúnibus nostris
sancti Ignátii benigna suffrá-
gia: ut sacrosáncta mystéria,
in quibus omnis sanctitátis
fontem constituísti, nos quo-
que in veritáte sanctificent.
Per Dóminum.

QUAY the kind intercessions
of St. Ignatius be with
our offerings, O Lord God, that
the most holy mysteries, in
which Thou hast established
the fountain of all sanctity,
may in very truth sanctify us
likewise. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 12, 49

Ignem veni mittere in ter-
ram: et quid volo, nisi ut ac-
cendátur?

I am come to send fire upon
the earth, and what will I but
that it be enkindled?

Postcommunion

LAUDIS hóstia, Dómine,
quam pro sancto Igná-
tio grátias ágentes obtúlimus:
ad perpétuam nos majestátis
tuæ laudatiónem, ejus inter-
cessióne, perdúcat. Per Dó-
minum.

QUAY the sacrifice of praise,
O Lord, which with
thanksgiving we have offered
Thee, in honor of St. Ignatius,
bring us, by his intercession, to
the everlasting praise of Thy
majesty. Through our Lord.

Concluding Prayers, page 793.

August 1—St. Peter's Chains, (White)

Double Major

The Holy Machabees, Martyrs

The Beginning of Mass, page 756.

Introit. Acts 12, 11

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. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. *V.* Glory.

NUNC scio vere, quia misit Dóminus Angelum suum: et eripuit me de manu Heródis, et de omni expectatióne plebis Judæórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectionem meam. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst cause blessed Peter, the apostle, to depart, loosed from his chains and unhurt, loose, we beseech Thee, the chains of our sins, and graciously keep all evils far from us. Through our Lord.

DEUS, qui beátum Petrum Apóstolum, a vinculis absolútum, illæsum abire fecísti: nostrórum quæsumus, absólve víncula peccatórum; et ómnia mala a nobis propitiátus excludé. Per Dóminum.

Commemoration of St. Paul the Apostle.

Prayer

O GOD, Who didst teach the multitude of the gentiles by the preaching of blessed Paul the apostle, grant us, we beseech Thee, that we, who observe his commemoration, may experience the fruits of his paternal influence with Thee. Through our Lord.

DEUS qui multitudinem géntium beáti Pauli Apóstoll prædicatióne docuísti: da nobis, quæsumus; ut, cujus commemoratiónem cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

Commemoration of the Holy Machabees.

Prayer

MAY the fruits of the fraternal crown of Thy martyrs, O Lord, make us joyful, both to afford our faithful increase of virtues and to console us with their manifold prayers. Through our Lord.

FRATÉRNA NOS, Dómine, Mátyrum tuórum córona lætificet: quæ et fidei nostræ præbeat incrementa virtútum; et múltiplici nos suffrágio consolétur. Per Dóminum.

Epistle as on the feast of the Holy Apostles, Peter and Paul, June 29, page 1078.

Gradual as on the feast of the Holy Apostles, Peter and Paul, June 29, page 1079, but the Alleluia verse is as follows:

Allelúja, allelúja. *V.* Solve, Alleluia, alleluia. *V.* Loose, O
jubénte Deo, terrárum, Petre, Peter, the chains of the world
caténas: qui facis ut páteant at the bidding of God, thou
cæléstia regna beátus. Alle- that dost cause the heavenly
lúja. realms to open to the blessed.
Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus came, page 871.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Constitues eos principes Thou shalt make them
super omnem terram: mém- princes over all the earth: they
ores erunt nóminis tui, Dó- shall remember Thy name, O
mine, in omni progénie et Lord, throughout all genera-
generatióne. tions.

Offertory Prayers, page 767.

Secret

OBLÁTUM tibi, Dómine, **Q**AY the sacrifice offered to
sacrificium intercédente Thee, O Lord, by the in-
beáto Petro Apóstolo tuo, vi- tercession of blessed Peter ever
vificet nos semper, et múnlat. vivify and strengthen us.
Per Dóminum. Through our Lord.

Commemoration of St. Paul the Apostle.

Secret

APÓSTOLI tui Pauli pré- **S**ANCTIFY the gifts of Thy
cibus, Dómine, plebis people, O Lord, through
tuæ dona sanctífica: ut, quæ the prayers of Paul, Thine
tibi tuo grata sunt institúto, apostle, that what is pleasing
gratióra fiant patrócínio sup- to Thee by Thine own ordi-
plicántis. nance may become the more
pleasing by the patronal in-
fluence of his supplication.

Commemoration of the Holy Machabees.

Secret

MYSTÉRIA tua, Dómine, **Q**AY we devoutly deal with
pro sanctórum Mártyr- Thy mysteries, O Lord,
um tuórum honóre, devóta for the honor of Thy holy mar-
mente tractémus: quibus et tyrs, and by them may both
præsídium nobis crescat, et protection and joy be increased
gáudium. Per Dóminum. unto us. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter: and upon this rock I will build My Church.

Tu es Petrus; et super hanc petram ædificábo Ecclésiám meam.

Postcommunion

FILLED with the sacrificial food of Thy sacred body and precious blood, we beseech Thee, O Lord, our God, that what we perform in pious devotion we may effectually obtain in assured redemption. Through the same.

QŪORPORIS sacri, et pretiósí sánguínis repléti libámine, quæsumus, Dómine Deus noster: ut quod pia devotióne gérimus certa redemptióne capiámus. Per eúmdem Dóminum.

Commemoration of St. Paul.

Postcommunion

HAVING received Thy sacraments, O Lord, we beseech Thee, by the intercession of blessed Paul, Thine apostle, that what has been celebrated for his glory may profit unto our healing.

PŒRCÉPTIS, Dómine sacraméntis: beáto Paulo Apóstolo tuo interveniēte, deprecámur; ut, quæ pro illius celébrata sunt glória, nobis proficiant ad medélam.

Commemoration of the Holy Machabees.

Postcommunion

GRANT, we beseech Thee, O almighty God, that we may more and more closely follow the faith of those whose memory we venerate in partaking of Thy sacrament. Through our Lord.

PŒSTA, quæsumus, omnípotens Deus: ut, quorum memóriam sacramenti participatióne recólimus, fidem quoque proficiēdo sectémur. Per Dóminum.

Concluding Prayers, page 793.

August 2—*St. Alphonsus Mary de Liguori*, Bishop,
Confessor, Doctor of the Church (*White*)

Double

St. Stephen 3, Pope, Martyr

The Beginning of Mass, page 756.

Introit. Luke 4, 18

THE Spirit of the Lord is upon me, wherefore He

SPIRITUS Dómini super me: propter quod unxit me:

evangelizáre paupéribus misit me, sanáre contritos corde. Ps. 77, 1. Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *V.* Glória Patri.

hath anointed me, to preach the gospel to the poor, He hath sent me to heal the contrite of heart. Ps. 77, 1. Attend, O My people, to My law: incline your ear to the words of My mouth. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui per beátum Alphónsum Mariám, Confessórem tuum atque Pontíficem, animárum zelo succénsus, Ecclésiám tuam nova prole fecundásti: quæsumus; ut ejus salutáribus mónitis edócti, et exémplicis roboráti, ad te pervenire feliciter valeámus. Per Dóminum.

O GOD, Who through blessed Alphonsus Mary, Thy confessor and bishop, fired with zeal for souls, didst cause Thy Church to bring forth a new progeny, we beseech Thee that, being taught by his wholesome precepts, and strengthened by his example, we may be enabled happily to come unto Thee. Through our Lord.

Commemoration of St. Stephen, from the Mass, Si diligis me, page 1302.

Epistle. 2 Tim. 2, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

QUARRISSIME: Confortáre in grátia quæ est in Christo Jesu: et quæ audisti a me per multos testes, hæc comménda fidélibus homínibus, qui idónei erunt et álios docére. Labóra sicut bonus miles Christi Jesu. Nemo militans Deo implicat se negótiis sæcularibus: ut ei pláceat, cui se probávit. Nam et qui certat in agóne, non coronáitur, nisi légitime certaverit. Laborántem agricolam opórtet primum de frúctibus percípere. Intéllige quæ dico: dabit enim tibi Dó-

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 husband-

man that laboreth, must first minus in ómnibus intelléctum. partake of the fruits. Understand what I say: for the Lord will give thee understanding in all things.

Gradual. Ps. 118, 52, 53

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. *V. Ps. 39, 11.* I have not hid Thy justice within my heart. I have declared Thy truth and Thy salvation.

Alleluia, alleluia. *V. Ecclus. 49, 3, 4.* He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness: and he directed his heart toward the Lord; and in the days of sinners he strengthened godliness. Alleluia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed also, as on the feast of St. Mark, page 989.

Creed, page 765.

Offertory. Prov. 3, 9, 27

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.

Offertory Prayers, page 767.

Memor fui judiciórum tuórum a sæculo, Dómine, et consolátus sum: deféctio ténuit me pro peccatóribus derelinquéntibus legem tuam. *V. Ps. 39, 11.* Justítiam tuam non abscondi in corde meo: veritátem tuam et salutáre tuum dixi.

Allelúja, allelúja. *V. Eccli. 49, 3, 4.* Ipse est diréctus divínus in póniténtiam gentis, et tulit abominatiónes impietátis: et gubernávit ad Dóminum cor ipsíus: et in diébus peccatórum corroborávit pietátem. Allelúja.

Honóra Dóminum de tua substántia, et de primítiis ómnium frugum tuárum da ei. Noli prohibére benefácere eum, qui potest: si vales, et ipse bénefac.

Secret

O LORD Jesus Christ, burn our hearts thoroughly with the heavenly fire of this sacrifice for an odor of sweetness, Thou Who didst grant to

QUÆLÉSTI, Dómine Jesu Christe, sacrificii igne corda nostra in odórem suavitátis exúre: qui beáto Alphónso María tribuísti et hæc my-

stéria celebráre, et per éadem
hóstiam tibi sanctam seíp-
sum exhibére: Qui vivis.

blessed Alphonsus Mary both
to celebrate these mysteries
and, through them, to offer
himself to Thee a holy victim.
Who livest.

Commemoration of St. Stephen, from the Mass, Si diligis me, page 1302.

Preface No. 13, page 816.

Communion. *Ecclus. 50, 1, 9*

Sacérdos magnus, qui in
vita sua, suffúlsit domum, et
in diébus suis corroborávit
templum quasi ignis effúl-
gens, et thus ardens in igne.

A great priest, who in his life
propped up the house, and in
his days fortified the temple as
a bright fire, and frankincense
burning in the fire.

Postcommunion

DEUS, qui beátum Alphón-
sum Mariam Confesso-
rem tuum atque Pontíficem,
fidélem divíni mystérii dis-
pensatórem et præcónem ef-
fecisti: ejus méritis, precibús-
que concéde; ut fidéles tui et
frequénter percipiánt et per-
cipiéndo sine fine colláudent.
Per Dóminum.

O god, Who didst cause
blessed Alphonsus Mary,
Thy confessor and bishop,
faithfully to dispense and
preach this divine mystery,
grant, by his merits and pray-
ers, that Thy faithful may both
frequently receive it, and, re-
ceiving it, praise it forever.
Through our Lord.

Commemoration of St. Stephen, from the Mass, Si diligis me, page 1302.

Concluding Prayers, page 793.

**Aug. 3—The Finding of the Body of St. Stephen,
the First Martyr (Red)**

Semi-double

*Mass as on the feast of St. Stephen, December 26, page 146.
But the Prayer is as follows:*

Prayer

DA NOBIS, quæsumus, Dó-
mine, imitári quod có-
límus: ut discámus et inimi-
cos diligere; quia ejus Inven-
tiónem celebrámus, qui novit
étiam pro persecutóribus ex-
oráre Dóminum nostrum Je-
sum Christum Fílium tuum:
Qui tecum vivit.

GRANT US, we beseech Thee,
O Lord, to imitate what
we worship, that we may learn
to love our enemies also; for
we celebrate the finding of him
who knew how to pray even for
his persecutors to Our Lord
Jesus Christ, Thy Son. Who
with Thee.

Aug. 4—**St. Dominic, Confessor** (*White*)*Double Major*

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. *Ps. 36, 1.* Be not emulous of evil-doers; nor envy them that work iniquity. *V.* Glory.

OS JUSTI meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. *Ps. 36, 1.* Noli emulari in malignantibus; neque zelaveris facientes iniquitatem. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast vouchsafed to illuminate Thy Church with the virtues and teaching of blessed Dominic, Thy confessor, grant that, by his intercession, it may not be destitute of temporal aids and may ever progress in spiritual increase. Through our Lord.

DEUS, qui Ecclesiam tuam beati Domini Confessoris tui illuminare dignatus es meritis et doctrinis: concede: ut ejus intercessione temporalibus non destituatur auxiliis, et spiritualibus semper proficiat incrementis. Per Dominum.

*Epistle, I charge Thee, from the Mass In medio, page 1345.**Gradual. Ps. 91, 13, 14*

The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. *V. Ps. 91, 3.* To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia. *V. Osee 14, 6.* The just shall spring as the lily: and flourish forever before the Lord. Alleluia.

Justus ut palma florébit: sicut cedrus Libani multiplicabitur in domo Domini. *V. Ps. 91, 3.* Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

Alleluja, alleluja. *V. Osee 14, 6.* Justus germinabit sicut liliu: et florébit in æternum ante Dominum. Alleluja.

Munda Cor Meum, page 763.

*Gospel, Let your loins, from the Mass Os justi, page 1351.**Offertory. Ps. 88, 25*

My truth and My mercy shall be with him: and in My

Veritas mea, et misericordia mea cum ipso: et in nó-

mine meo exaltabitur cornu ejus: name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

QUONERA tibi, Dómine, dicata sanctifica: ut méritis beáti Domíni Confessoris tui nobis proficiant ad medélam. Per Dóminum.

SANCTIFY, O Lord, the gifts dedicated to Thee, that, by the merits of blessed Dominic, Thy confessor, they may profit for our healing. Through our Lord.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensuram.

A faithful and wise steward, whom the Lord has set over His family; to give them their measure of wheat in due season.

Postcommunion

QUONCÉDE, QUÆSUMUS, omnipotens Deus: ut, qui peccatórum nostrórum pónere prérimur, beáti Domíni Confessoris tui patrocinio sublevémur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who are borne down by the weight of our sins, may be sustained by the patronage of blessed Dominic, Thy confessor. Through our Lord.

Concluding Prayers, page 793.

Aug. 5—*The Dedication of the Church of Our Lady-of-the-Snows (White)*

Double Major

Mass Salve sancta parens, page 1394. The Creed is said.

Preface No. 11, page 814.

Aug. 6—*The Transfiguration of Our Lord Jesus Christ (White)*

Double of the Second Class

*S*ts. Xystus, Felicissimus, and Agapitus, Martyrs

The Beginning of Mass, page 756.

Introit. Ps. 76, 19

ILLUXÉRUNT coruscationés tuæ orbi terræ: commota

MHY lightnings enlightened the world: the earth shook

and trembled. Ps. 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. *V.* Glory.

est, et contrémuit terra. Ps. 38, 2, 3. Quam dilécta tabernácula tua, Dómine virtútum! concupiscit et déficit ánima mea in átria Dómini. *V.* Glória Patrí.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who in the glorious transfiguration of Thine only-begotten Son didst strengthen the sacraments of faith by the testimony of the fathers, and Who didst wonderfully foreshow the perfect adoption of Thy children by a voice coming down in a shining cloud, mercifully grant that we be made co-heirs of the King of glory Himself, and grant us to be sharers in that very glory. Through the same.

DEUS, qui fidel sacraménta, in Unigéniti tui gloriósa. Transfiguratióne, patrum testimónio roborásti, et adoptiόνem filiórum perféc-tam, voce delápsa in nube lúcida, mirabiliter præsignásti: concéde propítius; ut ipsíus Regis glóriæ nos coherédes effícias, et ejúsdem glóriæ tri-buas esse consórtes. Per eúmdem Dóminum.

In low Masses, commemoration of the Holy Martyrs, Prayer, God, Who dost permit, from the Mass Intret, page 1317, with the corresponding Secret and Postcommunion.

Epistle. 2 Peter 1, 16-19

Lesson from the Epistle of blessed Peter the Apostle.

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

Léctio Epistolæ beáti Petri Apóstoll.

QUÁRÍSSIMI: Non doctas fá-bulas secúti notam féci-mus vobis Dómini nostri Jesu Christi virtútem et præsen-tiam sed speculatóres facti illíus magnítúdinis. Accípiens enim a Deo Patre honórem et glóriam, voce delápsa ad eum hujuscémodi a magnífica glória: Hic est Fílius meus diléctus, in quo mihi complá-cui, ipsum audíte. Et hanc vo-cem nos audívimus de cælo al-látam, cum essémus cum ipso in monte sancto. Et habémus firmiorem prophéticum ser-mónem: cui bene fáctis at-

tendentes, quasi lucernæ lucenti in caliginosa nocte, donec dies elucescat et lucifer oriatur in cordibus vestris.

firm prophetical 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.

Gradual. Ps. 44, 3, 2

Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis. *V.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

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.

Allelúja, allelúja. *V. Sap. 7, 26.* Candor est lucis æternæ, speculum sine macula, et imago bonitatis illius. Allelúja.

Alleluia, alleluia. *V. Wis. 7, 26.* He is the brightness of eternal light, the unspotted mirror, and the image of His goodness. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 17, 1-9

✠ Sequentia sancti Evangelii secundum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Assumpsit Jesus Petrum, et Jacobum, et Joannem fratrem ejus, et duxit illos in montem excelsum seorsum: et transfiguratus est ante eos. Et respéndit facies ejus sicut sol, vestiménta autem ejus facta sunt alba sicut nix. Et ecce apparuerunt illis Móyses et Elias cum eo loquéntes. Respondens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Eliæ unum. Adhuc eo loquente, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Filius meus diléctus, in quo mihi bene complácut: ipsum audíte. Et audientes discipuli, ceciderunt in faciem suam, et timuerunt valde. Et accessit

AT THAT time, Jesus took Peter, and James, and John his brother, and bringing 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.

Jesus, et tétigit eos, dixitque eis: Súrgite et nolíte timére. Levántes autem óculos suos, néminem vidérunt nisi solum Jesum. Et descendéntibus illis de monte, præcépít eis Jesus, dicens: Némini dixerítis visiónem, donec Filius hóminis a mórtuis resúrgat.

Creed, page 765.

Offertory. Ps. 111, 3

Glory and wealth are in His house: and His justice remaineth forever and ever. Alleluia.

Glória, et divítia in domo ejus: et justítia ejus manet in sæculum sæculi, allelúja.

Secret

SANCTIFY, we beseech Thee, O Lord, the gifts offered on the glorious transfiguration of Thine only-begotten Son, and by the splendors of that very illumination cleanse us from the stains of our sins. Through the same.

OBLÁTA, quæsumus, Dómine, múnera, gloriósa Unigéniti tui Transfiguratióne sanctífica: nosque a peccatórum máculis, splendóribus ipsius illustratiónis emúnda. Per eúmdem Dóminum.

Commemoration of the Holy Martyrs, We offer Thee, O Lord, from the Mass, Intret, page 1320.

Preface No. 1, page 798.

Communion. Matt. 17, 9

Tell the vision you have seen to no man, till the Son of man be risen from the dead.

Visiónem quam vidístis, némini dixerítis, donec a mórtuis resúrgat Filius hóminis.

Postcommunion

GRANT, we beseech Thee, O almighty God, that with the understanding of a purified mind we may follow those sacred mysteries of Thy Son's transfiguration which we celebrate with our solemn office. Through the same.

PRÆSTA, quæsumus, omnipotens Deus: ut sacrosáncta Filii tui Transfiguratiónis mystéria, quæ solémni celebrámus officio, purificátæ mentis intelligéntia consequámur. Per eúmdem Dóminum.

Commemoration of the Holy Martyrs, Grant us, from the Mass, Intret, page 1320.

Concluding Prayers, page 793.

Aug. 7—St. Cajetan, Confessor (*White*)*Double***St. Donatus, Bishop and Martyr***Mass, Os Justi, page 1349, except:**Prayer*

DEUS, qui beáto Cajetano Confessóri tuo apostólicam vivéndi formam imitári tribuísti: da nobis, ejus intercessióne et exémplo, in te semper confidere, et sola cælestia desideráre. Per Dóminum.

O GOD, Who didst give to Blessed Cajetan, Thy confessor, the grace to imitate the apostolic way of life, grant us by his intercession and example ever to trust in Thee and to desire only heavenly things. Through our Lord.

*Commemoration of St. Donatus.**Prayer*

DEUS, tuórum glória sacerdotum: præsta, quæsumus: ut sancti Mártiris tui et Episcopi Donáti, cujus festa gérimus, sentiámus auxillum. Per Dóminum.

O GOD, the glory of Thy priests, grant, we beseech Thee, that we may experience the assistance of Thy holy martyr and bishop, Donatus, whose festival we celebrate. Through our Lord.

*Gospel, No man can serve, from the Mass of the Fourteenth Sunday after Pentecost, page 687.**Secret*

PRÆSTA nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi gráta sit honóre Sanctorum, et nos corpore páriter et mente purificet. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that our humble offerings may be both pleasing to Thee in honor of Thy saints and may cleanse us alike in body and soul. Through our Lord.

*Commemoration of St. Donatus.**Secret*

PRÆSTA, quæsumus, Dómine: ut sancti Mártiris tui et Episcopi Donáti intercessióne Thy holy bishop

GRANT, we beseech Thee, O Lord, that through the intercession of Thy holy bishop

and martyr, Donatus, whom we intercessióne, quem ad lauvenerate with the offerings ded-icatum nómínis tui dicátis m-icated to the praise of Thy n-eribus honorámus, piæ no-bis fructus devotiónis acré- name, the fruit of tender de- scat. Per Dóminum.
votion may increase in us.
Through our Lord.

Postcommunion

WE BESEECH Thee, O al- **Q**UÆSUMUS, omnipotens
mighty God, that we, Deus: ut, qui cælestia
who have partaken of heavenly aliménta percépimus, inter-
nourishment, may, by the in- cedénte beáto Cajetano Con-
tercession of blessed Cajetan, fessóre tuo, per hæc contra
Thy confessor, be fortified by it ómnia advérsa muniámur.
against all adverse influences. Per Dóminum.
Through our Lord.

Commemoration of St. Donatus.

Postcommunion

ALmighty and merciful **O**MNÍPOTENS et miséricors
God, Who dost make us Deus, qui nos sacramen-
both the partakers and the tórum tuórum et participes
ministers of Thy sacraments, éfficis, et ministros: præsta,
grant, we beseech Thee, that, quæsumus; ut, intercedénte
by the intercession of blessed beáto Donáto, Mártire tuo at-
Donatus, Thy martyr and que Pontífice, ejúsdem pro-
bishop, we may profit both by ficiámus et fidei consórtio, et
our fellowship with him in faith digno servítio. Per Dóminum.
and by our worthy service.
Through our Lord.

Aug. 8— Sts. Cyriacus, Largus and Smaragdus,
Martyrs (*Red*)

Semi-Double

The Beginning of Mass, page 756.

Introit. Ps. 33, 10, 11

HEAR the Lord, all ye His **M**ÍMÉTÉ Dóminum, omnes
saints; for there is no sancti ejus quóniam ni-
want to them that fear Him: hil deest tíméntibus eum: dí-
the rich have wanted and have vites eguérunt, et esuriérunt:
suffered hunger, but they that inquiréntes autem Dóminum
seek the Lord shall not be non deficient omni bono. Ps.
deprived of any good. Ps. 33, 2. I 33, 2. Benedícam Dóminum in
will bless the Lord at all times: omni témpore: semper laus
His praise shall be always in ejus in ore meo. V. Glória
my mouth. V. Glory. Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos ánnua sanc-
tórúm Mártýrum tuó-
rum Cyriáci, Largi et Sma-
rágdi solemnitáte lætifícas:
concéde propítius: ut, quorum
natalítia cólimus, virtútem
quoque passiónis imitámur.
Per Dóminum.

OGOD, Who dost gladden us
with the solemn yearly
festival of Thy holy martyrs,
Cyriacus, Largus, and Smarag-
dus, mercifully grant that we
may imitate the virtue of their
martyrdom whose feast-day we
now celebrate. Through our
Lord.

There is added the Prayer, A cunctis, page 827, with a third Prayer at the choice of the celebrant. And similarly after the Secret and Postcommunion.

Epistle. 1 Thess. 2, 13-16

Léctio Epístolæ beáti Pauli
Apóstoli ad Thessalonicénses.

Lesson from the Epistle of
blessed Paul the Apostle to the
Thessalonians.

FRATRES: Grátias ágimus
Deo sine intermissióne:
quóniam cum accepissétis a
nobis verbum audítus Dei, ac-
cepístis illud, non ut verbum
hóminum, sed (sicut est vere)
verbum Dei, qui operátur in
vobis, qui credidístis. Vos
enim imitatóres facti estis,
fratres, ecclesiárum Dei, quæ
sunt in Judæa in Christo Jesu:
quia eádem passi estis et vos
a contribúlibus vestris, sicut
et ipsi a Judæis: qui et Dó-
minum occidérunt Jesum, et
prophétas: et nos persecúti
sunt, et Deo non placent, et
ómnibus homínibus adver-
sántur, prohibéntes nos gén-
tibus loqui, ut salvæ fiant, ut
impleant peccáta sua semper;
pervénit enim ira Dei super
illos usque in finem.

BRETHREN, We give thanks
to God without ceasing,
because that when you had re-
ceived 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 country-
men, 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 ad-
versaries to all men; prohibít-
ing 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. Ps. 33, 10, 11

Tíméte Dóminum, omnes
sancti ejus: quóniam nihil

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.* Wis. 3, 7. The just shall shine, and shall run to and fro like sparks among the reeds forever. Alleluia.

deest timéntibus eum. *V.* Inquiréntes autem Dóminum, non deficient omni bono.

Allelúja, allelúja. *V.* Sap. 3, 7. Fulgébunt justí, et tamquam scintillæ in arundínéto discúrrent in ætérnum. Allelúja.

Munda Cor Meum, page 763.

Gospel. Go ye unto the whole world, from the Mass of St. Francis Xavier, December 3, page 839.

Offertory. Ps. 31, 11

Be glad in the Lord, and rejoice, ye just: and glory all ye right of heart.

Lætámini in Dómino, et exsultáte justí: et gloriámini omnes recti corde.

Offertory Prayers, page 767.

Secret

QAY our devotion, O Lord, find favor in Thy sight, and be made profitable for our salvation by the supplication of those on whose solemnity it is offered. Through our Lord.

ACCÉPTA sit in conspéctu tuo, Dómine, nostra devótio: et eórum nobis fiat supplicatióne salutáris, pro quorum solemnitate defértur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Mark 16, 17, 18

And these signs shall follow them that believe in Me: they shall cast out devils: they shall lay their hands upon the sick, and they shall recover.

Signa autem eos, qui in me credunt, hæc sequéntur: dæmónia ejicient: super ægros manus impónent, et bene habébunt.

Postcommunion

REFRESHED by partaking of Thy sacred gift, we beseech Thee, O Lord, our God, that, by the intercession of Thy holy martyrs, Cyriacus, Largus, and Smaragdus, we may experience the effect of that to which we pay our worship. Through our Lord.

REFÉCTI participatióne múnérís sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedéntibus sanctis Mátyribus tuis Cyriaco, Largo et Smarágdo, sentiámus efféctum. Per Dóminum.

If the feast of St. Lawrence (August 10) falls on Monday the commemoration of St. Romanus, found in the Mass for the Vigil of St. Lawrence is made on Sunday. The Vigil of St. Lawrence is then celebrated on Saturday, August 8, and in the foregoing Mass of Sts. Cyriacus and companions a commemoration of the vigil is made and its Gospel is read at the end.

Concluding Prayers, page 793.

Aug. 9—St. John Mary Vianney, Confessor (White)

Double

Mass, Os Justi, page 1348, except:

Prayer

OMNIPOTENS et misericors Deus, qui beatum Joannem Mariam, pastorali studio et jugi orationis ac penitentiae ardore mirabilem effecisti: da quesumus, ut ejus exemplo et intercessione, animas fratrum lucrari Christo, et cum eis aeternam gloriam consequi valeamus. Per eundem Dominum.

O ALMIGHTY and merciful God, Who by pastoral zeal, the yoke of prayer, and the ardor of penance hast made glorious St. John Mary; grant, we beseech Thee, that by his example and intercession we may be enabled to gain for Christ the souls of our brethren and with them attain to everlasting glory. Through the same.

Commemoration of the Vigil of St. Lawrence and St. Romanus, Prayer, Secret and Postcommunion from the following Mass.

The same day—The Vigil of St. Lawrence, St. Romanus, Martyrs (Red)

The Beginning of Mass, page 756.

Introit. Ps. 111, 4

DISPENSAT, dedit pauperibus: justitia ejus manet in saeculum saeculi; cornu ejus exaltabitur in gloria. Ps. 111, 1. Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. *V.* Gloria Patri.

HE HATH distributed, he hath given to the poor: his justice remaineth forever and ever; his horn shall be exalted in glory. Ps. 111, 1. Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ADISTO, Domine, supplicationibus nostris: et

ATTEND, O Lord, to our supplications, and by the

intercession of Thy blessed martyr, Lawrence, whose feast we anticipate, graciously bestow upon us Thy everlasting mercy. Through our Lord.

Commemoration of St. Romanus.

intercessióne beáti Laurentii Mártiris tui, cujus prævenimus festivitatem; perpétuam nobis misericórdiam benignus impende. Per Dóminum.

Prayer

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.

Third Prayer, Concede nos, of our Blessed Lady, page 824.

Epistle. Mass, Loquebar, page 1360.

PRÆSTA, quæsumus, omnipotens Deus: ut, intercedente beáto Románo Mártire tuo, et a cunctis adversitatibus liberémur in corpore, et a pravís cogitátionibus mundémur in mente. Per Dóminum.

Gradual. Ps. 111, 9, 2

He hath distributed, he hath given to the poor: his justice remaineth forever and ever. *V.* His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Munda Cor Meum, page 763.

Gospel. If any man will come, from the Mass, Sacerdotes, page 1307.

Dispérsit, dedit paupéribus: justitia ejus manet in sæculum sæculi. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur.

Offertory. Job. 16, 20

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.

Offertory Prayers, page 767.

Orátio mea munda est: et ideo peto, ut detur locus voci meæ in celo; quia ibi est iudex meus, et cónscius meus in excelsis: ascéndat ad Dóminum deprecátio mea.

Secret

MERCIFULLY receive, O Lord, the sacrifices which we offer Thee, and by the intercession of blessed Lawrence, Thy martyr, loose the bonds of our sins. Through our Lord.

Commemoration of St. Romanus.

HÓSTIAS, Dómine, quas tibi offerimus, propitius suscipe: et, intercedente beáto Laurentio, Mártire tuo, vincula peccatórum nostrórum absolve. Per Dóminum.

Secret

QUÉRIBUS nostris, quæsumus, Dómine, precibusque susceptis: et cælestibus nos munda mystériis, et cleméntur exáudi. Per Dóminum.

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.

Third Secret, By Thy mercy, of our Blessed Lady, page 825.

Preface for Weekdays, page 775.

Communion. Matt. 16, 24

Qui vult venire post me, abneget semetipsum: et tol-
lat crucem suam, et sequatur
me.

He that will come after Me,
let him deny himself, and take
up his cross and follow Me.

Postcommunion

DA, QUÆSUMUS, Dómine Deus noster: ut, sicut beáti Lauréntii Mártiris tui commemoratióne, temporáli gratulamur officio; ita perpetuo latémur aspéctu. Per Dóminum.

GRANT, we beseech Thee, O Lord, our God, that, as in commemorating blessed Lawrence, Thy martyr, we show our joy in a temporal duty, so we may be gladdened by beholding him in eternity. Through our Lord.

Commemoration of St. Romanus.

Postcommunion

QUÆSUMUS, omnipotens Deus: ut, qui cælestia aliménta percépinus, intercedénte beáto Románo Mártire tuo, per hæc contra ómnia adversa muniámur. Per Dóminum.

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.

Third Postcommunion, Grant us O Lord, of our Blessed Lady, page 825.

Concluding Prayers, page 793.

Aug. 10—St. Lawrence, Martyr (Red)

Double of the Second Class with a Simple Octave

The Beginning of Mass, page 756.

Introit. Ps. 95, 6

CONFESSIO et pulchritúdo in conspéctu ejus: sanc-

PRAISE and beauty are before Him: holiness and

majesty in His sanctuary. Ps. 95, 1. Sing ye to the Lord a new canticle; sing to the Lord all the earth. *V.* Glory.

titas, et magnificéntia in sanctificatióne ejus. Ps. 95, 1. Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT US, we beseech Thee, O almighty God, to extinguish the flames of our evil dispositions, as Thou didst grant blessed Lawrence to overcome the fires of his torments. Through our Lord.

DA NOBIS, quæsumus, omnipotens Deus: vitiorum nostrorum flammam extinguere; qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per Dóminum.

Epistle. 2 Cor. 9, 6-10

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beati Pauli Apóstoli ad Corinthios.

BRETHREN, He who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap of blessings. Everyone 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 forever. 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.

FRATRES: Qui parce seminatur, parce et metet: et qui seminatur in benedictionibus, de benedictionibus et metet. Unusquisque prout destinavit in corde suo, non ex tristitia aut ex necessitate: hilarem enim datorem diligit Deus. Potens est autem Deus omnem gratiam abundare facere in vobis, ut in omnibus semper omnem sufficientiam habentes, abundetis in omne opus bonum, sicut scriptum est: Dispersionem dedit pauperibus: justitia ejus manet in sæculum sæculi. Qui autem administrat semen seminanti: et panem ad manducandum præstabit, et multiplicabit semen vestrum, et auget incrementa frugum justitiæ vestræ.

Gradual. Ps. 18, 3

Probásti, Dómine, cor meum, et visitásti nocte. *V.* Igne me examinásti et non est inuenta in me iniquitas.

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.

Allelúja, allelúja. *V.* Levíta Lauréntius bonum opus operátus est: qui per signum crucis cæcos illuminávit. Allelúja.

Alleluia, alleluia. *V.* The levite Lawrence wrought a good work, who by the sign of the cross gave sight to the blind. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 12, 24-26

☩ Sequéntia sancti Evangelii secúndum Joánnem.

☩ Continuation of the holy Gospel according to St. John.

IN ILLO témpore: Dixit Jesus discipulis suis: Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi ministrat, me sequátur: et ubi sum ego et minister meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

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.

Offertory. Ps. 95, 6

Conféssio et pulchritúdo in conspéctu ejus: sánctitas, et magnificéntia in sanctificatióne ejus.

Praise and beauty are before Him: holiness and majesty are in His sanctuary.

Offertory Prayers, page 767.

Secret

ACCEPE, quæsumus, Dómine, múnera dignánter obláta: et beáti Lauréntii

ACCEPT, we beseech Thee, O Lord, the gifts offered Thee, and, by the interceding

merits of blessed Lawrence, suffragantibus méritis, ad grant that they may be to nostræ salutis auxilium pro- as a help unto our salvation. venire concède. Per Dómi- Through our Lord. num.

Preface for Weekdays, page 775.

Communion. John 12, 26

If any man minister to Me, Qui mihi ministrat, me se- let him follow Me: and where quatur: et ubi ego sum, illic I am, there also shall My min- et minister meus erit. ister be.

Postcommunion

FILLED with Thy sacred SACRO múnere satiati, sup- gift, we humbly beseech plices te Dómine depre- Thee, O Lord, that what we cámur: ut quod débite servi- celebrate with our homage duly tútis celebrámus officio, in- given by the intercession of tercedente beáto Lauréntic Thy blessed martyr Lawrence, Mártýre tuo, salvatiónis tue sentiámus augméntum. Per Dóminum. we may also know as an in- crease of Thy saving grace within us. Through our Lord.

Concluding Prayers, page 793.

Aug. 11—Sts. Tiburtius and Susanna, Virgin Martyrs (Red)

Simple

Mass, Salus autem, page 1325, except:

Prayer

DAY the constant protec- SANCTORUM Mártýrum tu- tion of Thy holy mar- órum Tibúrtii et Susán- tyrs, Tiburtius and Susanna, næ nos, Dómine, íoveant con- support us, O Lord, for Thou tinuáta præsidia; quia non dost never cease mercifully to désinis propítius intuéri; quos regard those to whom Thou tálibus auxiliis concésseris hast granted such assistance. adjuvári. Per Dóminum. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle, The saints through faith subdued, from the Mass of Sts. Fabian and Sebastian, January 20, page 878.

Secret

LISTEN, O Lord, to the ADÉSTO, Dómine, præci- prayers of Thy people; bus pópuli tui, adésto

muneribus: ut, quæ sacris look with favor on their offer-
sunt oblata mysteriis, tuorum ings, that those things which
tibi placeant intercessione are offered in the sacred mys-
Sanctorum. Per Dominum. teries may please Thee by the
intercession of Thy saints.
Through our Lord.

Second Secret, Graciously hear us, page 828, third at the choice of the priest, pages 1494-1500.

Postcommunion

SUMPTUS, Domine, pig- **W**E HAVE received, O Lord,
nus redemptionis eter- the pledge of everlast-
nae: quod sit nobis, quaesumus, ing redemption; may it, by the
intervenientibus sanctis Mar- intercession of Thy holy Mar-
tyribus tuis, vitae praesentis tyrs, be our aid alike in the
auxilium pariter et futurae. present and in the life to come.
Per Dominum. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Aug. 12—St. Clare, Virgin (White)

Double

Mass, Dilixisti, page 1370:

Aug. 13—Sts. Hippolytus and Cassian, Martyrs

(Red)

Simple

Mass, Salus autem, page 1325, except:

Prayer

DA, QUÆSUMUS, omnipo- **G**RANT, we beseech Thee, O
tens Deus: ut beató- almighty God, that the
rum Mártýrum tuórum Hip- august solemnity of the blessed
pólyti et Cassiáni veneránda martyrs, Hippolytus and Cas-
solémnitas, et devotiónem no- sian, may increase both our de-
bis áugeat, et salútem. Per votion and our salvation.
Dóminum. Through our Lord.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Secret

RÉSPICE, Domine, múnera **R**EGARD, O Lord, the offer-
pópuli tui, Sanctorum ings of Thy people on the
festivitate votiva: et tuæ tes- votive solemnity of these things
tificatio veritatis nobis pro- and let their testimony be
and let their testimony be

truth profit for our salvation. *ficiat ad salutem. Per Dóminum.*
Through our Lord.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Postcommunion

MAY the partaking of Thy **S**ACRAMENTÓRUM tuórum, sacrament which we **D**ómine, commúnio have received save us, O Lord, sumpta nos salvet: et in tuæ and confirm us in the light of veritátis luce confirmet. Per Thy truth. Through our Lord. Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Aug. 14—The Vigil of the Feast of the Assumption of Our Blessed Lady, (Purple)

St. Eusebius, Confessor

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

ALL the rich among the **V**ULTUM tuum deprecabuntur omnes divites plebis: adducéntur regi vírgines post eam: próximæ ejus adducéntur tibi in lætítia et exsultatíone. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea regi. *V. Glória Patr.*

Kyrie, page 761. Gloria is omitted.

Prayer

O GOD, Who didst deign to choose for Thy dwelling the virginal womb of the blessed Mary, grant, we beseech Thee, that defended by her protection we may assist with joy at her festival. Who livest. **D**EUS, qui virginálem aulam beátæ Mariæ, in qua habitáres, elígere dignátus es: da, quæsumus; ut, sua nos defénsíone munitos, júcúndos fácias suæ interésse festivitáti: Qui vivis.

Commemoration of St. Eusebius, Prayer from the Mass, Os justi, page 1349.

Third Prayer of the Holy Ghost, Deus qui corda, page 827.

Epistle, As the vine, from the Mass of our Lady of Mount Carmel, July 16, page 1106.

Gradual (without the Alleluia and verse) from the same Mass.

Munda Cor Meum, page 763.

Gospel, As Jesus was speaking, from the Mass of our Lady of Mount Carmel, July 16, page 1107.

Offertory

<p>Beáta es, Virgo María, quæ ómnium portásti Creatórem: genuisti qui te fecit, et in etérnum pérmanes virgo.</p>	<p>Blessed art thou, O Virgin Mary, who didst bear the Crea- tor of all things: thou didst bring forth Him Who made thee, and remainest forever a virgin.</p>
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Offertory Prayers, page 767.

Secret

<p>QUÆRERA nostra, Dómine, apud cleméntiam tu- am Dei Genitricis commén- det orátio: quam idcirco de présenti sæculo transtulisti; at pro peccátis nostris apud te fiduciáliter intercédât. Per eúndem Dóminum.</p>	<p>QUAY our offerings be com- mended to Thy mercy, O Lord, by the prayer of the mother of God, whom Thou hast removed from this world that she may with confidence intercede for us with Thee. Through the same.</p>
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Commemoration of St. Eusebius, Secret from the Mass Os Justi, page 1352; third Secret Sanctify, we beseech Thee, of the Holy Ghost, page 827.

Preface for Weekdays, page 775.

Communion

<p>Beáta viscera Mariæ Vir- ginis, quæ portaverunt etérni Patris Fílium.</p>	<p>Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.</p>
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Postcommunion

<p>CONCÉDE, miséricors Deus, fragilitáti nostræ præ- sidium: ut, qui sanctæ Dei Genitricis festivitátem præ- venimus: intercessiónis ejus auxílio, a nostris iniquitáti- bus resurgámus. Per eúndem Dóminum.</p>	<p>GRANT Thine assistance, O merciful God, to our frailty, that we, who anticipate the festival of God's holy mother, may, by the aid of her intercession, rise from our in- iquity. Through the same.</p>
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Commemoration of St. Eusebius from the Mass Os Justi, page 1352. Third Postcommunion, May our hearts, of the Holy Ghost, page 827.

Concluding Prayers, page 793.



O MARY, WHO DIDST ENTER THE WORLD FREE FROM STAIN, DO THOU OBTAIN FOR ME FROM GOD THAT I MAY PASS OUT OF IT FREE FROM SIN. (*Indulgence: 100 days once a day.—Pius IX, March 27, 1863.*)

Aug. 15 - *The Assumption of the Blessed Virgin Mary. (White)*

Double of the First Class with a Common Octave

The Beginning of Mass, page 756.

Intrott. 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 mirabilia fecit. *V.* Gloria Patri.

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. 97. 1:* Sing ye to the Lord a new canticle: because He hath done wonderful things. *V.* Glory be.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS sempiternus Deus, qui immaculatam Virginem Mariam, Filii tui Genitricem, corpore et anima ad caelestem gloriam assumpsisti; concede, quaesumus, ut ad superna semper intenti, ipsius gloriae mereamur esse consortes. Per eundem Dominum.

ALmighty, everlasting God, who hath 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.

Lesson. Judith 13, 22-25; 15, 10

Lectio libri Judith.

Lesson from the book of Judith.

BENEDIXIT te Dominus in virtute sua, quia per te ad nihilum redegit inimicos nostros. Benedicta es tu, filia, a Domino Deo excelso, prae omnibus mulieribus super terram. Benedictus Dominus, qui creavit caelum et terram, qui te direxit in vulnere capitis principis inimicorum nostrorum; quia hodie nomen tuum ita magnificavit, ut non

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, forever, 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.

recedat laus tua de ore hominum, qui memores fuerint virtutis Domini in aeternum, pro quibus non peperisti animae tuae propter angustias et tribulationem generis tui, sed subvenisti generis tui, sed subvenisti ruinae ante conspectum Dei nostri. Tu gloria Jerusalem, tu laetitia Israel, tu honorificentia populi nostri.

Gradual. Ps. 44.11-12,14

Hearken O daughter, and see, incline thy ear: and the King shall greatly desire thy beauty. ¶ The daughter of the King comes in, all beautiful: her robes are of golden cloth.

Alleluia, alleluia. ¶ Mary has been taken up into heaven, the choirs of angles rejoice. Alleluia.

Audi, filia, et vide, et inclina aurem tuam, et concupiscet rex pulchritudinem tuam. ¶ Tota decora ingreditur filia regis, texturae aureae sunt amictus ejus.

Alleluia, alleluia. ¶ Assumpta est Maria in caelum: gaudet exercitus Angelorum. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke I. 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

In illo tempore: Repleta est Spiritu Sancto Elisabeth et exclamavit voce magna, et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi ut veniat mater Domini mei ad me? Ecce enim ut facta et vox salutationis tuae in auribus meis exultavit in gaudio in utero meo. Et beata, quae credidisti, quonia[m] perficiantur ea, quae dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea

Dominum; et exsultavit spiritus meus in Deo salutari meo; quia respexit humilitatem ancillae suae, ecce enim ex hoc beatam me dicent omnes generationes. Quia fecit mihi magna qui potens est, et sanctum nomen ejus, et misericordia ejus a progenie in progenies timentibus eum.

the Lord; and my spirit hath rejoiced in God my Savior; 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, page 765.

Offertory. Gen III, 15

Inimicitias ponam inter te et Mulierem et semen tuum et Semen illius.

I will put enmities between thee and the Woman, and between thy seed and her Seed.

Offertory Prayers, page 767.

Secret

ASCENDAT ad te, Domine, nostrae devotionis oblatio, et, beatissima Virgine Maria in caelum assumpta intercedente, corda nostra, caritatis igne succensa, ad te jugiter adspirent. Per Dominum nostrum Jesum Christum.

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 No. 11, page 814; this Preface is said or sung during the entire octave, except on a Sunday that occurs during it.

Communion: Luke I, 48-49

Beatam me dicent omnes generationes, quia fecit mihi magna qui potens est.

All generations shall call me blessed, because He that is mighty hath done great things to me.

Postcommunion

SUMPTIS, Domine, salutaribus sacramentis, da, quaesumus, ut, meritis et intercessione beatae Virginis Mariae in caelum assumptae, ad resurrectionis gloriam

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 perducamur. Per Dominum. glory of the resurrection. Through our Lord.

Concluding Prayers, page 793.

Aug. 16—*St. Joachim*, Father of the B. V. M.,
Confessor (*White*)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 111, 9

HE HATH distributed, he **D**ISPERSIT, dedit pauperibus: justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria. *Ps. 111, 1.* Beatus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who didst will that blessed Joachim, in preference to any other of Thy saints, should be the father of the mother of Thy Son, grant, we beseech Thee, that, as we venerate his festival, we perpetuo experience his patronage. Through the same.

Epistle, Blessed is the man, *from the Mass, Os Justi*, page 1340.

Gradual. Ps. 111, 9, 2

He hath distributed, he hath Dispérsit, dedit pauperibus: justitia ejus manet in sæculum sæculi. *V. Potens in terra erit semen ejus: generatio rectórum benedicótur.*

Allelúja, allelúja. *V. O holy Joachim, spouse of St. Anne,* Allelúja, allelúja. *V. O Jóachim, sanctæ conjux Annæ.*

pater almæ Virginis, hic fá- father of the kindly virgin, help
mulis fertó salútis opem. Al- thy servants to save their souls.
lelúja. Alleluia.

Munda Cor Meum, page 763.

Gospel, The book of the generation, from the Mass of the *Vigil of the Immaculate Conception*, December 7, page 848.

Creed, page 765.

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti Thou hast crowned him with
eum: et constituísti eum su- glory and honor, and hast set
per ópera mánuum tuárum, him over the works of Thy
Dómine. hands, O Lord.

Offertory Prayers, page 767.

Secret

SÚSCIPE, clementíssime
Deus, sacrificium in ho-
nórem sancti Patriárchæ Jó-
achim, patris Mariæ Virginis,
majestáti tuæ oblátum: ut,
cum cónjuge sua, et beatís-
sima prole intercedénte, per-
féctam cónsequi mereámur
remissionem peccatórum, et
glóriam sempitérnam. Per
Dóminum.

GRACIOUSLY receive, O most
merciful God, the sacri-
fice offered to Thy majesty in
honor of the holy patriarch
Joachim, father of Mary the
Virgin, that by his own inter-
cession, with that of his spouse
and their most blessed off-
spring, we may deserve to ob-
tain forgiveness of our sins and
everlasting glory. Through our
Lord.

Preface No. 11, page 814.

Communion. Luke 12, 42

Fidélis servus et prudens, A faithful and wise steward,
quem constituit dóminus su- whom His lord set over His
per familiam suam: ut det family; to give them their mea-
illis in témpore tritici men- sure of wheat in due season.
suram.

Postcommunion

QUÆSUMUS, omnipotens
Deus: ut per hæc sac-
ramenta, quæ súmpsimus, in-
tercedéntibus méritis et pré-
cibus beáti Jóachim patris
Genitrícis dilécti Filii tui Dó-
mini nostri Jesu Christi, tuæ
grátia in præsentí, et ætér-

WE BESEECH Thee, O al-
mighty God, that by
this sacrament which we have
received, and by the interced-
ing merits and prayers of
blessed Joachim, the father of
the mother of Thy beloved Son,
Our Lord Jesus Christ, we may

deserve to share Thy grace in *næ glóriæ in futúro participes*
 the present and eternal glory *esse mereámur. Per eúndem*
 in the future. Through the *Dóminum.*
 same.

Concluding Prayers, page 793.

Aug. 17—*St. Hyacinth, Confessor (White)*

Double

Mass, *Os justi*, page 1349.

Commemoration of the Octave of the Assumption, Prayer, Secret and Postcommunion from the Mass of the Assumption, page 1159. Also of the Octave-day of St. Lawrence; Prayer, Secret and Postcommunion from the Mass, page 1152. The Nicene Creed and Preface of the Assumption of our Blessed Lady (No. 11) are said.

The same day in churches of which St. Lawrence is the titular (or patron).

The Octave-day of St. Lawrence, (Red)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 16, 3

THOU hast proved my heart,
 O Lord, and visited it by
 night: Thou hast tried me by
 fire, and iniquity hath not been
 found in me. *Ps. 16, 1.* Hear, O
 Lord, my justice: attend to my
 supplication. *V. Glory.*

PROBÁSTI, Dómine, cor
 meum, et visitásti noc-
 te: igne me examinásti, et
 non est invénta in me iniqui-
 tas. *Ps. 16, 1.* Exáudi, Dó-
 mine, justítiam meam: in-
 ténde deprecationem meam.
V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

AROUSE in Thy Church, O
 Lord, the Spirit which
 governed blessed Lawrence, the
 levite, that we, being filled with
 the same, may endeavor to love
 what he loved and to practise
 what he taught. Through . . .
 in the unity of the same.

EXCITA, Dómine, in Ec-
 clésia tua Spíritum,
 cui beátus Lauréntius Levíta
 servívit: ut, eódem nos re-
 pléti, studeámus amáre quod
 amávit, et ópere exercére
 quod dócuit. Per Dóminum
 . . . in unitáte ejúsdem.

Commemoration of St. Hyacinth, Prayer from the Mass, Os justi, page 1349; third Prayer of the Octave of the Assumption, page 1159.

Epistle as on the feast of the Assumption, page 115^o.

Gradual. Ps. 8, 6-7

Glória et honóre coronásti eum, Dómine. *V.* Et constituísti eum super ópera mánuum tuárum.

Allelúja, allelúja. *V.* Levita Lauréntius bonum opus operátus est, qui per signum crucis cæcos illuminávit. Allelúja.

Thou hast crowned him with glory and honor, O Lord. *V.* And hast set him over the works of Thy hands.

Alleluia, alleluia. *V.* The levite Lawrence performed a good work, for by the sign of the cross he gave light to the blind. Alleluia.

Munda Cor Meum, page 763.

The Gospel as on the feast of the Assumption, page 1160.

Creed, page 765.

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, lætábitur justus: et super salutáre tuum exultábit vehementer: desidérium ánimæ ejus tribuísti ei.

In Thy strength, O Lord, the just man shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his soul's desire.

Offertory Prayers, page 767.

Secret

SACRIFICIUM nostrum tibi, Dómine, quæsumus, beáti Lauréntii precátio sancta concíliet: ut, cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

MAY the holy prayer of blessed Lawrence, O Lord, we beseech Thee, commend to Thee our sacrifice: that it may be rendered acceptable by his merits in whose honor it is solemnly offered. Through our Lord.

Commemoration of St. Hyacinth, from the Mass, Os justi, page 1352; third Secret of the Octave of the Assumption, page 1161.

Preface No. 11, page 814.

Communion. Matt. 16, 24

Qui vult veníre post me, ábneget semetípsum, et tollat crucem suam et sequáur me.

He that will come after Me, let him deny himself, and take up his cross, and follow Me.

Postcommunion

SÚPPLICES te rogámus, omnipotens Deus: ut, quos donis cælestibus satiásti, intercedénte beáto Lauréntio Mártire tuo, perpétua pro-

WE HUMBLY entreat Thee, O almighty God, that, by the intercession of blessed Lawrence, Thy martyr, Thou keep us under Thy continual

protection. Through our Lord. tectiōne custōdias. Per Dōmīnum.

Commemoration of St. Hyacinth, from the Mass, Os justi, page 1352; third Postcommunion of the Octave of the Assumption, page 1161.

Concluding Prayers, page 793.

Aug. 18—**Of the Octave of the Assumption, (White)**
Semi-Double

St. Agapitus, Martyr (Red)

Mass as on the feast of the Assumption, page 1159, with commemoration of St. Agapitus, as below:

Prayer

QUAY Thy Church, O Lord, **L**ÆTĒTUR Ecclēsia tua, rejoice, trusting in the Deus, beāti Agapīti intercession of Thy blessed Mārtyris tui confisa suffrāgiis: atque ejus prēcibus gloriosis, and, through his glorious prayers, let it continue devout and be established et devōta permāneat, in security. Through our Lord. et secūra consistat. Per Dōminum.

Secret

RECEIVE, O Lord, the gifts **S**ŪSCİPE, Dōmine, mūnera which we bring on the quaē in ejus tibi solemnitate defērimus: cujus nos solemnity of him by whose patronage we trust to be relieved. confīdimus patrocīnio liberārī. Per Dōminum. Through our Lord.

Postcommunion

THOU hast regaled Thy **S**ATIĀSTI, Dōmine, famili-household, O Lord, with am tuam munēribus the gifts of Thy holy sacrament; ever comfort us, we beseech, with his protection, cujus solēmnia celebrāmus. whose feast we celebrate. Per Dōminum. Through our Lord.

Aug. 19—**St. John Eudes, Confessor (White)**

Double

Mass, Os justi, page 1349, except the Prayer as below:

A commemoration of the Octave of the Assumption is made, Prayer, Secret and Postcommunion, page 1159.

Prayer

O GOD, Who, to rightly promote the worship of the **D**EUS, qui beātum Joān-nem Confessōrem tu-

um, ad cultum sacrórum Córdium Jesu et Mariæ rite promovéndum, mirabiliter inflammásti, et per eum novas in Ecclesiá tua familias congregáre voluísti: præsta, quæsumus: ut cujus pia mérita venerámur, virtútum quoque instruámur exémplic. Per eúmdem Dóminum.

Sacred Hearts of Jesus and Mary, hast wonderfully inflamed blessed John Thy confessor, and through him hast willed to assemble new families in Thy Church; grant, we beseech Thee, that we may both venerate his pious merits and be edified by the examples of his virtues. Through the same.

Aug. 20—**St. Bernard**, Abbot, Doctor (*White*)

Double

Mass, In medio, page 1344.

Commemoration is made of the Octave of the Assumption, Prayer, Secret and Postcommunion, page 1159.

Epistle, The just man found at the end of the Mass, In medio, page 1348.

Preface No. 11, page 314.

Aug. 21—**St. Jane Frances de Chantal**, Widow (*White*)

Double

Mass, Cognovi, page 1383, except the Prayer, Secret and Postcommunion below:

Commemoration is made of the Octave of the Assumption, rayer, Secret and Postcommunion, page 1159.

Nicene Creed, page 765.

Prayer

OMNÍPOTENS et miséricors Deus, qui beatam Joánnam Franciscam tuo amore succénsam, admirábili spíritus fortitúdiñe per omnes vitæ sémitas in via perfectiónis donásti, quique per illam illustráre Ecclesiám tuam nova prole voluísti: ejus méritis et précibus concede, ut, qui infirmitátis nostræ consélli de tua virtúte confídimus, colés-

ALmighty and merciful God, Who didst endow blessed Jane Frances, burning with love of Thee, with an admirable strength of soul through all the paths of life in the way of perfection, and Who wast pleased to glorify Thy Church with a new family by her means, grant to her merits and prayers that we, who, conscious of our own infirmity,

trust in Thy power, may, by the assistance of divine grace, conquer all obstacles which beset us. Through our Lord.

tis grátia auxilio, cuncta nobis adversántia vincámus. Per Dóminum.

Secret

MAY this saving Victim, O Lord, inflame us with that fire of love with which it vehemently kindled the heart of blessed Jane Frances, burning it away with the flames of eternal charity. Through our Lord.

ILLO nos amoris igne, quæsumus, Dómine, hæc hóstia salutáris inflammet: quæ beátæ Joánnæ Franciscæ cor vehementer incéndit, et flammis adússit æternæ caritátis. Per Dóminum.

Preface No. 11, page 814.

Postcommunion

POUR upon us, O Lord, the spirit of Thy love, that we, whom Thou hast filled with the virtue of the heavenly bread, may, by the intercession of blessed Jane Frances, be made to despise earthly things and with pure minds seek only Thee, our God. Through our Lord.

SPÍRITUM nobis, Dómine, tuæ caritátis infúnde; ut, quos cælestis panis virtúte satiásti, beáta Joánnæ Francisca intercedente, fácias terrená despícere, et te solum Deum pura mente sectari. Per Dóminum.

Aug. 22—The Feast of the Immaculate Heart of the Blessed Virgin Mary, (White)

Double of the Second Class

Sts. Timothy, Hippolytus, and Symphorian, Martyrs

The Beginning of Mass, page 756.

Introit. Heb. 4, 16

ADEÁMUS cum fidúcia ad thronum grátia, ut misericórdiam consequámur, et grátiam inveniámus in auxilio opportúno Ps. 44, 2. Emúctávit cor meum verbum bonum: dico ego ópera mea regi V. Glória Patri.

LET US GO with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS sempiternus Deus, qui in Corde beatæ Mariæ Virginis dignum Spiritus Sancti Habitaculum præparasti: concède propitius ut ejusdem immaculati Cordis festivitatem devota mente recolentes, secundum cor tuum vivere valeamus. Per Dóminum . . . in unitate ejusdem.

ALmighty, everlasting God, who didst prepare in the Heart of the Virgin Mary a worthy dwelling-place for the Holy Ghost; mercifully grant that we, devoutly contemplating the festivity of the same Immaculate Heart, may be enabled to live according to Thy heart. Through our Lord . . . in union with the same . . .

In Low Masses only, there is made a commemoration of St. Timothy and Companions.

Prayer

Auxilium tuum nobis Dómine, quæsumus, placatus impende: et, intercedentibus beáteis Martýribus tuis Timótheo, Hippolyto et Symphoriáno dexteram super nos tuæ propitiatiónis extendé. Per Dóminum.

BE APPEASED, O Lord, and bestow Thine assistance upon us, we beseech Thee, and by the intercession of Thy blessed martyrs, Timothy, Hippolytus, and Symphorian, stretch forth upon us the right hand of Thy forgiveness. Through our Lord.

Lesson, As the vine I have brought forth, from the Mass for the Feast of the Maternity of the B. M. V., page 1233.

Gradual. Ps. 12, 6

Exsultábit cor meum in salutári tuo: cantábo Dómino qui bona tribuit mihi: * et psallam nómini Dómini altíssimi. *V. Ps. 44, 18.* Mémores erunt nóminis tui: in omni generatióne et generatióne: Proptérea pópuli confitebúntur tibi in ætérnum.

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. *V. Ps. 44, 18.* They shall remember thy name throughout all generations. Therefore shall people praise thee for ever: yea, for ever and ever.

Allelúja, allelúja. *V. Luc. 1, 46, 47.* Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo. Allelúja.

Alleluia, alleluia. *V. Luke 1, 46, 47.* My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time there stood, from the Mass for the Seven Dolors of the B. M. V., page 971.

Creed, page 765.

Offertory. Luke 1, 46, 49

<p>Exsultávit spírítus meus in Deo salutári meo; quia fecit mihi magna qui potens est, et sanctum nomen ejus.</p>	<p>My spirit hath rejoiced in God my Saviour; because He that is mighty hath done great things to me: and holy is His name.</p>
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Secret

<p>QAJESTÁTI tuæ, Dómine, Agnum immaculátum offeréntes, quæsumus: ut corda nostra ignis ille divínus accéndat, qui Cor beátæ Mariæ Virgínis ineffábiliter inflammávit. Per eúndem Dóminum.</p>	<p>OFFERING THE Immaculate Lamb to Thy Majesty, O Lord, we beg that the divine fire which ineffably inflamed the Heart of the Blessed Virgin Mary may be lighted in our hearts. Through the same Lord . . .</p>
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Commemoration of Sts. Timothy and Companions.

Secret

<p>ACCÉPTA tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulátione percepisse cognóscit auxílium. Per Dóminum.</p>	<p>QUAY the offering of Thy consecrated people be acceptable to Thee, O Lord, for the honor of Thy saints, by whose merits it knoweth that it hath received help from tribulation. Through our Lord.</p>
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Preface No. 11, page 814.

Communion. John 19, 27

<p>Dixit Jesus matri suæ: Múlier, ecce filius tuus: deinde dixit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.</p>	<p>Jesus said to His mother: Woman, behold thy son: Then He said to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.</p>
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Postcommunion

<p>DIVINIS refécti munéribus te, Dómine, supplicíter exorámus: ut beátæ Mariæ Virgínis intercessióne, cujus immaculáti Cordis solénnia</p>	<p>REFRESHED by divine gifts we humbly beseech Thee, O Lord, that, by the intercession of the Blessed Virgin Mary, the solemnity of whose</p>
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venerádo éginus, a præ-séntibus periculis liberáti, ætérnæ vitæ gáudia consequá-mur. Per Dóminum.

Immaculate Heart we have just venerated, we may be freed from present dangers and may attain to the joys of eternal life, Through the Lord . . .

Commemoration of Sts. Timothy and Companions.

Postcommunion

DIVINI múnemis largitáte satláti, quæsumus, Dómine Deus noster: ut, intercedéntibus sanctis Martýribus tuis Timótheo, Hippólyto et Symphoriáno, in ejus semper participatióne vivámus. Per Dóminum.

FILLED with the abundance of the divine offering, we beseech Thee, O Lord, our God, that, by the intercession of Thy holy martyrs, Timothy, Hippolytus, and Symphorian, we may ever live by the partaking of the same. Through our Lord.

Aug. 23—**St. Philip Benizi**, Confessor (*White*)

Double

The Vigil of St. Bartholomew, Apostle (*Purple*)

Mass, Justus ut palma, page 1352, except the Prayer as below:

Commemoration of the Vigil of St. Bartholomew, Prayer, Secret and Postcommunion from the Mass, Ego autem, page 1299.

Last Gospel, This is My commandment, from the Mass, Ego autem, page 1300.

Prayer

DEUS, qui per beátum Philíppum Confessórem tuum, exímium nobis humilitátis exémplum tribuísti: da fámulis tuis próspéra mundi ex ejus imitatióne despícere, et cæléstia semper inquirere. Per Dóminum.

O GOD, Who, through blessed Philip, Thy confessor, hast afforded us a distinguished example of humility, grant unto Thy servants to despise, after his example, the prosperity of the world and ever to seek after heavenly things. Through our Lord.

Aug. 24—**The Feast of St. Bartholomew**, Apostle

(*Red*)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUÍ autem nimis honoráti sunt amíci tui,

QUÓME Thy friends, O God, are made exceedingly hon-

orable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down and my rising up. *V. Glory.*

Deus: nimis confortatus est principatus eorum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessionem meam, et resurrectionem meam. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

ALMIGHTY, eternal God, Who hast bestowed on us the august and holy joy of this day by the festival of Thy blessed apostle Bartholomew, grant unto Thy Church, we beseech Thee, both to love what he believed and to preach what he taught. Through our Lord.

OMNÍPOTENS sempitérne Deus, qui hujus diéi venerationam sanctámque lætítiam in beáti Apóstoli tui Bartholomæi festivitáte tribuísti: da Ecclésiæ tuæ, quaesumus; et amáre quod credidit, et prædicáre quod dócuit. Per Dóminum.

Epistle. 1 Cor. 12, 27-31

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beáti Pauli Apóstoli ad Corínthios.

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.

FRATRES: Vos estis corpus Christi, et membra de membro. Et quosdam quidem pósuit Deus in Ecclésiá primum apóstolos, secundo prophétas, tertio doctóres, deinde virtútes, exinde grátias curationum, opitulatiónes, gubernatiónes, génera linguárum, interpretatiónes sermónum. Numquid omnes apóstoli? numquid omnes prophétæ? numquid omnes doctóres? numquid omnes virtútes? numquid omnes grátiam habent curatiónum? numquid omnes liguis loquúntur? numquid omnes interpretántur? Æmulámini autem charísmata mellóra.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they

Constitúes eos príncipes super omnem terram: mémo-

res erunt nómínis tui, Dómine. *V.* Pro pátribus tuis nati sunt tibi illi: proptérea pópuli confitebúntur tibi.

Allelúja, allelúja. *V.* Te gloriósus Apostolórum chorus laudat, Dómine. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 6, 12-19

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Exiit Jesus in montem oráre, et erat pernóctans in oratióne Dei. Et cum dies factus esset, vocávit discipulos suos, et elégit duódecim ex ipsis (quos et Apóstolos nominávit): Simónem, quem cognominávit Petrum, et Andréam fratrem ejus, Jacóbum et Joánnem, Philíppum et Bartholomæum, Matthæum et Thomam, Jacóbum Alphæi et Simónem, qui vocátur Zelótes, et Judam Jacóbi, et Judam Iscariótem, qui fuit próditor. Et descéndens cum illis, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis curabántur. Et omnis turba quærébat eum tángere: quia virtus de illó exibat et sanábat omnes.

Creed, Page 765.

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.* Thee, the glorious choir of the apostles doth praise, O Lord. Alleluia.

✠ Continuation of the holy Gospel according to St. Luke.

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 Alphaeus, 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 seacoast, 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.

Offertory. Ps. 138, 17

To me Thy friends, O God,
are made exceedingly honor-
able: their principality is ex-
ceedingly strengthened.

Mihi autem nimis honorati
sunt amici tui, Deus: nimis
confortatus est principatus
eorum.

Offertory Prayers, page 767.

Secret

QUOMMEMORATING the feast
of Thy blessed apostle
Bartholomew, we beseech Thee,
O Lord, that we may obtain
Thy blessings by his aid for
whom we immolate sacrifices
of praise to Thee. Through our
Lord.

BEATI Apóstoli tui Bar-
tholomæi solémnia re-
censéntes, quæsumus, Dó-
mine: ut ejus auxilio tua
beneficia capiámus, pro quo
tibi laudis hóstias immolá-
mus. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 19, 28

You, who have followed Me,
shall sit on seats, judging the
twelve tribes of Israel, saith
the Lord.

Vos, qui secúti estis me,
sedébitis super sedes, judi-
cántes duódecim tribus Israel,
dicit Dóminus.

Postcommunion

QUAY the pledge of
everlasting redemption,
which we have received, O
Lord, be unto us, we beseech
Thee, by the intercession of
blessed Bartholomew Thine
apostle, an aid alike for the
present and the future life.
Through our Lord.

SUMPTUM, Dómine, pignus
redemptiónis æternæ: sit
nobis, quæsumus; interveni-
énte beáto Bartholomæo Apó-
stolo tuo, vitæ præsentis aux-
ilium páriter et futúre. Per
Dóminum.

Concluding Prayers, page 793.

Aug. 25—*St. Louis, King of France, Confessor*

(White)

Semi-Double

Mass, Os justí, page 1349, except:

Prayer

O GOD, Who didst take Thy
blessed confessor, Louis,

DEUS, qui beátum Ludo-
vicum Confessórem tu-

um de terréno regno ad cœléstis regni glóriam transtulísti: ejus, quæsumus, méritis et intercessióne; Regis regum Jesu Christi Filii tui fácias nos esse consórtes: Qui tecum.

from an earthly throne to the glory of the heavenly kingdom, by his merits and intercession we beseech Thee that Thou make us to be associates of the King of kings, Jesus Christ Thy Son. Who with Thee.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle, The Lord conducted the just, from the Mass, In virtue, page 1309.

Munda Cor Meum, page 763.

Gospel. Luke 19, 12-26

✠ Sequéntia sancti Evan-gelii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore: Dixit Je-sus discipulis suis parábolam hanc: Homo quidam nóbilis ábiit in regiónem lon-gínquam accípere sibi reg-num et revérti. Vocátis autem decem servis suis, dedit eis decem mnas et ait ad illos: Negotiámini dum vénio. Cives autem ejus óderant eum: et misérunt legatiónem post il-lum, dicéntes: Nólumus hunc regnáre super nos. Et factum est, ut redíret, accépto regno; et jussit vocári servos, quibus dedit pecúniám, ut scíret quantum quisque negotiátus esset. Venit autem primus, dicens: Dómine mna tua de-cem mnas acquisívit. Et ait illi: Euge bone serve, quia in mó dico fuísti fidéls, et pó-testátem habens super decem civitátes. Et alter vénit, di-cens: Dómine, mna tua fecit quinque mnas. Et huic ait: Et tu esto super quinque civi-tátes. Et alter vénit, dicens: Dómine, ecce mna tua, quam hábui repósitam in sudário; tímui enim te, quia homo

AT THAT time Jesus spoke this parable to His disci-ples: A certain nobleman went into a far country to re-ceive 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 citi-zens hated him; and they sent an embassy after him, say-ing, We will not have this man to reign over us. And it came to pass that he returned, hav-ing 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 knowest 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

GRANT, we beseech Thee, O almighty God, that as blessed Louis, Thy confessor, spurning the delights of the world, strove only to please Christ, his King, so his prayer may render us acceptable to Thee. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, sicut beatus Ludovicus Confessor tuus, spretis mundi oblectamentis, soli Regi Christo placere studuit; ita ejus oratio nos tibi reddat acceptos. Per eundem Dominum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Postcommunion

O GOD, Who didst make Thy blessed confessor, Louis, wonderful on earth and glorious in heaven, constitute him, we beseech Thee, the defender of Thy Church. Through our Lord.

DEUS, qui beatum Confesorem tuum Ludovicum mirificasti in terris, et gloriosum in caelis fecisti: eundem, quæsumus, Ecclesie tue constitue defensorem. Per Dominum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Aug. 26—*St. Zephyrinus, Pope, Martyr (Red)**Simple**Mass, Si diligis me, page 1302, except:**Prayer*

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Zephyrinum Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

OETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Zephyrinus Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church Through our Lord.

Second Prayer, A cunctis, page 827, with its accompanying Secret and Postcommunion; third at the choice of the priest, pages 1494-1500.

Aug. 27—*St. Joseph Calasanctius, Confessor (White)**Double**The Beginning of Mass, page 756.**Introit. Ps. 33, 12*

VENÍTE, filii, audite me: timórem Dómini docébo vos. Ps. 33, 2. Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. V. Glória Patri.

COME, children, harken to me: I will teach you the fear of the Lord. Ps. 33, 2. I will bless the Lord at all times: His praise shall be ever in my mouth. V. Glory.

*Kyrie, page 761; Gloria, page 762.**Prayer*

DEUS, qui per sanctum Joséphum Confessórem tuum, ad erudiéndam spírítu intelligéntiæ ac pietátis juvenútatem, novum Ecclésiæ tuæ subsidiúm provenire dignátus es: præsta, quæsumus; nos, ejus exémplo et intercessióne, ita fácere et docére, ut præmia consequámur ætérna. Per Dóminum.

Ogod, Who, through St. Joseph, Thy Confessor, didst vouchsafe to provide Thy Church with a new aid for the education of youth in the spirit of piety and understanding, grant us, we beseech Thee, so to do and to teach after his example that we may attain eternal rewards. Through our Lord.

Epistle, The Lord conducted the just, from the Mass in virtue, page 1309.

Gradual, Ps. 36, 30, 31

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.

Alleluia, alleluia. *V.* James 1, 12. Blessed is the man that endureth temptation: for when he hath been proved he shall receive the crown of life. Alleluia.

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. *V.* Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Allelúja, allelúja. *V.* Jac. 1, 12. Beátus vir, qui suffert tentationem: quóniam cum probátus fúerit, accipiet coronam vitæ. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

✠ Continuation of the holy Gospel according to St. Matthew.

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.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

IN ILLO tempore: Accesserunt discipuli ad Jesum dicentes: Quis putas major est in regno cælórum? Et advocans Jesus párvulum, stáruit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fúeritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Qui-cúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum. Et qui suscepérit unum párvulum talem in nómine meo, me súscipit.

Offertory. Ps. 9, 17

The Lord hath heard the desire of the poor: Thy ear hath heard the preparation of their heart.

Desidérium páuperum ex-audívit Dóminus: præparati-ónem cordis eórum audívit auris tua.

Offertory Prayers, page 767.

Secret

ALTAIRE tuum, Dómine, munéribus cumulá-mus oblátis: ut ejus nobis fiant supplicatióne propítia, cujus nos donásti patrocínio adjuvári. Per Dóminum.

WE HEAP Thine altar, O Lord, with gifts offered to Thee, that they may be made effectual for mercy by his supplication by whose patronage Thou hast granted us to be assisted. Through our Lord.

Preface for Weekdays, page 775.

Communion. Mark 10, 14

Sínite párvulos veníre ad me, et ne prohibuéritis eos: tálíum est enim regnum Dei.

Suffer little children to come to Me, and forbid them not, for of such is the kingdom of God.

Postcommunion

SANCTIFICÁTI, Dómine, salutári mystério: quæsumus: ut, intercedénte sancto Josépho Confessóre tuo, ad majus semper proficiámus pietátis incrementum. Per Dóminum.

SANCTIFIED by the mystery of salvation, O Lord, we pray that, by the intercession of St. Joseph, Thy confessor, we may ever progress to a greater increase of piety. Through our Lord.

Concluding Prayers, page 793.

Aug. 28—*St. Augustine*, Bishop, Confessor
Doctor of the Church (*White*)

Double

St. Hermes, Martyr

Mass, In medio, page 1344, except:

Prayer

ADÉSTO supplicatióne nostris, omnipotens Deus: et, quibus fidúciam sperándæ pietátis indulges, intercedénte beáto Augustíno, Confessóre tuo atque Pontífice, consuétæ misericórdiæ trsbue benignus efféctum. Per Dóminum.

GIVE ear to our prayers, O almighty God, and, by the intercession of blessed Augustine, Thy confessor and bishop, graciously grant the effect of Thine accustomed mercy to those in whom Thou dost encourage a strong trust in the kindness which is their hope. Through our Lord.

Commemoration of St. Hermes.

Prayer

O LORD, Who didst strengthen blessed Hermes, Thy martyr, with the virtue of constancy in his suffering, grant us, in imitation of him, to despise the prosperity of the world for love of Thee, and not to fear worldly adversity. Through our Lord.

DEUS, qui beátum Hermétem Mártýrem tuum virtúte constantiæ in passióne roborásti: ex ejus nobis imitatioe tribue; pro amóre tuo próspéra mundi despícere, et nulla ejus advérsa formidáre. Per Dóminum.

Gradual. Ps. 36, 30, 31

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.

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Alleluia, alleluia. *V. Ps. 88, 21.* I have found David my servant: with my holy oil I have anointed him. Alleluia.

Allelúja, allelúja. *V. Ps. 88, 21.* Inveni David servum meum, óleo sancto meo unxi eum. Allelúja.

For St. Hermes the Secret and Postcommunion are as follows:

Secret

WE OFFER Thee, O Lord, the sacrifice of praise in commemoration of Thy saints; grant, we beseech Thee, that what hath conferred glory on them may profit us unto salvation. Through our Lord.

SACRIFICIUM tibi, Dómine, laudis offerimus in tuorum commemoratióne Sanctorum: da, quæsumus; ut, quod illis contulit glóriam, nobis prosit ad salutem. Per Dóminum.

Postcommunion

FILLED with heavenly blessings, O Lord, we beseech Thy mercy that, by the intercession of blessed Hermes, Thy martyr, we may feel the salutary effects of that which we humbly perform. Through our Lord.

REPLÉTI, Dómine, benedictióne cælesti, quæsumus cleméntiam tuam: ut, intercedente beáto Herméte Mártýre tuo, quæ humíliter gérimus, salúbriter sentiámus. Per Dóminum.

Aug. 29—*The Beheading of St. John the Baptist*
(Red)

Double Major

St. Sabina, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

LOQUÉBAR de testimoniis tuis in conspectu regum, et non confundébar: et, meditábar in mandátis tuis, quæ diléxi nimis. *Ps. 91, 2.* Bonum est confitéri Dómino: te psállere nómini tuo, Altissime. *V. Glória Patri.*

ISPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. *Ps. 91, 2.* It is good to give praise to the Lord; and to sing to Thy name, O Most High. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

SANCTI Joánnis Baptístæ Præcursóris, et Mártiris tui, quæsumus, Dómine, veneránda festívitás salutáris auxilií nobis præstet effectum: Qui vivis.

MAY the august festival of St. John the Baptist, Thy precursor and martyr, we beseech Thee, O Lord, effect for us the furtherance of our salvation. Who livest.

Commemoration of St. Sabina from the Mass Loquebar, page 1359.

Lesson. Jer. 1, 17-19

Lectio Jeremiæ Prophætæ.

Lesson from Jeremias the Prophet.

IN DIÉBUS illis: Factum est verbum Dómini ad me, dicens: Accínge lumbos tuos, et surge, et lóquere ad Juda ómnia, quæ ego præcípío tibi. Ne formídes a fácie eórum: nec enim timére te faciám vultum eórum. Ego quippe, dedi te hódie in civitátem múnitam, et in colúmnam férream, et in murum æreum, super omnem terram, régibus Juda, princípibus ejus, et

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 at 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.

sacerdótibus, et pópulo terræ. Et bellábunt advérsum te, et non prævalébunt: quia ego tecum sum, ait Dóminus, ut liberem te.

Gradual. Ps. 91, 13, 14

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. Osee 14, 6.* The just shall spring as the lily, and flourish forever before the Lord. Alleluia.

Munda Cor Meum, page 763.

Justus ut palma florébit: sicut cedrus Líbani multiplícabitur in domo Dómini. *V.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúja, allelúja. *V. Osee 14, 6.* Justus germinabit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúja.

Gospel. Mark 6, 17-29

✠ Continuation of the holy Gospel according to St. Mark.

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

✠ Sequéntia sancti Evangelii secúndum Marcum.

IN ILLO témpore: Misit Hérodes, ac tenuit Joánnem, et vinxit eum in cárcere propter Herodíadem uxorem Philippi fratris sui, quia dúxerat eam. Dicébat enim Joánnes Heródi: Non licet tibi habére uxórem fratris tui. Heródias autem insidiabátur illi, et volébat occídere eum, nec póterat. Heródes enim metuébat Joánnem, sciens eum virum justum et sanctum, et custodiébat eum, et audito eo multa faciébat et libénter eum audiébat. Et cum dies opportúnus accidisset, Heródes natális sui cœnam fecit princípibus, et tribúnis, et primis Galilææ. Cumque intróisset filia ipsius Herodíadis, et saltásset et placúisset

Herodi, simulque recumbentibus; rex ait puellæ: Pete a me quod vos, et dabo tibi. Et juravit illi Quia quidquid petieris dabo tibi, licet dimidium regni mei. Quæ cum exisset, dixit matri suæ: Quid petam? At illa dixit: Caput Joannis Baptistæ. Cumque introisset statim cum festinatione ad regem, petivit dicens: Volo ut proutinus des mihi in disco caput Joannis Baptistæ. Et contristatus est rex: propter jusjurandum, et propter simul discumbentes noluit eam contristare: sed misso spiculatore, præcepit afferri caput ejus in disco. Et decollavit eum in carcere. Et attulit caput ejus in disco: et dedit illud puellæ, et puella dedit matri suæ. Quo audito, discipuli ejus venerunt, et tulerunt corpus ejus: et posuerunt illud in monumento.

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.

Offertory. Ps. 20, 2, 3

In virtute tua, Dómine, lætabitur justus, et super salutare tuum exultabit vehementer: desiderium animæ ejus tribuisti ei.

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.

Offertory Prayers, page 767.

Secret

MÓNERA, quæ tibi, Dómine, pro sancti Mártiris tui Joannis Baptistæ passióne deferimus: quæsumus, ut ejus obtentu nobis

THE offerings which we bring, O Lord, in memory of the passion of Thy holy martyr, John the Baptist, we pray that, by his favor, they may

profit us unto salvation. proficiant ad salutem. Per
Through our Lord. Dóminum.

Commemoration of St. Sabina, from the Mass Loquebar, page 1362.

Preface for Weekdays, page 775.

Communion. Ps. 20, 4

O Lord, Thou hast set on his head a crown of precious stones. Posuisti, Dómine, in cápite ejus corónam de lápide pretiósio.

Postcommunion

QUAY the solemn festival of St. John the Baptist bring us the grace, O Lord, both to venerate that which is signified in the great sacrament we have received, and to be joyful because this thing hath been more abundantly manifested in us. Through our Lord.

QUÓNFERAT nobis, Dómine, sancti Joánnis Baptis-tæ solémnitas: ut et magnífica sacraménta, quæ sumpsi-mus, significáta venerémur, et in nobis pótius édita gau-deámus. Per Dóminum.

Commemoration of St. Sabina, from the Mass Loquebar, page 1363.

Concluding Prayers, page 793.

Aug. 30—St. Rose of Lima, Virgin (White)

Double

Sts. Felix and Adauctus, Martyrs (Red)

Mass, Dilexisti, page 1370, except:

Prayer

ALmighty God, giver of all good gifts, Who didst will that blessed Rose, imbued with the dew of heavenly grace, should bloom among the Indians (or, in the Indies) with the beauty of virginity and patience, grant unto us, Thy servants, that, following the fragrance of her virtues, we may deserve to become a sweet odor of Christ, Who with Thee liveth.

HONÓRUM ómnium largi-tor, omnípotens Deus, qui beátam Rosam, cæléstis grátiaæ rore prævéntam, virginitátis et paciéntiaæ decóre Indis floréscere voluisti: da nobis fámulis tuis; ut in odórem suavitátis ejus curréntes, Christi bonus odor éffici mereámur: qui tecum.

Commemoration of the Holy Martyrs.

Prayer

QAJESTATEM tuam, Dómine, súpplices exorá-mus: ut, sicut nos júgiter Sanctórum tuórum commemoratióne lætificas; ita semper supplicatióne deféndas. Per Dóminum.

WE HUMBLY entreat Thy majesty, O Lord, that as Thou dost continually gladden us with the commemoration of Thy saints, so Thou ever defend us at their petition. Through our Lord.

Secret

HÓSTIAS, Dómine, tuæ plebis inténde: et, quas in honóre Sanctórum tuórum devóta mente célebrat, proficere sibi sèntiat ad salutem. Per Dóminum.

HAVE regard, O Lord, to the sacrifices of Thy people, and let them feel that these profit for their welfare since they do devoutly celebrate them in honor of Thy saints. Through our Lord.

Postcommunion

REPLÉTI, Dómine, munéribus sacris, quæsumus; ut, intercedéntibus Sanctis tuis, in gratiárum semper actiône maneamus. Per Dóminum.

FILLED with Thy sacred gifts, O Lord, we beseech Thee that, by the intercession of Thy saints, we may pass our lives in giving thanks to Thee. Through our Lord.

Aug. 31—St. Raymund Nonnatus, Confessor

(White)

Double

Mass, Os justl, page 1349, except:

Prayer

DEUS, qui in liberándis fidélibus tuis ab impiórum captivitate, beátum Raymúndum Confessórem tuum miráblem effecísti: ejus nobis intercessiône concéde: ut, a peccatórum vinculis absolúti, quæ tibi sunt plácita, liberis méntibus exsequámur. Per Dóminum.

O GOD, Who didst make blessed Raymund, Thy confessor, wonderful in delivering Thy faithful held in captivity by the infidels, grant us by his intercession that, being loosed from the bonds of our sins, we may with quiet minds perform those things which are pleasing to Thee. Through our Lord.

Sept. 1—*St. Giles, Abbot (White)**Simple***The Holy Twelve Brothers, Martyrs (Red)***Mass, Os Justi, page 1349.**Commemoration of the Holy Martyrs. Third Prayer, A cunctis, page 827, and its accompanying Secret and Postcommunion.**Prayer*

QUAY the fraternal crown of Thy martyrs, O Lord, make us joyful; may it procure for our faith increase of virtues and comfort us with a manifold intercession. Through our Lord.

HERATÉRNA NOS, Dómine, Mártýrum tuórum corona lætificet: quæ et fidelis nostræ præbeat incrementa virtútum, et multiplici nos suffrágio consolétur. Per Dóminum.

Secret

IN COMMEMORATION of Thy holy martyrs, O Lord, we devoutly engage in Thy mysteries, by which may our help and our joy alike increase. Through our Lord.

MYSTÉRIA tua, Dómine, pro sanctórum Mártýrum tuórum commemoratióne, devóta mente tractémus: quibus nobis et præsidium crescat, et gáudium. Per Dóminum.

Postcommunion

GRANT, we beseech Thee, O almighty God, that we may improve by following the faith of those whose memory we venerate by partaking of Thy sacrament. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut, quorum memóriam sacraménti participatióne recólimus, fidem quoque proficiéndo secútemur. Per Dóminum.

Sept. 2—*St. Stephen, King of Hungary, Confessor (White)**Semi-Double**Mass, Os Justi, page 1349, except the Gospel which is the same as for the feast of St. Louis, King of France, page 1173.**Prayer*

GRANT unto Thy Church, we beseech Thee, O almighty

QUONCÉDE, quæsumus, Ecclésiæ tuæ, omnipotens

Deus: ut beátum Stéphanum Conféssórem tuum, quem regnántem in terris propagatórem hábuit, propugnatórem habére mereátur gloriósum in cælis. Per Dóminum.

Second Prayer, A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Secret

RÉSPICE, quas offerimus **D**O THOU regard, O almighty God, the sacrifices which we offer, and grant that we, who celebrate the mysteries of the Lord's passion, may imitate what we commemorate. Per eúndem Dóminum. Through the same.

Second Secret, Graciously hear us, page 828, third at the choice of the priest.

Postcommunion

PRÆSTA, quæsumus, omnipotens Deus: ut beáti Stéphaní Confessóris tui fidem cóngrua devotióne sectémur; qui pro ejúsdem fidei dilatatióne, de terréno regno ad cæléstis regni glóriam méruit pervenire. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we may follow with due devotion the faith of blessed Stephen, Thy confessor, who, by spreading abroad the same faith, merited to go from an earthly kingdom into the glory of Thy heavenly kingdom. Through our Lord.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Sept. 5—St. Lawrence Justinian, Bishop, Confessor

(White)

Semi-Double

Mass, Statuit, page 1302.

The prayer A cunctis, with its accompanying Secret and Postcommunion, page 827, is added, with a third Prayer at the choice of the priest, pages 1494-1500.



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Sept. 8—*The Nativity of the Blessed Virgin Mary*
(White)

Double of the Second Class with a Simple Octave

St. Hadrian, Martyr

The Beginning of Mass, page 756.

Introit (Sedulius)

HAIL, holy mother! who in **S**ALVE, sancta parens, en-
thy child-bearing didst **S**ixa puérpera regem:
bring forth the King Who rul- qui celum terrámque regit in
eth heaven and earth, world sæcula sæculórum. Ps. 44, 2.
without end. Ps. 44, 2. My heart Eructávit cor meum verbum
hath uttered a good word: I bonum: dico ego ópera mea
speak my works to the King. Regi. V. Glória Patri.
V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

IMPART unto Thy servants, **H**ÁMULIS tuis, quæsumus,
we beseech Thee, O Lord, Dómine, cæléstis grá-
the gift of Thy heavenly grace, tiæ munus impertire: ut, qui-
that to us, for whom the child- bus beátæ Virginitis partus
bearing of the Blessed Virgin exstitit salutis exórdium; Na-
was the beginning of our sal- tivitatis ejus votiva solémni-
vation, the votive solemnity. ty, pacis tríbuat incremén-
her nativity may give increm- tum. Per Dóminum.
of peace. Through our Lord.

In low Masses a commemoration of St. Hadrian, from the Mass In virtute, page 1309.

Epistle, The Lord possessed me, from the Mass on the feast of the Immaculate Conception, December 8, page 851.

Gradual

Blessed and venerable art **B**enedicta et venerábilis es,
thou, O Virgin Mary, who, pre- Virgo María: quæ sine tactu
serving thine immaculate vir- pudóris invénta es Mater Sal-
ginity, didst become the Mother vatóris. V. Virgo Dei Génit-
of the Saviour. V. O Virgin trix, quem totus non capit or-

bis, in tua se clausit viscera factus homo.

Allelúja, allelúja. *V.* Felix es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justitiæ Christus Deus noster. Allelúja.

Munda Cor Meum, page 763.

Gospel. The book of the generation, from the Mass of the vigil of the Immaculate Conception, December 7, page 848.

Creed, page 765.

Mother of God. He Whom the whole world doth not contain, shut Himself in thy womb, being made man.

Alleluia, alleluia. *V.* Happy art thou, O Virgin Mary, and most worthy of all praise, for out of thee the Son of justice hath risen, Christ, our God. Alleluia.

Offertory

Beáta es, Virgo María, quæ omnium portásti Creatórem: genuísti qui te fecit, et in ætérnum pérmanes Virgo.

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 forever.

Offertory Prayers, page 767.

Secret

ANIGÉNITI tui, Dómine, nobis succúrrat humanitas: ut, qui natus de Virgine, matris integritátem non mínuit, sed sacrávit; Nativitátis ejus solémniis, nostris nos piáculis éxuens, oblatiónem nostram tibi fáciat accéptam Jesus Christus Dóminus noster: Que tecum.

MAY the humanity of Thine only-begotten Son succor us, O Lord, that He, Who, born of the Virgin, did not diminish, but consecrated, the virginity of His Mother, may, in the solemnity of her nativity, cleanse us of our sins and make our offering acceptable to Thee, even Jesus Christ our Lord, Who with thee liveth.

Commemoration of St. Hadrian, from the Mass in virtue, page 1311.

Preface No. 11, page 214.

Communion

Beáta víspera María Virgínis quæ portáverunt ætérni Patris Filium.

Blessed is the womb of the Virgin Mary that bore the Son of the eternal Father.

Postcommunion

SÚMPSIMUS, Dómine, celebratís annuæ votíva sacraménta: præsta quæsu-

WE HAVE received, O Lord, the votive sacrament of this annual festival; grant, we

beseech Thee, that it may bring us the means of health in this life and in life eternal. Through our Lord.

Commemoration of St. Hadrian, from the Mass In virtute, page 1312.

Concluding Prayers, page 793.

Sept. 9—**St. Peter Claver, Confessor (White)**

Double

St. Gorgonius, Martyr

The Beginning of Mass, page 756.

Introit. Ps. 106, 9, 10

THE Lord hath satisfied the empty soul: such as sat in darkness and in the shadow of death, being fast bound in misery and iron. *Ps. 106, 8.* Let the mercies of the Lord give glory unto Him: and His wondrous works unto the children of men. *V. Glory.*

SATIÁVIT Dóminus ánimam inánem: sedéntes in ténebris et umbra mortis, vinctos in mendicitáte et ferro. *Ps. 106, 8.* Confiteántur Dómino misericórdiæ ejus: et mirábilia ejus filiis hóminum. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O god, Who, when about to call the enslaved negroes unto the knowledge of Thy name, didst strengthen blessed Peter with a wondrous charity and patience for their help: grant, through his intercession, that we, seeking the things of Christ Jesus, may love our neighbors in deed and in truth. Through the same.

DEUS, qui abréptos in servitútem Nigrítas, ad agnitiónem tui nóminis vocatúrus, beátum Petrum mira in eis juvándis caritáte et paciéntia roborásti: ejus nobis intercessiõe concéde; ut, quæ Jesu Christi sunt quæréntes, próximos ópere et veritáte diligámus. Per eúdem Dóminum.

Commemoration of St. Gorgonius.

Prayer

MAY Gorgonius, Thy saint, O Lord, gladden us by his intercession, and make us joyful on his propitious festival. Through our Lord.

SANCTUS tuus, Dómine, Gorgónius sua nos intercessiõe lætíficet: et pláciat solemnitáte gaudére. Per Dóminum.

Lesson. Is. 58, 6-10

Lectio Isaiæ Prophætæ. Lesson from Isaias the Prophet.

HÆC dicit Dóminus: Dissolve colligatiónes impietátis, solve fascículos depriméntes, dimítte eos, qui confrácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua citíus oriétur, et antefibit fáciem tuam justítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ erunt sicut merídiés.

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 harbourless 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.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 71, 12-14

Liberábit páuperem a poténte, et páuperem cui non erat adjútor: parcet páuperi et ínopi, et ánimas páuperum salvas fáciét. *V.* Exusúris et iniquitáte rédimet ánimas eórum: et honorábile nomen eórum coram illo.

He shall deliver the poor from the mighty, and the needy that had no helper; He shall spare the poor and needy, and save the souls of the poor. *V.* From usuries and iniquity He shall redeem their souls: and their names shall be honorable before Him.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 9, 33, 35. Exsúrge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum:

Alleluia, alleluia. *V.* Ps. 9, 33, 35. Arise, O Lord God, let Thy hand be exalted, forget not the poor: unto Thee is the poor

man left: Thou wilt be a helper to the orphan. Alleluia. *tibi derelictus est pauper: órphano tu eris adjutor. Allelúja.*

Tract. *Is. 61, 1*

The Lord hath sent me to heal the contrite of heart and to preach a release to the captives. *Y. 1 Cor. 9, 22.* To the weak I became weak, that I might gain the weak. *Y. I became all things to all men, that I might save all.* *Misit me Dóminus, ut medéer contritis corde et prædicárem captívís indulgéntiam. Y. 1, Cor. 9, 22. Factus sum infirmis infirmus, ut infirmo lucrifácerem. Y. Omnibus ómnia factus sum, ut omnes fácerem salvos.*

Greater Alleluia

Alleluia, alleluia. *Y. Ps. 123, 7.* Our soul hath been delivered as a sparrow out of the snare of the fowlers; the snare is broken: and we are delivered. Alleluia. *Y. Ps. 84, 10.* His salvation is near to them that fear the Lord God: that glory may dwell in our land. Alleluia. *Allelúja, allelúja. Y. Ps. 123, 7. Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus. Allelúja. Y. Ps. 84, 10. Prope tíméntes Dóminum Deum salutáre ipsius: ut inhábitet glória in terra nostra. Allelúja.*

Munda Cor Meum, page 763.

Gospel. *Luke 10, 29-37*

✠ Continuation of the holy Gospel according to St. Luke. ✠ Sequéntia sancti Evangelíi secúndum Lucam.

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 compas-

IN ILLO tẽpore: Legisperitus quidam volens justificáre seipsum, dixit ad Jesum: Et quis est meus próximus? Suscípiens autem Jesus, dixit: Homo quidam descendébat ab Jerúsalem in Jéricho, et incidit in latrones, qui étiam despoliavérunt eum: et plagis impóstitis abiérunt semivivo relicto. Accidit autem ut sacérdos quidam descónderet eádem via: et viso illo præterívit. Similiter et Levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia

motus est. Et appropians alligavit vulnera ejus, infundens oleum, et vinum: et imponens illum in jumentum suum, duxit in stabulum, et curam ejus egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe: et quodcumque supererogaveris, ego cum reddero reddam tibi. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter.

sion; 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.

Offertory. Job. 29, 12, 13, 15, 16

EO quod liberassem pauperem vociferantem, et pupillum, cui non esset adjutor, benedictio perituri super me veniebat, et cor viduæ consolatus sum: oculus fui cæco, et pes claudo: pater eram pauperum.

BECAUSE I delivered the poor man that cried out, and the fatherless that had no helper: the blessing of him that was about 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 a father to the poor.

Secret

CARITATIS victima, quam immolantes offerimus, sit nobis, Domine, te miserante, propitiabilis: et, beati Petri precibus et meritis, ad obtinendum patientiæ et caritatis augmentum, efficax et salutaris. Per eundem Dominum.

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 most efficacious and salutary in obtaining for us greater patience and charity. Through the same.

Commemoration of St. Gorgontus.

Secret

GRATA tibi sit, Domine, nostræ servitutis oblatio: pro qua sanctus

MAY the oblation of our homage, O Lord, be pleasing unto Thee, Thy holy

martyr Gorgonius being our Gorgónius Martyr intervén-
advocate. Through our Lord. tor exsistat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. *Ezech. 34, 15, 16*

I will feed my sheep, and I Ego pascam oves meas: et
will cause them to lie down, ego eas accubáre fáciám, dicit
saith the Lord God. I will seek Dóminus Deus. Quod perierat
that which was lost, and that requíram, et quod abjéctum
which was driven away I will erat redúcam, et quod con-
bring back, and that which was fractum fúerat alligábo et
broken I will bind up, and I quod infirmum fúerat con-
will make strong that which solidábo.
was weak.

Postcommunion

MAY the salutary effect of **Q**RESCAT in nobis, Dó-
Thy loving kindness in- mine, tuæ pietátis ef-
crease in us, O Lord: that, féctus salutáris: ut, cælésti
refreshed by this heavenly food, pábulo nutriti, ætérnæ vitæ co-
we may, by the intercession of rónam, beáto Petro interce-
blessed Peter, happily obtain dénte, feliciter assequámur.
the crown of everlasting life. Per Dóminum.
Through our Lord.

Commemoration of St. Gorgonius.

Postcommunion

MAY everlasting sweetness **H**AMÍLIAM tuam, Deus, su-
be the portion of Thy ávitas ætérna contíngat
household, O Lord, and et végetat: quæ in Mártire
strengthen it, that through tuo Gorgónio Christi Filii tui
Gorgonius, Thy martyr, it may bono júgiter odóre pascátur:
constantly be sustained in the Qui tecum.
sweet odor of Christ, Thy Son.
Who with Thee.

Concluding Prayers, page 793.

Sept. 10—St. Nicholas of Tolentino, Confessor

(White)

Double

Mass, Justus ut palma, page 1352.

Sept. 11—Sts. Protus and Hyacinth, Martyrs (Red)

Simple

Mass, Salus autem, page 1325, except as below:

Additional Prayers, A cunctis, with the accompanying Secret and Postcommunion, page 827. The third Prayer, Secret and Communion are at the choice of the priest, pages 1494-1500.

BEATÓRUM Mártýrum tuórum Protí et Hyacínthi nos, Dómine, fóveat pretiósá conféssio: et pia júgiter intercésio tueátur. Per Dóminum.

WHEN the confession of Thy blessed martyrs, Protus and Hyacinth, comfort us, O Lord, and their kind intercession constantly protect us. Through our Lord.

Secret

PRO sanctórum Mártýrum tuórum Protí et Hyacínthi commemoratióne, múnera tibi, Dómine, quæ debémus, exsólvimus: præsta, quæsumus; ut remédiu nobis perpétuæ salútis operéntur. Per Dóminum.

IN COMMEMORATION of Thy holy martyrs Protus and Hyacinth we pay to Thee, O Lord, the offerings which we owe Thee; grant, we beseech Thee, that they may procure for us the remedy of eternal salvation. Through our Lord.

Postcommunion

UT PERCÉPTA NOS, Dómine, tua sancta purificent: beatórum Mártýrum tuórum Protí et Hyacínthi, quæsumus, implóret orátio. Per Dóminum.

LET the prayer of Thy blessed martyrs, Protus and Hyacinth, we beseech Thee, O Lord, bring it to pass that we may be purified by Thy holy mysteries which we have received. Through our Lord.

Sept. 12—The Most Holy Name of Mary (White)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

VULTUM tuum deprecabuntur omnes dívites: adducéntur regi virgines post eam: próximæ ejus adducéntur tibi in lætítia et exsultatióne. Ps. 44, 2. Erucitávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

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. 44, 2. My heart hath uttered a good word: I speak my works to the King. *V.* Glory.

Kyrie, page 761: Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that Thy faithful, happy under the invocation and protection of the most holy Virgin Mary, may, by her dear intercession, be delivered from all evils on earth and be worthy to attain unto eternal joys in heaven. Through our Lord.

QUONCEDE, quæsumus, omnipotens Deus: ut fideles tui, qui sub sanctissimæ Virginis Mariæ nómine et protectione lætántur, ejus pia intercessióne, a cunctis malis liberéntur in terris et ad gáudia ætérna pervenire mereántur in cælis. Per Dóminum.

Epistle, As the vine, as in the Mass of our Lady of Mount Carmel, July 16, page 1106.

Gradual

O Virgin Mary, blessed and venerable art thou: who, remaining immaculate, didst become the Mother of the Saviour. *V.* Virgin Mother of God, He, Whom the whole world doth not contain, shut Himself in Thy womb, being made man.

Benedícta et venerábilis es, Virgo María: quæ sine tactu pudóris, invénta es Mater Salvatóris. *V.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Alleluia, alleluia. *V.* After childbirth thou didst remain a virgin inviolate: Mother of God, intercede for us. Alleluia.

Allelúja, allelúja. *V.* Post partum, Virgo, invioláta permansisti: Dei Génitrix, intercede pro nobis. Allelúja.

Munda Cor Meum, page 763.

Gospel as on the feast of the Annunciation March 25, page 957.

Creed, page 765.

Offertory. Luke 1, 28, 42

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

Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Offertory Prayers, page 767.

Secret

BY THY mercy, O Lord, and the intercession of blessed Mary, ever virgin, may this oblation profit us unto eternal and present prosperity and peace. Through our Lord.

QUA, Dómine, propitiátione, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præsentem hæc oblatio nobis proficiat prosperitátem et pacem. Per Dóminum.

Preface No. 11, page 814.

Communion

Beāta viscera Mariæ Vir-
ginis quæ portavérunt ætérni
Patris Fílium.

Blessed is the womb of the
virgin Mary, which bore the
Son of the eternal Father.

Postcommunion

SUMPTIS, Dómine, salútis
nostræ subsidiis; da,
quæsumus, beātæ Mariæ sem-
per Virginis patrocíniis nos
ubique prótegi; in cujus ven-
eratióne hæc tuæ obtúlimus
majestáti. Per Dóminum.

OLORD, grant, we beseech
Thee, that, having re-
ceived the aids of our salva-
tion, we may always and every-
where be protected by the pa-
tronage of Blessed Mary ever
virgin, in veneration of whom
we have made this offering to
to Thy majesty. Through our
Lord.

Concluding Prayers, page 793.

Sept. 14—*The Exaltation of the Holy Cross, (Red)**Double Major*

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

Vos autem gloriári opór-
tet in Cruce Dómini
nostrí Jesu Christi: in quo est
salus, vita, et resurréctio no-
stra: per quem salváti, et lib-
eráti sumus, allelúja, allelúja.
Ps. 66, 2. Deus misereátur no-
stri, et benedicat nobis: illú-
minet vultum suum super
nos, et misereátur nostri. *V.*
Glória Patri.

BUT it behooves us to glory
in the cross of Our Lord
Jesus Christ: in Whom is our
salvation, life, and resurrec-
tion; by Whom we are saved
and delivered. Ps. 66, 2. 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.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos hodiérna
die Exaltatiónis sanctæ
Crucis ánnua solemnitate læ-
tificas: præsta quæsumus; ut,
eujus mystérium in terra cog-

O God, Who dost gladden
us this day by the annual
solemnity of the exaltation of
the Holy Cross, grant, we be-
seech Thee, that, as we have

known its mystery on earth, we may deserve in heaven the reward which it had purchased. Through the same.

Epistle, Let this mind be in you, as in the Mass on Palm Sunday, page 400.

Gradual. Philipp. 2, 8, 9

Christ became obedient for us unto death: even the death of the cross. *V.* For which cause also God hath exalted Him and hath given Him a name which is above all names.

Alleluia, alleluia. *V.* Sweet the wood, sweet the nails, sweet the load that hangs thereon: to bear up the King and Lord of heaven nought was worthy save thou, O holy cross. Alleluia.

Munda Cor Meum, page 763.

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. *V.* Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Allelúja, allelúja. *V.* Dulce lignum, dulces clavos, dúlcia ferens póndera: quæ sola fuisti digna sustinére Regem cælórum, et Dóminum. Allelúja.

Gospel. John 12, 3-36

✠ Continuation of the holy Gospel according to St. John.

AT THAT time: Jesus said to the multitude 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 forever: 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

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus turbis Judæórum: Nunc iudícium est mundi: nunc princeps hujus mundi ejciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicébat, significans qua morte esset moritúrus). Respóndit ei turba: Nos audívimus ex lege, quía Christus manet in ætérnum: et quómo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat in téne-

bris, nescit quo vadat. Dum lucem habétis, créate in lucem, ut filii lucis sitis.

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, page 765.

Offertory

PROTEGE, Dómine, plebem tuam per signum sanctæ Crucis, ab insidiis inimicórum ómnium: ut tibi gratam exhibeamus servitútem, et acceptabile fiat sacrificium nostrum. Allelúja.

THROUGH the sign of the holy cross, protect Thy people, O Lord, from the snares of all enemies, that we may pay Thee a pleasing service, and our sacrifice be acceptable, alleluia.

Offertory Prayers, page 767.

Secret

JESU CHRISTI Dómini nostri corpore et ságuine saginándi, per quem Crucis est sanctificátum vexillum: quæsumus, Dómine Deus noster; ut, sicut illud adoráre meritumus, ita perénniter ejus glórie salutáris potiamur effectú. Per eúdem Dóminum.

BEING about to be fed with the body and blood of Jesus Christ our Lord, through Whom the banner of the cross was sanctified, we beseech Thee O Lord, our God, that, as we have had the grace to adore it, so we may forever enjoy the effect of its salutary glory. Through the same.

Preface No. 4, page 803.

Communion

Per signum Crucis de inimicis nostris libera nos Deus noster.

Through the sign of the cross deliver us from our enemies, O our God.

Postcommunion

ADISTO nobis, Dómine Deus noster: et quos sanctæ Crucis lætári facis honóre, ejus quoque perpétuis defénde subsidíis. Per Dóminum.

BE THOU with us, O Lord. Our God, and as Thou dost make us rejoice in honor of the holy cross, defend us also by its perpetual assistance. Through our Lord.

Concluding Prayers, page 793.



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Sept. 15—*The Feast of the Seven Dolors of the*
B. V. M. (White)

Double of the Second Class

St. Nicomedes, Martyr (Red)

Mass as on the Friday after Passion Sunday, page 966, except:

Prayer

O God, in Whose passion a sword of sorrow pierced the most dear soul of the glorious Virgin-Mother, Mary, as foretold by Simeon, mercifully grant that we who reverently commemorate her sorrows, may obtain the happy effect of Thy passion. Who livest.

Deus, in cujus passione, secundum Simeonis prophetiam, dulcissimam animam gloriosae Virginis et Matris Mariae doloris gladius pertransiit: concede propitius; ut qui dolores ejus venerando recolimus, passionis tuae effectum felicem consequamur: Qui vivis.

After the Gradual, in place of the Tract is said or sung:

Alleluia, alleluia. *V.* Holy Mary, queen of heaven and mistress of the world, stood by the cross of Our Lord Jesus Christ, sorrowing.

Alleluja, alleluja. *V.* Stabat sancta Maria, celi Regina, et mundi Domina, juxta crucem Domini nostri Jesu Christi dolorosa.

The Sequence, Stabat Mater, page 969, is then chanted, Alleluia being added at the end.

In low Masses a commemoration of St. Nicomedes as follows:

Prayer

BE PRESENT with Thy people, O Lord, that, receiving the reward of the merits of blessed Nicomedes, Thy martyr, it may ever be assisted by his patronage to obtain Thy mercy. Through our Lord.

Adesro, Domine, populo tuo: ut, beati Nicomedis Martyris tui merita preciosa suscipiens, ad impetrandam misericordiam tuam semper ejus patrocinis adjuvetur. Per Dominum.

Secret

SŪSCĪPE, Dómine, múnera propítius oblata: quæ majestáti tuæ beáti Nicomédis Mártýris comméndet orátio. Per Dóminum.

GRACIOUSLY receive, O Lord, the gifts offered to Thee, and may the prayer of Thy blessed martyr Nicomedes commend them. Through our Lord.

Postcommunion

PURÍFICENT NOS, Dómine, sacraménta quæ súmpsimus: et, intercedénte beáto Nicoméde Mártýre tuo, a cunctis efficiant vítiis absólutos. Per Dóminum.

MAY the sacraments we have received purify us, O Lord, and, by the intercession of blessed Nicomedes, Thy martyr, cause us to be absolved from all sin. Through our Lord.

Sept. 16—*Sts. Cornelius and Cyprian, Bishops,*

Martyrs (Red)

Semi-double

Sts. Euphemia, Lucy, and Geminianus, Martyrs

(Red)

Mass, Intret, page 1316. Here is added the Prayer, A cunctis, with its accompanying Secret and Postcommunion, page 827.

Commemoration of the Holy Martyrs.

Prayer

PRÆSTA, Dómine, précibus nostris cum exsultatíone provéntum: ut sanctórum Mártýrum Euphémia, Lúciæ et Geminiani, quorum diem passiónis ánnua devotíone recólimus, étiam fidei constantiam subsequámur.

GRANT unto our prayers, O Lord, both joy and profit, that, as we each year commemorate with devotion the day of the suffering of the holy martyrs Euphemia, Lucy, and Geminianus, we may also follow them in the constancy of their faith. Through our Lord.

Secret

VOTA pópuli tui, quæsumus Dómine, propítius inténde: et, quorum nos tribuis solémnia celebráre, fac gaudére suffrágils. Per Dóminum.

GRACIOUSLY look upon the desires of Thy people, O Lord, and cause us to rejoice in the interceding prayers of those whose festival Thou dost permit us to celebrate. Through our Lord.

Postcommunion

HARKEN unto our prayers, O Lord, and may we be comforted by the continual help of Thy holy martyrs, Euphemia, Lucy, and Geminianus, whose festival we solemnly celebrate. Through our Lord.

EXÁUDI, Dómine, preces nostras: et sanctorum Mátyrum tuorum Euphémiae, Lúciæ et Geminiani, quorum festa solémniter celebrámus, continuis foveámur auxiliis. Per Dóminum.

Sept. 17—*The Impression of the Stigmata of St. Francis, (White)*

Double

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

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. 141, 2.* I cried to the Lord with my voice; with my voice I made supplication to the Lord. *V. Glory.*

DIHI autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. *Ps. 141, 2.* Voce mea ad Dóminum clamávi: voce mea ad Dóminum deprecátus sum. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O LORD Jesus Christ, Who when the world was growing cold, didst renew the sacred marks of Thy passion in the flesh of the most blessed Francis, to inflame our hearts with the fire of Thy love, graciously grant that by his merits and prayers we may continually bear the cross and bring forth fruits worthy of penance. Who livest.

DÓMINE Jesu Christe, qui frigiscénte mundo, ad inflammándum corda nostra tui amóris igne, in carne beatíssimi Francisci passiónis tuæ sacra stigmata renovásti: concéde propítius: ut ejus méritis et préclibus crucem júgiter ferámus, et dignos fructus peniténtiæ faciámus: Qui vivis.

Epistle. Gal. 6, 14-18

Lesson from the Epistle of blessed Paul the Apostle to the Galatians. *Lectio Epístolæ beáti Pauli Apóstoli ad Gálatas.*

BRETHREN, But God forbid that I should glory, save

FRATRES, Mihi autem absit gloriári, nisi in

cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. In Christo enim Jesu neque circumcisio aliquid valet, neque præputium, sed nova creatúra. Et quicumque hanc régulam secúti fuerint, pax super illos, et misericórdia, et super Israël Dei. De cetero nemo mihi molestus sit: ego enim stigmata Dómini Jesu in corpore meo porto. Grátia Dómini nostri Jesu Christi cum spíritu vestro, fratres. Amen.

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 the Lord Jesus in my body. The grace of Our Lord Jesus Christ be with your spirit, brethren. Amen.

Gradual. Ps. 36, 30, 31

Os justí meditábitur sapiéntiam, et lingua ejus loquétur judicium. *V.* Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

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.

Allelúja, allelúja. *V.* Franciscus pauper et húmilis, cælum dives ingréditur: hymnis cælestibus honorátur. Allelúja.

Alleluia, alleluia. *V.* The poor and lowly Francis entereth heaven abounding in riches; he is acclaimed with celestial hymns. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 24-27

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis: Si quis vult post me venire, abneget semetípsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdiderit ánimam suam propter me, invéniet eam. Quid enim prodest hómini, si mundum univérsum lucrétur, ánimæ vero suæ detriméntum patiatúr?

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 lose 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.

Aut quam dabit homo commutationem pro ánima sua? Filius enim hóminis ventúris est in glória Patris sui cum Angelis suis: et tunc reddet unicuique secúndum ópera ejus.

Offertory. Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Veritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory Prayers, page 767.

Secret

SANCTIFY the gifts dedicated to Thee, O Lord, and, by the intercession of blessed Francis, purify us from every stain of sin. Through our Lord.

Preface for Weekdays, page 775.

QUONIA tibi, Dómine, dicata sanctifica: et, intercedente beato Francisco, ab omni nos culpárum labe purifica. Per Dóminum.

Communion. Luke 12, 42

A faithful and wise steward, whom the Lord set over His family: to give them their measure of wheat in due season.

Fidélis servus et prudens, quem constituit Dóminus super familiam suam, ut det illis in témpore tritici mensuram.

Postcommunion

O GOD, Who didst in many ways demonstrate in blessed Francis, Thy confessor, the mysteries of the cross, grant us, we beseech Thee, ever to follow the examples of his devotion and to be fortified by constant meditation upon the same cross. Through our Lord.

Concluding Prayers, page 793.

DEUS, qui mira crucis mystéria in beato Francisco Confessore tuo multifórmiter demonstrásti: da nobis, quesumus: devotiónis suæ semper exémpla sectári, et assídus ejúsdem crucis meditátione muniti. Per Dóminum.

Sept. 18—St. Joseph of Cupertino, Confessor (White)

Double

The Beginning of Mass, page 756.

Introit. Eccus. 1, 14, 15

THE love of God is honorable wisdom: and they to whom

DILECTIO Dei honorábilis sapiéntia: quibus au-

tem apparuerit in visu, dil-
gunt eam in visione, et in ag-
nitione magnalium suorum.
Ps. 83, 2. Quam dilecta tab-
ernacula tua, Domine virtutum!
concupiscit, et deficit anima
mea in atria Domini.
V. Gloria Patri.

she shall show herself, love her
by the sight, and by the knowl-
edge of her great works. Ps. 83,
2. How lovely are Thy taber-
nacles, O Lord of hosts my
soul longeth and fainteth for
the courts of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui ad unigenitum
Filium tuum exaltatum
a terra omnia trahere dispo-
suisti: pefice propitius; ut,
meritis et exemplo seraphici
Confessoris tui Josephi, su-
pra terrenas omnes cupidi-
tates elevati, ad eum perve-
nire mereamur: Qui tecum.

O God, Who didst purpose to
draw all things unto Thy
Son when He was lifted up
from the earth, mercifully
grant that we, by the merits
and example of Thy seraphic
confessor, Joseph, being lifted
above all earthly desires, may
be worthy to come unto Him.
Who with Thee liveth.

Epistle. 1 Cor. 13, 1-8

Lectio Epistolae beati Pauli
Apostoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Si linguis ho-
minum loquar et An-
gelorum, caritatem autem
non habeam, factus sum ve-
lut aes sonans, aut cymbalum
tinniens. Et si habuero pro-
phetiam, et noverim mysteria
omnia et omnem scientiam:
et si habuero omnem fidem,
ita ut montes transferam,
caritatem autem non habu-
ero, nihil sum. Et si distri-
buero in cibos pauperum
omnes facultates meas, et si
tradidero corpus meum, ita
ut ardeam, caritatem autem
non habuero, nihil mihi pro-
dest. Caritas patiens est, be-
nigna est: Caritas non emu-
latur, non agit perperam, non
infatur, non est ambitiosa,
non querit quae sua sunt, non

BRETHREN: If I speak with
tongues of men, and of
angels, and have not charity, I
am becoming 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 re-
move 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 profit-
eth me nothing. Charity is pa-
tient, 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.

irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas nunquam éxcidit: sive prophetiæ evacuabúntur, sive linguæ cessábunt sive sciéntia destruétur.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented 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 forever, and for ages of ages.

Alleluia, alleluia. *V. Ecclus. 11, 13.* 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.

Dómine, prævenísti eum in benedictiónibus dulcédinis; posuísti in cápite ejus corónam de lápide pretiósó. *V.* Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sæculum sæculi.

Allelúja, allelúja. *V. Ecclí. 11, 13.* Oculus Dei respéxit illum in bono, et eréxit eum ab humilitáte ipsíus, et exaltávit caput ejus Allelúja.

Munda Cor Meum, page 763.

Gospel, Jesus spoke, as on the Nineteenth Sunday after Pentecost, page 721.

Offertory. Ps. 34, 13

But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

Ego autem cum mihi molesti essent, induébar cilicio. Humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur.

Offertory Prayers, page 767.

Secret

WE OFFER Thee sacrifices of praise, O Lord, in commemoration of Thy saints, by whom we trust to be delivered both from present and from future evils. Through our Lord.

LAUDIS tibi, Dómine, hostias immolámus, in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxul malis confidimus, et futúris. Per Dóminum.

Preface for Weekdays, page 773.

Communion. Ps. 68, 30, 31

Ego sum pauper, et dolens: I am poor and sorrowful:
 salus tua, Deus, suscepit me. Thy salvation, O God, hath
 Laudábo nomen Dei cum set me up. I will praise the
 cántico: et magnificábo eum name of God with a canticle:
 in laude. and I will magnify Him with
 praise.

Postcommunion

REFÉCTI cibo potúque cæ-
 lésti, Deus noster, te
 súpplices exorámus: ut, in
 cujus hæc commemoratióne
 percépmus ejus muniámur
 et précibus. Per Dóminum.

REFRESHED with celestial
 food and drink, O our
 God, we humbly beseech Thee
 that we may be defended by
 the prayers of the saint whose
 feast we commemorate, and of
 whom we have received these
 blessings. Through our Lord.

Concluding Prayers, page 793.

**Sept. 19—St. Januarius and His Companions,
 Martyrs (Red)**

Double

Mass, Salus autem, page 1325, except the Gospel, which is, As Jesus was sitting, as in Mass of feast of Sts. Marius and Companions, January 19, page 875.

**Sept. 20—St. Eustace and His Companions,
 Martyrs (Red)**

Double**The Vigil of St. Matthew, Apostle (Purple)**

Mass, Sapientiam, page 1321. Commemoration of the vigil of St. Matthew, Prayer, Secret and Postcommunion from the Mass, Ego autem, page 1299. At the end the following Gospel is read:

Gospel. Luke 5, 27-32

✠ Sequéntia sancti Evan-
 gélii secúndum Lucam.

IN ILLO témpore: Vidit Je-
 sus publicánum nómine
 Levi, sedéntem ad telónium,
 et ait illi: Séquere me. Et re-
 lictis ómnibus, surgens secú-
 tus est eum. Et fecit ei
 convívium magnum Levi in
 domo sua: et erat turba multa

✠ Continuation of the holy
 Gospel according to St. Luke.

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, publicanorum, et aliorum, qui and of others, that were at cum illis erant discumbentes. table with them. But the pharisees and scribes murmured, Et murmurabant Pharisei et scribæ eorum, dicentes ad discipulos ejus: Quare cum publicanis et peccatoribus manducatis et bibitis? Et respondens Jesus, dixit ad illos: Non egent qui sani sunt medico, sed qui male habent. Non sicut I came not to call the just, but sinners, to penance.

Sept. 21—*St. Matthew*, Apostle, Evangelist

(Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

THE mouth of the just shall meditare wisdom, and his tongue shall speak judgment: loquetur judicium: lex Dei the law of his God is in his heart. Ps. 36, 1. Be not emulous of evil-doers; nor envy them that work iniquity. *V.* iniquitatem. *V.* Gloria Patri. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

MAY we be assisted, O Lord, by the prayers of the blessed apostle and evangelist, Matthew, that what our effort obtaineth not, may be granted us by his intercession. Through our Lord. **B**EATI Apóstoli et Evangeliste Matthæi, Dómine, precibus adjuvémur: ut, quod possibilitas nostra non obtinet, ejus nobis intercessióne donétur. Per Dóminum.

Epistle, As for the likeness, as on the feast of St. Mark, April 25, page 988.

Gradual. Ps. 111, 1, 2

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. **B**EATUS vir qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus generatio rectórum benedicétur.

Allelúja, allelúja. *V.* Te gloriosus Apostolorum chorus laudat, Dómine. Allelúja.

Alleluia, alleluia. *V.* Thee the glorious choir of apostles doth praise, O Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 9-13

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Vidit Jesus hóminem sedéntem in telónio, Matthæum nómine. Et ait illi: Séquere me. Et surgens, secútus est eum. Et factum est, discumbénte, eo in domo, ecce multi publicáni, et peccatóres veniéntes, discumbébant cum Jesu, et discipulis ejus. Et vidéntes pharisæi, dicébant discipulis ejus: Quare cum publicánis, et peccatóribus mandúcat Magíster vester? At Jesus áudiens, ait: Non est opus valéntibus médicus, sed male habéntibus. Eúntes autem discite quid est: Misericórdiam volo, et non sacrificium. Non enim veni vocáre justos, sed peccatóres.

AT THAT time, Jesus saw a man sitting in the custom-house, named Matthew; and He said to him, Follow Me. And he rose 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, page 765.

Offertory. Ps. 20, 4, 5

Posuisti, Dómine, in cápíte ejus corónam de lápide pretiósó: vitam pétiit a te et tribuisti ei, allelúja.

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

SUPPLICATIONIBUS beáti Matthæi Apóstoli et Evangelistæ, quæsumus, Dómine, Ecclésiæ tuæ commendétur oblátio: cujus magnificis prædicatióibus erudítur. Per Dóminum.

MAY the oblation of Thy Church, we pray Thee, O Lord, be commended by the supplications of Thy blessed apostle and evangelist Matthew, by whose glorious preaching it is instructed. Through our Lord.

Preface No. 13, page 816.

Communion

His glory is great in Thy Magna est glória ejus in
salvation; glory and great salutári tuo: glóriam et mag-
beauty shalt Thou lay upon num decórem impónes super
him, O Lord. eum, Dómine.

Postcommunion

HAVING received the sacra- **P**ERCÉPTIS Dómine, sacra-
ments, O Lord, we pray méntis, beáto Matthéo
Thee, by the intercession of Apóstolo tuo et Evangelista
blessed Matthew, Thine apos- interveniēte, deprecámur:
tle and evangelist, that what ut, quæ pro ejus celebráta
has been celebrated for his sunt glória, nobis proficiant
glory may profit for the heal- ad medélam. Per Dóminum.
ing of our souls. Through our
Lord.

Concluding Prayers, page 793.

Sept. 22—**St. Thomas of Villanova**, Bishop,
Confessor (*White*)

Double

St. Maurice and His Companions, Martyrs (*Red*)

For St. Thomas, Mass, Statult, page 1302d, except the Prayer as below. Prayer for Commemoration of St. Maurice and his companions as below. Secret and Postcommunion for St. Thomas from Mass Sacerdotes tul, page 1341. Secret and Postcommunion for St. Maurice, page 1209.

Prayer

O GOD, Who didst adorn **D**EUS, qui beátum Tho-
blessed Thomas, Thy mam Pontíficem in-
bishop, with the virtue of a signis in páuperes miseri-
consuming charity for the poor, córdiæ virtúte decorásti:
we beseech Thee that, through quæsumus; ut, ejus interces-
his intercession, Thou gra- siónē, in omnes, qui te depre-
ciously pour forth the riches cántur, divítias misericórdiæ
of Thy mercy upon all who tuæ benígnus effúndas. Per
pray to Thee. Through our Dóminum.
Lord.

Commemorations of St. Maurice and his companions.

Prayer

GRANT, we beseech Thee, O **A**NNUE, quæsumus, omni-
almighty God, that the alpotens Deus: ut sanc-
solemn festival of Thy holy tórum Mártýrum tuórum
martyrs, Maurice and his com- Maurítii et Sociórum ejus nos
panions, may bring us joy, lætíficet festíva solémnitas:

ut, quorum suffragiis nitimur,
eorum natalitiis gloriamur.
Per Dóminum.

that we may glory in the natal
day of those upon whose pa-
tronage we lean. Through our
Lord.

Secret

RÉSPICE, quæsumus, Dó-
mine, múnera, quæ in
sanctorum Mártyrum tuorum
Mauritii et sociorum ejus
commemoratione deférimus:
et præsta; ut, quorum hon-
ore sunt grata, eorum nobis
fiant intercessióne perpétua.
Per Dóminum.

REGARD, we beseech Thee,
O Lord, our gifts which
we bring in commemoration of
Thy holy martyrs, Maurice and
his companions, and grant that
they be made pleasing by the
perpetual intercession of those
in whose honor they are of-
fered. Through our Lord.

Postcommunion

QUÆLÉSTIBUS refécti sacra-
mentis et gaudiis, sup-
plices te rogámus, Dómine:
ut, quorum gloriámur triúm-
phis, protegámur auxiliis. Per
Dóminum.

REFRESHED with heavenly
sacraments and joys, we,
Thy suppliants, beseech Thee,
O Lord, that we be protected
by the assistance of those in
whose triumphs we glory.
Through our Lord.

Sept. 23—*St. Linus, Pope, Martyr (Red)*

Semi-double

Mass, Si diligis me, page 1302.

St. Thecla, Virgin, Martyr (Red)

Commemoration of St. Thecla, Prayer as below; Secret and Postcommunion from the Mass Loquebar, page 1359; third Prayer A cunctis, with the accompanying Secret and Postcommunion, page 827.

Prayer

DA QUÆSUMUS, omnipo-
tens Deus: ut, qui
beátæ Theclæ Virginis et
Mártyris tuæ natalitia cólli-
mus; et ánnua solemnitáte
latémur, et tantæ fidel pro-
ficiámus exémplo. Per Dó-
minum.

GRANT, we beseech Thee, O
almighty God, that we,
who venerate the natal feast
of blessed Thecla, Thy virgin
and martyr, may rejoice in her
annual solemnity and make
progress by the example of so
great a faith. Through our
Lord.

Sept. 24—Our Lady of Ransom, (*White*)*Double Major**Mass, Salve sancta parens, page 1394, except:**Prayer*

O GOD, Who for the ransoming from slavery of the Christians held captive by pagans wast pleased, through the most glorious mother of Thy Son to enrich Thy Church by a new order: grant, we beseech Thee, that she, whom we piously venerate as the founder of so great a work, may, through her merits and prayers, deliver us from all our sins and from the captivity of the devil. Through the same.

DEUS, qui per gloriosissimam Filii tui Matrem, ad liberandos Christi fideles a potestate paganorum, nova Ecclesiam tuam prole amplificare dignatus es: preste quæsumus; ut, quam pie veneramur tanti operis institutricem, ejus pariter meritibus et intercessione, a peccatis omnibus, et captivitate demonis liberemur. Per eundem Dominum.

*Preface No. 11, page 814.*Sept. 26—Sts. Cyprian and Justina, Martyrs (*Red*)*Simple**Mass, Salus autem, page 1325, except:**Prayer*

MAY the continual protection of the blessed martyrs, Cyprian and Justina, comfort us, O Lord; for Thou dost not cease to behold with favor those whom Thou hast granted the grace of such assistance. Through our Lord.

BEATORUM MARTYRUM Cypriani et Justinae nos, Domine, foveant continuata presidia: quia non desinis propitius intueri, quos talibus auxiliis concesseris adjuvari. Per Dominum.

*Secret, We offer Thee, O Lord, the gifts, from the Mass Intret, page 1320.**Postcommunion, Grant us, we beseech Thee, O Lord, from the Mass Intret, page 1321.*

Sept. 27—Sts. Cosmas and Damian, Martyrs

*(Red)**Semi-Double**The Beginning of Mass, page 756.**Introit. Ecclus. 44, 15, 14*

LET the people show forth the wisdom of the saints,

SAPIENTIAM sanctorum narrent populi, et laudes

eórum núnctiet Ecclésia; nómina autem eórum vivent in sæculum sæculi. *Ps. 32, 1.* Exultáte justi in Dómino; rectos decet collaudátio. *V. Glória Patri.* and the Church declare their praise; and their names shall live unto generation and generation. *Ps. 32, 1.* Rejoice in the Lord, ye just; praise becometh the upright. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus omnipotens Deus: ut, qui sanctórum Mártyrum tuórum Cosmæ et Damiáni natalitia cólimus, a cunctis malis imminéntibus, eórum intercessiónibus liberémur. Per Dóminum. **G**RANT, we beseech Thee, O almighty God, that we who celebrate the feast-day of Thy holy martyrs, Cosmas and Damian, by their intercession may be delivered from all dangers that threaten us. Through our Lord.

Second Prayer A cunctis, page 827; third at the choice of the priest, pages 1494-1500.

Epistle, But the just, from the Mass Sapientiam, page 1322.

Gradual. Ps. 33, 18, 19

Clamavérunt justi, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eórum liberávit eos. *V. Juxta est Dóminus his qui tribulato sunt corde: et húmiles spiritu salvábit.* The just cried, and the Lord heard them: and delivered them out of all their troubles. *V. The Lord is nigh unto those who are troubled in heart, and the humble in spirit shall be saved.*

Allelúja, allelúja. *V. Hæc est vera fratérnitas, quæ vincit mundi crimina: Christum secúta est, inclyta tenens regna cælestia. Allelúja.* Alleluia, alleluia. *V. This is the true brotherhood that overcometh the wickedness of the world; it hath followed Christ, holding fast to the glorious heavenly kingdom. Alleluia.*

Gospel, Jesus coming down, from the Mass Sapientiam, page 1323.

Offertory. Ps. 5, 12-13

Gloriabúntur in te omnes, qui díligunt nomen tuum: quóniam tu, Dómine, benedices justo: Dómine, ut scuto bonæ voluntátis tuæ coronásti nos. 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.

Offertory Prayers, page 767.

Secret

QUAY the loving prayers of Thy saints not be wanting to us, O Lord, to win us Thy gifts and ever to obtain us Thy pardon. Through our Lord.

SANCTORUM tuorum nobis, Dómine, pia non desit orátio: quæ et múnera nostra conciliet, et tuam nobis indulgéntiam semper obtineat. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest, pages 1494-1500.

Preface for Weekdays, page 775.

Communion. Ps. 78, 2, 11

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.

Posuerunt mortália servórum tuorum, Dómine, escas volatilibus celi, carnes sanctorum tuorum béstis terræ: secundum magnitudínem bráchií tui posside filios morte punitórum.

Postcommunion

QUAY Thy people, we beseech Thee, O Lord, be protected by the privilege of participation in the heavenly banquet and by the prayer of the saints made in their behalf. Through our Lord.

PRÓTEGAR, quæsumus Dómine, pópulum tuum et participátio cæléstis indúlta convivii, et deprecátio colláta sanctorum. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Sept. 28—*St. Wenceslaus, Martyr (Red)*

Semi-Double

Mass, in virtute, page 1309, except:

Prayer

O God, Who, through the palm of martyrdom, didst transfer blessed Wenceslaus from an earthly principality to heavenly glory, keep us, by his prayers, from all adversity, and

Deus, qui béatum Wencesláum per martyrii palmam a terréno princípátu ad cæléstem glóriam transtulisti: ejus préciibus nos ab omni adversitáte custódi, et

ejusdem tribus gaudere con- grant us to rejoice in his fellow-
sortio. Per Dóminum. ship. Through our Lord.

Second Prayer, A cunctis, with its accompanying Secret and Postcommunion, page 827; third at the choice of the priest.

Sept. 29—The Dedication of St. Michael the Archangel, (White)

Double of the First Class

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BENEDÍCITE Dóminum, omnes Angeli ejus: potentes virtúte, qui fácitis verum ejus, ad audiéndam vocem sermónem ejus. *Ps. 102.*
Benedic, ánima mea, Dómino: et ómnia, quæ intra te sunt, nómini sancto ejus.
Glória Patri.

BLESS the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. *Ps. 102.*
1. Bless the Lord, O my soul: and let all that is within me bless His holy name. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui miro órdine, Angélorum ministéria omnínique dispénsas: corde propítius ut, a cælis tibi ministrántibus in cælis semper assistitur, ab his in terra vita nostra muniatúr. Per Dóminum.

O GOD, Who dost in wonderful order dispose the ministries of angels and men, mercifully grant that our lives be fortified by those who continually stand in Thy presence and minister before Thee in heaven. Through our Lord.

Lesson. Apoc. 1, 1-15

Léctio libri Apocalypsis áti Johánis Apóstoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

IN DIEBUS illis: Significávit Deus quæ oportet fieri cito, mittens per Angérum unum servo suo Johanni qui testimónium perhibuit verbo dei, et testimónium Jesu Christi, quæcúmque vidit, átus qui legit, et audit verba prophetiæ hujus: et servat ea, quæ in ea scripta

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

sunt: tempus enim prope est. Joannes septem ecclesiis, quæ sunt in Asia. Grátia vobis, et pax ab eo, qui est, et qui erat, et qui venturus est: et a septem spirítibus, qui in conspéctu throni ejus sunt: et a Jesu Christo, qui est testis fídelis, primogénitus mortuórum, et princeps regum terræ, qui diléxit nos, et lavit nos a peccátis nostris in sanguine suo.

His own blood.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia below.

Gradual. Ps. 102, 20, 1

Bless the Lord all ye His angels: you that are mighty in strength, that do His will. *V.* O my soul, bless thou the Lord: and all that is within me praise His holy name.

Alleluia, alleluia. *V.* Holy archangel Michael, defend us in battle: that we perish not in the dreadful judgment. Alleluia.

Benedícite Dóminum, omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus. *V.* Bénedic, ánima mea, Dóminum, et ómnia interióra mea nomen sanctum ejus.

Allelúja, allelúja. *V.* Sancte Michæl Archángele, defénde nos in prælio: ut non pereámus in treméndo judício. Allelúja.

Greater Alleluia

Alleluia, alleluia. *V.* Holy archangel Michael, defend us in battle, that we perish not in the dreadful judgment. Alleluia. *V.* The sea was shaken, and the earth trembled, when the archangel Michael descended from heaven. Alleluia.

Allelúja, allelúja. *V.* Sancte Michæl Archángele, defénde nos in prælio: ut non pereámus in treméndo judício. Allelúja. *V.* Concússum est mare, et contrémuit terra, ubi Archángelus Michæl descendit de celo. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-10

⊕ Continuation of the holy Gospel according to St. Matthew.

⊕ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, the disciples came to Jesus, saying,

IN ILLO tēpore: Accesserunt discipuli ad Jesum,

dicentes: Quis, putas, major est in regno cœlorum? Et advocans Jesus p̄r̄vulum, st̄tuit eum in m̄dio eor̄um, et dixit: Amen, dico vobis, nisi conv̄rsi fūeritis, et efficiamini sicut p̄r̄vuli, non intrabitis in regnum cœlorum. Quicumque ergo humiliaverit se sicut p̄r̄vulus iste, hic est major in regno cœlorum. Et qui susceperit unum p̄r̄vulum talem in n̄mine meo, me suscipit. Qui autem scandalizaverit unum de pusillis istis, qui in me credunt, expedit ei, ut suspendatur mola asinaria in collo ejus, et demergatur in profundum maris. Vae mundo a scandalis. Necesse est enim ut veniant scandala: verumtamen vae homini illi, per quem scandalum venit. Si autem manus tua, vel pes tuus scandalizat te, abscide eum, et projice abs te: bonum tibi est ad vitam ingredi debilem, vel claudum, quam duas manus, vel duos pedes habentem mitti in ignem æternum. Et si oculus tuus scandalizat te, erue eum, et projice abs te: bonum tibi est cum uno oculo in vitam intrare, quam duos oculos habentem mitti in gehennam ignis. Videte ne contemnatis unum ex his pusillis: dico enim vobis, quia Angeli eorum in cœlis semper vident faciem Patris mei, qui in cœlis est.

in heaven always see the face of My Father Who is in heaven.

Creed, page 765.

Offertory. Apoc. 8, 3, 4

Stetit Angelus juxta aram templi, habens thuribulum

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 millstone 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 maimed 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

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.

Offertory Prayer, page 767.

Secret

WE OFFER Thee sacrifices of praise, O Lord, humbly praying that Thou be pleased to receive them, through the angelic intercession in our behalf, and grant that they may avail for our salvation. Through our Lord.

HÓSTIAS tibi, Dómine, laudis offerimus, suppliciter deprecánte: ut eádem, angélico pro nobis interveniénti suffrágio, et placátus accipias, et ad salutem nostram provenire concédas. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Dan. 3, 58

All ye angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all forever, alleluia.

Benedicite, omnes Angeli Dómini, Dóminum: hymnum dicite, et superexaltate eum in sæcula.

Postcommunion

RELYING upon the intercession of blessed Michael, Thine archangel, O Lord, we Thy suppliants pray that what we perform with our lips we may attain with our hearts. Through our Lord.

BEÁTI Archángeli tui Michaelis intercessióne suffúti: súpplices te, Dómine, deprecámur; ut, quod ore proséquimur, contingámus et mente. Per Dóminum.

Concluding Prayers, page 793.

Sept. 30—*St. Jerome, Confessor, Doctor of the Church (White)*

Double

Mass, in medio, page 1344, except:

Prayer

O God, Who didst vouchsafe to provide for Thy Church blessed Jerome, Thy confessor, a great Doctor for the expounding of the Sacred

Deus, qui Ecclesiæ tuæ in exponéndissacris Scriptúris beátum Hierónymum Confessórem tuum, Dóctórem máximum providére dignátus

es: præsta, quæsumus; ut, ejus suffragantibus méritis, quod ore simul et opere dócuít, te adjuvante exercere valeámus. Per Dóminum.

Scriptures, grant, we beseech Thee, that through his merits we may be enabled, by Thine assistance, to practise what both by word and deed he hath taught us. Through our Lord.

Secret

DONIS cælestibus da nobis, quæsumus, Dómine, líbera tibi mente servire ut múnera quæ deférimus, interveniénte beáto Hierónymo Confessóre tuo, et medélam nobis operéntur, et glóriam. Per Dóminum.

BY THY heavenly gifts, O Lord, grant us, we pray, to serve Thee with untrammelled minds, that the offerings we bring may, by the intercession of blessed Jerome, Thy confessor, effect our healing and our glory. Through our Lord.

Postcommunion

REPLÉTI alimónia cælesti, quæsumus, Dómine: ut, interveniénte beáto Hierónymo Confessóre tuo, misericórdiæ tuæ grátiam conséqui mereámur. Per Dóminum.

FILLED with heavenly nourishment, we pray Thee, O Lord, that, by the intercession of blessed Jerome, Thy confessor, we may be found worthy to obtain the favor of Thy mercy. Through our Lord.

Oct. 1—*St. Remigius, Bishop, Confessor (White)*

Simple

Mass, Statuit ei, page 1337; Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; thrd at the choice of the priest, pages 1494-1500.

Oct. 2—*Feast of the Holy Guardian Angels (White)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BENEDÍCITE Dóminum, Omnes Angeli ejus: poténtes virtúte, qui fáctis verbum ejus, ad audiéndam vocem bérmonum ejus. Ps. 102, 1. Bénedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. V. Glória Patri.

BLESS the Lord, all ye His angels: you that are mighty in strength, and execute His word, harkening to the voice of His orders. Ps. 102, 1. Bless the Lord, O my soul; and let all that is within me praise His holy name. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who in Thine ineffable providence dost vouchsafe to send Thine angels to watch over us, grant to Thy suppliants to be continually defended by their protection and to share their companionship in eternity. Through our Lord.

DEUS, qui ineffabili providentia sanctos Angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis; et eorum semper protectione defendi et aeterna societate gaudere. Per Dominum.

Lesson. Ex. 23, 20-23

Lesson from the Book of Exodus. *Lectio libri Exodi.*

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 into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned, 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.

HÆC dicit Dominus Deus: Ecce ego mittam Angelum meum qui præcedat te, et custodiat in via, et introducat in locum, quem paravi. Observa eum, et audi vocem ejus, nec contemnendum eum: quia non dimittet cum peccaveris, et est nomen meum in illo. Quod si audieris vocem ejus, et feceris omnia, quæ loquor, inimicus ero inimicis tuis, et affligam affligentes te: præcedetque te Angelus meus.

In Votive Masses from Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschaltine the Gradual and Tract are replaced by the Greater Alleluia and Verses found after the Tract.

Gradual. Ps. 90, 11, 12

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. *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.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 102, 21. Bless the Lord, all ye His *Allelúja, allelúja. V.* Ps. 102, 21. Benedicite Dómino,

omnes virtutes ejus: ministri ejus, qui faciunt voluntatem ejus. Alleluja. hosts: you ministers of His who do His will. Alleluia.

Tract. Ps. 102, 20.

Benedicite Dominum, omnes Angeli ejus: potentes virtute qui faciunt verbum ejus. *V. Ps. 102, 21, 22.* Benedicite Domino, omnes virtutes ejus: ministri ejus, qui faciunt voluntatem ejus. *V. Benedicite Domino, omnia opera ejus: in omni loco dominationis ejus, benedic, anima mea, Domino.*

Bless the Lord, all ye His angels: you that are mighty in strength and execute His word. *V. Ps. 102, 21, 22.* Bless the Lord, all ye His hosts: you ministers of His who do His will. *V. Bless the Lord, all ye His works: in every place in His dominion, O my soul, bless thou the Lord.*

Greater Alleluia

Alleluja, alleluja. *V. Ps. 137, 1, 2.* In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluja. *V. Matt. 28, 2.* Angelus Domini descendit de caelo, et accedens revolvit lapidem, et sedebat super eum. Alleluja.

Alleluia, alleluia. *Ps. 137, 1, 2.* I will sing praise to Thee in the sight of the angels: I will worship toward Thy holy temple, and I will give glory to Thy name. Alleluia. *V. Matt. 28, 2.* An angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. Alleluia.

Munda Cor Meum, page 763.

Gospel, The disciples came to Jesus, page 1214, as on the feast of St. Michael, Sept. 29.

Creed, page 765.

to Jesus, page 1214, as on the

Offertory. Ps. 102, 20, 21

Benedicite Dominum, omnes Angeli ejus: ministri ejus, qui faciunt verbum ejus, ad audiendam vocem sermonum ejus.

Bless the Lord, all ye his angels: you ministers of His who execute His word, harkening to the voice of His orders.

Offertory Prayers, page 767.

Secret

Suscipe, Domine, munera, quae pro sanctorum Angelorum tuorum veneratione defertimus: et concede propitius; ut perpetuis eorum praesidiis a praesentibus periculis

Recieve the gifts, O Lord, which we bring in veneration of Thy holy angels, and mercifully grant that we be delivered by their perpetual guard from the perils of this

life and at last attain unto life liberémur et ad vitam per-
everlasting. Through our Lord. veniámus etérnam. Per Dó-
minum.

Preface for Weekdays, page 775.

Communion. Dan. 3, 58

All ye angels of the Lord, Benedicite, omnes Angeli
bless the Lord: sing a hymn, Dómini, Dóminum: hymnum
and exalt Him above all for- dicite et super-exaltáte eum
ever, in sæcula.

Postcommunion

WE HAVE received, O Lord, **S**ÚMPSI-MUS, Dómine, div-
the divine mysteries, re- ina mystéria, sanctórum
joicing in the festivity of Thy Angelórum tuórum festivitáte
holy angels; we pray that we lætántes: quæsumus: ut eórum
be continually delivered by protectione ab hóstim
their protection from the júgiter liberémur insidiis et
snares of our enemies and contra ómnia advérsa muniá-
fortified against all adverse pow- mur. Per Dóminum.
ers. Through our Lord.

Concluding Prayers, page 793.

*Oct. 3—St. Teresa of the Infant Jesus
(The "Little Flower"), Virgin (White)*

Double

The Beginning of Mass, page 756.

Introit. Cant. 4, 8, 9

COME from Líbanus, my **V**ENI de Líbano, sponsa
spouse, come from Líba- mea, veni de Líbano,
nus, come: Thou hast wounded veni: vulnerásti cor meum,
my heart, my sister, my spouse: soror mea sponsa, vulnerásti
Thou hast wounded my heart. cor meum. Ps. 112, 1. Lau-
Ps. 112, 1. Praise the Lord, ye dáte, púeri, Dóminum: lau-
children: Praise ye the name of dáte nomen Dómini. V.
of the Lord. V. Glory. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O LORD, Who hast said: Un- **D**ÓMINE, qui dixisti: Nisi
less ye become as little efficiámini sicut párvuli,
children, ye shall not enter non intrábitis in regnum cæ-
into the kingdom of heaven, grant lorum: da nobis, quæsumus;
unto us, we beseech Thee, so to ita beáte Terésie Virginis in
follow the footsteps of blessed humilitáte et simplicitáte

cordis vestigia sectari, ut præmia consequamur æterna. Qui vivis.

Teresa, virgin, in lowliness and simplicity of heart that we may gain everlasting rewards. Who livest.

Lesson. Is. 66, 12-14

Lectio Isaiaë Prophætæ.

Lesson from Isaias the Prophet.

Hæc dicit Dóminus: Ecce ego declinabo super eam quasi flúvium pacis, et quasi torrémentem inundántem glóriam géntium, quam sugétis: ad úbera portabimini, et super gèna blandiéntur vobis. Quómodo si cui mater blandiátur, ita ego consolabor vos, et in Jerúsalem consolabimini. Vidébitis, et gaudébit cor vestrum, et ossa vestra quasi herba germinábunt, et cognoscétur manus Dómini servis ejus.

FOR 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 to His servants.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Matt. 11, 25

Confíteor tibi, Pater, Dómine cæli et terræ, quia abscondísti hæc a sapiéntibus, et prudéntibus, et revelásti ea párvullis *V. Ps. 70, 5.* Dómine, spes mea a juventúte mea.

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. *V. Ps. 70, 5.* My hope, O Lord, from my youth.

Lesser Alleluia

Allelúja, allelúja. *V. Ecclus. 39, 17-19.* Quasi rosa plantáta super rivos aquárum fructificáte: quasi Libanus odórem suavitátis habéte: floréte flores, quasi lílium, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedicíte Dóminum in opéribus suis. Allelúja.

Alleluia, alleluia. *V. Ecclus. 39, 17-19.* Bud forth as the rose planted by the brooks of waters. Give ye a sweet odor as Libanus. 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.

Tract. Cant. 2, 11, 12

For winter is now past, the rain is over and gone. *V.* The flowers have appeared in our land: The time of pruning is come: The voice of the turtle is heard in our land. *V. Jer. 31, 3.* I have loved Thee with an everlasting love: Therefore have I drawn thee, taking pity on thee.

Jam hiems tránsiit, imber ábliit, et recéssit. *V.* Flores aparuerunt in terra nostra, tempus putatiónis advénit: vox túrturis audita est in terra nostra. *V. Jer. 31, 3.* In caritate perpétua diléxi te: ideo attráxi te, míserans tui.

Greater Alleluia

Alleluia, alleluia. *Ecclus. 39, 17-19.* Bud forth as the rose planted by the brooks of waters. Give ye a sweet odor as Libanus. 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. *Ps. 33, 9; 99, 5.* O taste and see that the Lord is sweet: His mercy endureth forever. Alleluia.

Allelúja, allelúja. *V. Ecclus. 39, 17-19.* Quasi rosa plantáta super rivos aquárum fructificáte: quasi Libanus odórem suavitatís habéte: floréte flores, quasi lílillum, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedicite Dóminum in opéribus suis. Allelúja. *V. Ps. 33, 9; 99, 5.* Gustáte, et vidéte quóniam suávis est Dóminus: in ætérnum misericórdia ejus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

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.

IN ILLO témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno cælórum? Et ádvocans Jesus párvulum, stáruit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Qui-cúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno cælórum.

Offertory. Luke 1, 46-48, 49

Magnificat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo: quia respéxit humilitátem ancillæ suæ: fecit mihi magna qui potens est.

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.

Offertory Prayers, page 767.

Secret

SACRIFICIUM nostrum tibi, Dómine, quæsumus, beátæ Therésia Virginis tuæ precátio sancta concíliet: ut in cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

WE BESEECH Thee, O Lord, that the holy intercession of blessed Teresa, Thy virgin, may make our sacrifice agreeable to Thee, so that it may be made acceptable by the merits of her in whose honor it is solemnly offered. Through our Lord.

Preface for Weekdays, page 775.

Communion. 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.

He led her about and taught her: and He kept her as the apple of His eye. As the eagle, He spread His wings and hath taken her, and carried her on His shoulders. The Lord alone was her leader.

Postcommunion

ILLO nos, Dómine, amóris igne cæléste mystérium inflámmet quo beáta Therésia Virgo tua se tibi pro homínibus caritátis víctimam devóvit. Per Dóminum.

MAY the heavenly mystery, O Lord, enkindle in us that fire of love, whereby the blessed Teresa, Thy virgin, offered herself to Thee as a victim of charity for men. Through our Lord.

Concluding Prayers, page 793.

Oct. 4—*St. Francis of Assisi, Confessor (White)*

Double Major

Mass as on the feast of the Stigmata, Sept. 17, page 1200, except:

Prayer

O GOD, Who, by the merits of blessed Francis, didst increase Thy Church by bringing forth a new progeny, grant us to imitate him in despising earthly things and ever to rejoice in partaking of heavenly gifts. Through our Lord.

DEUS, qui Ecclesiam tuam, beati Francisci méritis foetu novæ prolis amplificas: tribue nobis: ex ejus imitatione, terræna despícere, et cælestium donorum semper participatióne gaudere. Per Dóminum.

Gospel Jesus answered and said, *as on the feast of St. Paul, Hermit, January 19, page 865.*

Secret

SANCTIFY, O Lord, the gifts dedicated to Thee, and, by the intercession of blessed Francis, cleanse us from all stain of sin. Through our Lord.

QUÆRERA tibi, Dómine, dícta sanctifica: et, intercedente beato Francisco, ab omni nos culpárum labe purifica. Per Dóminum.

Postcommunion

MAY heavenly grace, we beseech Thee, O Lord, enlarge Thy Church which Thou wast pleased to enlighten by the glorious merits and examples of blessed Francis, Thy confessor. Through our Lord.

ECCLESIAM tuam, quæsumus, Dómine, grátia cælestis amplifcet: quam beati Francisci Confessoris tui illumináre voluisti gloriósis méritis, et exémpis. Per Dóminum.

Oct. 5—**St. Placidus and His Companions, Martyrs**

(Red)

Simple

Mass Salus autem, page 1325, except:

Prayer O God, Who dost permit us, from the Mass Intret, page 1317, with the corresponding Secret and Postcommunion. *Second Prayer* A cunctis, page 827, with the accompanying Secret and Postcommunion; *third* at the choice of the priest, pages 1494-1500.

Oct. 6—**St. Bruno, Confessor (White)**

Double

Mass, Os justí, page 1349, except:

Prayer

WE BESEECH Thee, O Lord, that we may be assisted by the prayers of St. Bruno, Thy confessor, that we, who

SANCTI Brunónis Confessoris tui, quæsumus, Dómine, intercessiõibus adjuvémur: ut, qui majestátem

tuam grávitèr delinquendo have grievously offended Thy
offéndimus, ejus méritis et majesty by sin, may obtain the
précibus, nostrórum delictó- forgiveness of our offenses
rum véniam consequámur. through his merits and prayers.
Per Dóminum. Through our Lord.

Postcommunion is from the Mass Justus ut palma, page 1355.

Oct. 7—The Most Holy Rosary of the B. V. M.

(White)

Double of the Second Class

St. Mark, Pope, Confessor (White)

Simple

Ss. Sergius, Bacchus, Marcellus, and Apuleius,

Martyrs

Simple

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dó-
mino, diem festum cel-
ebrántes sub honóre beátæ
Mariæ Virgínis: de cujus so-
lemnitáte gaudent Angeli, et
colláudant Fílium Dei. Ps.
44, 2. Eructávit cor meum
verbum bonum: dīco ego
ópera mea Regi. V. Glória Pa-
tri.

LET us all rejoice in the
Lord, keeping a feast-
day in honor of the Blessed
Virgin Mary, for whose cele-
bration the angels rejoice and
unite in praising the Son of
God. Ps. 44, 2. My heart hath
uttered a good word: I speak
my works to the King. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, cujus Unigenitus
per vitam, mortem et
resurrectiόνem suam nobis
salútis æternæ præmia com-
parávit: concéde, quæsumus;
ut, hæc mystéria sanctíssimo
beátæ Mariæ Virgínis Rosário
recoléntes, et imitémur quod
cóntinent, et quod promít-
tunt, assequámur. Per eúm-
dem Dóminum.

O God, Whose only-begotten
Son, by His life, death,
and resurrection hath pur-
chased for us the rewards of
eternal life: grant, we beseech
Thee, that, meditating on the
mysteries of the most holy
Rosary of the Blessed Virgin
Mary, we may imitate what
they contain and obtain what
they promise. Through the
same.

In low Masses a commemoration of St. Mark and of the Holy Martyrs as follows:

Of St. Mark.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Mark, Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

Of the Holy Martyrs.

Prayer

MAY the blessed merits of Thy holy martyrs, Sergius, Bacchus, Marcellus, and Apuleius, bide with us, O Lord, and make us ever fervent in Thy love. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Marcum Summum Pontificem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitíssi esse pastórem. Per Dóminum.

SANCTORUM Mártyrum tuorum nos, Dómine, Sérgil, Bacchi, Marcéll et Apuléii beáta mérita prosequántur: et tuo semper faciánt amóre fervéntes. Per Dóminum.

Lesson. Prov. 8, 22, 24, 32, 35

Lesson from the book of Wisdom.

Lectio libri Sapientíæ.

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.

DÓMINUS possédit me in initío viárum suárum, antequam quidquam fáceret a principio. Ab ætérno ordináta sum, et ex antíquis antequam terra fieret. Nondum erant abyssi, et ego jam concépta eram. Nunc ergo, filii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplinam, et estóte sapléntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotidie, et observat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

Gradual. Ps. 44, 5, 11, 12

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. *Y.* Hear, O daughter,

Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabílliter dextera tua. *Y.* Audi, filia et vide, et

inclina aurem tuam, quia
concupivit Rex speciem tuam.

Allelúja, allelúja. *V.* Solém-
nitas glorióse Virginis Mariæ
ex sémine Abrahæ, orta de
tribu Juda, clara ex stirpe
David. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Sequéntia sancti Evan-
gélii secúndum Lucam.

IN ILLO témpore: Missus est
Angelus Gábriel a Deo
in civitátem Galilææ, cui no-
men Náza-reth, ad virginem
desponsátam viro, cui nomen
erat Joseph, de domo David,
et nomen virginis Mariæ. Et
ingréssus Angelus ad eam,
dixit; Ave, grátia plena: Dó-
minus tecum: benedicta tu in
mulieribus. Quæ cum audis-
set, turbáta est in sermóne
ejus, et cogitábat qualis esset
ista salutátio. Et ait Angelus
ei: Ne timeas, Mariá, inven-
isti enim grátiam apud Deum:
ecce concíples in útero, et pá-
ries filium, et vocábis nomen
ejus Jesum. Hic erit magnus,
et Filius Altíssimi vocábitur,
et dabit illi Dóminus Deus
sedem David patris ejus: et
regnábit in domo Jacob in
etérnum, et regni ejus non
erit finis. Dixit autem Mariá
ad Angelum: Quómodo fiet
istud, quóniam virum non
cognóscó? Et respóndens An-
gelus, dixit ei: Spíritus sanc-
tus supervéniet in te, et vir-
tus Altíssimi abumbrábit tibi.
Ideóque et quod nascétur ex
te Sanctum, vocábitur Filius
Dei. Et ecce Elisabéth cogná-

and see, and incline thine ear;
for the King hath desired thy
beauty.

Alleluia, alleluia. *V.* The
solemnity of the glorious Vir-
gin Mary, of the seed of Abra-
ham, sprung from the tribe of
Juda, of the noble line of Da-
vid. Alleluia.

✠ Continuation of the holy
Gospel according to St. Luke.

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 Jesus. 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 forever. 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 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.

Creed, page 765.

Offertory. *Ecclus. 24, 25, 39, 17*

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 borne fruit.

In me grátia omnis viæ et veritátis, in me omnis spes viæ et virtútis: ego quasi rosa plantáta super rivos aquárum fructificávi.

Offertory Prayers, page 767.

Secret

GRANT us, we beseech Thee, O Lord, to be fittingly prepared for the offering of these gifts, and; through the mysteries of the most holy Rosary, so to meditate upon the life, passion, and glory of Thine only-begotten Son, that we may become worthy of His promises. Who with Thee.

HAC nos quæsumus, Dómine, his munéribus offerédis conveniénter aptári: et per sacratissimi Rosárii mystéria sic vitam, passiónem, et glóriam Unigéniti tui recólere; ut ejus digni promissionibus efficiámur: Qui tecum.

In low Masses commemoration of St. Mark and of the Holy Martyrs, as follows:

Of St. Mark.

Secret

IN THY loving kindness we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

OBLÁTIS munéribus, quæsumus Dómine, Ecclesiam tuam benignus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómimi tuo, te gubernánte, pastóres. Per Dóminum.

Of the Holy Martyrs.

Secret

MAY this sacrifice that is about to be offered cause

MAJESTÁTEM tuam nobis, Dómine, quæsumus,

hæc hóstia reddat immolánda placátam, tuórum digna postulatióne Sanctórum. Per Dóminum.

Thy majesty to be appeased toward us, O Lord, by the worthy prayer of Thy saints. Through our Lord.

Preface No. 13, page 616

Communion. *Ecclus. 39, 19*

Floréte flores quasi liliúm, et date odórem, et frondéte in grátiam, collaudáte cánticum et benedicíte, Dóminum in opéribus suis.

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.

Postcommunion

SANCTÍSSIMÆ Genitricis tuæ, cujus Rosárium celebrámus, quæsumus Dómine, préciibus adjuvémur: ut et mysteriórum, quæ cóllimus, virtus percipiátur; et sacramentórum, quæ súmpsimus, obtineátur effectus: Qui vivis.

MAY we be assisted, we beseech Thee, O Lord, by the prayers of Thy most holy Mother, whose Rosary we celebrate, that the virtue of the mysteries we adore may be shared and the effect of the sacraments we have received may be obtained. Who livest.

In low Masses commemorations of St. Mark and the Holy Martyrs are as follows:

Of St. Mark.

Postcommunion

REFFECTIÓNE sancta enutritam guberná, quæsumus Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et incrementa libertátis accipiat et in religiónis integritáte persistat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Of the Holy Martyrs.

Postcommunion

SACRAMÉNTIS, Dómine, muniamur accéptis, et sanctórum Mártyrum tuórum Sérghii, Bacchi, Marcélli et Apuléii intercessióne, contra omnes nequítias irruéntes, armis caléstibus protegámur. Per Dóminum.

MAY we be fortified, O Lord, by the reception of Thy sacraments, and protected, through the intercession of Thy holy martyrs, Sergius, Bacchus, Marcellus, and Apuleius, by heavenly armor against all the malice that assaileth us. Through our Lord.

Concluding Prayers, page 793.

Oct. 8—*St. Bridget, Widow (White)**Double**Mass, Cognovi, page 1383, except:**Prayer*

O Lord, our God, Who through Thine only-begotten Son, didst reveal heavenly secrets to blessed Bridget, grant us, Thy servants, by her kind intercession, to rejoice and be glad in the revelation of Thine eternal glory. Through the same.

DÓMINE, Deus noster, qui beátæ Brigítte per Filium tuum unigénitum secretá cælestia revelásti: ipsius piá intercessióne da nobis fámulis tuis; in revelatióne sempitérnæ glóriæ tuæ gaudére letántes. Per eúndem Dóminum.

*Epistle, Honor widows, found at the end of the Mass Cognovi, page 1388.*Oct. 9—*St. John Leonard, Confessor (White)**Double**The Beginning of Mass, page 756.**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. 95, 1.* O sing unto the Lord a new song: sing unto the Lord, all the earth. *V. Glory.*

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.*

*Kyrie, page 761; Gloria, page 762.**Prayer*

O God, Who for the propagation of the Faith among the people wast pleased in a wondrous manner to stir up blessed John, Thy confessor: and Who, through him, didst

Deus, qui beátum Joán-nem Confessórem tuum ad fidem in géntibus propagándam mirabiliter excitáre dignátus es, ac per eum in erudiéndis fidélibus

novam in Ecclesia tua familiam congregasti: da nobis famulis tuis; ita ejus institutis proficere, ut premia consequamur aeterna. Per Dominum.

in Thy Church gather together a new Society for the instruction of the faithful; do Thou grant unto us Thy servants, that we may so profit by his teaching, as to attain unto the everlasting rewards. Through our Lord.

Commemoration of Sts. Dionysius, Rusticus, and Eleutherius.

Prayer

Deus, qui hodierna die beatum Dionysium, Martyrem tuum atque Pontificem, virtute constantiae in passione roborasti, quique illi, ad praedicandum gentibus gloriam tuam, Rusticum et Eleutherium sociare dignatus es: tribue nobis, quaesumus; eorum imitatione pro amore tuo prospera mundi despiciere, et nulla ejus adversa formidare. Per Dominum.

O God, Who on this day didst strengthen blessed Dionysius, Thy martyr, with the virtue of fortitude in his suffering, and didst vouchsafe to join with him Rusticus and Eleutherius to preach Thy glory to the nations, grant us, we beseech Thee, to imitate them in contemning the prosperity of the world for the sake of Thy love, and to fear none of its adversity. Through our Lord.

Epistle. 2 Cor. 4, 1-6, 15-18

Fratres. Tenentes administrationem juxta quod misericordiam consecuti sumus, non deficimus, sed abdicamus occulta decoris, non ambulantes in astutia, neque adulterantes verbum Dei, sed in manifestatione veritatis commendantes nosmetipsos ad omnem conscientiam hominum coram Deo. Quod si etiam operatum est Evangelium nostrum: in iis, qui pereunt, est operatum: in quibus Deus hujus saeculi excæ-

BRETHREN. Seeing we have this ministration, according as we have obtained mercy, we faint not, but 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 be 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.

cávit mentes infidélium, ut non fúlgeat illis illuminátio Evangélii glóriæ Christi, qui est imágo Dei. Non enim nosmetipsos prædicámus, sed Jesum Christum Dóminum nostrum: nos autem servos vestros per Jesum: quóniam Deus, qui dixit de ténebris lucem splendescere, ipse illúxit in córdibus nostris ad illuminatióem sciéntiæ claritátis Dei, in fácie Christi Jesu. Omnia enim propter vos: ut grátia abúndans, per multos in gratiárum actióne, abúndet in glóriam Dei. Propter quod non defícimus: sed licet is, qui foris est, noster homo corrumpátur: tamen is, qui intus est, renovátur de die in diem. Id enim, quod in præsénti est momentáneum et leve tribulatiónis nostræ, supra modum in sublimitáte ætérnum glóriæ pondus operátur in nobis, non contemplántibus nobis quæ vidéntur, sed quæ non vidéntur. Quæ enim vidéntur, temporália sunt: quæ autem non vidéntur, æterna sunt.

Gradual. Ps. 72, 21; 68

MY HEART hath been inflamed and my loins have been changed: the zeal of Thy house hath eaten me up. *V. Is. 49, 2.* He hath made my mouth like unto a sharp sword: in the shadow of His hand hath He protected me, and made me as a chosen shaft. Alleluia, alleluia. *V. Ps. 70, 7.*

Inflammátum est cor meum et renes mei commutáti sunt: zelus domus tuæ comédit me. *V. Isai. 49, 2.* Pósuit os meum quasi gládium acútum: in umbra manus suæ protéxit me, et pósuit me sicut sagíttam eléctam. Allelúja, allelúja. *V. Ps. 70, 7.* Tamquam prodígium factus

sum multis: et tu adjutor I am become to many as a
fortis. Allelúja. wonder: but Thou art a strong
helper. Alleluia.

After Septuagesima in place of alleluia and verse add:

Tract

Qontristatus sum in ex- **I** AM grieved in my exercise:
ercitatione mea: et and am troubled at the
conturbatus sum a voce voice of the enemy, and at the
inimici et a tribulatione pec- tribulation of the sinner.
catóris. *V.* Quoniam declina- *V.* For they have cast iniquities
verunt in me iniquitates: et upon me: and in wrath they
in ira molesti erant mihi. were troublesome to me.
V. Ego autem ad Deum clama- *V.* But I have cried to God:
vi: et Dominus salvabit and the Lord will save me.
me.

In Paschal-time omit Gradual and say instead:

Allelúja, allelúja. *V.* Ps. 51, Alleluia, alleluia. *V.* Ps. 51,
10. Sicut oliva fructifera in 10. As a fruitful olive tree in
domo Dei, speravi in miseri- the house of God, I have hoped
córdia Dei in ætænum: et in in the mercy of God forever,
sæculum sæculi. Allelúja. yea forever and ever. Alleluia.
V. Ps. 61, 8. In Deo salutare *V.* Ps. 61, 8. In God is my sal-
meum et glória mea: Deus vation and my glory: He is the
auxilii mei, et spes mea in God of my help, and my hope is
Deo est. Allelúja. in God. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 10, 1-9

¶ Sequéntia sancti Evan- ¶ Continuation of the holy
géli secundum Lucam Gospel according to St. Luke

In illo témpore: Designá- **A**T THAT time, The Lord
vit Dóminus et álios appointed also other
septuaginta duos: et misit seventy-two; and He sent them
illos binos ante fáciem suam two and two before His face
in omnem civitátem et locum into every city and place
quo erat ipse ventúrus. Et whither He Himself was to
dicébat illis: Messis quidem come. And He said to them,
multa, operárii autem pauci. The harvest indeed is great,
Rogáte ergo dóminum messis but the laborers are few: pray
ut mittat operários in mes- 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.

sem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram, neque calceamenta: et neminem per viam salutaveritis. In quacumque domum intraveritis, primum dicitis: Pax huic domui: et si ibi fuerit filius pacis, requiescat super illum pax vestra: sin autem, ad vos revertetur. In eadem autem domo manete, edentes et bibentes quæ apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quacumque civitatem intraveritis et susceperint vos, manducate quæ apponuntur vobis: et curate infirmos qui in illa sunt, et dicitis illis: Appropinquavit in vos regnum Dei.

Offertory. Col. 1, 25

I AM made a minister of Christ according to the dispensation of God, which is given to me, that I may fulfil the word of the Lord. (P. T. Alleluia.)

CHRISTI factus sum ego minister secundum dispensationem Dei, quæ data est mihi, ut impleam verbum Dómini. (T. P. Alleluia.)

Offertory Prayers, page 767.

Secret

RECEIVE, O Lord, the clean oblation of this salutary sacrifice: and, by the intercession of blessed John, Thy confessor, grant that everywhere among the nations it may fittingly be offered up. Through our Lord.

Suscipe, Dómine, oblationem mundam salutáris hostiæ: et præsta; ut, intercedente beato Joanne Confessore tuo, ubique gentium júgiter offerátur. Per Dóminum.

Commemoration of Sts. Dionysius, Rusticus, and Eleuthertus.

Secret

OBLATA tibi, Dómine, múnera pópuli tui, pro tuórum honóre Sanctórum, súscipe propítius, quæsumus: et eórum nos intercessióne sanctifica. Per Dóminum.

GRACIOUSLY receive, O Lord, the gifts of Thy people in honor of Thy saints, and sanctify us by their intercession. Through our Lord.

Preface for Weekdays, page 773.

Communion

QUÆ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. (T. P. Allelúja.)

THE things that were gain to me, the same I counted loss for Christ. (P. T. Alleluia.)

Postcommunion

Pretiósi córporis, et sanguinis tui sacris refécti mystériis, Dómine, adprecámur: ut beáti Joánnis Confessóris tui exémplo, studeámus confitéri quod crédidit, et ópere exercére quod dócult: Qui vivis.

REFRESHED by the sacred mysteries of Thy precious body and blood, we beseech Thee, O Lord, that, following the example of blessed John, Thy confessor, we may set ourselves to profess that which he believed, and in our actions to put into practice that which he taught. Who livest.

Commemoration of Sts. Dionysius, Rusticus, and Eleuthertus.

Postcommunion

SUMPTIS, Dómine, sacraméntis, quæsumus: ut, intercedéntibus beátiis Martýribus tuis Dionýsio, Rústico et Eleuthério, ad redemptiónis

WHO have received Thy sacraments, O Lord, pray that, by the intercession of Thy blessed Martyrs, Dionysius, Rusticus, and Eleuthe-

1230f OCT. 9—STS. DIONYSIUS, RUSTICUS, ELEUTHERIUS

rius, we may be profited unto *etérnae proficiámus augmén-*
the increase of our everlasting *tum. Per Dóminum.*
redemption. Through our Lord.

Concluding Prayers, page 793.

The Same Day

Sts. Dionysius, Rusticus and Eleutherius

Martyrs (*Red*)

Semi-double

The Beginning of Mass, page 756.

Introit from the Mass, Sapientiam, page 1321.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who on this day
didst strengthen blessed
Dionysius, Thy martyr, with
the virtue of fortitude in his
suffering, and didst vouchsafe
to join with him Rusticus and
Eleutherius to preach Thy
glory to the nations, grant us,
we beseech Thee, to imitate
them in contemning the pros-
perity of the world for the sake
of Thy love, and to fear none of
its adversity. Through our
Lord.

Deus, qui hodiérna die
beátum Dionysium,
Máryrem tuum atque Ponti-
ficem, virtúte constantiæ in
passióne roborásti, quique illi,
ad prædicándum, géntibus
glóriam tuam, Rústicum et
Eleuthérium sociáre digná-
tus es: tribue nobis, quæsu-
mus; eórum imitatióne, pro
amóre tuo próspéra mundi de-
spicere, et nulla ejus advérsa
formidáre. Per Dóminum.

Second Prayer A cunctis, page 827; third at the choice of the
priest, pages 1494-1500.

Lesson. Acts 17, 22-34

Lesson from the Acts of the
Apostles.

IN THOSE days, Paul standing
in the midst of the Areo-

Lectio Actuum Apostoló-
rum.

IN DIEBUS illis: Stans Pau-
lus in médio Areópagi.

ait: Viri Athenienses, per omnia quasi superstitiosiores vos video. Præteriens enim, et videns simulacra vestra, inveni et aram, in qua scriptum erat: Ignoto Deo. Quod ergo ignorantes colitis, hoc ego annuntio vobis. Deus, qui fecit mundum, et omnia, quæ in eo sunt, hic cæli et terræ cum sit Dominus, non in manufactis templis habitat, nec manibus humanis colitur, indigens aliquo, cum ipse det omnibus vitam, et inspirationem, et omnia: fecitque ex uno omne genus hominum inhabitare super universam faciem terræ, definiens statuta tempora, et terminos habitationis eorum, querere Deum, si forte attraheret eum, aut inveniant, quamvis non longe sit ab unoquoque nostrum. In ipso enim vivimus, et movemur et sumus: sicut et quidam vestrorum poetarum dixerunt: Ipsus enim et genus sumus. Genus ergo cum simus Dei, non debemus æstimare auro, aut argento, aut lapidi, sculpturæ artis, et cogitationis hominis, Divinum esse simile. Et tempora quidem hujus, ignorantie despiciens Deus, nunc annuntiat hominibus ut omnes ubique penitentiam agant, eo quod statuit diem, in quo judicaturus est orbem in equitate, in viro, in quo statuit fidem præbens omnibus, suscitans eum a mortuis. Cum audissent autem resurrectionem mortuorum, quidam quidem irridebant, quidam vero dixerunt: Audiemus te de hoc iterum Sic Paulus exivit de medio eorum. Quidam vero viri adherentes ei, credide-

pagus, said, Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written, To the unknown God. What therefore you worship without knowing it, that I preach to you. God Who made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is He served with men's hands, as though He needed any thing, seeing it is He Who giveth to all life, and breath, and all things; and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God, if happily they may feel after Him, or find Him; although He be not far from every one of us, for in Him we live and move and be: as some also of your own poets said, For we are also His offspring. Being therefore the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man. And God indeed having winked at the times of this ignorance, now declareth to men, that all should everywhere do penance, because He hath appointed a day wherein He will judge the world in equity, by the man whom He hath appointed, giving faith to all, by raising Him up from the dead. And when they had heard of the resurrection of the dead, some indeed mocked; but others said, We will hear

thee again concerning this runt: in quibus et Dionysius matter. So Paul went out from Areopagita, et mūlter nōmi- among them, but certain men ne Dámaris, et álíi cum eis. adhered to him, and believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

Gradual from the Mass, Sapientiam, page 1322.

Munda Cor Meum, page 763.

Gospel, Beware you of the leaven, from the Mass, Salus autem, page 1327.

Offertory from the Mass, Sapientiam, page 1324.

Secret

GRACIOUSLY receive, O Lord, the gifts of Thy people in honor of Thy saints, and sanctify us by their intercession. Through our Lord.

OBLATA tibi, Dómine, mūnera pópuli tui, pro tuórum honóre Sanctórum, súscipe propítius, quæsumus: et eórum nos intercessióne sacrificata. Per Dóminum.

Second Secret, Graciously hear us, page 828; third at the choice of the priest.

Preface for Weekdays, page 775.

Communion from the Mass, Sapientiam, page 1323.

Postcommunion

WHOMEN who have received Thy sacraments, O Lord, pray that, by the intercession of Thy blessed Martyrs, Dionysius, Rusticus, and Eleutherius, we may be profited into the increase of our everlasting redemption. Through our Lord.

SUMPTIS, Dómine, sacraméntis, quæsumus: ut, intercedéntibus beáttis Martyribus tuis Dionysio, Rústico et Eleuthério, ad redemptiónis æternæ proficiámus augméntum. Per Dóminum.

Second Postcommunion, May the gift, page 828; third at the choice of the priest, pages 1494-1500.

Concluding Prayers, page 793.

Oct. 10—St. Francis Borgia, Confessor (White)

Semi-double

Mass, Os justi, page 1349, except:

Prayer

O LORD Jesus Christ, the pattern of true humility and its reward, we beseech Thee, that, as Thou didst make

DÓMINE Jesu Christe, veræ humilitátis et ex-emplar et præmium: quæsumus; ut, sicut beátum Fran-

ciscum in terreni honoris contemptu, imitátorem tui gloriósum effecisti, ita nos ejúsdem imitátionis et glóriæ tribuas esse consórtes: Qui vivis. blessed Francis Thy glorious imitator in contempt of earthly honors, so Thou wouldst grant us to share his imitation and his glory. Who livest.

Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Oct. 11—Feast of the Maternity of the Blessed Virgin Mary, (White)

Double Major

The Beginning of Mass, page 756.

Introit. Is. 7, 14

ECCE Virgo concípiet, et páriet filium, et vocábitur nomen ejus Emmánuel. Ps. 97, 1. Cantáte Dómino cánticum novum; quia mirabília fecit. *V.* Glória Patri.

BEHOOLD, a Virgin shall conceive, and bear a Son, and His name shall be called Emmanuel. Ps. 97, 1. Sing ye to the Lord a new canticle: because He hath done wonderful things. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui de beáta Mariæ Virginis utero Verbum tuum, Angelo nuntiánte, carnem suscipere voluisti: præsta supplicibus tuis; ut, qui vere eam Genitricem Dei, crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum.

OGOD, Who wast pleased that at the angel's message Thy Word should take flesh in the womb of the blessed Virgin Mary, grant to Thy supplicants that, believing her to be truly the mother of God, we may be assisted by her intercessions with Thee. Through the same.

Lesson. Ecclus. 24, 23-31

Léctio libri Sapientíæ.

Lesson from the book of Wisdom.

EGO quasi vitis fructificávi suavitátem odóris: et flores mei fructus honoris et honestátis. Ego máter pulchræ dilectiónis, et tímoris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veri-

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 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 honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that harkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

tátis, in me omnis spes vitæ et virtútis. Transite ad me omnes qui concupíscoitis me, et a generatiónibus meis implémini: Spiritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sitient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habébunt.

Gradual. *Is. 11, 1, 2*

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. *V.* And the spirit of the Lord shall rest upon him.

Egrediétur virga de radíce Jesse, et flos de redíce ejus ascéndet. *V.* Et requiescet super eum Spiritus Dómini.

Alleluia, alleluia. *V.* O Virgin Mother of God, He whom the whole world cannot contain, being made man, imprisons Himself in thy womb. Alleluia.

Allelúja, allelúja. *V.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se cláusit víscera factus homo. Allelúja.

Munda Cor Meum, page 763.

Gospel. *Luke 2, 43-51*

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

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 amongst their 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

IN ILLO témpore: Cum redírent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus. existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio

doctorum, audientem illos, et interrogantem eos. Stupébant autem omnes, qui eum audiebant, super prudentia et responsis ejus. Et videntes admirati sunt. Et dixit mater ejus ad illum: Fili, quid fecisti nobis sic? ecce pater tuus, et ego dolentes querebamus te. Et ait ad illos: Quid est quod me querebatis? Nesciebatis quia in his, quæ Patris mei sunt, oportet me esse? Et ipsi non intellexerunt verbum, quod locutus est ad eos. Et descendit cum eis, et venit Nazareth: et erat subditus illis.

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, page 765.

Offertory. Matt. 1, 18

Cum esset desponsata mater ejus Maria Joseph, inventa est in utero habens de Spiritu Sancto.

When His mother Mary was espoused to Joseph, she was found with child of the Holy Ghost.

Offertory Prayers, page 767.

Secret

IUA Dómine propitiatióne, et beátæ Mariæ semper Virginis Unigéniti tui Matris intercessióne, ad perpétuam atque præsentem hæc oblatio nobis proficiat prosperitatem et pacem. Per eúndem.

THROUGH Thy mercy, O Lord, and the intercession of blessed Mary, ever a virgin, the Mother of Thine only-begotten Son, may our oblation profit us for eternal and for present prosperity and peace. Through the same.

Preface No. 11, page 814.

Communion

Beáta viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

Blessed is the womb of the Virgin Mary that bore the Son of the eternal Father.

Postcommunion

QUAT this communion, O Lord, purge away our guilt and, by the intercession of blessed Mary the Mother of God, make us companions of Him, Who is our heavenly healing. Through the same.

Hæc nos commúnio Dómine purget a crimine: et intercedente beáta Virgine Dei Genitrice María, cœlestis remédii fáciat esse consórtes. Per eundem Dóminum.

Concluding Prayers, page 793.

Oct. 13—*St. Edward, King, Confessor (White)*

Semi-double

Mass, *Os Justi*, page 1349, except:

Prayer

O GOD, Who hast crowned the blessed King Edward, Thy confessor, with the glory of eternity, make us, we beseech Thee, so to venerate him on earth that we may be able to reign with him in heaven. Through our Lord.

Deus, qui beátum regem Eduárdum, Confessórem tuum, æternitátis glória coronásti: fac nos, quæsumus, ita eum venerári in terris, ut cum eo regnâre possimus in cœlis. Per Dóminum.

Second Prayer A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest.

Oct. 14—*St. Callistus, Pope, Martyr (Red)*

Double

The Beginning of Mass, page 756.

Introit. John 21, 15-17

IF THOU lovest Me, Simon Peter, feed My lambs, feed My sheep. *Ps. 29, 1, I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. V. Glory.*

SI NUTICIS me, Simon Petre, pasce agnos meos, pasce oves meas. *Ps. 29, 1. Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me. V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost behold how we fall in our weakness, mercifully restore us unto Thy

Deus, qui nos cónspicis ex nostra infirmitáte deficere: ad amórem tuum nos

miseriórditer per sanctorum love through the examples of
tuorum exémpia restáura. Per Thy saints. Through our Lord.
Dóminum.

Epistle. 1 Peter 5, 1-4; 10-11

Léctio Epístolæ beáti Petri Lesson from the Epistle of
Apóstoli. blessed Peter the Apostle.

QUÆSSIMI: Seniores, qui
in vobis sunt, óbsecro
consénior et testis Christi
passiónum, qui et ejus, quæ
in futuro revelánda est, gló-
riæ comunicátor: páscite
qui in vobis est gregem Dei,
providéntes non coácte, sed
spontáneæ secúndum Deum,
neque turpis lucrí grátia, sed
voluntáris; neque ut domi-
nantes in cleris, sed forma-
facti gregis ex ánimo. Et, cum
apparuerit princeps pastó-
rum, percipiétis immarcesci-
bilem glóriæ corónam. Deus
autem omnis grátie, qui vo-
cávit nos in etérnam suam
glóriam in Christo Jesu, mó-
dicum passos ipse perficiet,
confirmábit solidabitque. Ipsi
glória et impérium in síecula
seculórum. Amen.

BRETHREN: The ancients
therefore 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 vol-
untarily: 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.

Gradual. Ps. 106, 32, 31

Exáltent eum in Ecclésia
plebis: et in cáthedra sentó-
rum laudent eum. V. Con-
fiteántur Dómino misericór-
diæ ejus: et mirabilia ejus fi-
liis hóminum.

Let them exalt him in the
Church of the people: and
praise him in the chair of the
ancients. V. Let the mercies of
the Lord give glory to him, and
his wonderful works to the
children of men.

Allelúja, allelúja. *Matth.*
16, 18. Tu es Petrus, et super
hanc petram edificábo Ec-
clésiám meam. Allelúja.

Alleluia, alleluia. *Matth. 16,*
18. Thou art Peter and upon
this rock I will build My
Church. Alleluia.

Munde Cor Meum, page 763.

Gospel from the Mass, Si diligis me, page 1302.

Offertory. Jerem. 1, 9-10

Ecce dedi verba mea in ore
meo: ecce constituí te super

Behold I have given My
words in thy mouth: lo, I have

set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant.

Offertory Prayers, page 767

Secret

QUAY this mystical offering profit us, O Lord, to rid us of our sins and to confirm us with Thy everlasting salvation. Through our Lord.

Preface No. 13, page 816.

QUAYSTICA nobis, Dómine, prosit oblátio: quæ nos et a reátibus nostris expédíat, et perpétua salvatióne confirmet. Per Dóminum.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church.

Tu es Petrus, et super hanc petram edificábo Ecclesiám meam.

Postcommunion

QUÆRESECH Thee, O almighty God, that these sacred gifts may purge our sins and by their effect make us lead holy lives. Through our Lord.

Concluding Prayers, page 793.

QUÆSUMUS, omnipotens Deus: ut reátus nostros múnera sacráta purificent, et recte vivéndi nobis operántur effectum. Per Dóminum.

Oct. 15—St. Teresa, Virgin (White)

Double

Mass. Dilixisti, page 1370, except:

Prayer

HARKEN unto us, O God, our Saviour, that as we rejoice in the festival of blessed Teresa, Thy virgin, so we may find food for the nourishment of our souls in her heavenly doctrine, and be instructed by the affection of pious devotion. Through our Lord.

EXÁUDI nos, Deus salutáris noster: ut, sicut de beátæ Terésie Virginis festivitáte gaudémus; ita celéstis ejus doctrínæ pábulo nutriámur, te piæ devotiónis erudiámur afféctu. Per Dóminum.

Oct. 16—St. Hedwig, Widow (White)

Semi-double

Mass. Cognovi, page 1383, except:

Prayer

O God, Who didst teach blessed Hedwig to leave

DEUS, qui beátam Hedwígem a sæculi pompa ad

húmitem tue crucis sequélam the pomp of the world for the
toto corde transire docuisti: humble following of Thy cross,
concede; ut ejus méritis et ex- grant that, through her merits
émplo discámus peritúras and intercession, we may learn
mundi calcáre delicias, et in to trample under foot the per-
ampléxu tue crucis ómnia ishable delights of the world
nobis adversántia superáre: and in the embrace of Thy
Qui vivis. cross to overcome all things
that oppose us. Who livest.

Oct. 17.—St. Margaret Mary Alacoque, Virgin

*(White)**Double*

The Beginning of Mass, page 756.

Introit. Cant. 2, 3

Sus umbra illius, quem de- **U**NDER the shadow of Him
sideráveram, sedi; et Whom I had desired, did
fructus ejus dulcis gútturi I sit: and His fruit was sweet
meo. Ps. 83, 2, 3. Quam diléc- to my taste. Ps. 83, 2, 3. How
ta tabernácula tua, Dómine lovely are thy tabernacles, O
virtútum! concupiscit et dé- Lord of Hosts! My soul longeth
fícit ánima mea in átria Dó- and fainteth for the courts of
mini. V. Glória Patri. the Lord. V. Glóry.

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui **O**LORD Jesus Christ, Who
investigábiles divítias didst reveal the unsearch-
Cordis tui beátae Margarítæ able riches of Thy Heart to
Virgini mirabíliter revelásti; blessed Margaret, the virgin,
da nobis, ejus méritis et imi- grant us, by her merits and our
tatióne; ut te in ómnibus et imitation of her that, loving
super ómnia diligétes, ju- Thee in all things and above
gem in eódem Corde tuo man- all things, we may deserve to
siónem habére mereámur: have our continual abode in
Qui vivis. that same Heart of Thine. Who
livest.

Epistle, Brethren, to me the least of all the saints, from the Mass of the feast of the Sacred Heart of Jesus, page 645.

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia and Verse found after the Tract.

Gradual. Cant. 8, 7

Many waters have not been able to quench charity: neither shall floods drown it. *V. Ps. 72, 26.* My flesh hath fainted, and my heart: O God, the God of my heart, and my portion forever.

Aque multæ non potuerunt extinguere caritatem, nec flumina obruent illam. V. Ps. 72, 26. Defecit caro mea, et cor meum: Deus cordis mei, et pars mea, Deus, in æternum.

Lesser Alleluia

Alleluia, alleluia. *V. Cant. 7, 10.* I unto my Beloved: and His turning is toward me. Alleluia.

Allelúja, allelúja. *V. Cant. 7, 10.* Ego dilécto meo, et ad me conversio ejus. Allelúja.

Tract. Ps. 83, 3-4

My heart and my flesh have rejoiced in the living God. *V.* For the sparrow hath found herself a house: and the turtle-dove a nest for herself, where she may lay her young. *V.* Thine altars, O Lord of hosts: my King and my God.

Cor meum, et caro mea exultaverunt in Deum vivum. *V.* Etenim passer invenit sibi domum: et turtur nidum sibi, ubi ponat pullos suos. *V.* Altaria tua, Dómine virtutum: Rex meus, et Deus meus.

Greater Alleluia

Alleluia, alleluia. *V. Prov. 9, 5.* Come, eat my bread: and drink the wine that I have mingled for you. Alleluia. *V. Ps. 30, 20.* O how great is the multitude of Thy sweetness, O Lord: which Thou hast hidden for them that fear Thee. Alleluia.

Allelúja, allelúja. *V. Prov. 9, 5.* Venite, comedite panem meum, et bibite vinum quod miscui vobis. Allelúja. *V. Ps. 30, 20.* Quam magna multitudo dulcedinis tue, Dómine, quam abscondisti timéntibus te, Allelúja.

Munda Cor Meum, page 763.

Gospel, At that time Jesus answered, from the Mass of the feast of St. Paul, Hermit, January 15, page 365.

Offertory. Zach. 9, 17

What is His good, and what is His beautiful thing: but the corn of the elect, and the wine springing forth virgins?

Quid bonum ejus est, et quid pulchrum ejus, nisi frumentum electorum, et vinum germinans virgines?

Offertory Prayers, page 767.

Secret

ACCÉPTA tibi sint, Dómine, plebis tuæ múnera: et concède; ut ignis ille divinus nos inflámmet, quo de Corde Filii tui emisso, beáta Margaríta María veheménter aestuávit. Per eúmdem Dóminum.

MAY the offerings of Thy people be accepted by Thee, O Lord, and grant that we be enkindled with that divine fire sent forth from the Heart of Thy Son, with which blessed Margaret was so ardently inflamed. Through the same.

Preface for Weekdays, page 775.

Communion. Cant. 6, 2

Ego dilécto meo, et diléctus meus mihi, qui páscitur inter illa.

I unto my Beloved, and my Beloved unto me: He that feedeth among the lilies.

Postcommunion

CÓRPORIS et sánguinis tui, Dómine Jesu, sumptis mystériis: concède nobis, quæsumus, beáta Margaríta María, Virgine intercedénte; ut, superbis sæculi vanitátibus exúctis, mansuetúdinem et humilitátem Cordis tui induere mereamur. Qui vivis.

HAVING received the mysteries of Thy body and blood, we beseech Thee, O Lord Jesus, grant us by the intercession of blessed Margaret, the virgin, that, putting off the proud vanities of the world, we may have the grace to put on the meekness and humility of Thy Heart. Who livest.

Concluding Prayers, page 793.

*Oct. 18—St. Luke the Evangelist, (Red)**Double of the Second Class*

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

MHI autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovisti me: tu cognovisti sesiónem meam, et resurrectiónem meam. *V. Glória Patri.*

THOSE thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, thou hast proved me, and known me: thou hast known my sitting down and my rising up. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

QUAY Luke, Thy holy evangelist, O Lord, we beseech Thee, intercede in our behalf, who for the honor of Thy name bore continually in his body the mortification of the cross. Through our Lord.

INTERVÉNIAT pro nobis, quæsumus Dómine, sanctus tuus Lucas Evangelista: qui crucis mortificatiónem júgiter in suo corpore pro tui nóminis honóre portávit. Per Dóminum.

Epistle. 2 Cor. 8, 16-24

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beati Pauli Apóstoli ad Corinthios.

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 toward you, or our brethren the apostles of the churches, the glory of Christ. Wherefore show ye to

FRATRES: Gratias ago Deo, qui dedit eámdem sollicitúdinem pro vobis in corde Titi, quóniam exhortatiónem quidem suscepit: sed cum sollicitior esset sua voluntáte profectus est ad vos. Misimus étiam cum illo fratrem, cujus laus est in Evangélio per omnes ecclesiás: non solum autem, sed et ordinatus est ab ecclesiis comes peregrinatiónis nostræ in hanc grátiam, quæ ministrátur a nobis ad Dómini glóriam, et destinátam voluntátem nostram: devitantes hoc, ne quis nos vituperet in hac plenitúdine, quæ ministrátur a nobis. Providémus enim bona non solum coram Deo, sed étiam coram hominibus. Misimus autem cum illis et fratrem nostrum, quem probávimus in multis sæpe sollicitum esse: nunc autem multo sollicitiorem, confidentia multa in vos, sive pro Tito, qui est sócius meus, et in vos adjutor, sive fratres nostri, Apóstoli ecclesiárum, glória Christi. Ostensionem ergo, quæ est caritátis vestræ, et nostræ glóriæ pro

vobis, in illos osténdite in fá-
ciem ecclesiárum.

them, in the sight of the
churches, the evidence of your
charity, and of our boasting on
your behalf.

Gradual. Ps. 18, 5, 2

In omnem terram exivit so-
nus eórum: et in fines orbis
terre verba eórum. *V. Cæli*
enarrant glóriam Dei: et óp-
era mánuum ejus annúntiat
firmamentum.

Their sound went forth into
all the earth; and their words
to the ends of the world. *V. The*
heavens show forth the glory
of God; and the firmament de-
clareth the works of His hands.

Allelúja, allelúja. *V. Joann.*
15, 16. Ego vos elégi de mun-
do, ut eátis, et fructum afferá-
tis, et fructus vester máneat.
Allelúja.

Alleluia, alleluia. *V. John 15,*
16. I have chosen you out of the
world, that you should go, and
should bring forth fruit: and
your fruit should remain. Alle-
luia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed, as on the feast of St. Mark,
April 25, page 989.

Creed, page 765.

Offertory. Ps. 138, 17

Mihl autem nimis honoráti
sunt amici tui, Deus: nimis
confortátus est principátus
eórum.

To me Thy friends, O God,
are exceedingly honorable;
their principality is exceed-
ingly strengthened.

Offertory Prayers, page 767.

Secret

DONIS cælestibus da no-
bis, quæsumus, Dómine,
libera tibi mente servíre: ut
múnera quæ deférimus, inter-
veniente beáto Evangelísta
tuo Luca, et medélam nobis
operéntur, et glóriam. Per
Dóminum.

BY THY celestial gifts grant
us, we beseech Thee, O
Lord, to serve Thee with willing
hearts, that the offerings we
bring may, through the inter-
cession of blessed Luke, Thine
evangelist, procure for us both
our healing and our glory.
Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me, se-
débitis super sedes, judi-
cántes duódecim tribus
Israël.

You who have followed Me,
shall sit upon seats, judging
the twelve tribes of Israel.

Postcommunion

GRACE, we beseech Thee, O almighty God, that what we have received from Thy holy altar may, by the prayers of Thy blessed evangelist, Luke, sanctify our souls, whereby we may be made secure. Through our Lord.

Concluding Prayers, page 793.

Oct. 19—*St. Peter of Alcantara, Confessor (White)*

Double

Mass, *Justus ut palma*, page 1352, except:

Prayer

O God, Who didst vouchsafe to make blessed Peter, Thy confessor, glorious by the gift of a wonderful spirit of penance and most lofty contemplation, grant us, we beseech Thee, that, through his interceding merits, being mortified in the flesh, we may the more easily understand the things of heaven. Through our Lord.

Epistle, Brethren, the things that were gain to me, from the Mass of the feast of St. Paul, the first hermit, January 15, page 364.

Oct. 20—*St. John Cantius, Confessor (White)*

Double

The Beginning of Mass, page 756.

Introit. Eccus. 18, 12, 13

THE compassion of man is toward 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. 1, 1.*

MISERATIO hómínis circa próximum: misericórdia autem Dei super omnem carnem. Qui misericórdiam habet, docet, et erudit quasi pastor gregem suum. *Ps. 1, 1.*

Beátus vir, qui non ábit in consilio impiórum, et in via peccatórum non stetit, et in cáthedra pestilentíæ non sedít. *V. Glória Patri.*

Blessed is the man who hath not walked in the counsel of the ungodly nor stood in the way of sinners, nor sat in the chair of pestilence. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DA, QUÆSUMUS, omnipotens Deus: ut, sancti Joánnis Confessóris exémplo in sciéntia Sanctórum proficiétes, atque áliis misericórdiam exhibétes; ejus méritis, indulgéntiam apud te consequámur. Per Dóminum.

GRANT US, we beseech Thee, O almighty God, that, after the example of St. John, Thy confessor, making progress in the science of the saints and showing mercy to others, we may through his merits obtain forgiveness before Thee. Through our Lord.

Epistle. Jas. 2, 12-17

Léctio Epístolæ beáti Jacóbi Apóstoli.

Lesson from the Epistle of blessed James the Apostle.

SIC loquimini, et sic fácite, sicut per legem libertátis incipiétes judicári. Judícium enim sine misericórdia illi, qui non fecit misericórdiam: superexáltat autem misericórdia judícium. Quid próderit, fratres mei, si fidem quis dícat se habére, ópera autem non hábeat? Numquid póterit fides salváre eum? Si autem frater, et soror nudi sint, et indigeant victu quotidiano, dicat autem áliquis ex vobis illis: Ita in pace, calefacimini, et saturámini: non dedéritis autem eis, quæ necessária sunt córpori, quid próderit? Sic et fides, si non hábeat ópera, mórtua est in semetipsa.

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 have 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.

Gradual. Ps. 106, 8, 9

Confiteántur Dómino misericórdiæ ejus: et mirabília ejus fillis hóminum. *V. Quis*

Let the mercies of the Lord give glory to Him: and His wonderful works to the chil-

dren of men. *V.* For He hath satisfiavit ánimam inánem: et satisfied the empty soul, and ánimam esuriéntem satisfiavit hath filled the hungry soul with bonis. good things.

Alleluia, allelúja. V. Prov. 31, 20. He hath opened His hand to the needy, and stretched out His hands to the poor. *Allelúja.* *Allelúja, allelúja. V. Prov. 31, 20.* Manum suam aperuit inopi: et palmas suas extendit ad páuperem. *Allelúja.*

Munda Cor Meum, page 763.

Gospel, Let your loins be girt, from the Mass Os Justi, page 1351.

Offertory. Job. 29, 14, 16

I was clad with justice and I Justitia indútus sum, et 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. vestívi me, sicut vestiménto et diadémate, iudicio meo. Oculus fui cæco, et pes claudo: pater eram páuperum.

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive these offerings, we beseech Thee, O Lord, by the merits of St. John, Thy confessor, and grant that, loving Thee above all things and all things for Thy sake, we may in heart and in deed be pleasing to Thee. Through our Lord. **H**AS, quæsumus, Dómine, hóstias sancti Joánnis Confessóris tui méritis benignus ássume: et præsta; ut te super ómnia, et omnes propter te diligéntes, corde tibi et ópere placeámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 6, 38

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. Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátam, et supereffluéntem dabunt in sinum vestrum.

Postcommunion

REGALED with the delights of Thy precious body and blood, we humbly pray Thy clemency, O Lord, that by the **P**RETÍOSI córporis, et sanguinis tui, Dómine, pasti delictis, tuam súpplices deprecámur cleméntiam: ut sancti

Joánnis Confessoris tui méritis and example of St. John, tis et exémplic, ejúsdem cari- Thy confessor, we may be made tátis imitatóres effécti, con- imitators of his charity and sórtés simus et glóriæ. Qui sharers of his glory. Who livest. vivis.

Concluding Prayers, page 793.

Oct. 21—St. Hilarion, Abbot (*White*)

Simple

St. Ursula and Her Companions, Virgin-Martyrs

Mass, Os justi, meditabitur, page 1356.

Commemoration of St. Ursula and her companions with the Prayer, Secret and Postcommunion, from the Common of two or more Virgin-Martyrs, page 1368.

Oct. 24—St. Raphael, Archangel (*White*)

Double Major

The Beginning of Mass, page 756.

Introit from the Mass on the feast of St. Michael, September 29, page 1213.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui beátum Raphaélem Archángelum Tobíæ fámulo tuo cómitem dedisti in via: concéde nobis fámulis tuis; ut ejúsdem semper protegámur custódia, et muniámur auxilio. Per Dóminum.

O GOD, Who to thy servant Tobias when on his journey didst give blessed Raphael, the archangel, as a companion, grant us, Thy servants, that we may ever be protected by his guardianship and strengthened by his assistance. Through our Lord.

Lesson. Tob. 13, 7-15

Léctio líbri Tobíæ.

Lesson from the Book of Tobias.

IN DIEBUS illis: Dixit Angelus Raphaél ad Tobíam: Sacraméntum regis abscondere bonum est: ópera autem Dei reveláre et confitéri honoríficum est: Bona est orátio cum jejúnio, et eleemósyna

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 life 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.

magis quam thesauros auri recondere: quoniam elemosyna a morte liberat, et ipsa est, que purgat peccata, et facit invenire misericordiam et vitam eternam. Qui autem faciunt peccatum, et iniquitatem, hostes sunt animae suae. Manifesto ergo vobis veritatem, et non abscondam a vobis occultum sermonem. Quando orabas cum lacrymis, et sepeliabas mortuos, et derelinquebas prandium tuum, et mortuos abscondebas per diem in domo tua, et nocte sepeliabas eos, ego obtuli orationem tuam Domino. Et quia acceptus eras Deo, necesse fuit ut tentatio probaret te. Et nunc misit me Dominus ut curarem te, et Saram uxorem filii tui a demonio liberarem. Ego enim sum Raphael Angelus, unus ex septem, qui adstantus ante Dominum.

From Septuagesima to Easter the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia and Verse found after the Tract.

Gradual. Tob. 8, 3

Raphael, the angel of the Lord, took, and bound the devil. *Y. Ps. 146, 5.* Great is Our Lord, and great is His power.

Angelus Domini Raphael apprehendit et ligavit demonem. *Y. Ps. 146, 5.* Magnus Dominus noster, et magna virtus ejus.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *Y. Ps. 137, 1, 2.* 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.

Alleluja, alleluja. *Y. Ps. 137, 1, 2.* In conspectu Angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo, Domine. Alleluja.

Tract. Ps. 148, 2

Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. *V. Ps. 102, 21. Benedícite Dóminum, omnes virtútes ejus: ministri ejus, qui fáctis voluntátem ejus.*

Praise the Lord all ye His angels. Praise ye Him, all His hosts. *V. Ps. 102, 21. Bless the Lord all ye His hosts, you ministers of His that do His will.*

Greater Alleluia

Allelúja, allelúja *V. Ps. 102, 1. Bénedic, ánima mea, Dóminum: et ómnia interlóra mea nomen sanctum ejus. V. Tob. 3, 25; 5, 11. Missus est Ángelus Dómini sanctus Ráphaël a Deo ad Tobíam, et salutávit eum, et dixit: Gáudium sit tibi semper. Allelúja.*

Alleluia, alleluia. *V. Ps. 102, 1. Bless the Lord, O my soul, and let all that is within me bless His holy name. Alleluia. V. Tob. 3, 25; 5, 11. The holy angel of the Lord, Raphael, was sent by God to Tobias, and he saluted him and said, Joy be to thee always. Alleluia.*

Munda Cor Meum, page 763.

Gospel. John 5, 1-4

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Erat dies festus Judæórum, et ascendit Jesus Jerosólymam. Est autem Jerosólymis Probática piscína, quæ cognominá-tur Hebrálce Bethsálda, quinque pórticus habens. In his jacébat multitúdo magna languéntium, cæcórum, claudórum, aridórum expectántium aquæ motum. Angelus autem Dómini descendébat secúndum tempus in piscinam, et movebátur aqua. Et qui prior descendisset in piscinam post motiónem aquæ, sanus fiébat, a quacúmque detinebátur infirmitáte.

✠ Continuation of the holy Gospel according to St. John.

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 Probatica, which in Hebrew is named Bethseda, 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.

Creed, page 765.

Offertory (without Alleluia) and Secret from the Mass on the feast of St. Michael, September 29, pages 1215, 1216.

Preface for Weekdays, page 775.

Communion from the Mass on the feast of St. Michael, September 29, page 1216.

Postcommunion

VOUCHSAFE, O Lord, to make the holy archangel Raphael our helper, and let him whom we believe to be continually standing before Thy majesty, present our poor prayers to be blessed by Thee. Through our Lord.

DIRIGERE dignare, Dómine Deus, in adiutórium nostrum sanctum Raphaélem Archángelum: et, quem tuæ majestáti semper assistere crédimus, tibi nostras exiguas preces benedicéndas assignet. Per Dóminum.

Concluding Prayers, page 793.

Oct. 25—*St. Chrysanthus and Daria, Martyrs (Red)*

Simple

Mass, Intret, page 1316, except:

Prayer

MAY the prayers of Thy blessed martyrs, Chrysanthus and Daria, be with us, O Lord, that we may continually experience the loving assistance of those to whom we pay homage of veneration. Through our Lord.

BEATÓRUM Mártýrum tuórum, Dómine, Chrysanthi et Dariae, quæsumus adsit nobis oratio: ut, quos venerámur obséquo, eórum plium júgiter experiámur auxilium. Per Dóminum.

Second Prayer A cunctis, and accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Epistle In all things let us exhibit ourselves, from the Mass of St. Abdon and Sennen, July 30, page 1130.

Gospel, Woe to you who build the monuments, from the Mass of Sts. Mark and Marcellianus, June 18, page 1053.

Secret

MAY the offering of Thy people be pleasing to Thee, O Lord, which is solemnly sacrificed on the natal feast of Thy holy martyrs Chrysanthus and Daria. Through our Lord.

PÓPULI tui, quæsumus, Dómine, tibi grata sit hóstia, quæ in natalitiis sanctorum Mártýrum tuorum Chrysanthi et Dariae solemniter immolátur. Per Dóminum.

Postcommunion

MYSTICIS, Dómine, repléti sumus votis et gáudiis: præsta, quæsumus; ut, intercessionibus sanctorum Mártirum tuorum Chrysánthi et Daríæ, quæ temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

WE HAVE been filled, O Lord, with mystic desires and joys; grant, we beseech Thee, that, by the intercession of Thy holy martyrs, Chrysanthus and Daria, we may in spirit attain those things which in time we celebrate. Through our Lord.

Oct. 26—*St. Evaristus, Pope, Martyr (Red)*

Simple

Mass, Si diligis me, page 1302. Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Oct. 27—*Vigil of Sts. Simon and Jude, Apostles,*

(Purple)

The Beginning of Mass, page 756.

Introit. Ps. 78, 11, 13, 10

INTRET in conspéctu tuo, Dómine, gémitus compeditórum: redde vicinis nostris séptuplum in sinu eórum: víndica sánguinem sanctorum tuórum, qui effúsus est. *Ps. 78, 1. Deus, venérunt gentes in hereditátem tuam: polluérunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiám. V. Glória Patri.*

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. 78, 1. 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. V. Glory.*

Kyrie, page 761. Gloria is omitted.

Prayer

CONCÉDE, quæsumus, omnipotens Deus: ut, sicut Apostolorum tuorum Simónis et Judæ gloriósa natalítia prævenímus; sic ad tua benefícia promerénda, majestátem tuam pro nobis ipsi prævéniant. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, as we approach the glorious natal day of Thy holy apostles, Simon and Jude, so they, imploring Thy majesty, may win Thy benefits for us. Through our Lord.

Second Prayer of our Blessed Lady, Concede nos, page 824; third for the Church or for the Pope, pages 825, 826.

Epistle, Brethren, we are made a spectacle, from the Mass, Justus ut palma, page 1353.

Gradual. Ps. 78, 102

Revenge, O Lord, the blood of Thy saints, which hath been shed. *V.* 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.

Vindica, Dómine, sánguinem sanctórum tuórum, qui effúsus est. V. Posuérum mortália servórum tuórum, Dómine, escas volatílibus cæli: carnes sanctórum tuórum béstilis terræ.

Munda Cor Meum, page 763.

Gospel, I am the true vine, from the Mass Protexisti, page 1330.

Offertory. Ps. 149, 516

The saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouths.

Exsultábunt sancti in glória, lætabúntur in cubilibus suis: exaltatiónes Dei fáucibus eórum.

Offertory Prayers, page 767.

Secret

WITH our gifts, O Lord, we anticipate the feast of Thy apostles, Simon and Jude, and humbly beseech Thee that since these offerings are not acceptable to Thee, because of our sins, they may be rendered pleasing in Thy sight, through the merits of these Thy saints. Through our Lord.

QUONIAM nostris, Dómine, sanctórum Apostolórum tuórum Simónis et Judæ festa præcedimus: te suppliciter deprecántes; ut, quæ consciéntiæ nostræ præpediúntur obstáculis, illórum méritis grata reddántur. Per Dóminum.

Second Secret of our Blessed Lady, By Thy mercy, page 825; third for the Church or for the Pope, pages 825, 826.

Preface, page 775.

Communion. Ps. 78, 2, 11

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: accord-

Posuérum mortália servórum tuórum, Dómine, escas volatílibus cæli, carnes sanctórum tuórum béstilis terræ: secúndum magnitúdinem

bráchiis tuis pösside filios
morte punitórum.

ing to the greatness of Thy arm
take possession of the children
of those who have been pun-
ished with death.

Postcommunion

SUMPTO, Dómine, sacra-
ménto, suppliciter de-
precámur: ut, intercedéntibus
beátis Apóstolis tuis Simóne
et Juda, quod temporáliter
gérimus, ad vitam capiámus
ætérnam. Per Dóminum.

HAVING received Thy sacra-
ment, O Lord, we, Thy
suppliants, humbly beseech
Thee, that, by the intercession
of Thy blessed apostles, Simon
and Jude, we may receive in
eternal life that which we cele-
brate in this life. Through our
Lord.

Second Postcommunion of our Blessed Lady, Grant, O Lord, page 825; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.

Oct. 28—The Holy Apostles Simon and Jude (Red)

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUHI autem nimis hono-
ráti sunt amici tui,
Deus: nimis confortátus est
principátus eórum. Ps. 138,
1, 2. Dómine, probásti me, et
cognovísti me: tu cognovísti
sessiónem meam, et resurrec-
tiónem meam. *Y.* Glória
Patri.

WHO ME Thy Friends, O God,
are made exceedingly
honorable: their principality is
exceedingly strengthened. Ps.
38, 1, 2. Lord, Thou hast proved
me, and known me; Thou hast
known my sitting down, and
my rising up. *Y.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos per beátos
Apóstolos tuos Simó-
nem et Judam, ad agnitió-
nem tui nóminis venire tribuísti:
da nobis eórum glóriam sem-
pitérnam et proficiéndo cele-

O GOD, Who hast granted us
to come to the knowledge
of Thy name through Thy
blessed apostles Simon and
Jude, grant us to celebrate
their everlasting glory by ad-

vancing in knowledge and to improve by this celebration. Through our Lord.

Epistle, Brethren, to every one of us, from the Mass on Ascension Eve, page 582.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V.* Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. *V. Ps. 138, 17.* To me Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 15, 17-25

✠ Continuation of the holy Gospel according to St. John.

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

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Hæc mando vobis, ut diligátis invicem. Si mundus vos odit: scitôte, quia me priórem vobis ódio hábuít. Si de mundo fuissétis: mundus quod suum erat, diligeret: quia vero de mundo non estis, sed ego elégi vos de mundo, proptérea odit vos mundus. Mementôte sermónis mei, quem ego dixit vobis: Non est servus major dómíno suo. Si me persecúti sunt, et vos persecúentur: si sermónem meum servavérunt, et vestrum servábunt. Sed hæc ómnia fácient vobis propter nomen meum: quia nésciunt eum, qui misit me. Si non venissem, et locúsus fuíssem eis, peccátum non

habèrent: nunc autem excusationem non habent de peccato suo. Qui me odit: et Patrem meum odit. Si ópera non fecissem in eis, quæ nemo alius fecit, peccatum non haberent: nunc autem et videntur, et odérunt et me, et Patrem meum. Sed ut adimpleatur sermo, qui in lege eórum scriptus est: Quia ódio habuerunt me gratis.

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, page 765.

Offertory. Ps. 18, 5

In omnem terram exivit sonus eórum: et in fines orbis terræ verba eórum.

Their sound went forth into all the earth; and their words to the end of the world.

Offertory Prayers, page 767.

Secret

GLÓRIAM, Dómine, sanctorum Apostolorum tuórum Simónis et Judæ perpetuam venerantes: quæsumus; ut eam, sacris mystériis expiáti, dignius celebrémus. Per Dóminum.

VENERATING the everlasting glory of Thy holy apostles, Simon and Jude, we beseech Thee, O Lord, that, being purified by these sacred mysteries, it may the more worthily be celebrated by us. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israel.

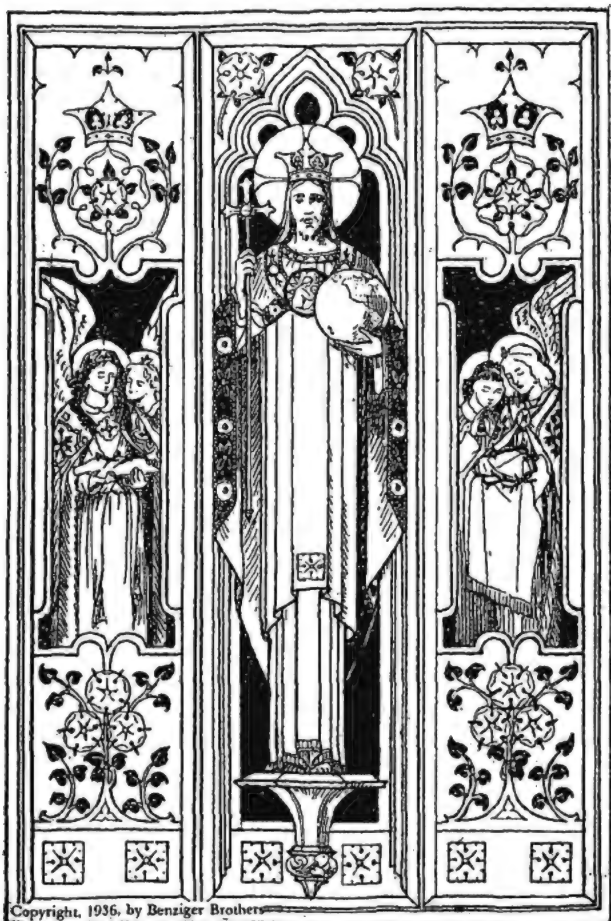
You who have followed Me shall sit upon seats judging the twelve tribes of Israel.

Postcommunion

PERCÉPTIS, Dómine, sacraméntis, suppliciter exorámus; ut, intercedéntibus beátis Apóstolis tuis Simóne et Judæ, quæ pro illórum veneránda gérimus passióne, nobis proficiant ad medélam. Per Dóminum.

HAVING received Thy sacraments, we beseech and supplicate Thee, O Lord, that, by the intercession of Thy blessed apostles Simon and Jude, the things which we do for the veneration of their glory may profit us unto our healing. Through our Lord.

Concluding Prayers, page 793.



THINE IS THE KINGDOM, O LORD, AND THOU ART ABOVE ALL PRINCES. THINE ARE RICHES, AND THINE IS GLORY: THOU HAST DOMINION OVER ALL. IN THY HAND IS POWER AND MIGHT, IN THY HAND GREATNESS, AND THE EMPIRE OF ALL THINGS. (*Paral. 29, 11, 12.*)

Feast of Our Lord Jesus Christ, King, (White)

(Last Sunday in October)

Double of the First Class

The Beginning of Mass, page 756.

Introit. Apoc. 5, 12; 1, 6

DIGNUS est Agnus, qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem. Ipsi gloria et imperium in secula seculorum. Ps. 71, 1. Deus, iudicium tuum Regi da: et iustitiam tuam Filio Regis. *V.* Gloria Patri.

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. 71, 1. Give to the King Thy judgment, O God: and to the King's Son Thy justice. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS sempiterna, Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti: concede propitius; ut cunctae familiae Gentium, peccati vulnera disgregata, ejus suavissimo subdantur imperio: Qui tecum vivit.

ALmighty and eternal God, Who hast wished to restore all things through Thy beloved Son, the King of the universe, graciously grant that all the families of the Gentiles separated by the wound of sin, may be subjected to His most loving dominion, Who with Thee liveth.

*Commemoration, Prayer of the occurring Sunday.**Epistle. Col. 1, 12-20*

Lectio Epistolae beati Pauli Apostoli ad Colossenses.

Lesson from the Epistle of blessed Paul the Apostle to the the Colossians.

HERATRES: Gratias agimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, qui eripuit nos de potestate tenebrarum, et transtulit in regnum Filii

BRETHREN, we give 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; Who is the image of the invisible God, the firstborn 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 firstborn 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 that are on earth, and the things that are in heaven, in Christ Jesus Our Lord.

In votive Masses in Paschal-time the Gradual is replaced by the Greater Alleluia found after the Tract.

Gradual. Ps. 71, 8, 11

<p>He shall rule from sea to sea, and from the river unto the ends of the earth. <i>V.</i> And all kings of the earth shall adore Him: all nations shall serve Him.</p>	<p><i>Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum. V. Et adorabunt eum omnes reges terræ: omnes Gentes servient ei.</i></p>
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In Votive Masses after Septuagesima, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

<p>Alleluia, alleluia. <i>V. Dan. 7, 14.</i> His power is an everlasting power that shall not be taken</p>	<p>Allelúja, allelúja. <i>V. Dan. 7, 14.</i> Potestas ejus, potestas æterna, quæ non auferetur: et</p>
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regnum ejus, quod non cor- away: and His kingdom that
rumpétur. Allelúja. shall not be destroyed. Alleluia.

Tract. Ps. 88, 27, 28, 30

Ipsé invocábit me: Pater He shall cry out to Me: Thou
meus es tu: Deus meus, et art My Father: My God, and
suscéptor salutis meæ. V. Et the support of My salvation.
ego primogénitum ponam il- V. And I will make Him My
lum: excelsum régibus firstborn, high above the kings
terræ. V. Et in sæcu- of the earth. V. And I will make
lum sæculi semen ejus: et His seed to endure for ever-
thronum ejus sicut dies cæli. more: and His throne as the
days of heaven.

Greater Alleluia

Allelúja, allelúja. *Dan. 7,* Alleluia, alleluia. V. *Dan. 7,*
14. V. Potéstas ejus, potés- *14.* His power is an everlasting
tas atérna, quæ non auferé- power that shall not be taken
tur: et regnum ejus, quod non away: and His kingdom that
corrumpétur. Allelúja. V. shall not be destroyed, Alleluia.
Apoc. 19, 16. Habet in vesti- V. *Apoc. 19, 16.* He hath on His
ménto et in fémore suo scrip- garment, and on His thigh
tum: Rex regum et Dóminus written: King of kings, and
dominántium. Allelúja. Lord of lords. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 18, 33-37

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Dixit Pi-
látus ad Jesum: Tu es Rex
Judæorum? Respóndit Jesus:
A temetípso hoc dicis, an álíi
dixerunt tibi de me? Respón-
dit Pilátus: Numquid ego Ju-
dæus sum? Gens tua, et pon-
tífices tradidérunt te mihi:
quid fecísti? Respóndit Jesus:
Regnum meum non est de
hoc mundo. Si ex hoc mundo
esset regnum meum, ministri
mei útiqúe decertárent ut non
tráderer Judæis: nunc autem
regnum meum non est hinc.
Dicit itaqúe ei Pilátus: Ergo

✠ Continuation of the holy
Gospel according to St. John.

AT THAT time: Pilate said
to Jesus: Art thou the
King of the Jews? Jesus an-
swered: 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 de-
livered thee up to me: what
hast thou done? Jesus an-
swered: 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, Everyone that is of the truth, heareth My voice.

Creed, page 765.

Rex es tu? Respondit Jesus: Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati: omnis qui est ex veritate, audit vocem meam.

Offertory. Ps. 2, 8

Ask of Me, and I will give The the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession.

Offertory Prayers, page 767.

Póstula a me, et dabo tibi Gentes hereditátem tuam, et possessiónem tuam téminos terræ.

Secret

O LORD, we offer Thee this host for the reconciliation of humanity; grant, we beseech Thee, that Jesus Christ Thy Son our Lord, Whom we immolate in this sacrifice, will bestow on all Gentiles the gifts of unity and peace, Who with Thee liveth.

Commemoration, Secret of the occurring Sunday.

Preface No. 10, page 813.

HÓSTIAM tibi, Dómine, hu-
mánæ reconciliatiónis
offérimus: præsta, quæsumus;
ut quem sacrificiis præsentibus
immolámus, Ipse cunctis
Géntibus unitátis et pacis
dona concédât, Jesus Chris-
tus, Filius tuus Dóminus nos-
ter: Qui tecum.

Communion. Ps. 28, 10, 11

The Lord shall sit King forever. The Lord will bless His people with peace.

Sedébit Dóminus Rex in
ætérnum: Dóminus benedicet
pópulo suo in pace.

Postcommunion

HED with this immortal nourishment, we beseech Thee, O Lord, that we who glory to fight under the standard of Christ the King, may forever reign with Him on the heavenly throne. Who with Thee liveth.

Commemoration, Postcommunion of the occurring Sunday.

Concluding Prayers, page 793.

IMMORTALITÁTIS álmóniam
consecúti, quæsumus, Dó-
mine: ut, qui sub Christi Re-
gis vexíllis militáre gloriá-
mur, cum Ipso, in cælésti sede,
júgiter regnáre possimus:
Qui tecum.

Oct. 31—*The Vigil of All Saints, (Purple)*

The Beginning of Mass, page 756.

Introit. Wis. 3, 8

JUDICANT sancti gentes, et dominántur pópulis: et regnábít Dóminus Deus illórum in perpétuum. *Ps. 32, 1.* Exsultáte, justí, in Dómino: rectos decet collaudátio. *V.* Glória Patri.

THE saints judge nations, and rule over people: and the Lord their God shall reign forever. *Ps. 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. *V.* Glory.

Kyrie, page 761. Gloria is omitted.

Prayer

DÓMINE Deus noster, multiplica super nos grátiam tuam: et, quórum prævénimus gloriósa solémnia, tribue súbsequi in sancta professione lætítiam. Per Dóminum.

O LORD, our God, multiply Thy graces upon us, and grant that joy may follow in the holy praise of those whose glorious festival we anticipate. Through our Lord.

Second Prayer of the Holy Ghost, page 827; third for the Church or for the Pope, pages 825, 826.

Lesson. Apoc. 5, 6-12

Lectio libri Apocalypsis beáti Joánnis Apóstoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

IN BRÉVUS illis: Ecce ego Joánnes vidi in médio throni, et quátuor animálium, et in médio seniórurum. Agnum stantem tamquam occisum, habentem córnua septem et óculos septem: qui sunt septem spíritus Dei, missi in omnem terram. Et venit: et accépit de dextera sedéntis in throno librum. Et cum aperúisset librum, quátuor animália et vigintiquátuor senióres ceciderunt coram Agno, habéntes singuli cítharas, et psálias

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 vials full of odors, which are the prayers of saints; and they sung 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 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 for ever and ever. Amen.

áureas plenas odoramentórum, quæ sunt oratiónes sanctorum: et cantábant cánticum novum, dicétes: Dignus es, Dómine, accíperere librum, et aperire signácula ejus: quóniam occisus es, et redemísti nos Deo in ságuine tuo ex omni tribu, et lingua, et pópulo, et natióne: et fecisti nos Deo nostro regnum, et sacerdótes: et regnábimus super terram. Et vidi, et audivi vocem Angelórum multórum in circúitu throni, et animálium, et seniórum: et erat númerus eórum millia millium dicéntium voce magna: Dignus est Agnus, qui occisus est, accíperere virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et honórem, et glóriam, et benedictiónem, in sæcula sæculórum. Amen.

Gradual. Ps. 149, 5, 1

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.

Exsultábunt sancti in glória, lætabúntur in cubilibus suis. *V.* Cantáte Dómino cánticum novum, laus ejus in Ecclésia sanctorum.

Munda Cor Meum, page 763.

Gospel, Jesus coming down, from the Mass Sapientiam, page 1323.

Offertory. Ps. 149, 5, 6

The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God are in their mouth.

Exsultábunt sancti in glória, lætabúntur in cubilibus suis: exaltatiónes Dei in fáucibus eórum.

Offertory Prayers, page 767.

Secret

WE adore Thine altar with oblations, O Lord:

ALTAIRE tuum, Dómine, munéribus cumulámus

oblátis: da, quæsumus; ut ad grant, we beseech Thee, that
salútem nostram, ómnium they may profit for our salva-
Sanctorum tuorum precatiône tion by the prayer of all Thy
proficiant, quorum solémnia saints, to whose coming festival
ventúra præcúrrimus. Per we hasten. Through our Lord.
Dóminum.

Second Secret of the Holy Ghost, page 827; third for the Church or for the Pope, pages 825, 826.

Preface for Weekdays, page 775.

Communion. Wis. 3, 1

Justórum ánimæ in manu The souls of the just are in
Dei sunt, et non tanget illos the hand of God, and the tor-
torméntum malitiæ: visi sunt ment of malice shall not touch
oculis insipientium mori: illi them: in the sight of the un-
autem sunt in pace. wise they seemed to die, but
they are in peace.

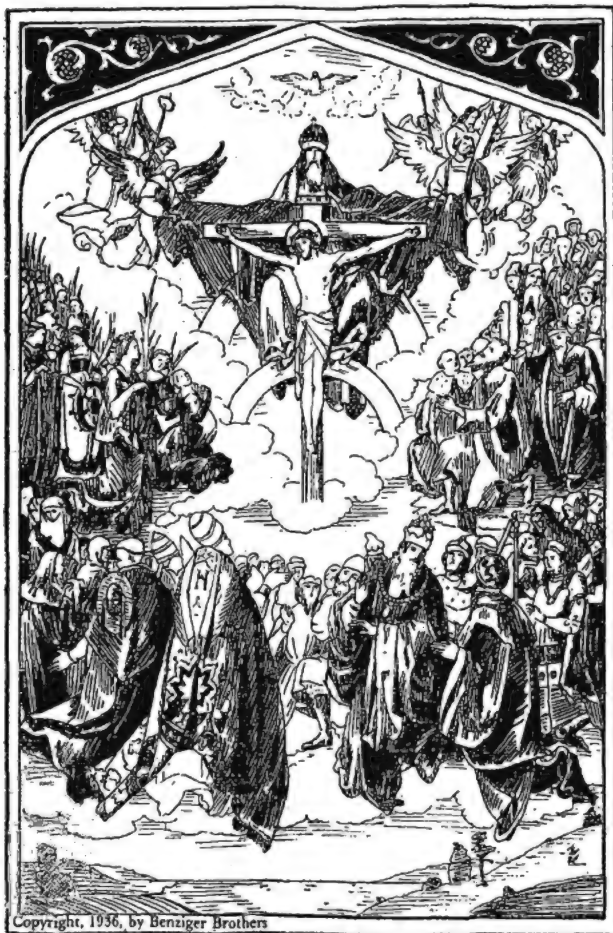
Postcommunion

SACRAMÉNTIS, Dómine, et HAVING completed the sac-
gáudiis optátæ celebri- raments and the joys of
tátis explétis: quæsumus; ut the earnestly desired festival,
eórum précibus adjuvémur, O Lord, we beseech Thee that
quorum recordatióibus ex- we may be assisted by the
hibéntur. Per Dóminum. prayers of those in whose lov-
ing remembrance they are
offered. Through our Lord.

Second Postcommunion of the Holy Ghost, page 827; third for the Church or for the Pope, page 826.

Concluding Prayers, page 793.





FATHER, I WILL THAT WHERE I AM, THEY ALSO WHOM THOU HAST GIVEN ME MAY BE WITH ME: THAT THEY MAY SEE MY GLORY WHICH THOU HAST GIVEN ME, BECAUSE THOU HAST LOVED ME BEFORE THE CREATION OF THE WORLD. JUST FATHER, THE WORLD HATH NOT KNOWN THEE: BUT I HAVE KNOWN THEE. AND THESE HAVE KNOWN THAT THOU HAST SENT ME. (*John 17, 24, 25.*)

Nov. 1—*The Feast of All Saints (White)**Double of the First Class with a Common Octave*

The Beginning of Mass, page 756.

Introit

GAUDEAMUS omnes in Dómino, diem festum celebrantes sub honóre Sanctórum ómnium: de quorum solemnitate gaudent Angeli, et collaudant Fílium Dei. Ps. 32, 1. Exsultate, justi, in Dómino: rectos decet collaudatio. *V.* Glória Patri.

LET us all rejoice in the Lord, celebrating a feast in honor of all the saints, in whose solemnity the angels rejoice and join in praising the Son of God. Ps. 32, 1. Rejoice in the Lord, ye just: praise becometh the upright. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNIPOTENS sempitérne Deus, qui nos ómnium Sanctórum tuóram mérita sub una tribuisti celebritate venereris: quæsumus: ut desideratam nobis tuæ propitiæ abundantiam, multiplicatis intercessóribus, largiáris. Per Dóminum.

O ALMIGHTY, eternal God, Who hast granted us to venerate the merits of all Thy saints in one solemnity, vouchsafe to us, we beseech Thee, through the multitude of our intercessors, that abundance of Thy mercy for which we ever have hoped. Through our Lord.

Lesson. Apoc. 7, 2-12

Léctio libri Apocalypsis beáti Joánnis Apostoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

IN DIÉBUS illis: Ecce ego Joánnes vidi álterum Angelum ascendéntem ab ortu solis, habéntem signum Dei vivi: et clamávit voce magna quátuor Angelis, quibus datum est nocére terræ et mari, dicens: Nolíte nocére terræ, et mari, neque arbóribus, quoadúsque signémus servos Dei nostri in fróntibus eórum. Et audivi númerum signatórum, centum quadraginta quátuor millia signáti, ex omni tribu filiórum Israél. Ex tribu Juda

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 Amen.

duódecim millia signáti. Ex tribu Ruben duódecim millia signáti. Ex tribu Gad duódecim millia signáti. Ex tribu Aser duódecim millia signáti. Ex tribu Néphthali duódecim millia signáti. Ex tribu Manasse duódecim millia signáti. Ex tribu Simeon duódecim millia signáti. Ex tribu Levi duódecim millia signáti. Ex tribu Issachar duódecim millia signáti. Ex tribu Zábulon duódecim millia signáti. Ex tribu Joseph duódecim millia signáti. Ex tribu Benjamin duódecim millia signáti. Post hæc vidi turbam magnam, quam dinumeráre nemo póterat, ex omnibus géntibus, et tribubus, et pópulis, et linguis: stantes ante thronum, et in conspéctu Agni, amícti stolis albis, et palmæ in mánibus eórum: et clamábant voce magna, dicétes: Salus Deo nostro, qui sedet super thronum, et Agno. Et omnes Angeli stabant in circúitu throni, et seniórum, et quátuor animálium: et cecidérunt in conspéctu throni in fácies suas, et adoravérunt Deum, dicétes: Amen. Benedictio, et cláritas, et sapiéntia, et gratiárum áctio, honor, et virtus, et fortitúdo Deo nostro, in sæcula sæculórum. Amen.

to our God for ever and ever.

Gradual. Ps. 33, 10, 11

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. *Timéte Dóminum, omnes sancti ejus: quóniam nihil deest timéntibus eum. V. Inquirétes autem Dóminum, non deficient omni bono.*

Allelúja, allelúja. *V. Matt. 11, 28.* Veníte ad me omnes qui laborátis et oneráti estis: et ego reficiam vos. Allelúja. Alleluia, alleluia. *V. Matt. 11, 28.* Come to Me, all you that labor and are heavy laden, and I will refresh you. Alleluia.

Munda Cor Meum, page 763.

Gospel. *Matt. 5, 1-12*

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Videns Jesus turbas, ascéndit in montem, et cum sedisset, accessérunt ad eum discípuli ejus, et apériens os suum docébat eos, dicens: Beáti páuperes spírítu: quóniam ipsórum est regnum cælórum. Beáti mites: quóniam ipsi possidébunt terram. Beáti qui lugent: quóniam ipsi consolabúntur. Beáti qui esúriunt et sitiunt justítiam: quóniam ipsi saturabúntur. Beáti misericórdes: quóniam ipsi misericórdiam consequéntur. Beáti mundo corde: quóniam ipsi Deum vidébunt. Beáti pacífici: quóniam filii Dei vocabúntur. Beáti qui persecutiónem patiúntur propter justítiam: quóniam ipsórum est regnum cælórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsus vos, mentiéntes, propter me: gaudéte, et exultáte, quóniam merces vestra copiósa est in cælis.

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 peacemakers; 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, page 765.

It is said or sung every day during the octave, except on November 2.

Offertory. *Wis. 3, 1-3*

Justórum ánimæ in manu Dei sunt, et non tanget illos

The souls of the just are in the hand of God, and the tor-

ment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace. Alleluia.

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, the gifts of our devotion; may they be made pleasing to Thee for the honor of all the just and, by Thy mercy, be profitable to our selves. Through our Lord.

QUONIAM tibi, Dómine, nostræ devotiõnis offerimus: quæ et pro cunctõrum tibi grata sint honore justõrum, et nobis salutária, te miserante, reddantur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. *Matt. 5, 8-10*

Blessed are the clean of heart, for they shall see God: blessed are the peacemakers, for they shall be called the children of God: blessed are they that suffer persecution for justice's sake, for theirs is the kingdom of heaven.

Beáti mundo corde, quóniam ipsi Deum vidébunt: beáti pacifici, quóniam filii Dei vocabúntur: beáti qui persecutiõnem patiúntur propter justítiam, quóniam ipsõrum est regnum cælõrum.

Postcommunion

GRANT to Thy faithful people, we beseech Thee, O Lord, ever to rejoice in the veneration of all Thy saints, and to be defended by their unceasing prayers. Through our Lord.

DA QUÆSUMUS, Dómine, fidélibus pópulis ómnium Sanctõrum semper veneratiõne lætári: et eõrum perpétua supplicatiõne muníri. Per Dóminum.

Concluding Prayers, page 793.



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Nov. 2—*The Commemoration of All the Faithful Departed, (Black)*

The Three Masses for All Souls' Day, (Black)

Pope Benedict XV granted priests permission to offer three Masses on All Souls' Day. One of these Masses the Celebrant may say according to his own intention; one must be offered for the faithful departed and the third for the intention of the Holy Father. The common or daily Mass, and other Masses for the dead will be found on page 1501.

The First Mass for All Souls' Day

The Beginning of Mass, page 756.

Introit. 4, Esdr. 2, 34, 35

REQUIEM ætérnam dona eis, Dómine; et lux perpétua líceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratió-nem meam; ad te omnis caro véniet. Réquiem.

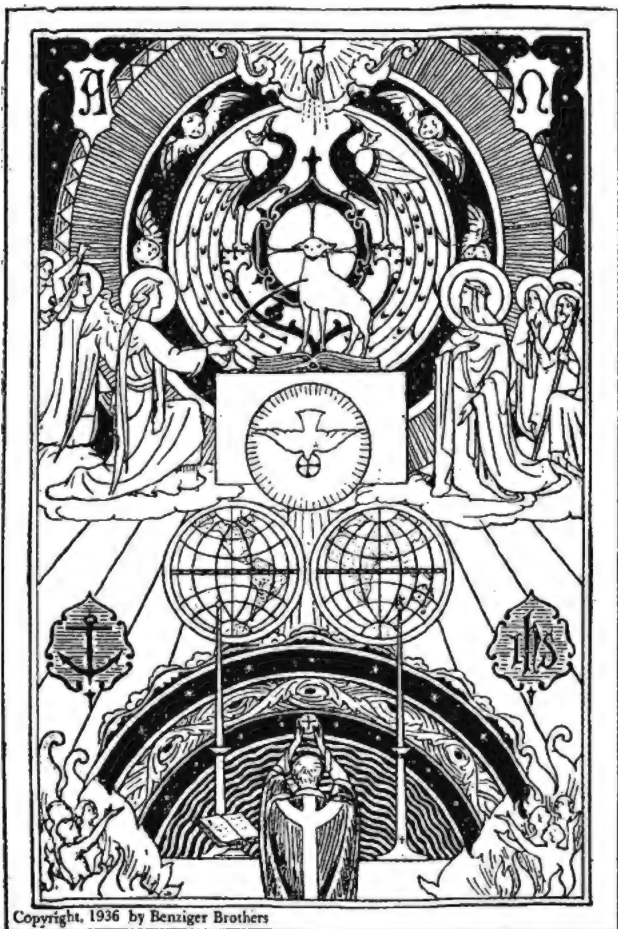
ETÉRNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eter-nal rest.

Kyrie, page 756.

Prayer

HIDÉLIUM Deus ómnium. Cón-dítor et Redémptor, animáb-us famulórum famu-larúm-que tuárum remissió-nem cunctórum tríbue pecca-tórum: ut indulgéntiam, quam semper optavérunt, plis supplicatió-nibus consequán-tur. Qui vívis.

O GOD, the creator and re-deemer of all the faith-ful, grant to the souls of Thy servants and handmaids the remission of all their sins, that they may obtain by loving prayers the forgiveness which they have always desired. Who lívest.



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HE SENT TWELVE THOUSAND DRACHMAS OF SILVER TO JERUSALEM FOR SACRIFICE TO BE OFFERED FOR THE SINS OF THE DEAD, THINKING WELL CONCERNING THE RESURRECTION. IT IS THEREFORE A HOLY AND WHOLESOME THOUGHT TO PRAY FOR THE DEAD, THAT THEY MAY BE LOOSED FROM SINS. (2 Mach. 12, 43, 46.)

Epistle. 1 Cor. 15, 51-57

Lectio Epistolæ beati Pauli
Apostoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the Apostle to the
Corinthians.

FRATRES: Ecce mysterium vobis dico: Omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi, in novissima tuba: canet enim tuba, et mortui resurgent incorrupti: et nos immutabimur. Opórtet enim corruptibile hoc induere incorruptionem: et mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo, qui scriptus est: Absorpta est mors in victoria. Ubi est, mors, victoria tua? Ubi est, mors, stimulus tuus? Stimulus autem mortis peccatum est: virtus vero peccati lex. Deo autem gratias, qui dedit nobis victoriam per Dominum nostrum Jesum Christum.

BRETHREN, Behold, I tell you a mystery: we shall all 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.

Gradual. 4 Esdr. 34, 35

Réquiem æternam dona eis,
Dómine; et lux perpétua lí-
ceat eis. *V. Ps. 111, 7.* In me-
mória æterna erit justus; ab
auditíone mala non tímébit.

Eternal rest give to them, O
Lord; and let perpetual light
shine upon them. *V. Ps. 111, 7.*
The just shall be in everlasting
remembrance; he shall not fear
the evil hearing.

Tract

Absolve, Dómine, ánimas
ómnium fidéllum defunctó-
rum ab omni vínculo delictó-
rum: *V.* Et grátia tua illis
succurrénte, mereántur evá-
dere júdicium ultiónis: *V.* Et
lucis æternæ beatitúdine pér-
frui.

O Lord, absolve the souls of
all the faithful departed from
every bond of sin. *V.* And by
the help of Thy grace may they
be worthy to escape the sen-
tence of vengeance. *V.* And to
enjoy all the beatitude of the
light eternal.

Sequence, Dies Iræ, as in the Common or Daily Mass for the Dead, page 1503.

In high Mass incense is not burned at the Gospel. The deacon does not ask the priest's blessing before beginning his chant, or send the Sacred Text at its termination for him to kiss.

Munda Cor Meum, page 763.

Gospel. John 5, 25-29

✠ Continuation of the holy Gospel according to St. John.

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

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Dixit Jesus turbis Judæórum: Amen, amen dico vobis, quia venit hora, et nunc est, quando mórtui áudient vocem Filii Dei: et qui audierint, vivent. Sicut enim Pater habet vitam in semetípso: sic dedit et Filio vitam habére in semetípso: et potestátem dedit ei júdicium fácere, quia Filius hóminis est. Nolite mirári hoc, quia venit hora, in qua omnes, qui in monumentis sunt, áudient vocem Filii Dei: et procédent qui bona fecérunt, in resurrectiónem vitæ: qui vero mala egérunt, in resurrectiónem júdicii.

the resurrection of judgment.

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 engulf them not, nor they fall into darkness, but let Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. *℣*. We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemo-

Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum; sed signifer sanctus Michael repræsentet eas in lucem sanctam: Quam olim Abrahæ promisiisti, et sémini ejus. *℣*. Hóstias et preces tibi, Dómine, laudis offerimus: tu súscipe pro animábus illis, quarum hódie memóriam, fácimus: fac eas, Dómine, de morte transire ad

vitam: Quam olim Abrahæ promissisti, et semini ejus.

rate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

HÓSTIAS, quæsumus, Dómine, quas tibi pro animábus famulórum famularúmque tuárum offerimus, propitiátus inténde: ut quibus fidei christiánæ méritum contulisti, dones et præmium. Per Dóminum.

MERCIFULLY look down, we beseech Thee, O Lord, upon the sacrifice which we offer Thee for the souls of Thy servants and handmaids, that, to those on whom Thou didst confer the merit of Christian faith, Thou mayst also grant its reward. Through our Lord.

Preface No. 15, page 817.

Communion. 4, Esdr. 35, 34

Lux ætérna lúceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. *V.* Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis: Cum sanctis.

May light eternal shine upon them, O Lord, with Thy saints forever, for Thou art kind. *V.* Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints.

Postcommunion

ANIMÁBUS quæsumus Dómine famulórum famularúmque tuárum orátio proficiat supplicántium: ut eas et a peccátis ómnibus exuas, et tuæ redemptiónis fáciat esse partícipes. Qui vivis.

MAY the prayer of Thy suppliants profit the souls of Thy servants and handmaids, we beseech Thee, O Lord, that Thou mayst free them from all sins and make them sharers in Thy redemption. Who livest.

Concluding Prayers, page 793.

The Second Mass for All Souls' Day

The Beginning of Mass, page 756.

Introit. 4, Esdr. 34, 35

REQUIEM ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum

ETÉRNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall

be paid to Thee in Jerusalem: in Jerúsalem: exaudi orationem meam; ad te omnis caro veniet. Réquiem.
 O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 761.

Prayer

O GOD, the Lord of mercies, grant to the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, an abode of refreshment, the beatitude of rest, and the brightness of light. Through our Lord.

DEUS indulgentiarum Domine, da animabus famularum famularumque tuarum refrigerii sedem, quietis beatitudinem et luminis claritatem. Per Dominum.

Lesson. 2 Mach. 12, 43-46

Lesson from the Book of Machabees. Lectio libri Machabæorum.

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.

IN DIEBUS illis: Vir fortissimus Judas, facta collatione, duodecim millia drachmas argenti misit Jerosolymam offerri pro peccatis mortuorum sacrificium, bene et religiose de resurrectione cogitans: (nisi enim eos, qui ceciderant, resurrecturos speraret, superfluum videretur et vanum orare pro mortuis) et quia considerabat quod hi, qui cum pietate dormitionem acciperant, optimam haberent repositam gratiam. Sancta ergo, et salubris est cogitatio pro defunctis exorare, ut a peccatis solvantur.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them *V. Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Réquiem æternam dona eis, Domine; et lux perpétua luceat eis. *V. Ps. 111, 7.* In memoria æterna erit justus; ab auditióne mala non timébit.

Tract

Absolve, Dómine, ánimas ómnium fidélium defunctorum ab omni vínculo delictorum: *V.* Et grátia tua illis succurrénte, mereántur evádere iudícium ultiónis: *V.* Et lucis aetérnæ beatitúdine pérfrui.

O Lord, absolve the souls of all the faithful departed from every bond of sin. *V.* And by the help of Thy grace may they be worthy to escape the sentence of vengeance. *V.* And to enjoy all the beatitude of the light eternal.

Sequence, Dies Iræ, as in the Common or Daily Mass for the Dead, page 1503.

Gospel. John 6, 37-40

℞ Sequéntia sancti Evangelii secundum Joánnem.

IN ILLO témpore: Dixit Jesus turbis Judæorum: Omne, quod dat mihi Pater, ad me véniet: et eum, qui venit ad me, non ejiám foras: quia descéndi de celo, non ut fáciám voluntátem meam, sed voluntátem ejus, qui misit me. Hæc est autem volúntas ejus, qui misit me, Patris: ut omne, quod dedit mihi non perdam ex eo, sed resúscitem illud in novíssimo die. Hæc est autem volúntas Patris mei, qui misit me: ut omnis, qui videt Filium, et credit in eum, hábeat vitam aetérnam, et ego resuscitábo eum in novíssimo die.

℞ Continuation of the Holy Gospel according to St. John.

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.

Offertory

Dómine Jesu Christe, Rex glóriæ, líbera ánimas ómnium fidélium defunctorum de penis inferni et de profundo lacu: líbera eas de ore leónis, ne absorbeat eas tártarus, ne cadant in obscurum: sed signifer sanctus Michaél representet eas in lu-

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 engulf them not, nor they fall into darkness, but let Michael, the holy standard-bearer, bring

them into the holy light which Thou once didst promise to Abraham and his seed. *V.* We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

cem sanctam: Quam olim Abraham promisisti, et sémini ejus. *V.* Hóstias et preces tibi, Dómine laudis offerimus: tu suscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transire ad vitam. Quam olim Abraham promisisti et sémini ejus.

Offertory Prayers, page 767.

Secret

BE PROFITIATED, O Lord, by our supplications for the souls of Thy servants and handmaids, whose anniversary is kept to-day, for whom we offer Thee the sacrifice of praise, that Thou vouchsafe to join them to the company of Thy saints. Through our Lord.

PROFITIARE Dómine supplicationibus nostris, pro animábus famulórum famularúmque tuárum, quorum hódie ánnua dies ágitur, pro quibus tibi offerimus sacrificium laudis: ut eas Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

May eternal light shine upon them, O Lord, with Thy saints forever, because Thou art kind. *V.* Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints, etc.

Lux aeterna luceat eis, Dómine: Cum sanctis tuis in aeternum, quia pius es. *V.* Réquiem aeternam dona eis, Dómine; et lux perpétua luceat eis: Cum sanctis.

Postcommunion

GRANT, we beseech Thee, O Lord, that the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, may be purged by this sacrifice and obtain alike forgiveness and everlasting rest. Through our Lord.

PRESERTA, quæsumus, Dómine, ut ánimæ famulórum famularúmque tuárum, his purgátæ sacrificiis, indulgéntiam páriter et réquiem cápiant sempiternam. Per Dóminum.

Concluding Prayers, page 793.

The Third Mass for All Souls' Day

The Beginning of Mass, page 756.

Introit. 4 Esdr. 34, 35

REQUIEM ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 64, 2, 3.* Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratió-nem meam, ad te omnis caro véniet. Réquiem.

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2, 3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 761.

Prayer

DEUS, vénis largitor et humanæ salútis amátor; quæsumus cleméntiam tuam; ut ánimas famulórum famularúmque tuárum, quæ ex hoc sæculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas. Per Dóminum.

O God, the bestower of pardon and lover of man's salvation, we beseech Thy clemency, through the intercession of blessed Mary ever a virgin, and all Thy saints, that the brethren, who have passed out of this world may together enjoy everlasting happiness. Through our Lord.

Lesson. Apoc. 14, 13

Léctio libri Apocalypsis beati Joánnis Apóstoli.

Lesson from the book of the Apocalypse of Blessed John the Apostle.

IN DIÉBUS illis: Audívi vocem de cælo, dicéntem mihi: Scribe: Beáti mórtui, qui in Dómino moriúntur. Amodo jam dicit Spíritus, ut requiéscant a labóribus suis: ópera enim illórum sequúntur illos.

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. 4 Esdr. 2, 34, 35

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *V. Ps. 111, 7.* In memória ætérna erit justus; ab auditióne mala non timébit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V. Ps. 111, 7.* 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 let them be found worthy to escape the sentence of vengeance. *V.* And to enjoy the full beatitude of the light eternal.

Absolve, Dómine, ánimas ómnium fidélium defunctórum ab omni vinculo delictórum: *V.* Et grátia tua illis succurrénte, mereántur evádere júdicium ultiónis: *V.* Et lucis aetérnæ beatitúdine pérfrui.

Sequence, Dies iræ, as in the Common or Daily Mass for the Dead, page 1503.

Munda Cor Meum, page 763.

Gospel. John 6, 51-55

✠ Continuation of the holy Gospel according to St. John.

AT THAT time, Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live forever; 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.

✠ *Sequentia sancti Evangelii secundum Joannem.*

IN ILLO témpore: Dixit Jesus turbis Judæorum: Ego sum panis vivus, qui de cælo descéndi. Si quis manducáverit ex hoc pane, vivet in aetérnum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Judæi ad invincem, dicéntes: Quómodo potest hic nobis carnem suam dare ad manducándum? Dixit ergo eis Jesus: Amen, amen dico vobis: Nisi manducavéritis carnem Fílii hóminis, et bibéritis ejus sánguinem, non habébitis vitam in vobis. Qui mandúcat meam carnem, et bibit meum sánguinem, habet vitam aetérnam: et ego resuscitábo eum in novíssimo die.

Offertory

O Lord Jesus Christ, the 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 engulf them not, that they fall not into the darkness; but let Michael, the holy standard-

Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctórum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum; sed sígnifer sanctus Mícheael repræ-séntet eas in lucem sanctam:

Quam olim Abrahæ promissisti, et sémini ejus. *V.* Hóstias et preces tibi, Dómine, laudis offerimus: tu súscipe pro animábus illis, quarum memóriam fácimus: fac eas, Dómine, de morte transire ad vitam: Quam olim Abrahæ promissisti, et sémini ejus.

bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. *V.* We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.

Secret

DEUS, cujus misericórdiæ non est númerus, súscipe propítius preces humilitátis nostræ: et animábus fratrum, propinquórum, et benefactórum nostrórum, quibus tui nóminis dedisti confessiónem, per hæc sacraménta salútis nostræ, cunctórum remissiónem tribue peccatórum.

GOD, Whose mercy is boundless, mercifully receive the prayers of our lowliness, and grant, through these sacraments of our salvation, to the souls of our brethren, kindred, and benefactors, to whom Thou didst grant the confession of Thy name, the remission of all sins.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux æténa lúceat eis, Dómine: Cum sanctis tuis in ætérnum, quia pius es. *V.* Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis: Cum sanctis.

May eternal light shine upon them, O Lord, with Thy saints forever, because Thou art kind. *V.* Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints, etc.

Postcommunion

PRÆSTA QUÆSUMUS omnípotens et miséricors Deus: ut animæ fratrum, propinquórum, et benefactórum nostrórum, pro quibus hoc sacrificium laudis tuæ obtúlimus majestáti; per hujus virtútem sacraménti a peccátis ómnibus expiátæ, lucis per-

GRANT, we beseech Thee, O almighty and merciful God, that the souls of our brethren, kindred, and benefactors, for whom we have offered this sacrifice of praise to Thy majesty, being purified of all sins by the virtue of this sacrament, may, by Thy mercy.

receive the beatitude of per- pétuæ, te miserante, recipi-
petual light. Through our Lord. ant beatitudinem. Per Dómi-
num.

Concluding Prayers, page 793.

Nov. 3—Of the Octave of All Saints (White)

Semi-double

Mass as on the feast, page 1265; second Prayer of the Holy Ghost, page 1265; third for the Church or for the Pope, pages 825, 826.

Nov. 4—St. Charles Borromeo, Bishop, Confessor
(White)

Double

Sts. Vitalis and Agricola, Martyrs (Red)

Mass, Statuit ei, page 1337, except:

Prayer

KEEP safe Thy Church, O **E**CCLESIAM tuam, Dómine,
Lord, with the continual sancti Cároli Confessó-
protection of St. Charles, Thy ris tui atque Pontificis con-
confessor and bishop, that, as tinua protectióne custódi: ut,
pastoral solicitude rendered sicut illum pastorális sollici-
him glorious, so his intercession túdo gloriósum réddidit; ita
may ever make us fervent in nos ejus intercésio in tuo
Thy love. Through our Lord. semper fáciat amore fervén-
tes. Per Dóminum.

Commemoration of the octave of All Saints, Prayer, Secret and Postcommunion as in the Mass of the feast, page 1265. Commemoration of St. Vitalis and Agricola.

Prayer

GRANT, we beseech Thee, O **P**RÆSTA, quæsumus, omni-
almighty God, that we, potens Deus: ut, qui
who venerate the solemnity of sanctórum Mártyrum tuórum
Thy holy martyrs, Vitalis and Vitális et Agricolæ solémnia
Agricola, may be assisted by cólimus, eórum apud te in-
their intercession with Thee. tercessió nibus adjuvémur. Per
Through our Lord. Dóminum.

Secret

BE APPEASED, O Lord, with **O**BLÁTIS, quæsumus, Dómi-
the gifts we offer, and, by ne, placáre munéribus:
the intercession of Thy holy et, intercedéntibus sanctis

Mártýribus tuis Vitále et Agrícola, a cunctis nos defénde periculis. Per Dóminum. martyrs, Vitalis and Agrícola, defend us from all dangers. Through our Lord.

Postcommunion

HÆC nos commúnio, Dómine, purget a crimine: et, intercedéntibus sanctis Mártýribus tuis Vitále et Agrícola, caléstis remédii fáciat esse consórtes. Per Dóminum.

DAY this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, Vitalis and Agrícola, make us partakers of the heavenly salvation. Through our Lord.

Nov. 5, 6 and 7—Of the Octave of All Saints

(White)

Semi-double

Mass as on the feast, page 1265, with the additional Prayer of the Holy Ghost, page 827, and either that for the Church or for the Pope, pages 825, 826.

Nov. 8—The Octave-Day of All Saints (White)

Double Major

The Holy Four Crowned Martyrs (Red)

Mass as on the feast of All Saints, page 1265.

Commemoration of the Holy Martyrs.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut, qui gloriosos Mártýres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who have known the fortitude of the glorious martyrs in bearing witness to Thee, may experience the fruit of their intercession with Thee. Through our Lord.

Secret

BENEDÍCTIO tua, Dómine, larga descéndat: quæ et múnera nostra, deprecántibus sanctis Mártýribus tuis, tibi reddat accépta, et nobis sac-

DAY Thy plenteous blessing descend upon us, O Lord, both to render our gifts acceptable to Thee, by the intercession of Thy holy martyrs,

and to effect the sacrament of raméntum redemptiónis effi-
our redemption. Through our clat. Per Dóminum.
Lord.

Postcommunion

REFRESHED with heavenly sacraments and joys, we, Thy suppliants, beseech Thee, O Lord, that we may be protected by the assistance of those in whose triumphs we glory. Through our Lord.

QUÆLÉSTIBUS refécti sacra-
méntis et gáudiis: súp-
plices te, Dómine, deprecá-
mur; ut quorum gloriámur
triúmphis, protegámur auxil-
iis. Per Dóminum.

Nov. 9—Dedication of the Basilica of Our Saviour (White)

Double of the Second Class

St. Theodore, Martyr (Red)

Mass, Terribilis, of the Dedication of a Church, page 1388.

In low Masses only, a commemoration of St. Theodore.

Prayer

O GOD, Who dost encompass and protect us with the glorious testimony of blessed Theodore, Thy martyr, grant us to profit by imitating him and to be supported by his prayers. Through our Lord.

DEUS, qui nos beáti Theo-
dóri Mátyris tui con-
fessióne gloriósa circúndas
et prótegis: præsta nobis ex
ejus imitatióne proficere et
oratióne fulciri. Per Dómi-
num.

Secret

RECEIVE, O Lord, the pray-
ers of the faithful with
offerings of sacrifices, and, by
the intercession of blessed
Theodore, Thy martyr, may we
pass through these offices of
pious devotion to heavenly
glory. Through our Lord.

SÚSCIPE, Dómine, fidélium
preces cum oblatiónibus
hostiárum: et, intercedénte
beáto Theodóro Mátyre tuo,
per hæc piæ devotiónis officia
ad cælestem glóriam transeá-
mus. Per Dóminum nostrum.

Postcommunion

GRANT US, we beseech Thee, O Lord, by the interces-
sion of blessed Theodore, Thy
martryr, that what we touch
ut, quod ore contingimus,

PRÆSTA nobis, quæsumus,
Dómine: intercedénte
beáto Theodóro Mátyre tuo;

pura mente capiámus. Per with our lips we may receive
Dóminum. with pure hearts. Through our
Lord.

Nov. 10—*St. Andrew Avellino, Confessor (White)*

Double

Srs. Tryphon, Respicius and Nympha, Martyrs

Mass, Os justl, page 1349:

Prayer

DEUS, qui in corde beáti **O** GOD, Who didst create in
Andréæ Confessóris tui, the heart of blessed An-
per árduum quotidie in virtú- drew, Thy confessor, through
tibus proficiéndi votum, ad- his difficult vow, wonderful as-
mirábiles ad te ascensiónes pirations to advance daily in
disposuísti: concéde nobis, virtue toward Thee, grant us,
ipsius méritis et interces- by his merits and intercession,
sióne, ita ejúsdem grátie par- so to become participators in
ticipes fieri; ut, perfectióra the same grace that, ever pur-
semper exsequéntes, ad glóriæ suing the more perfect things,
tuæ fastígium feliciter perdu- we may be happily brought
cámur. Per Dóminum. unto the summit of Thy glory.
Through our Lord.

Commemoration of the Holy Martyrs.

Prayer

HAC NOS, quæsumus, Dó- **M**AKE US, we beseech Thee,
mine, sanctórum Már- O Lord, ever assiduously
tyrum tuórum Tryphónis, to observe the festival of Thy
Respíci et Nymphæ semper holy martyrs, Tryphon, Res-
festa sectári: quorum suffrá- picius, and Nympha, that we
giis, protectionis tuæ dona may, by their patronage, ex-
sentiamus. Per Dóminum. perience the gifts of Thy pro-
tection. Through our Lord.

Secret

MÚNERA tibi, Dómine, **W**E OFFER Thee, O Lord,
nostræ devotiónis of- the gifts of our devo-
ferimus: quæ et pro tuórum tion; may they be made pleas-
tibi grata sint honóre justó- ing to Thee for the honor of
rum, et nobis salutária, te all the just and, by Thy mercy,
miseránte, reddántur. Per salutary to us. Through our
Dóminum. Lord.

Postcommunion

GRANT US, we beseech Thee, O Lord, by the intercession of Thy martyrs, Tryphon, Respicius, and Nympha, that what we touch with our lips we may receive with pure hearts. Through our Lord.

PRÆSTA nobis, quæsumus, Dómine: intercedéntibus sanctis Mártyribus tuis Tryphóne, Respício et Nympha; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Nov. 11—*St. Martin, Bishop, Confessor*

(White)

Double

St. Mennas, Martyr

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

THE Lord made to him a covenant of peace, and made him a prince that the dignity of priesthood should be to him forever. *Ps. 131, 1.* O Lord, remember David, and all his meekness. *V. Glory.*

STATUIT ei Dóminus testamentum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in ætérnum. *Ps. 131, 1.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who seest that we exist by no power of our own, mercifully grant that, by the intercession of blessed Martin, Thy confessor and bishop, we be strengthened against all adversities. Through our Lord.

DEUS, qui cónspicis, quia ex nulla nostra virtúte subsístimus: concéde propítius; ut, intercessióne beáti Martíni Confessoris tui atque Pontificis, contra ómnia advérsa muniámur. Per Dóminum.

Commemoration of St. Mennas, Prayer from the Mass In virtute, page 1309.

Epistle, Behold a great priest, from the Mass Statuit ei, page 1337.

Gradual. Ecclus. 44, 16

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.*

Ecce sacérdos magnus, qui in diébus suis plácuít Deo. *V. Non est invéntus similis illi, qui conserváret legem Excélsi.*

Allelúja, allelúja. *V.* Beátus vir, sanctus Martinus, urbis Turónis Episcopus, requiévit: quem suscepérunt Angeli, atque Archángeli, Throni, Dominatiónes, et Virtútes. Allelúja.

Alleluia, alleluia. *V.* The blessed man, St. Martin, bishop of Tours, hath gone to rest, and angels and archangels, thrones, dominations, and powers have received him. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 11, 33-36

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Dixit Jesus discipulis suis: Nemo lucérnam accéndit et in abscondito ponit, neque sub módio: sed supra candelábrum, ut qui ingrediúntur, lumen vídeant. Lucérna córporis tui est óculus tuus. Si óculus tuus fúerit simplex, totum corpus tuum lúcidum erit: si autem nequam fúerit, étiam corpus tuum tenebrósum erit. Vide ergo, ne lumen, quod in te est, ténebræ sint. Si ergo corpus tuum totum lúcidum fúerit, non habens áliquam partem tenebrárum, erit lúcidum totum et sicut lucérna fulgóris illuminábit te.

✠ Continuation of the holy Gospel according to St. Luke.

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.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

SANCTÍFICA, quæsiturus, Dómine Deus, hæc múnera, quæ in solemnitate sancti Antístitis tui Martini offérimus: ut per ea, vita nostra inter advérsa et próspéra ubique dirigátur. Per Dóminum.

SANCTIFY, we beseech Thee, O Lord God, these gifts which we offer to Thee in the solemnity of Thy holy bishop Martin, that by them our life, everywhere, may go in the straight path, in adversity and in happiness. Through our Lord.

Commemoration of St. Mennas from the Mass In virtute, page 1311.

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is that servant whom, when his lord shall come, he shall find watching; Amen, I say to you, he shall set him over all his goods.

Beátus servus, quem cum vénerit dóminum, invénerit vigilántem: amen dico vobis, super ómnia bona sua constituet eum.

Postcommunion

GRANT, we beseech Thee, O Lord, our God, that by the intercession of those on whose feast the mysteries are offered, they may be made efficacious for our salvation. Through our Lord.

PRÆSTA quæsumus, Dómine Deus noster: ut, quorum festivitáte votiva sunt sacraménta, eórum intercessióne salutária nobis reddántur. Per Dóminum.

Commemoration of St. Mennas from the Mass In virtute, page 1312.

Concluding Prayers, page 793.

Nov. 12—St. Martin, Pope, Martyr (Red)

Semi-double

Mass, Si diligis me, page 1302, with Prayer, Secret and Postcommunion as below:

Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Martin, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church. Through our Lord.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Martí-nem Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totius Ecclésiæ præstitisti esse pastórem. Per Dóminum.

Secret

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may

OBLÁTIS munéribus, quæsumus Dómine, Ecclésiám tuam benignus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati

fiant nómini tuo, te gubernante, pastóres. Per Dóminum.

prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Postcommunion

REFECTIONE sancta enutritam guberná, quæsumus Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Nov. 13—**St. Didacus, Confessor (White)**

Semi-double

Mass, Justus ut palma, page 1352.

Prayer

OMNÍPOTENS sempitérne Deus, qui dispositiône mirábili infirma mundi éligis, ut fórtia quæque confúndas, concéde propítius humilitáti nostræ; ut, piis beáti Dídaci Confessóris tui précibus, ad perénnem in cælis glóriam sublimári mereámur. Per Dóminum.

ALMIGHTY, eternal God, Who, in Thy wonderful providence, dost choose the weak things of the world to confound the strong, mercifully grant unto our lowliness that, by the prayers of blessed Didacus, Thy confessor, we may be made worthy to be raised to the everlasting glory of heaven. Through our Lord.

Second Prayer A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Nov. 14—**St. Josaphat, Bishop, Martyr (Red)**

Double

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dómino. diem festum cele-

LET us all rejoice in the Lord, celebrating a fes-

tival-day in honor of the blessed martyr Josaphat: at whose martyrdom the angels rejoice, and give praise to the Son of God. *Ps. 32, 1.* Rejoice in the Lord, ye just, praise becometh the upright. *V.* Glory.

brantes sub honore beati Josaphat Mátyris: de cujus passione gaudent Angeli, et collaudant Filium Dei. *Ps. 32, 1.* Exultate, justi, in Domino: rectos decet collaudatio. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

STRIP up in Thy Church, O Lord, the spirit with which blessed Josaphat, Thy martyr and bishop, was filled when he laid down his life for his sheep, so that, by his Intercession, we, also, may be moved and strengthened by the same Spirit, and may not fear to lay down our lives for our brethren. Through...in the unity of the same.

EXCITA, quæsumus, Domine, in Ecclesia tua Spiritum, quo replétus beatus Josaphat Martyr et Pontifex tuus animam suam pro óvibus posuit: ut, eo intercedente, nos quoque eodem Spiritu moti ac roborati, animam nostram pro fratribus ponere non vereámur. Per Dominum . . . in unitate ejusdem.

Epistle Every high priest taken, as on the feast of St. Thomas of Canterbury, Dec. 29, page 158.

Gradual. *Ps. 88, 21-23*

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. *V.* The enemy shall have no advantage over him, and the son of iniquity shall not hurt him.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. *V.* Nihil proficiet inimicus in eo, et filius iniquitátis non nocébit ei.

Alleluia, alleluia. *V.* This is the priest whom the Lord hath crowned. Alleluia.

Allelúja, allelúja. *V.* Hic est sacérdos, quem coronávit Dominus. Allelúja.

Munda Cor Meum, page 763.

Gospel, I am the good shepherd, as on the feast of St. Thomas of Canterbury, Dec. 29, page 159.

Offertory. *John 15, 13*

Greater love than this no man hath, that a man lay down his life for his friends.

Majórem caritátem nemo habet, ut animam suam ponat quis pro amicis suis.

Offertory Prayers, page 767.

Secret

QLEMENTÍSSIME Deus, mún-
nera hæc tua benedic-
tióne perfúnde, et nos in fide
confirma: quam sanctus Jó-
saphat Martyr et Póntifex tu-
us, effúso ságuine, assérui-
t. Per Dóminum.

O MOST merciful God, pour
Thy blessing over these
our offerings and confirm us
in the Faith, which St. Josa-
phat, Thy martyr and bishop,
upheld by the shedding of his
blood. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 10, 14

Ego sum pastor bonus, et
cognóscó oves meas, et
cognóscunt me meæ.

I am the good Shepherd, and
I know My sheep, and Mine
know Me.

Postcommunion

SPÍRITUM, Dómine, fortitú-
dinis hæc nobis tríbuat
mensa celéstis: quæ sancti
Jósaphat Mártiris tui atque
Pontificis vitam pro Ecclé-
siæ honóre jugiter áluit ad
victóriam. Per Dóminum.

O Lord, impart to us the
spirit of fortitude which con-
stantly nourished the life of
St. Josaphat, Thy martyr and
bishop, unto victory for the
honor of the Church. Through
our Lord.

Concluding Prayers, page 793.

Nov. 15—**St. Albert the Great, Bishop, Confessor**
and Doctor of the Church (*White*)

Double

Mass, In medio, page 1344, except:

Prayer

DEUS, qui beátum Albér-
tum Pontificem tuum
atque Doctórem, in humana
sapientiá divínæ fidel subji-
ciéndá magnum effecisti: da
nobis, quæsumus, ita ejus ma-
gisterii inhærére vestigiis, ut
luce perfécta fruámur in cælis.
Per Dóminum.

O GOD, who to subject hu-
man wisdom to divine
faith hast made great Thy
Bishop and Doctor blessed Al-
bert, grant us, we beseech Thee,
so to follow in the path of his
teaching as to enjoy perfect
light in heaven. Through our
Lord.

Secret

MERCIFULLY regard this our sacrifice, O Lord, that what we offer up in the mystery of the Passion of Thy Son cur Lord, we may, through the intercession and example of blessed Albert, receive with pious affection. Through the same.

SACRIFICIIS præsentibus, Dómine, quæsumus, inténde placátus: ut quod Passiónis Filii tui Dómini nostri mystério gérimus, beati Albértil intercessióne et exémplo, pio consequámur afféctu. Per eúmdem Dóminum.

Postcommunion

THROUGH this holy nourishment which we have consumed, defend us, O Lord, from the onslaughts of our enemies, and grant that through the prayers of blessed Albert, Thy Confessor and Bishop, we may be gladdened by perpetual peace. Through our Lord.

PER hæc sancta quæ sumpsimus, ab hóstium nos, Dómine, impugnatióne défénde: et intercedénte beáto Albérto, Confessóre tuo atque Pontífice, perpétua pace respiráre concéde. Per Dóminum.

Nov. 16—*St. Gertrude, Virgin, Abbess (White)*

Double

Mass, Dilexisti, page 1370, except:

Prayer

O GOD, Who didst prepare for Thyself a pleasant dwelling-place in the heart of blessed Gertrude, do Thou, through her merits and intercession, mercifully wipe away from our hearts every stain of sin, and grant us to enjoy her companionship. Through our Lord.

DEUS, qui in corde beátæ Gertrúdis Virginis júcúndam tibi mansiónem præparásti: ipsíus méritis et intercessióne, cordis nostri máculas cleménte abstérge, et ejúsdem tríbue gaudére consórtio. Per Dóminum.

Nov. 17—*St. Gregory Thaumaturgus, Bishop,*

Confessor (White)

Semi-double

Mass Statuit ei, page 1337, except the Gospel as below:

Second Prayer, A cunctis, with the accompanying Secret and Postcommunion, page 827; third at the choice of the priest, pages 1494-1500.

Gospel. Mark 11, 22-24

✠ Sequéntia sancti Evan-
gélii secúndum Marcum.

IN ILLO témpore: Respón-
dens Jesus discípulis suis,
ait illis: Habéte fidem Dei.
Amen dico vobis, quia qui-
cúmque dixerit huic monti:
Tóllere, et mittere in mare, et
non hæsitéverit in corde suo,
sed crediderit, quia quodcúm-
que dixerit fiat, fiet ei. Prop-
tèrea dico vobis: Omnia quæ-
cúmque orántes pétitis, cré-
dite quia accipiétis, et eveni-
ent vobis.

✠ Continuation of the holy
Gospel according to St. Mark.

AT THAT time, Jesus an-
swering, said to His dis-
ciples, Have the faith of God.
Amen I say to you, that who-
soever shall say to this moun-
tain, 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, what-
soever you ask when ye pray,
believe that you shall receive,
and they shall come unto you.

Nov. 18—**The Dedication of the Basilicas of
St. Peter and St. Paul, (White)**

Double Major

Mass, Terribilis, of the Dedication of a Church, page 1388.

Nov. 19—**St. Elizabeth, Queen of Hungary,
Widow (White)**

Double

St. Pontianus, Pope, Martyr (Red)

Mass, Cognovi, page 1383, except Prayer:

Prayer

MUORUM corda fidélium,
Deus miserátor, illústra:
et, beáta Elisabeth préci-
bus gloriósis; fac nos prósp-
era mún-
di despícere, et cælésti
semper consolatióne gaudére.
Per Dómnium.

O GOD of mercy, enlighten
the hearts of Thy faith-
ful, and through the prayers
of blessed Elizabeth, make us
to despise the prosperity of the
world and ever to enjoy the
consolation of heaven. Through
our Lord.

Commemoration is made of St. Pontianus, Prayer, Secret and Postcommunion from the Mass Si diligis me, page 1302. The Preface is No. 13, page 816.

Nov. 20—**St. Felix of Valois, Confessor** (*White*)

Double

Mass Justus ut palma, page 1352, except:

Prayer

O GOD, Who didst vouchsafe to call out of the desert blessed Felix, Thy confessor, unto the work of redeeming captives, grant, we beseech Thee, that, being through his intercession delivered by Thy grace from the captivity of our sins, we may be brought to our heavenly country. Through our Lord.

DEUS, qui beatum Felicem Confessorem tuum ex eremo ad munus redimendi captivos cœlitus vocare dignatus es: præsta, quæsumus: ut per gratiam tuam ex peccatorum nostrorum captivitate, ejus intercessione, liberati, ad cœlestem patriam perducamur. Per Dominum.

Nov. 21—**The Presentation of the B. V. Mary**

(*White*)

Double Major

Mass Salve sancta parens, page 1394, except:

Prayer

O GOD, Who wast pleased that on this day the Blessed Virgin, the dwelling-place of the Holy Spirit, should be presented in the Temple, grant, we beseech Thee, that, by her intercession, we may deserve to be presented in the temple of Thy glory. Through ... in the unity of the same.

DEUS, qui beatam Mariam semper Virginem, Spiritus Sancti habitaculum, hodierna die in templo præsentari voluisti: præsta, quæsumus; ut, ejus intercessione, in templo gloriæ tuæ præsentari mereamur. Per Dominum ... in unitate ejusdem.

The Creed is said, or sung.

The Preface is No. 11 of the Blessed Virgin Mary, page 814.

Nov. 22—**St. Cecilia, Virgin, Martyr** (*Red*)

Double

Mass, Loquebar, page 1359, except:

Prayer

O GOD, Who dost gladden us with the annual feast of blessed Cecilia, Thy virgin and martyr, grant that, as we venerate her in our liturgy, we may

DEUS, qui nos annuæ beatæ Cæciliæ Virginis et Martyris tuæ solemnitate lætificas: da, ut quam veneramur officio, etiam piæ con-

versati6nis sequámur exém- also follow her example in
plo. Per D6minum. godly living. Through our Lord.

Epistle, O Lord my God, from the Mass Me expectaverunt,
page 1364.

Gradual. Ps. 44, 11, 12

Audi, filia et vide, et inclina Harken, O daughter, and see,
aurem tuam: quia concupi- and incline thine ear; for the
vit rex sp6ciem tuam. *V. Ps.* King hath greatly desired thy
44, 5. Sp6cie tua, et pulchri- beauty. *V. Ps. 44, 5.* With thy
t6dine tua int6nde, prospere comeliness and thy beauty, set
proc6de, et regna. out, proceed prosperously, and
reign.

Allel6ja, allel6ja. *V. Matth.* Alleluia, alleluia. *V. Matt.*
25, 4, 6. Quinque prud6ntes *25, 4, 6.* The five wise virgins
virgines accep6runt 6leum in took oil in their vessels with the
vasis suis cum lamp6dibus: lamps: and at midnight there
m6dia autem nocte clamor was a cry made: Behold the
factus est: Ecce sponsus venit, bridegroom cometh, go ye forth
exite 6bviam Christo D6mino. to meet Christ our Lord. Alle-
Allel6ja. luia.

Secret

HÆC h6stia, D6mine, pla- **M**AY this sacrifice of atone-
cati6nis et laudis, quæ- ment and praise, we be-
sumus: ut, interced6nte be6ta seech Thee, O Lord, by the
C6cilla Virgine et M6rtyre intercession of blessed Cecilia,
tua, nos propitiati6ne tua dig- Thy virgin and martyr, ever
nos semper efficiat. Per D6- make us worthy of Thy for-
minum. givenness. Through our Lord.

Postcommunion

SATL6STI, D6mine, famili- **O** LORD, Thou hast regaled
am tuam mun6ribus sa- Thy household with sa-
cris: ejus, quæsumus, semper cred gifts; ever comfort us, we
interventi6ne nos r6fove, cu- pray, with her intercession
jus sol6mnia celebr6mus. Per whose festival we celebrate.
D6minum. Through our Lord.

Nov. 23—*St. Clement, Pope, Martyr (Red)*

Double

St. Felicitas, Martyr (Red)

The Beginning of Mass, page 756.

Introit. Is. 59, 21; 56, 7

DICTI D6minus: Serm6nes **¶** **T**HE Lord saith, My words
mel, quos dedi in os which I have put in thy

mouth, shall not depart out of thy mouth: and thy gifts shall be accepted upon My altar. *Ps. 111, 1.* Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. *V. Glory.*

tuum, non deficient de ore tuo: et múnera tua accépta erunt super altáre meum. *Ps. 111, 1.* Beátus vir, qui timet Dóminum; in mandátis ejus cupit nimis. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O ETERNAL Shepherd, do Thou look favorably upon Thy flock, which we beseech Thee to guard and keep for evermore through the blessed Clement, Thy Martyr and Supreme Pontiff, whom Thou didst choose to be the chief shepherd of the whole Church.

GREGEM tuum, Pastor ætérne, placátus inténde: et per beátum Clementem Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

Commemoration of St. Felicitas.

Prayer

GRANT, we beseech Thee, O almighty God, that, observing the festival of blessed Felicitas, Thy Martyr, we may be protected by her merits and prayers. Through our Lord.

PRÆSTA, quæsumus, omnipotens Deus: ut beátæ Felicitátis Mártýris tuæ solémnia recenséntes méritis ipsíus protegámur, et préci-bus. Per Dóminum.

Epistle, Brethren, be ye followers, as in the Mass of the 23rd Sunday after Pentecost, page 733.

Gradual. *Ps. 106, 32, 31*

Let them exalt him in the Church of the people, and praise him in the spirit of the ancients. *V. Let the mercies of the Lord give glory to him and his wonderful works to the children of men.*

Exáltent eum in Ecclésia plebis: et in cáthedra seniórum laudent eum. *V. Confiteántur Dómino misericórdiæ ejus; et mirabílla ejus fíllis hóminum.*

Alleluia, alleluia. Matth. 16, 18. Thou art Peter, and upon this rock I will build My Church.

Alleluja, alleluja. Matth. 16, 18. Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. *Alleluja.*

Munda Cor Meum, page 763.

Gospel from the Mass, Si diligis me, page 1302.

Offertory. 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.

Behold, I have given My words in thy mouth: lo, I have set thee this day over the nations and over the kingdoms, to waste and to destroy, and to build and to plant.

Offertory Prayers, page 767.

Secret

OBLÁTIS munéribus, quæsumus Dómine, Ecclésiám tuam benignus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómine tuo, te gubernánte, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, O Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Commemoration of St. Felicitas.

Secret

VOTA pópuli tui, Dómine, propitiátus inténde: et, cujus nos tribuis solémnia celebráre, fac gaudére suffrágiis. Per Dóminum.

BE MERCIFUL, O Lord, and look with favor upon the prayers of Thy people, and make us to rejoice in the patronage of her whose solemnity we celebrate. Through our Lord.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Thou art Peter, and upon this rock I will build My Church.

Postcommunion

REFECTIONE sancta enutritam guberná, quæsumus Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

Commemoration of St. Felicitas.

Postcommunion

GRANT, we beseech Thee, O **S**ÚPLICES te rogámus, omnipotens Deus: ut, in the intercession of Thy saints, tercedéntibus Sanctis tuis, et Thou both multiply Thy gifts tua in nobis dona múltiples, in us and dispose our lives et témpora nostra dispónas. according to Thy wisdom. Per Dóminum. Through our Lord.

Concluding Prayers, page 793.

Nov. 24—**St. John of the Cross, Confessor, Doctor**
(*White*)

Double

St. Chrysogonus, Martyr (*Red*)

Mass, In medio, page 1344, except:

Prayer

O God, Who didst make Thy **D**EUS, qui sanctum Joán-holy confessor and doctor, John, a man of perfect nem Confessórem tuum, atque Doctórem perfectæ self-denial and an eminent sui abnegatiónis; et Crucis lover of the cross, grant that, amatórem exímium effecísti: continually applying ourselves concéde; ut, ejus imitatióni unto everlasting glory. Through júgiter, inhærentes, glóriam assequámur ætérnam. Per Dóminum.

Commemoration of St. Chrysogonus.

Prayer

GIVE ear, O Lord, to our **A**DÉSTO Dómine, supplications, that we, catiónibus nostris; ut, who know ourselves to be guilty qui ex iniquitate nostra reos by reason of our own iniquity, nos esse cognóscimus beáti may be delivered by the inter- Chrysógoni Mártiris tui in- cession of blessed Chrysogonus, tercessióne liberémur. Per Dó- Thy martyr. Through our Lord. minum.

Secret

BE APPEASED, O Lord, with **O**BLÁTIS quæsumus, Dómine the gifts offered Thee, ne placáre munéribus: and, by the intercession of et, intercedente beáto Chry- blessed Chrysogonus, Thy mar- sógno Mártire tuo, a cunotís nos defénde periculis. Per Dóminum.

Postcommunion

IBI, Dómine, perceptióne sacraménti, et a nostris mundémur occúltis, et ad hóstiúm liberémur insídiis. Per Dóminum.

BY THE participation of Thy sacrament, O Lord, may we be cleansed from our hidden sins and delivered from the snares of our enemies. Through our Lord.

Nov. 25—*St. Catharine, Virgin, Martyr (Red)*

Double

Mass, Loquebar, page 1359, except:

Prayer

DEUS qui dedisti legem Móysi in summitáte montis Sínai, et in eódem loco per sanctos Angelos tuos corpus beáte Catharinæ Virginis et Mátyris tuæ mirabiliter collocásti: præsta, quæsumus; ut, ejus méritis et intercessióne ad montem qui Christus est, pervenire valeámus: Qui tecum.

O God, Who didst give the law to Moses on the summit of Mt. Sinal and by means of Thy holy angels didst miraculously place there the body of blessed Catherine, Thy virgin and martyr, grant we beseech Thee, that, by her merits and intercession, we may be able to come unto the mountain which is Christ, Who with Thee.

Nov. 26—*St. Sylvester, Abbot (White)*

Double

St. Peter of Alexandria, Bishop, Martyr

Mass, Os justí meditábitur, page 1356, except:

Prayer

QLEMENTÍSSIME Deus, qui sanctum Silvéstrum Abbatem, sæculi hujus vanitátem in apérto túmulo pie meditántem, ad erénúm vocáre, et præclaris vítæ méritis decoráre dignátus es: te súpplices exorámus ut, ejus exémplo terréna despiciéntes, tui consórtio perfruámur atérno. Per Dóminum.

O most merciful God, Who, when the holy abbot Sylvester was piously pondering over the vanity of earthly things whilst he stood by an open grave, didst vouchsafe to call him to the desert, we supplicate Thee that, despising earthly things, after his example, we may forever enjoy Thy presence. Through our Lord.

Commemoration of St. Peter of Alexandria, Prayer from the Mass Statuit, page 1302.

Secret

WE beseech Thee, O Lord, that, while we reverently offer these gifts to Thy divine majesty we may by pious preparation of soul and purity of heart, following the example of blessed abbot Sylvester, become worthy to partake holily of the body and blood of Thy Son. Who with Thee.

QUÆSUMUS, Dómine: ut, dum hæc múnera divinæ majestáti tuæ reverenter offerimus: pia mentis præparatióne et cordis puritate, beáti Silvéstri Abbátis imitatóres effecti, corpus et sánguinem Filii tui sancte percipere mereámur: Qui tecum.

Commemoration of St. Peter, Secret from the Mass Statuit, page 1305.

Postcommunion

WE PRAY Thee, O Lord, that Thou grant unto us, refreshed with the divine banquet, to follow closely the footsteps of the holy abbot Sylvester, that we may have an abundant reward with the saints in the kingdom of Thy glory. Through our Lord.

DIVINA dape refectis tribue quæsumus, Dómine: sancti Silvéstri Abbátis vestigiis ita inhærere; ut copiosam mercédem in regno glóriæ tuæ cum sanctis habeámus. Per Dóminum.

Commemoration of St. Peter, Postcommunion from the Mass Statuit, page 1305.



Appendix

These feasts, promulgated by His Holiness Pope Pius XII, are additions to the 1945 Copyright edition of the FR. LASANCE NEW ROMAN MISSAL taken directly from the FR. LASANCE NEW ROMAN MISSALS published subsequently to the 1945 edition.

Feasts of the Blessed Virgin Mary

Queenship of the Blessed Virgin Mary.....1298g

Feasts of the Saints

Isidore the Farmer, C..... 1298d
 Frances Xavier Cabrini, V..... 1298b
 Pius X, P.,C..... 1298j

Dec. 22-**St. Frances Xavier Cabrini, Virgin***(White) Double 2nd Cl.*

The Beginning of Mass, page 756.

*Introit, Thou hast held me, page 959.***Prayer**

O LORD Jesus Christ, Who to win souls for Thyself didst conduct the Holy Virgin Frances Xavier, aflame with the fire of love from Thy most Sacred Heart, on her long and repeated journeys and through her didst raise up a new family within Thy Church: grant us, we beseech Thee, by her intercession, the grace to put on the virtues of that same Heart of Thine and to arrive safely at the heavenly port, there to be happy forever. Who livest.

DOMINE Jesu Christe, qui sanctam Virginem Franciscam Xavieriam, Sacratissimi Cordis tui igne succensam, per amplissimas mundi plagas ad animas tibi lucrandas deduxisti et per eam novam in Ecclesia tua Virginum familiam suscitasti: concede, quaesumus: ut ipsa intercedente, ejusdem Cordis tui virtutibus induamur atque ad aeternum beatitudinis portum pervenire mereamur. Qui vivis.

*Commemoration is made of the Feria.**Epistle, See your vocation, page 910.***Gradual. Ps. 17, 33-34**

God who hath girt me with strength; and made my way blameless. *V.* Who hath made my feet like the feet of harts: and who setteth me upon high places.

Deus qui praecinxit me virtute: et posuit immaculatam viam meam. *V.* Qui perfecit pedes meos tamquam cervorum: et super excelsa statuens me.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract, in Paschallime the Gradual and Tract are replaced by the Greater Alleluia.

Alleluia, alleluia. *V. 1 Cor. 9, 22.* I became all things to all men, that I might save all. Alleluia.

Alleluia, alleluia. *V. 1 Cor. 9, 22.* Omnibus omnia factus sum, ut omnes facerem salvos. Alleluia.

Tract. Ps. 17, 2-3

Diligam te, Domine, fortitudo mea: Dominus firmamentum et refugium meum et liberator meus. *v.* Deus meus adjutor meus, et sperabo in eum: Protector meus, et cornu salutis meae, et susceptor meus. *v.* Laudans invocabo Dominum: et ab inimicis meis salvus ero.

I will love Thee, O Lord, my strength; the Lord is my firmament, my refuge, and my deliverer. *v.* My God is my helper, and in Him will I put my trust: my protector and the horn of my salvation, and my support. *v.* Praising I will call upon the Lord: and I shall be saved from my enemies.

Greater Alleluia

Alleluia, alleluia. *v.* *1 Cor. 9, 22.* Omnibus omnia factus sum, ut omnes facerem salvos. Alleluia. *v.* *Ps. 72, 28.* Mihi autem adhaerere Deo bonum est: ponere in Domino Deo spem meam. Alleluia.

Alleluia, alleluia. *v.* *1 Cor. 9, 22.* I became all things to all men, that I might save all. Alleluia. *v.* *Ps. 72, 28.* But it is good for me to adhere to my God, to put my hope in the Lord God: Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time, Jesus answered, page 865.

Offertory Prayers, page 767.

Offertory. Ps. 72, 28

Mihi autem adhaerere Deo bonum est: ponere in Domino Deo spem meam: ut annuntiem omnes praedicationes tuas in portis filiae Sion.

It is good for me to adhere to my God, to put my hope in my Lord, that I may declare all thy praises in the gates of the daughter of Sion.

Secret

MUNERA quae tibi, Domine, in honorem sanctae Franciscae Xaveriae Virginis offerimus, suscipe et praesta: ut sacratissimo Filii tui Cordi conformati, hostia acceptabilis et ipsi tibi efficiamur. Per eundem.

ACCCEPT, O Lord, the gifts which we offer to Thee in honor of Saint Frances Xavier: and grant that, being made like to the Most Sacred Heart of Thy Son, we also may be rendered a sacrifice pleasing to Thee. Through the same.

Commemoration of the Feria.

Communion. Matt. 11, 28

Come to me, all you that labor and are burdened, and I will refresh you. Venite ad me omnes qui laboratis et onerati estis et ego reficiam vos.

Postcommunion

O GOD, Who dost grant us to draw heavenly gifts from the plenitude of the Heart of Thy beloved Son: grant, we beseech Thee: that imitating the exemplary life of Saint Frances Xavier, we may ever strive to promote the glory of this same Son of Thine and attain to the rewards of His kingdom. Who with Thee.

DEUS qui nos de plenitudine Cordis dilecti Filii tui caelestia dona haurire concedis: praesta, quaesumus, ut sanctae Franciscae Xaveriae exempla prosequentes: ejusdem Filii tui gloriam jugiter quaeramus et ipsius regni praemia consequamur. Qui tecum vivit.

Commemoration of the Feria.

Concluding Prayers, page 793.

March 22-*St. Isidore, the Farmer (White)*

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

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. 91, 2.* It is good to give praise to the Lord; and to sing Thy name, O Most High. *v. Gloria Patri.*

Justus ut palma florebit: sicut cedrus Libani multiplicabitur: plantatus in domo Domini: in atriis domus Dei nostri. *Ps., 91, 2.* Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT unto us, we beseech Thee, O merciful God, that through the intercession of Thy Confessor holy Isidore, the Farmer, we may take no pride in

DA nobis, quaesumus, misericors Deus: beato Isidoro agricola Confessore tuo intercedente, superbe non sapere; sed ejus meritis et

exemplis placita tibi semper humilitate deservire. Per et exemplis placita tibi semper humilitate deservire. Per Dominum. knowledge; but rather by his merits and example, we may always serve Thee with a humility that is pleasing to Thee. Through our Lord.

In Lent, commemoration of the Feria.

Epistle. James 5, 7-8, 11 and 16-18

Lectio Epistolae beati Jacobi Apostoli.

Lesson from the Epistle of blessed James the Apostle.

PATIENTES estote, fratres, usque ad adventum Domini. Ecce agricola exspectat pretiosum fructum terrae, patienter ferens donec accipiat temporaneum, et serotinum. Patientes igitur estote et vos, et confirmate corda vestra: quoniam adventus Domini appropinquavit. Ecce beatificamus eos, qui sustinuerunt. Sufferentiam Job audistis, et finem Domini vidistis, quoniam misericors Dominus est, et miserator. Confitemini ergo alterutrum peccata vestra, et orate pro invicem ut salvemini multum enim valet deprecatio justii assidua. Elias homo erat similis nobis passibilis: et oratione oravit ut non plueret super terram, et non pluit annos tres, et menses sex. Et rursum oravit: et caelum dedit pluviam, et terra dedit fructum suum.

BRETHREN: Be ye patient until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the ear: patiently bearing till ye receive the early and latter rain. Be ye therefore also patient and strengthen your heart: for the coming of the Lord is at hand. Behold we account him 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 your sins one to another, and pray for one 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 prayer again and the heaven gave rain, and the earth brought forth her fruit.

The Gradual Os justi, and Tract Beatus vir, are taken from the Mass Justus ut palma, page 1354.

Munda Cor Meum, page 763.

Gospel, I am the true vine, from the Mass, Protexisti, page 1330.

Offertory. Ps. 20, 2,3

<p>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.</p>	<p>In virtute tua, Domine, laetabitur justus, et super salutare tuum exsultabit vehementer: desiderium anime ejus tribuisti ei.</p>
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Offertory Prayers, page 767.

Secret

<p>BE propitious to our supplications, O Lord, and graciously accept these offerings of Thy people that through the intercession of blessed Isidore, Thy Confessor, what we ask in faith we may effectually obtain. Through our Lord.</p>	<p>PROPITIARE, Domine, supplicationibus nostris, et has populi tui oblationes benignus assume: ut, intercedente beato Isidoro Confessore tuo, quod fideliter petimus, efficaciter consequamur. Per Dominum.</p>
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In Lent, commemoration of the Feria.

Preface No. 3 or No.4, page 802-803.

Communion. Matt. 19,28 and 29

<p>Amen I say to you that you who have left all things, and have followed Me, shall receive a hundredfold, and shall possess life everlasting.</p>	<p>Amen dico vobis: quod vos, qui reliquistis omnia et secuti estis me, centuplum accipietis, et vitam aeternam possidebitis.</p>
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Postcommunion

<p>LET Thy heavenly mystery, O Lord, avail to the restoration of mind and body: and grant that, by the intercession of Saint Isidore, Thy Confessor, we may feel the effect of the worship which we are performing. Through our Lord.</p>	<p>SIT nobis, Domine, reparatio mentis, et corporis caeleste mysterium: et praesta; ut cujus exsequimur cultum, intercedente sancto Isidoro Confessore tuo, sentiamus effectum. Per Dominum.</p>
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In Lent, commemoration of the Feria and its Gospel at the end.

May 31 - *Feast of the Blessed Virgin Mary, Queen*
(White)

Double of the Second Class

The Beginning of Mass, page 756.

Introit

GAUDEAMUS omnes in **L**ET us all rejoice in the Lord, celebrating a feast in honor of the Queenship of the Blessed Virgin Mary: at whose solemnity the angels rejoice and join in praising the Son of God (*P. T. Alleluia, Dei. (T. P. Alleluia, alleluia). Ps. My heart hath uttered a good word; I speak my works to the King. V. Gloria be.*

Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis Reginae: de cuius solemnitate gaudent Angeli, et collaudant Filium Dei. (*T. P. Alleluia, alleluia*). Ps. 44.2. Effundit cor meum verbum bonum: dico ego carmen meum Regi. V. Gloria Patri.

Kyrie, page 761, Gloria, page 762.

Prayer

CONCEDE nobis, quæsumus, Domine: ut, qui **G**RANT us, we implore Thee, Lord, that we who keep the festival of the Blessed Virgin Mary our Queen may, by her assistance, obtain peace in this life and glory in the next. Through Our Lord.

Solemnitatem beatæ Mariæ Virginis Reginae nostræ celebramus; ejus muniti præsidio, pacem in præsentibus et gloriam in futuro consequi mereamur. Per Dominium.

Commemoration of St. Petronilla at low mass.

Lesson. Eccclus. 24, 5 and 7, 9-11, 30-31

Lectio libri Sapientiae. Lesson from the book of Wisdom.

EGO ex ore Altissimi **I**CAME out of the mouth of the Most High, the first born before all creatures. I dwelt in the highest places, and my throne is in a pillar of cloud. And I have stood in all the earth and in every people, and in every nation I have had the chief rule. And by my power I have trodden under my

prodivi, primogenita ante omnem creaturam; ego in altissimis habitavi, et thronus meus in columna nubis. In omni terra steti et in omni populo, et in omni gente primatum habui, et omnium excellentium et humilium corda

feet the hearts of all the high and low. 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.

virtute calcavi. Qui audit me, non confundetur, et qui operantur in me, non peccabunt; qui elucidant me, vitam aeternam habebunt.

In Paschal-time the Gradual is replaced by the Greater Alleluia, below.

Gradual: Apoc. 19.6; Ps. 44.10

Upon his cloak and upon his thigh he hath a name written: King of kings and Lord of lord. *V.* The Queen takes her place at his right hand in gold of Ophir.

Ipse habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. *V.* Regina adstat ad dexteram ejus, ornata auro ex Ophir.

Alleluia

Alleluia, alleluia. *V.* Hail, merciful Queen, protect us from the enemy and receive us at the hour of death. Alleluia.

Alleluia, alleluia. *V.* Hail, merciful Queen, protect us from the enemy and receive us at the hour of death. Alleluia

Greater Alleluia

Alleluia, alleluia. *V.* Blessed are you, O Virgin Mary, who stood by the cross of the Lord. Alleluia. *V.* Now you reign with Him forever. Alleluia.

Alleluia, alleluia. *V.* Beata es, Virgo Maria, quae sub cruce Domini sustinuisti. Alleluia. *V.* Nunc cum eo regnas in aeternum. Alleluia.

Gospel: Luke 1. 26-33

Continuation of the holy Gospel according to St. Luke.

Sequentia sancti Evangelii secundum Lucam.

AT the time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to virgin espoused to 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,

IN illo tempore: Missus est Angelus Gabriel a Deo in civitatem Galilaeae, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen Joseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus

ad eam, dixit: Ave, gratia plena: Dominus tecum: benedicta tu in mulieribus. Quae cum audisset, turbata est in sermone ejus, et cogitabat, qualis esset ista salutationio. Et ait Angelus ei: Ne timeas, Maria, invenisti enim gratiam apud Deum: ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in aeternum, et regni ejus non erit finis.

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 Jesus. 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 forever, and of His kingdom there shall be no end.

Creed, page 765.

Offertory

Regali ex progenie Maria exorta refulget; cujus precibus nos adjuvari, mente et spiritu devotissime poscimus. (T.P. Alleluia)

Sprung from a royal race Mary shines with glory. Devoutly in hearts and minds we plead for the help of her prayers.

(P.T. Alleluia).

Offertory Prayers, page 767.

Secret

ACCIPE, quaesumus, Domine, munera laetantis Ecclesiae, et beatæ Virginis Mariae Reginae suffragantibus meritis, ad nostræ salutis auxilium provenire concede. Per Dominum nostrum.

RECEIVE, O Lord, we implore Thee, the gifts of Thy rejoicing Church, and grant that through the merits of the blessed Virgin Mary, our Queen, they may avail to our salvation. Through our Lord.

Preface No. 11, page 814.

Communion

O Mary, ever Virgin, who be- Regina mundi dignissima,
cause of thy great worth, God set Maria Virgo perpetua, inter-
up as Queen of the whole world, cede pro nostra pace et salute,
pray for our peace and salvation, quae genuisti Christum
for Thou hast brought forth Christ Dominum, Salvatorem om-
the Lord, the Savior of us all. nium. (T.P. Alleluia).
(P.T. Alleluia).

Postcommunion

WITH joy we have celebrated CELEBRATIS solemnibus,
these mysteries, O Lord, Domine, quae pro sanc-
on the feast of the blessed Virgin tae Mariae, Reginae nostrae,
Mary, our Queen; we beseech Thee festivitate peregrinus: ejus,
that as they have been performed quaesumus, nobis interces-
with joy in her honor, so by her sione fiant salutaria; in cujus
intercession they may avail for honore sunt exsultanter im-
our salvation. Through our Lord, pleta. Per Dominum.

Sept. 3 - **St. Pius X, Pope, Confessor***(White) Double*

The beginning of Mass, page 756

Introit. Ps. 88, 20-22

I HAVE raised up a chosen EXTULI electum de populo,
man from my people, with oleo sancto meo unxi
my holy oil I have anointed him eum: ut manus mea sit sem-
so that my hand is always with percumeo, et brachium meum
him and my arm strengthens confirmet eum. Ps. *ibid.*, 2.
him. Ps. *ibid.*, 2. The graces of Gratias Domini in aeternum
the Lord I will sing forever, with cantabo: per omnes genera-
my mouth I will make known thy tiones annuntiabo fidelitatem
faithfulness through all the ages. tuam ore meo. V. Gloria
V. Glory be. Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

OGOD, who for the defense of DEUS qui ad tuendam
the Catholic Faith and the catholicam fidem, et
restoration of all things in Christ universa in Christo instau-

randa sanctum Pium, Summum Pontificem, caelesti sapientia et apostolica fortitudine replevisti: concede propitius; ut, ejus instituta et exempla sectantes, praemia consequamur aeterna. Per eundem Dominum.

didst fill Saint Pius, Supreme Pontiff, with heavenly wisdom and apostolic courage: grant in Thy loving kindness that by following his teachings and examples we may attain eternal rewards. Through our Lord.

Epistle. 1 Thess. 2, 2-8

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Fiduciam habuimus in Deo nostro loqui ad vos evangelium Dei in multa sollicitudine. Exhortatio enim nostra non de errore neque de immunditia neque in dolo; sed sicut probati sumus a Deo ut crederetur nobis evangelium, ita loquimur; non quasi hominibus placentes, sed Deo qui probat corda nostra. Neque enim aliquando fuimus in sermone adulationis, sicut scitis, neque in occasione avaritiae, Deus testis est, nec quaerentes ab hominibus gloriam neque a vobis neque ab aliis. Cum possemus vobis oneri esse ut Christi apostoli, sed facti sumus parvuli in medio vestrum, tamquam si nutrix foveat filios suos. Ita desiderantes vos cupide volebamus tradere vobis non solum evangelium Dei, sed etiam animas nostras, quoniam carissimi nobis facti estis.

BRETHREN, we had confidence in our God to preach to you the gospel of God amid much anxiety. For our exhortation was not from error, nor from impure motives, nor from guile. But as approved by God to be entrusted with the gospel, so we speak not as pleasing men, but God, who proves our hearts. For at no time have we used words of flattery, as you know, nor any pretext for avarice, God is witness, nor have we sought glory from men, neither from you nor from others. Although as the apostles of Christ we could have claimed a position of honor among you, still while in your midst we were as children: as if a nurse were cherishing her own children, so we in our love for you would gladly have imparted to you not only the gospel of God, but also our own souls: because you had become most dear to us.

Gradual. Ps. 39, 10-11

I have proclaimed thy justice in the great assembly: lo, I did not restrain my lips; Lord, thou knowest. *v.* I have not hidden thy justice within my heart; I have declared thy faithfulness and thy help.

Annuntiavi justitiam in coetu magno; ecce labia mea non cohibui: Domine, tu nosti. *v.* Justitiam tuam non abscondi in corde meo; fidelitatem tuam et auxilium tuum narravi.

Lesser Alleluia

Alleluia, alleluia. *v.* Ps. 22, 5-6. Thou preparest a table for me, thou anointest my head with oil, my cup brims over. Alleluia.

Alleluia, alleluia. *v.* Ps. 22, 5-6. Paras mihi mensam, inungis oleo caput meum, calix meus uberrimus est. Alleluia.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Tract. Ps. 131, 16-18

I will clothe her priests with salvation, and her holy ones shall exult, shouting with joy. *v.* There will I raise up a horn to David, I will make ready a lamp for my anointed. *v.* His enemies I will clothe with confusion, but upon him shall shine my diadem.

Sacerdotes ejus induam salutem, et sancti ejus exsultantes exsultabunt. *v.* Illic David suscitabo cornu, parabo lucernam uncto meo. *v.* Inimicos ejus induam confusione, super ipsum autem fulgebit diadema meum

In votive Masses in Paschaltime the Gradual and Tract are replaced by:

Greater Alleluia

Alleluia, alleluia. *v.* Ps. 22, 5-6. Thou preparest table for me, thou anointest my head with oil, my cup brims over. Alleluia. *v.* Ps. 25, 8. O Lord, I love the abode of thy house, and the place where thy glory dwells. Alleluia.

Alleluia, alleluia. *v.* Ps. 22, 5-6. Paras mihi mensam, inungis oles caput meum, calix meus uberrimus est. Alleluia. *v.* Ps. 25, 8. Domine, diligo habitaculum domus tuae et locum tabernaculi gloriae tuae. Alleluia.

Communion. John 6, 56-57

My Flesh is meat indeed and Caro mea vere est cibus, et
 My Blood is drink indeed. He that sanguis meus vere est potus.
 eateth My Flesh and drinketh My Qui manducat meam carnem
 Blood abideth in Me, and I in him. et bibit meum sanguinem, in
 me manet et ego in eo.

Postcommunion

WE beseech Thee, O Lord our **M**ENSAE caelestis vir-
 God, that we who have been tute refecti, quae-
 replenished with strength at the sumus, Domine Deus noster:
 heavenly table may, by the inter- ut, interveniente sancto Pio
 cession of Saint Pius, Supreme Summo Pontifice; fortes effi-
 Pontiff, be also steadfast in the ciamur in fide, et intua simus
 faith and of one mind through love caritate concordēs. Per
 of Thee. Through our Lord. Dominum.

Concluding Prayers, page 793.

The Common of Saints
The Vigil or Eve of the Feast of an Apostle

(Purple)

(Ego autem)

The Beginning of Mass, page 756.

Introit. Ps. 51, 10, 11

Ego autem sicut oliva fructifera in domo Domini, speravi in misericordia Dei mei: et expectabo nomen tuum, quoniam bonum est ante conspectum sanctorum tuorum. Ps. 51, 3. Quid gloriaris in malitia: qui potens es in iniquitate? V. Gloria Patri.

BUT I, as a faithful 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. 51, 3. Why dost thou glory in mischief, thou who art mighty in iniquity? V. Glory.

Kyrie, page 761. Gloria is omitted.

Should the following Prayer already have been said, it is omitted here, and the Prayer next following is substituted.

Prayer

DA, QUÆSUMUS, omnipotens Deus, ut beati N. Apostoli tui, quam prevenimus, veneranda solemnitas, et devotionem nobis augeat, et salutem. Per Dominum.

GRANT, we beseech Thee, O almighty God, that the august solemnity of blessed N., Thine apostle to which we look forward, may increase both our devotion and our salvation. Through our Lord.

Prayer

QUÆSUMUS, omnipotens Deus: ut beatus N. Apostolus, cujus prevenimus festivitatem, tuum pro nobis impleret auxilium; ut a nostris reatibus absoluti, a cunctis etiam periculis eruamur. Per Dominum.

WE beseech Thee, O almighty God, that blessed N., Thine apostle, for whose feast we are preparing, may implore for us Thine aid, that, our offences being pardoned, we may also be saved from all dangers. Through our Lord.

Second Prayer of our Blessed Lady, Concede nos, page 824; third for the Church, page 825, or for the Pope, page 826.

Lesson. Ecclus. 44, 25-27; 45, 2-4, 6-9

Lesson from the Book of Wisdom. *Lectio libri Sapiéntiæ.*

WHE 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.

BENEDICTIO Dómini super caput justí. Ideo dedit illi Dóminus hæreditátem, et divisit illi partem in tribus duódecim: et invenit grátiam in conspéctu omnis carnis. Et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide, et lenitáte ipsíus, sanctum fecit illum, et elégit eum ex omni carne. Et dedit illi coram præcepta, et legem vitæ, et disciplinæ, et excélsus fecit illum. Státuit ei testaméntum ætérnum, et circumcínxit eum zona justítiæ: et induit eum Dóminus corónam glóriæ.

Gradual. Ps. 91, 13-14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. *V. Ps. 91, 3.* To show forth Thy mercy in the morning, and Thy truth in the night.

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.

Munda Cor Meum, page 763.

Gospel. John 15, 12-16

✠ Continuation of the holy Gospel according to St. John.

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

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Hoc est præceptum meum, ut diligátis invicem, sicut diléxi vos. Majórem hac dilectiónem nemo habet, ut ánimam suam

ponat quis pro amicis suis. Vos amici mei estis, si feceritis quæ ego præcipio vobis. Jam non dicam vos servos: quia servus nescit quid faciat dominus ejus. Vos autem dixi amicos: quia omnia quæcúmque audivi a Patre meo, nota feci vobis. Non vos me elegistis: sed ego elégi vos, et posui vos, ut eátis, et fructum afferátis: et fructus vester máneat: ut quodcúmque petieritis Patrem in nómine meo, det vobis.

shall ask of the Father in My name, He may give it you.

lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now 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

Offertory. Ps. 8, 6, 7

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honor, and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

APOSTÓLICI reveréntia cúlminis offeréntes tibi sacra mystéria, Dómine, quæsumus: ut beáti N. Apóstoli tui suffrágiis, cujus natalítia prævenimus, plebs tua semper et sua vota deprómat, et desideráta percípiat. Per Dóminum.

OFFERING to Thee, O Lord, these sacred mysteries in reverence for the supreme apostolic dignity, we beseech Thee, that Thy people may, by the protection of blessed N., Thine apostle to whose heavenly birthday we look forward, at all times utter their prayers to Thee and obtain that for which they ask. Through our Lord.

Or the following Secret:

SACRÁNDUM tibi, Dómine, munus offerimus: quo beáti N. Apóstoli solémnia recoléntes, purificatióne quoque nostris méntibus implo-rámus. Per Dóminum.

WE OFFER Thee, O Lord, the gift to be consecrated, whereby, commemorating the solemnity of blessed N., the apostle, we at the same time implore that our souls may be made clean. Through our Lord.

Communion. Ps. 20, 6

His glory is great in Thy sal- Magna est glória ejus in sa-
vation; glory and great beauty lutári tuo: glóriam et mag-
shalt Thou lay upon him, O num decórem impónes super
Lord. eum, Dómine.

Poscommunion

B EING appeased by the sup- **S** ANCTI Apóstoli tui N.,
plication of Thy holy quæsumus, Dómine, sup-
apostle, N., O Lord, grant us, plicatióne placátus: et véni-
we beseech Thee, both pardon am nobis tribue, et remédia
and everlasting salvation. sempitérna concéde. Per Dó-
Through our Lord. minum.

Or the following Postcommunion:

H AVING received Thy sacra- **P** ERCÉPTIS, Dómine, sacra-
ments, O Lord, we hum- méntis suppliciter exo-
bly beseech Thee, that, by the rámus: ut, intercedénte beáto
intercession of blessed N., Thy N. Apóstolo tuo, quæ pro illius
apostle, that which we perform veneránda gérimus passióne,
in honor of his venerable pas- nobis proficiant ad medélam.
sion may profit unto our heal- Per Dóminum.

Concluding Prayers, page 793.

Common of One or More Supreme Pontiffs

(Si diligis me)

The Beginning of Mass, page 756.

Introit. John, 21, 15-17

I F THOU lovest me, Simon **S** I diligis me, Simon Petre,
Peter, feed My lambs; feed pasce agnos meos,
My sheep. (P. T. Alleluia, alle- pasce oves meas. T. P. Alle-
luia). Ps. 29, 1. I will extol lúja, allelúja). Ps. 29, 1. Exal-
Thee, O Lord, for Thou hast tábo te, Dómine, quóniam
upheld me: and hast not made suscepisti me, nec delectásti
my enemies to rejoice over me. inimicos meos super me.
Y. Glory. Y. Glória Patri.

Kyrie, page 761.

Prayer

O ETERNAL SHEPHERD, do **G** REGEM tuum, Pastor æ-
Thou look favorably upon térne, placátus intén-
Thy flock, which we beseech de: et per beátum N. (Már-
Thee to guard and keep for tyrem tuum atque) Summum
evermore through the Blessed Pontíficem, perpétua prote-
N. (Thy Martyr and) Supreme ctióne custódi; quem totius
Pontiff, whom Thou didst Ecclésiæ præstitisti esse pa-
choose to be the chief shepherd stórem. Per Dóminum.
of the whole Church. Through
Our Lord

If a Commemoration is to be made of another Supreme Pontiff, the following prayer is said:

Prayer

DEUS, qui Ecclesiam tuam in apostolicæ petreæ soliditate fundatam, ab infernorum éruis terróre portarum: præsta, quæsumus, ut intercedente beato N. (Martyre tuo atque) Summo Pontifice, in tua veritate persistens; continua securitate muniatur. Per Dóminum.

O GOD, Who didst establish Thy church upon the most firm foundation of an apostolic rock in order to deliver her from the dreadful powers of hell, grant her, we beseech Thee, that through the intercession of the blessed N. (Thy Martyr and) Supreme Pontiff, she may adhere always to Thy truth so as to enjoy at all times a sure defence. Through Our Lord.

Epistle. 1 Peter 5, 1-4; 10-11

Lectio Epistolæ beati Petri Apóstoli

Lesson from the Epistle of blessed Peter the Apostle.

QUARRISSIMI: Seniores, qui in vobis sunt, obsecro consenior et testis Christi passionum, qui et ejus, quæ in futuro revelanda est, gloriæ communicator: pascite qui in vobis est gregem Dei, providentes non coacte, sed spontanee secundum Deum, neque turpis lucri gratia, sed voluntarie; neque ut dominantes in cleris, sed forma facti gregis ex animo. Et cum apparuerit princeps pastorum, percipiétis immarcescibilem gloriæ coronam. Deus autem omnis gratiæ, qui vocávit nos in æternam suam glóriam in Christo Jesu, módicum passus ipse perficiet, confirmábit solidabitque. Ipsi glória et impérium in sæcula sæculórum. Amen.

BROTHEREN: The ancients therefore 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.

After Septuagesima the Lesser Alleluia in the Gradual is replaced by the Tract. In Paschal time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 106, 32, 31

Let them exalt him in the Church of the people: and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him, and the wonderful works to the children of men.

Exáltent eum in Ecclésia plebis: et in cathedra seniórum laudent eum. *V.* Confitéántur Dómino misericórdiæ ejus; et mirabilia ejus filiis hóminum.

Lesser Alleluia

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter and upon this rock I will build My Church. Alleluia.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúja.

Tract. Ps. 39, 10-11

I have declared Thy justice in a great church, lo, I will not restrain my lips: O Lord, Thou knowest it. *V.* I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation. *V.* I have not concealed Thy mercy and Thy truth from a great council.

Annuntiávi justitiam tuam in ecclésia magna, ecce lábia mea non prohibébo: Dómine, tu scisti. *V.* Justitiam tuam non abscondi in corde meo: veritátem tuam et salutáre tuum dixi. *V.* Non abscondi misericórdiam tuam, et veritátem tuam a concílio multo.

Greater Alleluia

Alleluia, alleluia. *Matth. 16, 18.* Thou art Peter, and upon this rock I will build My Church. Alleluia. *Ps. 44, 17, 18.* Thou shalt make them princes over all the earth: they shall remember Thy name throughout all generations. Alleluia.

Allelúja, allelúja. *Matth. 16, 18.* Tu es Petrus, et super hanc petram ædificábo Eccléslam meam. Allelúja. *Ps. 44, 17, 18.* Constitues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 13-19

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time, Jesus came into the quarters of Cæsarea 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

IN ILLO témpore: Venit Jesus in partes Cæsaréæ Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fillum hóminis? At illi dixerunt: Alii Joánnem Baptistam, álii autem Eliám, álii vero Jeremíam aut unum ex prophétis. Dicit illis Jesus: Vos

autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus, Filius Dei vivi. Respondens autem Jesus, dixit ei: Beátus es, Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælorum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

that I am? Simon Peter answered, 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 to thee I will give 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. Jerem. 1, 9-10

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evéllas et déstruas, et ædífices et plantes. (T. P. Allelúja).

Behold I have given My words in thy mouth: lo, I have set thee this day over the nations, and over the kingdoms, to waste and to destroy, and to build and to plant. (P. T. Alleluia).

Offertory Prayers, page 767.

Secret

OBLATIS munéribus, quæsumus Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

IN THY loving kindness, we beseech Thee, Lord, be moved by the offering of our gifts and enlighten Thy Church: that Thy flock may prosper everywhere and the shepherds, under Thy guidance, may be rendered acceptable to Thee. Through our Lord.

Another Secret as above

MÚNERA, quæ tibi, Dómine, lætántes offérimus, súscipe benígnus, et præsta: ut intercedénte beáto N., Ecclésiá tua et fídei integritáte lætétur, et témporum tranquillitáte semper exúltet. Per Dóminum.

RECEIVE, O Lord, in Thy loving kindness the joyful offering of our gifts, and through the intercession of blessed N., grant that Thy Church may enjoy integrity of faith and rejoice in the tranquillity of peaceful times.

Preface No. 13, page 816.

Communion. Matt. 16, 18

Thou art Peter, and upon this rock I will build My Church. (P. T. Alleluia).

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. (T. P. Alleluja).

Postcommunion

SINCE Thy Church has been nourished by the sacred repast, govern her in Thy clemency, we beseech Thee, O Lord, so that under the guidance of Thy mighty rule she may enjoy greater freedom and abiding integrity of religion. Through our Lord.

REFECTIONE sancta enutritam guberná, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et incrémenta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Another Postcommunion as above

INCREASE, we beseech Thee, O Lord, in Thy Church the spirit of grace Thou hast given her: that through the prayers of the blessed N. (Thy Martyr and) Supreme Pontiff, the flock may never fail in obedience to their shepherd nor the shepherd in the faithful care of his flock. Through our Lord.

MULTÍPLICA, quæsumus Dómine, in Ecclésia tua spíritum grátia, quem dedísti: ut beáti N. (Martyris tui atque) Summi Pontificis deprecatióne, nec pastóri obediéntia gregis nec gregi desit cura pastóris. Per Dóminum.

Concluding Prayers, page 793.

Common of a Martyr-Bishop Out of Paschal Time

(Red)

(Statuit)

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 30

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him forever. Ps. 131, 1. O Lord, remember David; and all his meekness. V. Glory.

STATUIT ei Dóminus testamentum pacis, et principem fecit eum: ut sit illi sacerdotii dignitas in ætérnum. Ps. 131, 1. Meménto, Dómine, David: et omnis mansuetúdinis ejus. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

LOOK upon our infirmity, O almighty God, and, because the weight of our own

INFIRMITATEM nostram, respice, omnipotens Deus: et, quia pondus própriæ acti-

nis gravat, beáti N. Mártiris
tui atque Pontificis interces-
sio gloriósa nos prótegat. Per
Dóminum.

evil deeds beareth us down, may
the glorious intercession of
blessed N., Thy martyr and
bishop, protect us. Through our
Lord.

Epistle. James 1, 12-18

Léctio Epístolæ beáti Jacóbi
Apóstoli.

Lesson from the Epistle of
blessed James the Apostle.

QUARRISSIMI: Beátus vir, qui
suffert tentatiónem:
quóniam cum probátus fúerit,
accipiet corónam vitæ quam
repromísit Deus diligentibus
se. Nemo cum tentátur, dicat
quóniam a Deo tentátur Deus
enim intentátor malórum est:
ipse autem néminem tentat.
Unusquisque vero tentátur a
concupiscéntia sua abstrác-
tus, et illéctus. Deinde concu-
piscéntia cum concéperit, pa-
rit peccátum: peccátum vero
cum consummátum fúerit,
générat mortem. Nolíte itaque
erráre, fratres mei dilectíssi-
mi. Omne datum óptimum, et
omne donum perféctum de-
súrsum est, descéndens a Pa-
tre lúminum, apud quem non
est transmutátio, nec vicissi-
túdinis obumbrátio. Voluntá-
rie enim genuit nos verbo ve-
ritátis, ut simus initium áli-
quod creatúre ejus.

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. Ps. 88, 21-23

Invéni David servum meum,
óleo sancto meo unxi eum:
manus enim mea auxiliábitur
ei, et bráchium meum con-
fortábit eum. V. Nihil profi-
ciet inimicus in eo, et filius
iniquitátis non nocébit ei.

I have found David, My ser-
vant; with My holy oil I have
anoointed him: for My hand
shall help him, and My arm
shall strengthen him. V. The
enemy shall have no advantage
over him, nor the son of in-
iquity have power to hurt him.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 109,* Allelúja, allelúja. *V. Ps. 109, 4.* Thou art a priest forever, according to the order of Melchisedech. Alleluia. *109, 4.* Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúja.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Tract. Ps. 20, 3, 4

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.

Desidérium animæ ejus tri-
buisti ei: et voluntáte labi-
orum ejus non fraudásti eum.
V. Quóniam prævenisti eum
in benedictiónibus dulcédinis.
V. Posuisti in cápite ejus coró-
nam de lápide pretiósio.

Munda Cor Meum, page 763.

Gospel. Luke 14, 26-33

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus said to the multitudes, If any man come to Me, and hate not his father, and mother, and wife, and children, and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross, and come after Me, can not 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 and make war against another king, doth not first sit down and think whether he be

✠ Sequéntia sancti Evan-
gélil secúndum Lucam.

IN ILLO témpore Dixit Je-
sus turbis: Si quis venit
ad me, et non odit patrem su-
um, et matrem, et uxórem, et
fílios, et fratres, et soróres,
adhuc autem et ánimam su-
am, non potest meus esse dis-
cípulus. Et qui non bájulat
crucem suam, et venit post
me, non potest meus esse dis-
cípulus. Quis enim ex vobis
volens turrim ædificáre, non
prius sedens cómputat sump-
tus, qui necessarij sunt, si há-
beat ad perficiéndum; ne po-
steáquam posúerit funda-
méntum, et non potúerit per-
ficere, omnes, qui vident, incí-
píant illúdere ei, dicéntes:
Quia hic homo cepit ædificáre
et non potuit consummáre?
Aut quis rex itérus commít-
tere bellum advérsus állum re-
gem, non sedens prius cógitat,

si possit cum decem millibus occurrere ei, qui cum viginti millibus venit ad se? Alióquin, adhuc illo longe agente, legationem mittens, rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúnciat omnibus, quæ pössidet, non potest meus esse discipulus.

able with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst 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. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Offertory Prayers, page 767.

Secret

HÓSTIAS tibi, Dómine, beáti *N.* Mártiris tui atque Pontíficis dicátas méritis, benignus assúme: et ad perpétuum nobis tribue provenire subsidium.

GRACIOUSLY receive, O Lord, the sacrifices dedicated to the merits of Thy blessed martyr and bishop, *N.*, and grant they may be for us an everlasting help. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 88, 36-38

Semel jurávi in sancto meo: semen ejus in aeternum manébit: et sedes ejus sicut sol in conspéctu meo, et sicut luna perfecta in aeternum, et testis in celo fidélis.

Once have I sworn by My holiness: his seed shall endure forever; and his throne as the sun before Me, and as the moon perfect forever: and a faithful witness in heaven.

Postcommunion

REFÉCTI participatióne múnervis sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedente beáto *N.* Mártire tuo atque Pontífice, sentiámus effectum. Per Dóminum.

REFRESHED by participation in the sacred gift, we beseech Thee, O Lord, our God, that, through the intercession of blessed *N.*, Thy martyr and bishop, we may ever experience the effect of the worship we offer. Through our Lord.

Concluding Prayers, page 793.

Another Mass of a Martyr-Bishop Out of Paschal-Time (*Red*)

(*Sacerdotes*)

The Beginning of Mass, page 756.

Introit. Dan. 3, 84, 87

O YE priests of the Lord, bless the Lord; O ye holy and humble of heart, praise God. *Dan. 3, 57.* All ye works of the Lord, bless the Lord; praise and exalt Him above all forever. *V. Glory.*

SACERDOTES Dei, benedicite Dóminum: sancti et humiles corde, laudáte Deum. *Dan. 3, 57.* Benedicite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost gladden us with the yearly festival of blessed *N.*, Thy martyr and bishop, mercifully grant that, as we venerate his festival, we may also rejoice in his protection. Through our Lord.

DEUS, qui nos beáti *N.* Mátyris tui atque Pontíficis ánnua solemnitate lætificas, concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

Epistle. 2 Cor. 1, 3-7

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians. *Léctio Epístolæ beáti Pauli Apóstoli ad Corinthios.*

BRETHREN, blessed be the God the 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 consolatióne.

HERATRES: Benedictus Deus et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totíus consolatiónis, qui consolátur nos in omni tribulatióne nostra: ut possimus et ipsi consolári eos, qui in omni pressúra sunt, per exhortatióne, qua exhortámur, et ipsi a Deo. Quóniam sicut abúndant passiónes Christi in nobis: ita et per Christum abúndat consolatió nostra. Sive autem tribulámur pro vestra exhortatióne et salúte, sive consolámur pro vestra consolatióne.

sive exhortámur pro vestra exhortatióne et salute, quæ operátur tolerántiam earúmdem passiónum, quas et nos pátimur: ut spes nostra firma sit pro vobis: sciéntes quod sicut sócli passiónum estis, sic éritis et consolatiónis in Christo Jesu Dómino nostro.

tion: 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.

Gradual. Ps. 8, 6, 7

Glória et honóre coronásti eum. *V.* Et constituísti eum super ópera mánum tuárum, Dómine.

Thou hast crowned him with glory and honor. *V.* And hast set him over the works of Thy hands, O Lord.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. *V.* Hic est sacérdos, quem coronávit Dóminus. Allelúja.

Alleluia, alleluia. *V.* This is the priest whom the Lord hath crowned. Alleluia.

Tract. Ps. 111, 1-3

Beátus vír, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítiae in domo ejus: et justitia ejus manet in sæculum sæculi.

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. *V.* Glory and wealth shall be in his house, and his justice remaineth forever and ever.

Munda Cor Meum, page 763.

Gospel. Matt. 16, 24-27

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis: Si quis vult post me venire, abneget semetípsum, et tollat

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 lose 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.

crucem suam et sequatur me. Qui enim voluerit animam suam salvam facere, perdet eam: qui autem perdidit animam suam propter me, inveniet eam. Quid enim prodest homini, si mundum universum lucratur, animæ vero suæ detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua? Filius enim hominis venturus est in gloria Patris sui cum Angelis suis: et tunc reddet unicuique secundum opera ejus.

Offertory. Ps. 88, 21, 22

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.

Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

Offertory Prayers, page 767.

Secret

SANCTIFY, O Lord, the gifts dedicated to Thee, and by the intercession of blessed N., Thy martyr and bishop, look upon them with approval. Through our Lord.

MUNERA tibi, Dómine, dicata sanctifica: et, intercedente beáto N. Mártire tuo atque Pontífice, per eadem nos placatus inténde. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 20, 4

Thou hast set on his head, O Lord, a crown of precious stones.

Posuisti, Dómine, in cápite ejus coronam de lápide pretiósó.

Postcommunion

MAY this communion, O Lord, purge us of guilt, and, by the intercession of blessed N., Thy martyr and bishop, may it make us sharers of the heavenly healing. Through our Lord.

HÆC nos commúnio, Dómine, purget a crimine: et intercedente beáto N. Mártire tuo atque Pontífice, cælestis remédií fáciat esse con-sórtes. Per Dóminum.

Concluding Prayers, page 793.

Common of a Martyr not a Bishop, (*Red*)*(In virtute)*

The Beginning of Mass, page 756.

Introit. Ps. 20, 2, 3

IN VIRTUTE tua, Dómine, lætábitur justus: et super salutáre tuum exultábit vehementer: desidérium ánimæ ejus tribuísti ei. *Ps. 20, 4.* Quóniam prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretiósó. *V. Glória Patri.*

IN THY strength, O Lord, the just man shall joy: and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire. *Ps. 20, 4.* For Thou hast prevented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

PRÆSTA, quæsumus, omnipotens Deus: ut, qui beáti N. Mártýris tui, natalítia cólimus, intercessióne ejus, in tui nóminis amóre roborémur. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that we, who venerate the birthday of blessed N., Thy martyr, may, through his intercession, be strengthened in the love of Thy name. Through our Lord.

Lesson. Wis. 10, 10-14

Lectio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

JUSTUM dedúxit Dóminus per vias rectas, et osténdit illi regnum Dei, et dedit illi sciéntiam sanctorum: honestávit illum in labóribus, et complévit labóres illíus. In fraude circumveniéntium illum áffuit illi, et honestum fecit illum. Custodívit illum ab inimicis, et seductóribus tutávit illum, et certámen forte dedit illi, ut vínceret, et sciret, quóniam ómnium poténtior est sapiéntia. Hæc vénditum justum non derelí-

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 defended him from seducers, and gave him a strong conflict, that he might overcome, and know

that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she 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.

quit, sed a peccatoribus liberavit eum: descenditque cum illo in foveam, et in vinculis non dereliquit illum, donec afferret illi sceptrum regni, et potentiam adversus eos, qui eum deprimebant: et mendaces ostendit, qui maculaverunt illum: et dedit illi claritatem aeternam, Dominus Deus noster.

Gradual. Ps. 111, 1, 2

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.

Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectorum benedicetur.

From Septuagesima Sunday to Easter the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 20, 4. O Lord, Thou hast set on his head a crown of precious stones. Alleluia.

Allelúja, allelúja. *V.* Ps. 20, 4. Posuisti, Dómine, super caput ejus coronam de lapide pretioso. Allelúja.

Tract. Ps. 20, 3, 4

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.

Desiderium animæ ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum. *V.* Quoniam prævenisti eum in benedictionibus dulcedinis. *V.* Posuisti in capite ejus coronam de lapide pretioso.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 34-42

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequentia sancti Evangelii secundum Matthæum.

AT THAT time, Jesus said to His disciples, Do not

IN ILLO tempore: Dixit Jesus discipulis suis: Nolite

arbitrari quia pacem venerim mittere in terram: non veni pacem mittere, sed gladium. Veni enim separare hominem adversus patrem suum, et filiam adversus matrem suam, et nurum adversus socrum suam: et inimici hominis, domesticus ejus. Qui amat patrem aut matrem plus quam me, non est me dignus: et qui amat filium aut filiam super me, non est me dignus. Et qui non accipit crucem suam, et sequitur me, non est me dignus. Qui invenit animam suam, perdet illam: et qui perdiderit animam suam propter me, inveniet eam. Qui recipit vos, me recipit: et qui me recipit, recipit eum, qui me misit. Qui recipit prophetam in nomine prophetæ, mercedem prophetæ, accipiet: et qui recipit justum in nomine justî, mercedem justî accipiet. Et quicumque potum dederit uni ex minimis istis calicem aquæ frigidæ tantum in nomine discipuli: amen, dico vobis, non perdet mercedem suam.

disciple, amen I say to you,

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 in the name of a

he shall not lose his reward.

Offertory. Ps. 8, 6, 7

Glória et honore coronasti eum: et constituisti eum super opera manuum tuarum. Domine.

Thou hast crowned him with glory, and honor; and hast set him over the works of Thy hands, O Lord.

Offertory Prayers, page 767.

Secret

QUONIAM UNERIBUS nostris, quæsumus, Domine, precibusque suscipis: et cælesti-

ACCCEPT, we beseech Thee, O Lord, our offerings and prayers; both cleanse us

by these heavenly mysteries and graciously hear us. Through our Lord.

bus nos munda mysteriis, et cleménter exáudi. Per Dóminum.

Preface for Weekdays, page 775.

Communion. *Matt. 16, 24*

If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

Qui vult venire post me, abneget semetípsum, et tollat crucem suam, et sequátur me.

Postcommunion

GRANT, we beseech Thee, O Lord, our God, that we, who in this life joyfully assist in the commemoration of Thy saints, may hereafter rejoice in beholding them forever in heaven. Through our Lord.

DA, QUÆSUMUS, Dómine Deus noster: ut, sicut tuórum commemoratióne sanctorum, temporáli gratulamur officio; ita perpétuo latémur aspéctu. Per Dóminum.

Concluding Prayers, page 793.

Another Mass of a Martyr not a Bishop, (*Red*) (*Lætabitur*)

The Beginning of Mass, page 756.

Introit. *Ps. 63, 11*

THE just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised. *Ps. 63, 2.* Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. *V. Glory.*

LÆTABITUR justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. *Ps. 63, 2.* Exáudi, Deus, oratiómem meam cum deprecor: a timóre inimíci éripe ánimam meam. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT, we beseech Thee, O almighty God, that, by the intercession of blessed N., Thy martyr, we may be both

PRÆSTA, quæsumus, omnipotens Deus: ut, intercedente beáto N. Mártyre tuo et a cunctis adversitatibus

liberémur in corpore, et a pravis cogitationibus mundémur in mente. Per Dóminum.

delivered from all adversities of the body and cleansed from all evil thoughts of the mind. Through our Lord.

Epistle. 2 Tim. 2, 8-10; 3, 10-12

Léctio Epístolæ beáti Pauli Apóstoli ad Timótheum.

Lesson from the Epistle of blessed Paul the Apostle to Timothy.

QUARRISIME: Memor esto Dóminum Jesum Christum resurrexisse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Jesu, cum glória cælésti. Tu autem assecútus es meam doctrinam, institutiónem, propósitum, fidem, longanimitátem, dilectiÓNem, patiéntiam, persecutiÓnes, passiónes: quália mihi facta sunt Antiochiæ, Iconíi, et Lystris: quales persecutiÓnes sustínui et ex ómnibus erípuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Jesu, persecutiÓnem patiéntur.

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 evil-doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, 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 Jesus Christ shall suffer persecution.

Gradual. Ps. 36, 24

Justus cum ceciderit, non collidétur: quia Dóminus supponit manum suam. *V. Ps. 36, 26. Tota die miserétur, et commodat: et semen ejus in benedictiÓne erit.*

When the just man shall fall, he shall not be bruised: for the Lord putteth His hand under him. *V. Ps. 36, 26. He showeth mercy and lendeth all the day long: and his seed shall be in blessing.*

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. *V. Qui séquitur me, non ámbulat in*

Alleluia, alleluia. *V. John 8, 12. He that followeth Me, walk-*

eth not in darkness, but shall tenebris: sed habébit lumen
have the light of life eternal. vitæ æternæ. Allelúja.
Alleluia.

Tract. Ps. 111, 1-3

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. *V.* Glory and wealth shall be in his house, and his justice remaineth forever and ever.

Beátus, vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítia in domo ejus: et justítia ejus manet in sæculum sæculi.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 26-32

✠ Continuation of the holy Gospel according to St. Matthew.

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 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 in hell. Are not two sparrows sold for a farthing, and not one of them shall fall to 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.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Dixit Jesus discipulis suis: Nihil est opértum, quod non revelábitur: et occúltum, quod non sciétur. Quod dico vobis in tenebris, dicite in lúmine: et quod in aure audítis, prædicáte super tecta. Et nolite timére eos, qui occidunt corpus, ánimam autem non possunt occídere; sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénnam. Nonne duo pásseres asse véneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capilli cápitis omnes numeráti sunt. Nolíte ergo timére; multis passéribus meliôres estis vos. Omnis ergo, qui confitébitur me coram homínibus, confitébor et ego eum coram Patre meo, qui in cælis est.

Offertory. Ps. 20, 4, 5

POSUISTI, Dómine, in cápite ejus corónam de lápide pretiósio: vitam pétiit a te, et tribuisti ei, allelúja.

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

Offertory Prayers, page 767.

Secret

ACCÉPTA sit in conspéctu tuo: Dómine, nostra devótió: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitate defértur. Per Dóminum.

MAY our devotion be acceptable in Thy sight, O Lord, and may it be rendered salutary for us by the prayer of him for whose festival it is offered. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 12, 26

Qui mihi ministrat, me sequatur: et ubi sum ego, illic et minister meus erit.

If any man minister to Me, let him follow Me; and where I am, there also shall My minister be.

Postcommunion

REFÉCTI participatióne múnieris sacri, quæsumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedente beáto N. Mártire tuo, sentiámus efféctum. Per Dóminum.

REFRESHED by participation in the sacred gift, we beseech Thee, O Lord, our God, that, through the intercession of blessed N., Thy martyr, we may ever experience the effect of the worship we perform. Through our Lord.

Concluding Prayers, page 793.

Other Epistles and Gospels read on certain feasts of martyrs, in place of those given above, are as follows:

Epistle. James 1, 2-12

Léctio Epistolæ beati Jacobi Apóstoli.

Lesson from the Epistle of blessed James the Apostle.

QUÁRÍSSIMI: Omne gáudium existimáte, cum in tentatiónes várias incidéritis: sciéntes, quod probátió fidei

DEARLY beloved, 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, falling 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.

Epistle, feast of St. Martin, November 12, page 1286.

Gospel, feast of St. Lawrence the Martyr, August 10, page 1153.

Common of Two or More Martyrs, (Red)

Outside Paschal-time

The Beginning of Mass, page 756.

(Intret)

Introit. Ps. 78, 11-13, 10

LET the sighing of the prisoners come in before Thee, O Lord; render to our

INTRET in conspectu tuo Dómine, gémitus captivorum: redde vicinis nos-

tris séptuplum in sinu eórum: neighbors sevenfold in their
vídica sánguinem sanctó- bosoms; revenge the blood of
rum tuórum, qui effúsus est. Thy saints which hath been
Ps. 78, 1. Deus, venérunt gen- shed. Ps. 78, 1. O God, the
tes in hæreditátem tuam: pol- heathens are come into Thy
luérunt templum sanctum tu- inheritance; they have defiled
um: posuérunt Jerúsalem in Thy holy temple; they have
pomórum custódiám. V. Gló- made Jerusalem as a place to
ria Patri. keep fruit. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

If the feast be of martyrs who were bishops.

BEATÓRUM Mártyrum pa- **Q**UAY the feast of the blessed
ritérque Pontíficem N. martyrs and bishops, N.
et N. nos, quæsumus, Dómine, and N., protect us, we beseech
festa tueántur: et eórum com- Thee, O Lord, and their august
méndet orátio veneránda. Per prayers commend us to Thee.
Dóminum. Through our Lord.

If of martyrs not bishops.

DEUS, qui nos concédís **O**gon, Who dost permit us
sanctórum Mártyrum to celebrate the birthday
tuórum. N. et N. natalítia có- of Thy holy martyrs, N. and N.,
lere: da nobis in atérna beati- grant us to enjoy their com-
túdine de eórum societáte panionship in everlasting beati-
gaudére. Per Dóminum. tude. Through our Lord.

Or the following.

DEUS, qui nos ánnua sanc- **O**god, Who dost gladden us
tórum Mártyrum tuó- by the annual solemnity
rum N. et N. solemnité læ- of Thy martyrs, N. and N.,
tíficas: concéde propítius; ut, mercifully grant that we be
quorum gaudémus méritis, ac- kindled by the example of those
cendámur exémpis. Per Dó- in whose merits we rejoice.
minum. Through our Lord.

Epistle. Wis. 3, 1-8

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

IUSTÓRUM ánimæ in manu **T**HE souls of the just are in
Del sunt, et non tanget the hand of God, and the
illos torméntum mortis. Visi torment of death shall not
sunt óculis insipiéntium mori: touch them. In the sight of the
et æstimáta est afflictio exitus unwise they seemed to die, and
illórum: et quod a nobis est their departure was taken for
iter exterminium: illi au- misery; 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 forever.

tem sunt in pace. Et si coram hominibus tormenta passi sunt, spes illorum immortalitáte plena est. In paucis vexáti, in multis bene disponéntur: quóniam Deus tentávit eos, et invénit illos dignos se. Tamquam aurum in fornáce probávit illos, et quasi holo-cáusti hóstiám accépit illos, et in témpore erit respectus illórum. Fulgébunt justí, et tamquam scintillæ in arundinétó discúrrunt. Judicábunt nátiónes, et dominabúntur pópulis, et regnábít Dóminus illórum in perpétuum.

Gradual. Ex. 15, 11

God is glorious in His saints: wonderful in majesty, doing wonders. *V. Ex. 15, 6.* Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

Gloriosus Deus in sanctis suis, mirabilis in majestáte, fáciens prodigia. *V. Ex. 15, 6.* Dextera tua, Dómine, glorificata est in virtúte: dáxtera manus tua confrégit inimicos.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract

Lesser Alleluia

Alleluia, alleluia. *V. Ecclus. 44, 14.* The bodies of the saints are buried in peace: and their names live unto generation and generation. Alleluia.

Allelúja, allelúja. *V. Eccl. 44, 14.* Córpora sanctórum in pace sepúlta sunt, et nómina eórum vivent in generatiónem et generatiónem. Allelúja.

Tract. Ps. 125, 5, 6

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.

Qui séminant in lácrimis, in gáudio metent. *V.* Eúntes íbant et flebant, mitténtes sémina sua. *V.* Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Gospel. Luke 21, 9-19

✠ Sequéntia sancti Evan-
gélii secúndum Lucam.

IN ILLO témpore: Dixit Je-
sus discíplis suis: Cum
audiéritis prælia, et seditiões,
nolite terréri: opórtet primum
hæc fieri, sed nondum statim
finis. Tunc dicébat illis: Sur-
get gens contra gentem, et
regnum advérsus regnum. Et
terrémótus magni erunt per
loca, et pestiléntiæ, et fameæ,
terrorésque de cælo, et signa
magna erunt. Sed ante hæc
omnia injicient vobis manus
suas, et persequéntur tradé-
ntes in synagógas et cus-
todias, trahéntes ad reges et
præsides propter nomen me-
um: continget autem vobis in
testimónium. Pónite ergo in
córdibus vestris non præmedi-
tári quemádmódum respon-
deátis. Ego enim dabo vobis
os, et sapiéntiam, cui non pó-
terunt resistere, et contradi-
cere omnes adversárii vestri.
Tradémini autem a parénti-
bus, et frátribus, et cognátis,
et amicis, et morte afficient
ex vobis: et éritis odio ómni-
bus propter nomen meum: et
capillus de cápite vestro non
peribit. In paciéntia vestra
possidébitis ánimas vestras.

but a hair of your head shall
you shall possess your souls.

✠ Continuation of the holy
Gospel according to St. Luke.

AT THAT time, Jesus said to
His disciples, When you
shall hear of wars and sedi-
tions, 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 earth-
quakes 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 perse-
cute you, delivering you up to
the synagogues and into pris-
ons, 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 gain-
say. 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;

in your patience

Offertory. Ps. 67, 36

Mirábilis Deus in sanctis
suis: Deus Israél, ipse dabit
virtútem et fortitúdnem plebi
sue: benedictus Deus, alle-
lúja.

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**For martyr-bishops.*

GIVE ear, O Lord, to our supplications which we offer in commemoration of Thy saints, that, we, having no confidence in our own justice, may be assisted by the merits of those who have been pleasing to Thee. Through our Lord.

ADISTO, Dómine, supplicatióibus nostris, quas in sanctorum tuorum commemoratióne deférimus: ut, qui nostræ justitiæ fideliám non habémus, eórum qui tibi placuerunt, méritis adjuvémur. Per Dóminum.

For martyrs not bishops.

WE OFFER Thee, O Lord, the gifts of our devotion; may they be rendered both pleasing unto Thee, for the honor of Thy just ones, and to us, through Thy mercy, helpful to salvation. Through our Lord.

MONERA tibi, Dómine, nostræ devosiónis offerimus: quæ et pro tuorum tibi grata sint honore justorum, et nobis salutária, te miserante reddántur. Per Dóminum.

Or the following.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, N. and N., defend us from all dangers. Through our Lord.

OBLÁTIS, quæsumus, Dómine, placáre munéribus: et intercedéntibus sanctis Martyribus tuis N. et N., a cunctis nos defénde periculis. Per Dóminum.

*Preface for Weekdays, page 775.**Communion. Wis. 3, 4-6*

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.

Et si coram hominibus tormenta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

*Postcommunion**For martyr-bishops.*

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

QUÆSUMUS, Dómine, salutaribus repléti mysteriis, ut, quorum solémnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

For martyrs not bishops.

GRANT US, we beseech Thee, O Lord, by the interces-

PRÆSTA nobis, quæsumus, Dómine, intercedéntibus

sanctis Martyribus tuis *N.* et *N.*: ut, quod ore contingimus, pura mente capiámus. Per Dóminum.

sion of Thy holy martyrs, *N.* and *N.*, that what we touch with our lips we may receive with a pure heart. Through our Lord.

Or the following.

HÆC nos commúnio, Dómine, purget a crimine: et, intercedéntibus sanctis Martyribus tuis *N.* et *N.*, cœléstis remédii fáciat esse consórtes. Per Dóminum.

MAY this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, *N.* and *N.*, make us partakers of the remedies which bring us to heaven. Through our Lord.

Concluding Prayers, page 793.

Another Mass of Two or More Martyrs, (*Red*) (*Sapientiam*)

The Beginning of Mass, page 756.

Introit. Ecclus. 44, 15, 14

SAPIENTIAM sanctórum narrent pópuli, et laudes eórum núnctiet Ecclésia: nómina autem eórum vivent in sæculum, sæculi. *Ecclus. 44, 32, 1.* Exsultáte, justí, in Dómino: rectos decet collaudátió. *V.* Glória Patri.

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. *Ecclus. 44, 32, 1.* Rejoice in the Lord, ye just: praise becometh the upright. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

BEATÓRUM Mártyrum, patrítérque Pontíficum *N.* et *N.* nos quæsumus Dómine festa tueántur: et eórum comméndet orátió veneránda. Per Dóminum.

MAY THE feast of the blessed martyrs and bishops, *N.* and *N.*, protect us, we beseech Thee, O Lord, and their august prayers commend us to Thee. Through our Lord.

If of martyrs not bishops.

DEUS, qui nos concédis sanctórum Mártyrum tuórum *N.* et *N.* natalítia cólere: da nobis in æténa beatitúdine de eórum societáte gaudére. Per Dóminum.

O God, Who dost permit us to celebrate the birthday of Thy holy martyrs, *N.* and *N.*, grant us to enjoy their companionship in everlasting beatitude. Through our Lord.

Or the following.

O God, Who dost gladden us by the annual solemnity of Thy martyrs, *N. and N.*, mercifully grant we be kindled by the example of those in whose merits we rejoice. Through our Lord.

Deus, qui nos ánnua sanctorum Mártýrum tuórum *N. et N.* solemnitate lætificas: concède propítius; ut quorum gaudémus méritis, accendámur exémpils. Per Dóminum.

Lesson. Wis. 5, 16-20

Lesson from the Book of Wisdom. Læctio libri Sapientie.

But the just shall live forevermore, 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.

Justi autem in perpétuum vivent, et apud Dóminum est merces eórum, et cogitatio illórum apud Altíssimum. Ideo accipient regnum decóris, et glóriæ specièi de manu Dómini: quóniam dextera sua teget eos, et bráchio sancto suo deféndet illos. Accipiet armatúram zelus illius, et armábit creatúram ad uliónem inimicórum. Induet pro thoráce justítiam, et accipiet pro gáleæ judicium certum. Sumet scutum inexpugnabile, æquitátem.

Gradual. Ps. 123, 7, 8

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. *V.* The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Anima nostra sicut passer erépta est de láqueo vanántium. *V.* Láqueus contribus est, et nos liberáti sumus: adiutoriúm nostrum in nómine Dómini, qui fecit celum et terram.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 67, 4. Let the just feast, and rejoice before God; and be delighted with gladness. Alleluia.

Allelúja, allelúja. *V.* Ps. 67, 4. Justi epuléntur, et exsúitent in conspéctu Dei: et delecténtur in lætítia. Allelúja.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, They that sow in tears shall
in gáudio metent. *V.* Eúntes reap in joy. *V.* Going they went
ibant et flebant, mitténtes sé- and wept, casting their seeds.
mina sua. *V.* Veniéntes au- *V.* But coming they shall come
tem vénient cum exsultatióne, with joyfulness, carrying their
portántes manipulos suos. sheaves.

Munda Cor Meum, page 763.

Gospel. Luke 6, 17-23

✠ Sequéntia sancti Evan-
gélii secúndum Lucam.

IN ILLO témpore: Descén-
dens Jesus de monte, ste-
tít in loco campéstri, et turba
discipulórum ejus, et multi-
túdo copiósa plebis ab omni
Judæa, et Jerúsalem, et marí-
tima, et Tyri, et Sidónis, qui
vénérant, ut audírent eum, et
sanaréntur a languóribus suis.
Et qui vexabántur a spirítibus
immúndis, curabántur. Et
omnis turba querébat eum
tángere: quia virtus de illo
exibat, et sanábat omnes. Et
ipse elevátis ócullis in discípu-
los suos, dicébat: Beáti páu-
peres: quia vestrum est reg-
num Dei. Beáti, qui nunc esú-
ritis, quia saturabímur. Beáti,
qui nunc fletis: quia
ridébitis. Beáti éritis, cum vos
óderint hómines, et cum sep-
aráverint vos, et exprobráve-
rint, et ejécerint nomen ves-
trum tamquam malum, prop-
ter Fílium hóminis. Gaudéte
in illa die, et exsultáte: ecce
enim merces vestra multa est
in cælo.

✠ Continuation of the holy
Gospel according to St. Luke.

AT THAT time, Jesus com-
ing down from the
mountain stood in a plain
place, and the company of His
disciples, and a very great mul-
titude 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 dis-
eases. And they that were
troubled with unclean sprits
were cured. And all the multi-
tude 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 be-
hold, your reward is great in
heaven.

Offertory. Ps. 149, 5, 6

Exsultábunt sancti in gló- The saints shall rejoice in
ria, lætabúntur in cubílibus glory, they shall be joyful in

their beds: the high praises of God shall be in their mouths, alleluia.

Offertory Prayers, page 767.

Secret

GIVE ear, O Lord, to our supplications which we offer in commemoration of Thy saints, that, we, having no confidence in our own justice, may be assisted by the merits of those who have been pleasing to Thee. Through our Lord.

ADÉSTO Dómine supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut qui nostræ justitiæ fidúciã non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

For martyrs not bishops.

WE OFFER Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

MÚNERA tibi Dómine nostræ devotiónis offerimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Or the following.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, *N. and N.*, defend us from all dangers. Through our Lord.

OBLÁTIS quæsumus Dómine, placáre munéribus: et intercedéntibus sanctis Martyribus tuis *N. et N.* a cunctis nos defénde pérículis. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 4

But I say to you, My friends, be not afraid of those who persecute you.

Dico autem vobis amícis meis: Ne tereámini ab his, qui vos persecúntur.

Postcommunion

For martyr-bishops.

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord.

QUÆSUMUS Dómine, salutáribus repléti mystériis: ut quorum solémnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum.

For martyrs not bishops.

GRANT US, we beseech Thee, O Lord, by the interces-

PRÆSTA nobis quæsumus Dómine, intercedéntibus

sanctis Martyribus tuis *N.* et *N.* ut quod ore contingimus, pura mente capiamus. Per Dóminum.

sion of Thy holy martyrs, *N.* and *N.*, that what we touch with our lips we may receive with a pure heart. Through our Lord.

Or the following.

HÆC nos commúnio Dómine purget a crimine: et intercedéntibus sanctis Martyribus tuis *N.* et *N.* cœlestis remédii fáciat esse consórtes. Per Dóminum.

QUAY this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, *N.* and *N.*, make us partakers of the heavenly salvation. Through our Lord.

Concluding Prayers, page 793.

A Third Mass of Two or More Martyrs, (*Red*) (*Salus autem*)

The Beginning of Mass, page 756.

Introit. Ps. 36, 39

SALUS autem justórum a Dómino: et protéctor eórum est in témpore tribulatiónis. *Ps. 36, 1.* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *V.* Glória Patri.

THE salvation of the just is from the Lord: and He is their protector in the time of trouble. *Ps. 36, 1.* Be not emulous of evil-doers: nor envy them that work iniquity. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos ánnua sanctórum Mártyrum tuórum *N.* et *N.* solemnitate lætifícas: concéde propítius; ut, quorum gaudémus méritis, accendémur exémplic. Per Dóminum nostrum.

OGOD, Who dost gladden us by the annual solemnity of Thy martyrs, *N.* and *N.*, mercifully grant that we be kindled by the example of those in whose merits we rejoice. Through our Lord.

Epistle. Heb. 10, 32-38

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

HRATRES: Rememorámini prístinos dies, in quibus illumináti magnum certámen sustinuístis passiónum: et in áltero quidem oppróbriis, et tribulatió nibus spectáculum facti: in áltero autem sócii tálliter conversántium ef-

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, be-

come 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 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.

fécti. Nam et vinctis compassi estis, et rapinam honorum vestrorum cum gaudio suscepistis, cognoscéntes vos habére meliorem, et manéntem substantiam. Nolíte itaque amittere confidentiam vestram, quæ magnam habet remuneratióem. Patiéntia enim vobis necessariá est: ut voluntátem Dei faciéntes, reportétis promissióem. Adhuc enim módicum aliquántulum, qui ventúrus est, véniet, et non tardábit. Justus autem meus ex fide vivit.

Gradual. Ps. 33, 18, 19

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 will save the humble of spirit.

Clamavérunt justí, et Dóminus exaudivit eos; et ex ómnibus tribulatióibus eórum liberávit eos. *V.* Juxta est Dóminus his, qui tribuláto sunt corde, et húmiles spiritu salvábit.

From Septuagesima Sunday to Easter, the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

Allelúja, allelúja. *V.* Te Mátyrum candidátus laudat exercitus, Dómine. Allelúja.

Tract. Ps. 125, 5, 6

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.

Qui sémant in lácrimis, in gaudio metent. *V.* Eúntes ibant, et fiebant, mitténtes sémina sua. *V.* Veniéntes autem vénient cum exultatióne, portántes manípulos suos.

Munda Cor Meum, page 763.

Gospel. Luke 12, 1-8

✠ Continuation of the holy Gospel according to St. Luke.

✠ Séquéntia sancti Evangelii secúndum Lucam.

AT THAT time, Jesus said to His disciples, Beware

IN ILLO témpore: Dixit Jesus discipulis suis: At-

téndite a fermento pharisæorum, quod est hypócrisis. Nihil autem opertum est, quod non revelétur: neque absconditum, quod non sciátur. Quóniam, quæ in ténébris dixistis, in lúmine dicéntur: et quod in aurem locúti estis in cubiculis, prædicábitur in tectis. Dico autem vobis amícis meis: Ne terrámini ab his, qui occidunt corpus, et post hæc non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis: timéte eum qui, postquam occideret, habet potestátem mittere in gehénnam. Ita dico vobis: hunc timéte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in oblivióne coram Deo? Sed et capilli cápitis vestri ~~omnes~~ numeráti sunt. Nolíte ~~ergo~~ timére: multis ~~passeribus~~ plúris estis vos. Dico autem vobis: Omnis quicumque confessus fúerit me coram homínibus, et Filius hóminis confitébitur illum coram Angelis Dei.

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 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 ye 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. Wis. 3, 1-3

Justórum ánimæ in manu Dei sunt, et non tanget illos tormentum malitiæ: visí sunt óculis insipiéntium mori, illi autem sunt in pace, allelúja.

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.

Offertory Prayers, page 767.

Secret

OBLÁTIS quæsumus Dómine, placáre munéribus: et intercédentibus sanctis Martyribus tuis *N. et N.* a cunctis nos defénde periculis. Per Dóminum.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, *N. and N.*, defend us from all dangers. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 10, 2, 7

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.

Quod dico vobis in tenébris, dicite in lumine, dicit Dóminus: et quod in aure auditis, prædicáte super tecta.

Postcommunion

QUAY this communion, O Lord, purge us of guilt and, by the intercession of Thy holy martyrs, N. and N., make us partakers of the heavenly salvation. Through our Lord.

HÆC nos commúnio Dómine purget a crimine: et intercedéntibus sanctis Martyribus tuis N. et N. cælestis remédii faciat esse consórtes. Per Dóminum.

Concluding Prayers, page 793.

Other Epistles and Gospels, said at times on feasts of martyrs in place of those given above are as follows:

Epistle: God rendered to the just, page 1128.

Epistle: Being justified by faith, page 623.

Epistle: I reckon that the sufferings, page 653.

Epistle: In all things, page 1130.

Epistle: The saints through faith, page 878.

Gospel: As Jesus was sitting, page 875.

Gospel: Jesus seeing the multitude, page 1267.

Gospel: I praise Thee, page 865.

Gospel: Woe to you who build, page 1053.

Gospel: He that heareth you, page 1050.

Common of One Martyr in Paschal-time, (Red)
(Protexisti)

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia. alleluia.

PROTEXISTI me, Deus, a convéntu malignántium, allelúja: a multitudíne operántium iniquitátem, allelúja, allelúja. Ps. 63, 2. Exáudi,

Deus, orationem meam cum
deprecor: a timore inimici
eripe animam meam. *V.* Gló-
ria Patri.

Ps. 63, 2. Hear, O God, my
prayers, when I make supplica-
tion to Thee: deliver my soul
from the fear of the enemy. *V.*
Glory.

Prayer

For a Martyr-Bishop.

INFIRMITATEM nostram ré-
spice, omnipotens Deus:
et quia pondus propriæ acti-
onis gravat; beati *N.* Mártiris
tui atque Pontificis intercés-
sio gloriósa nos prótegat. Per
Dóminum.

HAVE regard to our weak-
ness, O almighty God;
and grant that we who are
borne down by the weight of
our own evil deeds may be
safeguarded by the glorious in-
tercession of Blessed *N.* thy
Martyr and Bishop. Through
our Lord.

Another Prayer for a Martyr-Bishop.

DEUS, qui nos beati *N.*
Mártiris tui atque Pon-
tificis ánnua solemnitate
lætificas: concéde propitius;
ut cujus natalítia cóllimus, de
ejúsdem étiam protectióne
gaudeámus. Per Dóminum.

O GOD who dost gladden us
by the yearly festival of
blessed *N.*, thy martyr and
bishop, mercifully grant that
we who celebrate his birthday
to heaven may ever live with
joy in his holy keeping.
Through our Lord.

For a Martyr Only.

PRÆSTA quæsumus omni-
potens Deus: ut qui beá-
ti *N.* Mártiris tui natalítia
cóllimus, intercessióne ejus in
tui nóminis amóre roborémur.
Per Dóminum.

GRANT, we beseech Thee,
almighty God, that we
who keep the birth day to
heaven of blessed *N.*, thy mar-
tyr, may by his prayers be
strengthened in the love of thy
holy name. Through our Lord.

Another Prayer for a Martyr Only.

PRÆSTA quæsumus omni-
potens Deus: ut interce-
dente beáto *N.* Mártire tuo,
et a cunctis adversitatibus
liberémur in córpore, et a
pravís cogitatióibus mundé-
mur in mente. Per Dóminum.

GRANT, we beseech Thee,
almighty God that, by
the prayers of blessed *N.*, thy
martyr, our bodies may be pre-
served from all dangers and
our minds may be cleansed
from all evil thoughts. Through
our Lord.

Lesson. Wis. 5, 1-5

Lesson from the Book of *Lectio libri Sapientiae.*
Wisdom.

THE just shall 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.

STABUNT justī in magna constantia adversus eos, qui se angustiaverunt, et qui abstulerunt labores eorum. Videntes turbabuntur timore horribili, et mirabuntur in subitacione, insperatae salutis, dicentes intra se, poenitentiam agentes, et pra angustia spiritus gementes: Hi sunt, quos habuimus aliquando in derisum, et in similitudinem improperii. Nos insensati vitam illorum aestimabamus insaniam, et finem illorum sine honore: ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est.

Or there is read the Epistle, Dearly beloved, from the Mass, Laetabitur, page 1313.

Alleluia, alleluia. *Ps. 88, 6.* The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. *Ps. 20, 4.* O Lord, Thou has set on his head a crown of precious stones. Alleluia.

Alleluja, alleluja. *Ps. 88, 6.* Confitebuntur caeli mirabilia tua. Domine: etenim veritatem tuam in ecclesia sanctorum. Alleluja. *Ps. 20, 4.* Posuisti, Domine, super caput ejus coronam de lapide pretioso. Alleluja.

Munda Cor Meum, page 763.

Gospel. John 15, 1-7

✠ Continuation of the holy Gospel according to St. John.

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

✠ Sequentia sancti Evangelii secundum Joannem.

IN ILLO tempore: Dixit Jesus discipulis suis: Ego sum vitis vera: et Pater meus agricola est. Omnem palmitem in me non ferentem fructum, tollet eum: et omnem, qui fert fructum, purgabit eum, ut fructum plus afferat. Jam vos mundi estis propter sermone[m], quem locutus sum

vobis. Manéte in me: et ego in vobis. Sicut palme non potest ferre fructum a semetipso, nisi manserit in vite: sic nec vos, nisi in me manseritis. Ego sum vitis, vos palmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. Si quis in me non manserit, mittetur foras sicut palme, et arcescet, et colligent eum, et in ignem mittent, et ardet. Si manseritis in me, et verba mea in vobis manserint: quodcumque volueritis, petetis, et fiet vobis.

word which I have spoken to you. Abide in Me, and I in you. As the branch can not 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 word abide in you, you shall ask whatever you will, and it shall be done to you.

Offertory. Ps. 88, 6

Confitebuntur celi mirabilia tua, Domine, et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.

The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

For a Martyr-Bishop.

HOSTIAS tibi Domine, beati N. Martyris tui atque Pontificis dicatas meritis, benignus assume: et ad perpetuum nobis tribue provenire subsidium. Per Dominum.

GRACIOUSLY receive, O Lord, the Sacred Victim we, by the merits of blessed N., thy martyr and bishop, dedicate to Thee; and grant that it may be to us an everlasting help. Through our Lord.

Another Secret for a Martyr-Bishop.

MUNERA tibi Domine dicata sanctifica: et intercedente beato N. Martyre tuo atque Pontifice, per eadem nos placatus intende. Per Dominum.

SANCTIFY O Lord the gifts we offer to Thee, and, blessed N., Thy martyr and bishop, interceding for us, appeased thereby, graciously look down upon us. Through our Lord.

For a Martyr Only.

MUNERIBUS nostris quaesumus Domine precibusque susceptis: et caelesti-

RECEIVE, we beseech Thee, O Lord, our offerings and prayers: cleanse us by vir-

tue of these heavenly mysteries and graciously hear us. Through our Lord.

bus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Another Secret for a Martyr Only.

MAY our devout offerings, O Lord, be acceptable in Thy sight, and, by the intercession of the holy Martyr on whose festival they are laid before Thee, may they profit us unto salvation. Through our Lord.

ACCÉPTA sit in conspéctu tuo Dómine nostra devótio: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitáte defértur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 63, 11

The just shall rejoice in the Lord and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

Lætábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúja, allelúja.

Postcommunion

For a Martyr-Bishop.

OUR strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed, N., Thy martyr and bishop, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

REFACTI participatióne múnieris sacri, quæsumus Dómine Deus noster: ut cujus exséquimur cultum, intercedénte beáto N. Mártire tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

Another Postcommunion for a Martyr-Bishop.

MAY this communion, O Lord, cleanse us from guilt, and by the intercession of blessed N., Thy martyr and bishop, unite us in Him who is the heavenly medicine of our souls. Through our Lord.

HÆC nos commúnio Dómine purget a crimine: et intercedénte beáto N. Mártire tuo atque Pontífice, cælestis remédii fáciat esse consórtes. Per Dóminum.

For a Martyr Only.

OUR strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of blessed N., Thy

REFACTI participatióne múnieris sacri, quæsumus Dómine Deus noster: ut cujus exséquimur cultum, intercedénte beáto N. Mártire

tuo, sentiámus efféctum. Per Dóminum. martyr, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

Another Postcommunion for a Martyr Only.

DA, QUÆSUMUS Dómine Deus noster: ut sicut tuórum commemoratióne Sanctórum temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum. **G**RANT, we beseech Thee, O Lord, that we who on earth discharge with joy the duty of honouring Thy saints may be gladdened by their company forever in heaven. Through our Lord.

The Epistle and Gospel for Mass of one Martyr in Paschal-time may be said in Mass of two or more Martyrs and vice versa; provided no particular one has been assigned.

Concluding Prayers, page 793.

Common of Two or More Martyrs in Paschal-time

(Red)

(Sancti tui)

The Beginning of Mass, page 756.

Introit. Ps. 144, 10, 11

SANCTI tui, Dómine, benedícant te: glóriam regni tui dicent, allelúja, allelúja. **W**HY saints, O Lord, shall speak of the glory of Thy kingdom, alleluia, alleluia. *Ps. 144, 1. Exaltábo te, Deus meus Rex: et benedicam nómini tuo in sæculum, et in sæculum sæculi. V. Glória Patri.* *Ps. 144, 1. I will extol Thee, O God, my king; and I will bless Thy name for ever, yea for ever and ever. V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

For Martyr-Bishops.

BEATÓRUM Mártyrum, paritérque Pontíficum N. **M**AY the feast of the blessed martyrs and bishops, N. et N. nos quæsumus Dómine and N., protect us, we beseech Thee, O Lord, and their august prayers commend us to Thee. Per Dóminum. Through our Lord.

For Martyrs Only.

DEUS, qui nos concédis **O** GOD, Who dost permit us Sanctórum Mártyrum to celebrate the birthday tuórum N. et N. natalitia cõlere: da nobis in ætérna beati- of Thy holy martyrs, N. and N., grant us to enjoy their

companionship in everlasting beatitude. Through our Lord. *túdine de eórum societáte gaudére. Per Dóminum.*

Another Prayer for Martyrs Only.

O GOD, Who dost gladden us by the annual solemnity of Thy martyrs, *N. and N.*, mercifully grant that we be kindled by the example of those in whose merits we rejoice. Through our Lord.

DEUS, qui nos ánnua sanctorum Mártýrum tuórum *N. et N.* solemnitate lætificas: concéde propítius; ut quorum gaudémus méritis, accendámur exémplic. Per Dóminum.

Epistle. 1 Peter 1, 3-7

Lesson from the Epistle of blessed Peter the Apostle.

Léctio Epístolæ beáti Petri Apóstoli.

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 of incorruptible and undefiled, and that can not 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.

BENEDICTUS Deus et Pater Dóminj nostri Jesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectiónem Jesu Christi ex mórtuis, in hæreditátem incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in celis in vobis, qui in virtúte Dei custodimini per fidem in salutem, parátam revelári in témpore novíssimo. In quo exsultábitis módicum nunc si opórtet contristári in váriis tentatióibus: ut probátio vestræ fidei multo pretiósior auro (quod per ignem probátur) inventiátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.

Alleluia, alleluia. *V.* Thy saints, O Lord, shall flourish like the lily, and shall be as the odor of balsam before Thee. Alleluia. *V. Ps. 115, 15.* Precious in the sight of the Lord is the death of His saints. Alleluia.

Allelúja, allelúja. *V.* Sancti tui, Dómine, florébunt sicut lillum et sicut odor bálsami erunt ante te. Allelúja. *V. Ps. 115, 15.* Pretiósá in conspéctu Dómini, móis sanctorum ejus. Allelúja.

Gospel. John 15, 5-11

✠ Sequéntia sancti Evangelii secundum Joánnem.

IN ILLO témpore: Dixit Jesus discipulis suis: Ego sum vitis, vos pálmities: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluérítis, petétis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum afferátis, et efficiámini mei discipuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si præcépta mea servavérítis, manébitis in dilectióne mea, sicut et ego Patris mei præcépta servávi, et máneo in ejus dilectióne. Hæc locútus sum vobis, ut gaudium meum in vobis sit, et gaudium vestrum impleátur.

✠ Continuation of the holy Gospel according to St. John.

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 word 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 also kept My Father's commandments, and do abide in His love. These things have I spoken to you, that My joy may be in you, and your joy may be filled.

Offertory. Ps. 31, 11

Lætámini in Dómino, et exultáte, justí: et gloriámini, omnes recti corde, allelúja, allelúja.

Be glád in the Lord, and rejoice ye just: and glory all ye right of heart, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

For Martyr-Bishops.

ADÉSTO Dómine supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut qui nostræ justitiæ fidúcliam non habémus, eórum qui

Give ear, O Lord, to our supplications which we offer in commemoration of Thy saints, that, we, having no confidence in our own justice, may be assisted by the merits of

those who have been pleasing to Thee. Through our Lord. *tibi placuerunt, méritis adjuvémur. Per Dóminum.*

For Martyrs Only.

WE OFFER Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord. *Q*UÆNERA tibi Dómine nostræ devotiõnis offéri-mus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dómi-num.

Another Secret for Martyrs Only.

BE APPEASED, O Lord, with the gifts we offer, and, by the intercession of Thy holy martyrs, *N. and N.*, defend us from all dangers. Through our Lord. *O*BLÁTIS QUÆSUMUS Dómine, placáte munéribus: et intercedéntibus sanctis Martyribus tuis *N. et N.* a cunctis nos defénde perículis. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1

Rejoice in the Lord, ye just, alleluia; praise becometh the upright, alleluia. *G*audéte, justí, in Dómino, allelúja: rectos decet collaudátio, allelúja.

Postcommunion

For Martyr-Bishops.

FILLED with the mysteries of salvation, we beseech Thee, O Lord, that we may be helped by the prayers of those whose festival we celebrate. Through our Lord. *Q*UÆSUMUS, Dómine, salutaribus repléti mystériis: ut, quorum solénnia celebrámus, eórum oratióibus adjuvémur. Per Dóminum nostrum.

For Martyrs Only.

GRANT US, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, *N. and N.*, that what we touch with our lips we may receive with a pure heart. Through our Lord. *P*RÆSTA nobis, QUÆSUMUS, Dómine: intercedéntibus sanctis Martyribus tuis *N. et N.*; ut, quod ore contíngimus, pura mente capiá-mus. Per Dóminum.

Another Postcommunion for Martyrs Only.

MAY this communion, O Lord, purge us of guilt and, by the intercession of Thy *H*ÆC NOS COMMÚNIO, DÓmine, purget a crímine: et, intercedéntibus sanctis

Martýribus tuis *N.* et *N.* cæ- holy martyrs, *N.* and *N.*, make
léstis remédii fáclat esse con- us partakers of the heavenly
sórtes. Per Dóminum. salvation. Through our Lord.

In common Masses of martyrs in Paschal-time the following Epistle and Gospel may be said:

Epistle: After these things, as on Feast of Sts. Soter and Caius, April 22, page 985.

Gospel: Amen, amen I say to you, as on Feast of St. Anicetus, April 17, page 984.

Concluding Prayers, page 793.

Common of a Confessor-Bishop

(Statuit ei)

The Beginning of Mass, page 756.

Introit. *Ecclus. 45, 30*

STATUIT EI DÓMINUS testa-
méntum pacis, et prin-
cipem fecit eum: ut sit illi
sacerdótii dignitas in ætér-
num (*T. P. Allelúja, allelúja.*)
Ps. 131, 1. Meménto, Dómine,
David: et omnis mansuetúdi-
nis ejus. *V. Glória Patri.*

THE Lord made to him a
covenant of peace, and
made him a prince; that the
dignity of priesthood should be
to him forever. (*P.T. Alleluia,*
alleluia.) *Ps. 131, 1. O Lord,*
remember David, and all his
meekness. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DA, QUÆSUMUS, omnípo-
tens Deus: ut beáti *N.*
Confessorís tui atque Pontí-
ficis veneránda solémnitas, et
devotiónem nobis áugeat, et
salútem. Per Dóminum.

GRANT, we beseech Thee, O
almighty God, that the
august solemnity of Thy
blessed confessor and pontiff,
N., may increase our devotion
and promote our salvation.
Through our Lord.

Lesson. *Ecclus. 44, 16-27; 45, 3-20*

Léctio libri Sapiéntiæ.

Lesson from the Book of
Wisdom.

ECCE SACÉRDOS magnus, qui
in diébus suis plácut
Deo, et invéntus est justus:
et in témpore iracúndiæ fac-
tus est reconciliátio. Non est
invéntus símilis illi, qui con-
servávit legem Excélsi. Ideo
jurejurándo fecit illum Dómi-
nus créscere in plebem suam.

BEHOLD a great priest, who
in his days pleased God,
and was found just; and in the
time of wrath was made a
reconciliation. There was not
any found like to him, who
kept the law of the Most High.
Therefore by an oath the Lord
made him increase among his

people. 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. He glorified him in the sight of kings, and gave him a crown of glory. 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 to him worthy incense for an odor of sweetness.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ecclus. 44, 16

Behold a great priest, who in his days pleased God. *V. Eccl. 44, 20.* There was not any found like to him, who kept the law of the Most High.

Ecce sacerdos magnus, qui in diébus suis placuit Deo. V. Eccl. 44, 20. Non est inventus similis illi, qui conservaret legem Excelsi.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 109, 4* Thou art a priest forever, according to the order of Melchisedech. Alleluia.

Allelúja, allelúja. *V. Ps. 109, 4.* Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: in His commandments he hath great delight. *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.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítia in domo ejus: et justítia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 109, 4.* Thou art a priest forever ac-

Allelúja, allelúja. *V. Ps. 109, 4.* Tu es sacerdos in

æternum, secúndum órđinem Melchisedech. Allelúja. *V.* Hic est sacerdos, quem coronávit Dóminus. Allelúja.

Munda Cor Meum, page 763.

ording to the order of Melchisedech. Alleluia. *V.* This is the priest whom the Lord hath crowned. Alleluia.

Gospel. Matt. 25, 14-23

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discipulis suis parabolam hanc: Homo peregre proficiscens, vocávit servos suos, et trádidit illis bona sua. Et uni dedit quinque talénta, álli autem duo, álli vero unum, unicuíque secúndum própriam virtútem, et proféctus est statim. Abiit autem qui quinque talénta accéperat, et operátus est in eis, et lucrátus est álla quinque. Similiter et qui duo accéperat, lucrátus est álla duo. Qui autem unum accéperat, ábiens fodit in terram, et abscondit pecúniám dóm̄ini sui. Post multum vero témporis venit dóm̄inus servórum illórum, et pósuit ratió̄nem cum eis. Et accédens qui quinque talénta accéperat, obtulit álla quinque talénta, dicens: Dómine, quinque talénta tradidisti mihi ecce álla quinque superlucrátus sum. Ait illi dóm̄inus ejus: Euge, serve bone et fidélis, quia super pauca fuísti fidélis, super multa te constituam: intra in gáudium dóm̄ini tui. Accéssit autem et qui duo talénta accéperat, et ait: Dómine, duo talénta tradidisti mihi, ecce álla duo lucrátus sum, ait illi dóm̄inus ejus: Euge, serve bone et fidélis, quia super pauca fuísti fidé-

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 propriability; 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. Ps. 88, 21-22

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, alleluia.)

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

W AY Thy saints, we beseech Thee, O Lord, everywhere make us joyful, that, while we venerate their merits, we may experience their patronage. Through our Lord.

S ANCTI tui, quæsumus, Dómine, nos ubique lætíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise servant, whom the Lord hath set over His family, to give them their measure of wheat in due season. (P.T. Alleluia, alleluia.)

Fidélis servus et prudens, quem constituit Dóminus super famíliam suam: ut det illis in témpore trítici mensúram. (T.P. Allelúja.)

Postcommunion

GRANT, we beseech Thee, O almighty God, that, giving thanks for the favors we have received, we may, by the intercession of blessed N., Thy confessor and bishop, obtain blessings still greater. Through our Lord.

P RÆSTA, quæsumus, omnípotens Deus: ut, de perceptis munéribus grátias exhibéntes, intercedénte beáto N. Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

Concluding Prayers, page 793.

Another Mass of a Confessor-Bishop

(Sacerdotes tui)

The Beginning of Mass, page 756.

Introit. Ps. 131, 9, 10

SACERDOTES tui Dómine, induant justitiam, et sancti tui exsultent: propter David servum tuum, non avértas fáciem Christi tui. (T. P. Allelúja, allelúja.) V. Ps. 131, 1. Meménto Dómine David et omnis mansuetúdinis ejus. V. Glória Patri.

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 Thine anointed. (P.T. Alleluia, alleluia). V. Ps. 131, 1. O Lord, remember David and all his meekness. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

EXÁUDI quæsumus Dómine preces nostras, quas in beáti N. Confessóris tui atque Pontíficis solemnité deférimus: et qui tibi digne méruit famulári, ejus intercedéntibus méritis ab ómnibus nos absólve peccátis. Per Dóminum.

GIVE ear, we beseech Thee, O Lord, unto our prayers, which we offer on the solemnity of blessed N., Thy confessor and bishop, and by the interceding merits of him who had the grace to serve Thee worthily, free us from all our sins. Through our Lord.

Epistle. Heb. 7, 7-27

Lectio Epistolæ beáti, Pauli Apóstoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

HRATRES: Plures facti sunt sacerdotes, idcirco quod morte prohiberéntur permanére: Jesus autem eo quod máneat in ætérnum, sempitérnum habet sacerdotium. Unde et salváre in perpétuum potest accedéntes per semetípsum ad Deum: semper vivens ad interpellándum pro nobis. Talis enim decébat ut nobis esset pón tifex, sanctus, innocens, impollútus, segregátus a peccatóribus, et excélsior cælis factus: qui non ha-

BRETHREN, there were made many priests, because by reason of death they were not suffered to continue: but Jesus, for that He continueth forever, hath an everlasting priesthood. Whereby He is able also to save forever them that come 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, and undefiled, separated from sinners, and made higher than the heavens;

Who needeth not dally (as the other priests) to offer sacrifice first for His own sins, and then for the people's; for this Jesus Christ our Lord did once, in offering Himself.

bet necessitatem quotidie, quemadmodum sacerdotes, prius pro suis delictis hostias offerre, deinde pro populi: hoc enim fecit semel, seipsum offerendo, Jesus Christus Dominus noster.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 131, 16, 17

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy. V. There will I bring forth a horn to David; I have prepared a lamp for my anointed.

Sacerdotes ejus induam salutari: et sancti ejus exultatione exultabunt. V. Illuc producam cornu David; paravi lucernam Christo meo.

Lesser Alleluia

Alleluia, alleluia. V. Ps. 109, 4. The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech. Alleluia.

Allelúja, allelúja. Ps. 109, 4. Juravit Dominus, et non penitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech. Allelúja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord: in His commandments he hath great delight. 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.

Beatus vir, qui timet Dominum: in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectorum benedicetur. V. Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. V. Ps. 109, 4. The Lord hath sworn, and He will not repent: Thou art a priest forever, according to the order of Melchisedech. Alleluia. V. *Ecclus. 45, 9.* The Lord loved him and adorned

Allelúja, allelúja. V. Ps. 109, 4. Juravit Dominus, et non penitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech. Allelúja. V. *Eccl. 45, 9.* Amavit eum Dominus, et ornavit eum:

stolam glóriæ induit eum. Al- him; He clothed him with a
 lelúja. robe of glory. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 24, 42-47

✠ Sequéntia sancti Evan-
 gélii secúndum Matthæum.

✠ Continuation of the holy
 Gospel according to St. Mat-
 thew.

IN ILLO témpore: Dixit Je-
 sus discípulis suis: Vigi-
 láte, quia nescítis qua hora
 Dóminus vester ventúrus sit.
 Illud autem scitóte, quóniam
 si sciret paterfamilias, qua
 hora fur ventúrus esset, vigi-
 láret útique, et non síneret
 pérfodi domum suam. Ideo et
 vos estóte paráti: quia qua
 nescítis hora, Filius hómi-
 nis ventúrus est. Quis putas
 est fidels servus, et pru-
 dens, quem constituit dómi-
 nus suus super familiam su-
 am, ut det illis cibum in témp-
 ore? Beátus ille servus,
 quem, cum vénerit dóminus
 ejus, invénerit sic faciéntem.
 Amen dico vobis, quóniam su-
 per ómnia bona sua constituet
 eum.

AT THAT time, Jesus said
 to His disciples, Watch
 ye, because ye know not at
 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 always 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
 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.

Offertory. Ps. 88, 25

Véritas mea, et misericór-
 dia mea cum ipso: et in nó-
 mine meo exaltábitur cornu
 ejus. (T. P. Allelúja.)

My truth and My mercy shall
 be with him: and in My name
 shall his horn be exalted.
 (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

SANCTI N. Confessóris tui
 atque Pontificis, quæsu-
 mus, Dómine, ánnua solémni-
 tas pietáti tuæ nos reddat ac-
 céptos; ut, per hæc piæ pla-
 catiónis officia, et illum beáta
 retribútio comitétur. et nobis

MAY the annual festival of
 blessed N., Thy confes-
 sor and pontiff, we beseech
 Thee, O Lord, render us ac-
 ceptable to Thy loving-kind-
 ness, that through these offices
 of pious atonement a blessed

reward may attend him and he grátia tua dona concillet. Per
may win for us the gifts of Thy Dóminum.
grace. Through our Lord

Preface for Weekdays, page 775.

Communion. *Matt. 24, 46, 47*

Blessed is that servant Beátus servus, quem, cum
whom, when his lord shall vénerit dóminus, invénerit
come, he shall find watching: vigilántem: amen dico vobis,
Amen I say to you, he shall set super ómnia bona sua constí-
him over all his goods. (P.T. tuet eum. (T. P. Allelúja.)
Allelula.)

Postcommunion

O GOD, the rewarder of **D**EUS fidélium remunerá-
faithful souls, grant that, tor animárum: præsta;
through the prayers of blessed ut beáti N. Confessoris tui
N., Thy confessor and bishop, atque Pontificis, cujus vene-
whose august solemnity we rándam celebrámus festivi-
celebrate, we may obtain par- tátem, précibus indulgéntiam
don of our sins. Through our consequámur. Per Dóminum.
Lord.

Concluding Prayers, page 793.

Other Epistles and Gospels for Mass of a Confessor-Bishop:

Epistle: Every high priest, page 1237.

Epistle: Remember your prelates, page 843.

Gospel: No man lighteth a candle, page 1285.

Gospel: Take ye heed, watch, as in Anniversary, page 1445.

Common of a Doctor of the Church

(*In medio*)

The Beginning of Mass, page 756.

Introit. *Ecclus. 15, 5*

IN THE midst of the church **I**N MEDIO ecclesie aperuit
the Lord opened his mouth: os ejus: et implevit eum
and filled him with the spirit Dóminus spíritus sapientie et
of wisdom and understanding: intellectus: stolam glorie in-
He clothed him with a robe of duit eum (T.P. Allelúja, al-
glory. (P.T. Allelúja, allelula.) lelúja.) Ps. 91, 2. Bonum est
Ps. 91, 2. It is good to give confiteri Dómino: et psallere
praise to the Lord: and to sing nomini tuo, Altissime. V.
to Thy name, O Most High. V. Glória Patri.
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui pópulo tuo ætér-
næ salútis beátum N.
ministrum tribuísti: præsta,
quæsumus; ut, quem Doctór-
em vitæ habúimus in terris,
intercessórem habére mereá-
mur in cælis. Per Dóminum.

GOD, Who didst give
blessed N. to be a min-
ister of everlasting salvation
unto Thy people, grant, we be-
seech Thee, that, as we have
had him for our teacher on
earth, we may deserve to have
him as our intercessor in
heaven. Through our Lord.

In place of the following Epistle, the Lesson found at end of this Mass is sometimes read on the feasts of Holy Doctors.

Epistle. 2 Tim. 4, 1-8

Léctio Epístolæ beáti Pauli
Apóstoli ad Timótheum.

Lesson from the Epistle of
blessed Paul the Apostle to
Timothy.

QUARRISIME: Testificor co-
ram Deo et Jesu Chris-
to, qui judicatúrus est vivos et
mórtuos, per advéntum ipsíus,
et regnum ejus: prædica ver-
bum, insta oportúne, im-
portúne: árgue, óbseca, in-
crepa in omni patiéntia, et
doctrína. Erit enim tempus,
cum sanam doctrínam non
sustinébunt, sed ad sua de-
sidéria coacervábunt sibi ma-
gistros pruriéntes áuribus, et
a veritate quidem audítum
avértent, ad fábulas autem
converténtur. Tu vero vígila,
in ómnibus labóra, opus fac
evangelístæ, ministérium tu-
um imple. Sóbrius esto. Ego
enim jam delibor, et tempus
resolútiónis meæ instat. Bo-
num certámen certávi cur-
sum consumávi fidem servá-
vi. In réliquo reposita est mihi
corona justitiæ quam reddet
mihi Dóminus in illa die, jus-
tus judex: non solum autem
mihi, sed et iis, qui diligunt
adventum ejus.

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, fulfil 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.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 36, 30, 31

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.

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Lesser Alleluia

Alleluia, alleluia. *V. Eccclus. 45, 9.* The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia.

Allelúja, allelúja. V. Eccli. 45, 9. Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja.

Tract. Ps. 111, 1, 3

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.

Beatus vir, qui timet Dóminus: in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectorum benedicetur. V. Glória et divítia in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. *V. Eccclus. 45, 9.* The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia.

Allelúja, allelúja. V. Eccli. 45, 9. Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja.

V. Osee 14, 6. The just shall spring as the lily; and shall flourish forever before the Lord. Alleluia.

14, 6. Justus germinábit sicut liliúm: et florébit in æternum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 5, 13-19

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time, Jesus said to His disciples, You are

IN ILLO tẽmpore: Dixit Jesus discipulis suis: **Ves**

estis sal terræ. Quod si sal evanerit, in quo sallétur? Ad nihilum valet ultra, nisi ut mittátur foras, et conculcétur ab hominibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pósa. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut líceat ómnibus qui in domo sunt. Sic líceat lux vestra coram hominibus ut videant ópera vestra bona, et glorificent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvete legem, aut prophétas: non veni sólvete sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, ióta unum, aut unus apex non præteribit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis et docúerit sic homines mínimus vocábitur in regno cælórum: qui autem fécerit et docúerit, hic magnus vocábitur in regno cælórum.

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 can not 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 fulfil. 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 that shall do and teach, he shall be called great in the kingdom of heaven.

On the feasts of Holy Doctors of the Church the Nicene Creed is always said at Mass.

Offertory. Ps. 91, 13

Justus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur. (T. P. Allelúja.)

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

SANCTI N. Pontíficis (vel Confessóris) tui atque Doctóris nobis, Dómine, pia

QUAT the loving prayers of N., Thy bishop (or confessor), not be wanting to us,

O Lord, to commend our gifts and ever to obtain pardon for us. Through our Lord.

non desit oratio: quæ, et mûnera nostra conciliet; et tuam nobis indulgéntiam semper obtineat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise steward, whom the Lord set over His family; to give them their measure of wheat in due season. (P. T. Alleluia).

Fidélis servus et prudens, quem constituit dómínus super familiam suam: ut det illis in tẽpore tritice mensuram. (T. P. Alleluia.)

Postcommunion

THAT Thy sacrifices may give us health, O Lord, may blessed N., Thy bishop (or confessor) and illustrious doctor, we beseech Thee, act as our intercessor. Through our Lord.

UT NOBIS, Dómine, tua sacrificia dent salutem; beátus N. Póntifex (vel Confessor) tuus et Doctor egregius, quæsumus, precátor accedat. Per Dóminum.

Concluding Prayers, page 793.

Another Epistle for a Doctor.

Lesson. Eccus. 39, 6-14

Lesson from the Book of Wisdom.

Lectio libri Sapiéntiæ.

THE just man 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,

Iustus cor suum tradet ad vigilandum. diluculo ad Dóminum, qui fecit illum, et in conspectu Altíssimi deprecábitur. Apériet os suum in oratione, et pro delictis suis deprecábitur. Si enim Dóminus magnus volúerit, spiritu intelligéntiæ replébit illum: et ipse tamquam imbres mitteret elóquia sapiéntiæ suæ, et in oratione confitébitur Dómino: et ipse dirigit consilium ejus et disciplinam, et in absconditis suis consiliábitur. Ipse palam fáciat disciplinam doctrinæ suæ, et in lege testaménti Dómini gloriábitur.

Collaudábunt multi sapiéntiam ejus, et usque in sæculum non delébitur. Non recédet memória ejus, et nomen ejus requirétur a generatióne in generatióne. Sapiéntiam ejus enarrábunt gentes, et laudem ejus enuntiábit ecclé-
sia.

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 pass 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

(*Os justi*)

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

OS JUSTI meditábitur sapiéntiam, et lingua ejus loquétur judicium; lex Dei ejus in corde ipsius. (*T. P. Allelúja, allelúja.*) Ps. 36, 1. Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *V. Glória Patri.*

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. 36, 1. Be not emulous of evil-doers; nor envy them that work iniquity. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nos beáti *N. Confessoris tui* ánnua solemnitéte lætíficas: concéde propítius; ut, cujus natalítia cóllimus, étiam actiónes imitémur. Per Dóminum.

GOD, Who dost gladden us by the annual feast of blessed *N.*, Thy confessor, mercifully grant that, as we celebrate his natal day, we may also imitate his actions. Through our Lord.

Lesson. Eccclus. 31, 8-11

Léctio líbri Sapientíæ.

Lesson from the Book of Wisdom.

BEATUS vir, qui invéntus est sine mácula, et qui post aurum non ábit, nec sperávit in pecúnia et thesáuris.

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.

Quis est hic, et laudábitur eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória aeterna: qui pótuit transgredi, et non est transgressus: fácere mala, et non fecit: ideo stabilita sunt bona illius in Dómino, et eleemósynas illius enarrábit omnis ecclésia sanctorum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 91, 13-14

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. *V. Ps. 91, 3.* To show forth Thy mercy in the morning, and Thy truth in the night.

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.

Lesser Alleluia

Alleluia, alleluia. *V. James 1, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life: Alleluia.

Allelúja, allelúja. *V. Jac. 1, 12.* Beátus vir, qui suffert tentationem: quóniam cum probátus fúerit, accipiet coronam vitæ. Allelúja.

Tract. Ps. 111, 1-3

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.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectorum benedicétur. *V.* Glória et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Allelúja, allelúja. Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accipiet coronam vitæ. Allelúja. *Y. Eccli. 45, 9.* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Allelúja.

Alleluia, alleluia. *Y. James 6, 12.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia. *Y. Ecclesi. 45, 9.* The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 12, 35-40

¶ Sequéntia sancti Evangelii secundum Lucam.

IN ILLO témpore: Dixit Jesus discipulis suis: Sint lumbi vestri præcincti, et lucernæ ardéntes in manibus vestris, et vos similes hominibus expectántibus dómimum suum, quando revertátur a nuptiis: ut, cum vénerit, et pulsáverit, conféstim apériant ei. Beáti servi illi, quos, cum vénerit dóminus, invenerit vigilántes: amen dico vobis, quod præcinget se, et faciet illos discumbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invenerit, beáti sunt servi illi. Hoc autem scitóte, quóniam si sciret paterfamilias, qua hora fur veníret, vigiláret útique, et non sinneret pérfori domum suam. Et vos estóte paráti, quia qua hora non putátis. Filius hóminis veniet.

¶ Continuation of the holy Gospel according to St. Luke.

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 ye then also ready; for at what hour you think not, the Son of man will come.

Offertory. Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómi-

My truth and My mercy shall be with him: and in My

name shall his horn be exalted. ne meo exaltabitur cornu ejus.
(P. T. Alleluia.) (T. P. Alleluja.)

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, SACRIFICES of praise in commemoration of Thy saints, by whom we trust to be delivered from evils both present and future. Through our Lord.

LAUDIS tibi, Dómine, hóstias immolámus in tuórum commemoratióne sanctorum: quibus nos et præséntibus éxul malis confidimus, et futúris. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 24, 46, 47

Blessed is the servant, whom when the Lord shall come, He shall find watching: Amen I say to you, He shall set him over all His goods. (P.T. Alleluia.)

Beátus servus, quem, cum vénerit dóminus, invénerit vigílantem: amen dico vobis, super ómnia bona sua constituet eum. (T.P. Alleluja.)

Postcommunion

WE, THY suppliants, who are refreshed with heavenly food and drink, beseech Thee, O our God, that we may be fortified by the prayers of him in whose commemoration we have partaken of these gifts. Through our Lord.

REFÉCTI cibo, potúque cælesti, Deus noster, te supplices exorámus: ut, in cujus hæc commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Concluding Prayers, page 793.

Another Mass of a Confessor not a Bishop

(Justus ut palma)

The Beginning of Mass, page 756.

Introit. Ps. 91, 13, 14

WHILE 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. Alle-

JUSTUS ut palma florébit: sicut cedrus Libani multiplicábitur: plantátus in domo Dómini: in átriiis domus Dei nostri. (T.P. Alleluja.) Ps. 91, 2. Bonum est confitéri Dó-

mino: et psállere nómini tuo, Iulia, alleluia.) *Ps. 91, 2.* It is Altissime. *V. Glória Patri.* good to give praise to the Lord; and to sing to Thy name, O Most High. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

Aúscro, Dómine, supplicatióibus nostris, quas in beáti N. Confessoris tui solemnitate deférimus: ut, qui nostræ justitiæ fidúciám non habémus, ejus, qui tibi plácuít, préciibus adjuvémur. Per Dóminum.

GIVE ear, O Lord, to our supplications, which we offer in commemoration of blessed N., Thy confessor, that, as we have no confidence in our own justice, we may be assisted by the prayers of him who was pleasing to Thee. Through our Lord.

Epistle. 1 Cor. 4, 4-19

Léctio, Epístolæ beáti Pauli Apóstoli ad Corinthios.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

FRATRES: Spectáculum facti sumus mundo, et Angelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo: nos infirmi, vos autem fortes: vos nóbiles, nos autem ignóbiles. Usque in hanc horam et furimus, et sitimus, et nudí sumus, et cólaphis cædimur, et instábiles sumus, et laborámus operántes mánibus nostris: maledicimur, et benedícimus: persecutiónem pátiuntur, et sustinémus: blasphemamur, et obsecrámus: tamquam purgaménta hujus mundi facti sumus, ómnium peripeéma usque adhuc. Non ut confundam vos, hæc scribo, sed ut filios meos caríssimos móneo: in Christo Jesu Dómino nostro.

BRETHREN, we are made a spectacle to the world and to angels and 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.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 36, 30, 31

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.

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius: et non supplantabuntur gressus ejus.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 111, 1.* Blessed is the man that feareth the Lord: in His commandments he hath great delight. Alleluia.

Allelúja, allelúja. V. Ps. 111, 1. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis, Allelúja.

Tract. Ps. 111, 1-3

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.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. V. Potens in terra erit semen ejus: generatio rectorum benedicetur. V. Glória et divítie in domo ejus: et justitia ejus manet in sæculum sæculi.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 111, 1.* Blessed is the man that feareth the Lord: in His commandments he hath great delight. Alleluia. *V. Osee 14, 6.* The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Allelúja, allelúja, Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúja. V. Osee. 14, 6. Justus germinabit sicut lilium: et florébit in ætérnum ante Dóminum. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 12, 32-34

Continuation of the holy Gospel according to St. Luke:

AT THAT time, Jesus said to His disciples, Fear not, little flock, for it hath pleased your Father to give you

Sequentia sancti Evangelii secundum Lucam.

IN illo tempore: Dixit Jesus discipulis suis: Nolite timere, pusillus grex, quia complacuit Patri vestro dare

vobis regnum. Véndite quæ possidétis, et date eleemósynam. Facíte vobis sácculos, qui non veteráscunt, thesáurum non deficientem in cælis: quo fur non appropriat, neque tineá corrúmpit. Ubi enim thesáurus vester est, ibi et cor vestrum erit.

a kingdom Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth corrupteth: for where your treasure is, there will your heart be also.

Offertory. Ps. 20, 2, 3

In virtúte tua, Dómine, lætábitur justus, et super salutáre tuum exultábit vehementer: desidérium animæ ejus tribuísti ei (T. P. Alleluja.)

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. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

PRESTA nobis, quæsumus, omnipotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honoré sanctórum, et nos corpore páriter et mente purificet. Per Dóminum.

GRANT US, we beseech Thee, O almighty God, that the offering of our lowliness may be pleasing to Thee in honor of Thy saints, and purify us in both body and mind. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 19, 28-29

Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me, centuplum accipétiis, et vitam ætérnam possidébítiis. (T. P. Alleluja.)

Amen I say to you, that you who have left all things and followed Me, shall receive a hundred-fold, and possess life everlasting. (P. T. Alleluia.)

Postcommunion

QUÆSUMUS, omnipotens deus: ut, qui cæléstia aliménta percépimus, intercedente beáto N. Confessóre tuo, per hac contra ómnia advérsa muniamur. Per Dóminum.

WE PRAY Thee, O almighty God, that, having received heavenly nourishment, we may thereby, through the intercession of blessed N., Thy confessor, be fortified against all harm and danger. Through our Lord.

Concluding Prayers, page 793.

Another Epistle and Gospel for Mass of a Confessor not a Bishop.

Epistle: The things that were, as on Feast of St. Francis of Paula, April 2, page 973.

Gospel: A certain nobleman, as on Feast of St. Louis, King, Aug. 25, page 1173.

Common of an Abbot

(*Os justi meditabitur*)

The Beginning of Mass, page 756.

Introit. Ps. 36, 30, 31

His mouth of the just shall
mentitate wisdom, and
 his tongue shall speak judgment: the law of his God is in his heart. (P. T. Alleluia, alleluia.) *Ps. 36, 1.* Be not emulous of evil-doers; nor envy them that work iniquity. *V. Glory.*

Os justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. (T. P. Alleluia, alleluia.) *Ps. 36, 1.* Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. *V. Gloria Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

MAY the intercession of the blessed abbot N., commend us, we beseech Thee, O Lord, that what we can not attain by our own deserts we may attain through his patronage. Through our Lord.

Intercessio nos, quesumus, Domine, beati N. Abbatis commendat: ut, quod nostris meritis non valemus, ejus patrocinio assequamur. Per Dominum.

Lesson. *Ecclus. 45, 1-6*

Lesson from the Book of Wisdom. *Lectio libri Sapientie.*

He was 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

Dilectus Deo et hominibus, cujus memoria in benedictione est. Similem illum fecit in gloria sanctorum, et magnificavit eum in timore inimicorum, et in verbis suis monstra placavit. Glorificavit illum in conspectu regum, et jussit illi coram populo suo, et ostendit illi gloriam suam. In fide, et lenitate ipsius, sanctum fecit illum et elegit

eum ex omni carne. Audivit enim eum, et vocem ipsius et induxit illum in nubem. Et dedit illi coram præcepta, et legem vitæ et disciplinæ.

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.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 20, 4, 5

Dómine, prævenisti eum in benedictiónibus dulcédinis: posuisti in cápite ejus coronam de lápide pretiósó. *V.* Vitam pétlit a te, et tribuisti ei longitúdinem diérum in sæculum sæculi.

O Lord, Thou hast prevented 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.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 91, 13. Justus ut palma florébit: sicut cedrus Libani multiplicábitur. Allelúja.

Alleluia, alleluia. *V.* Ps. 91, 13. The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

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.

Greater Alleluia

Allelúja, allelúja. *V.* Justus ut palma florébit: sicut cedrus Libani multiplicábitur. Allelúja. *V.* Osee, 14, 6. Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúja.

Alleluia, alleluia. *V.* Ps. 91, 13. The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus. Alleluia. *V.* Osee 14, 6. The just shall spring as the lily: and flourish forever before the Lord. Alleluia.

Gospel. Matt. 19, 27-29

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

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 hundred-fold, and shall possess life everlasting.

IN ILLO tēpore: Dixit Petrus ad Jesum: Ecce nos reliquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratione, cum séderit Fílius hóminis in sede majestátis suæ, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israël. Et omnis, qui reliquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, centuplum accipiet, et vitam ætérnam possidébit.

Offertory. Ps. 20, 3, 4

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.)

Desidérium ánimæ ejus tribuísti ei, Dómine, et voluntáte labiórum ejus non fraudásti eum: posuísti in cápite ejus coronam de lápide pretiósó. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

MAY the holy abbot N., we beseech Thee, O Lord, pray that the sacrifices laid upon the sacred altars may avail for our salvation. Through our Lord.

SACRIS altáribus, Dómine, s'hóstias superpósitas sanctus N. Abbas, quæsumus, in salútem nobis provenire de-póscat. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 12, 42

A faithful and wise steward, whom the Lord hath set over

Fidélis servus et prudens, quem constitúit dóminus su-

per familiam suam: ut det illis in tempore tritici mensuram. (T. P. Allelúja.)

His family; to give them their measure of wheat in due season. (P.T. Alleluia.)

Postcommunion

PRÓTEGAT NOS, Dómine, cum tui perceptiõne sacramenti beátus N. Abbas, pro nobis intercedéndo: ut, et conversatiõnis ejus experiámur insígnia, et intercessiõnis percipiámus suffrágia. Per Dóminum.

TOGETHER with the reception of Thy sacrament, O Lord, may the blessed abbot N., protect us by interceding for us, that we may put into practice the virtues of his life and partake of the power of his intercession. Through our Lord.

Concluding Prayers, page 793.

Common of a Virgin-Martyr (Loquebar)

The Beginning of Mass, page 756.

Introit. Ps. 118, 46, 47

LOQUEBAR de testimoniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. (T. P. Allelúja, allelúja.) Ps. 118, 1. Beáti immaculáti in via: qui ámbulant in lege Dómini. V. Glória Patri.

ISPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved exceedingly. (P. T. Alleluia, alleluia.) Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui inter cétera potentíæ tuæ miracula, étiam in sexu frágili victóriam martýrii contulisti: concede propítius; ut, qui beátæ N. Vírginis et Mártýris tuæ natalítia cólimus, per ejus ad te exémpia gradiámur. Per Dóminum.

O GOD, Who, among other miracles of Thy power, hast conferred the victory of martyrdom even on the weaker sex, mercifully grant that we, who celebrate the natal feast of blessed N., Thy virgin and martyr, may advance toward Thee through her example. Through our Lord.

Lesson. Ecclus. 51, 1-12

Lesson from the Book of *Lectio libri Sapientiae.*
Wisdom.

I WILL give glory to Thee, O Lord my 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.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 8

Thou hast loved justice, and hated iniquity. *V.* Therefore, God, thy God, hath anointed thee with the oil of gladness. Alleluia.

CONFITEBOR tibi, Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adjútor et protéctor, factus es mihi, et liberásti corpus meum a perditíone, a láqueo linguæ iniquæ, et a lábilis operántium mendácium, et in conspéctu adstántium factus es mihi adjútor. Et liberásti me secúndum multitudinem misericórdiæ nóminis tui, a rugiéntibus præparátis ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatíonum, quæ circumdédérunt me: a pressúra flammæ, quæ circumdedit me, et in médio ignis non sum æstúata: de altitúdine ventris inferi, et a lingua coinquináta, et a verbo mendácli, a rege iníquo, et a lingua injústa: laudábit usque ad mortem ánima mea Dóminum: quóniam éruis sustínentes te, et liberas eos de mánibus géntium, Dómine Deus noster.

Dilexisti justítiam, et odísti iniquitátem. *V.* Proptérea unxit te Deus, Deus tuus, óleo lætitiæ. Allelúja.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 44, 15, 16. After her shall virgins 15, 16. Adducéntur regi vír-

gines post eam: próxima be brought to the King, her
ejus afferentur tibi in lætitia. neighbors shall be brought to
Allelúja. thee with gladness. Alleluia.

Tract

Veni, sponsa Christi, accipe
corónam, quam tibi Dóminus
præparávit in ætérnum: pro
cujus amóre sánguinem tuum
fudisti. *V. Ps. 44, 7.* Dillexisti
justítiam, et odisti iniquitá-
tem: propterea unxit te Deus,
Deus tuus, óleo lætitiæ præ
consórtibus tuis. *V.* Spécie
tua, et pulchritúdine tua in-
ténde, prospere procéde, et
regna.

Come, O spouse of Christ, re-
ceive the crown which the Lord
hath prepared for thee forever:
for the love of Whom thou didst
shed thy blood. *V. Ps. 44, 7.*
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 come-
liness and thy beauty set out,
proceed prosperously, and
reign.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 44,*
15, 16. Adducéntur regi vír-
gines post eam: próxima ejus
afferentur tibi in lætítia. Alle-
lúia. *V.* Spécie tua, et pulchri-
túdine tua inténde, prospere
procéde, et regna. Allelúja.

Alleluia, alleluia. *V. Ps. 44,*
15, 16. After her shall virgins be
brought to the King, her neigh-
bors shall be brought to thee
with gladness. Alleluia. *V.* With
thy comeliness and thy beauty
set out, proceed prosperously,
and reign. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 1-13

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Dixit Je-
sus discíplis suis pará-
bolam hanc: Símile erit reg-
num cælórum decem virgíni-
bus: quæ accipiéntes lám-
pades suas, exiérunt óbviám
sponso et sponsæ. Quínque au-
tem ex eis erant fátuæ, et
quínque prudentes: sed quín-
que fatuæ, accéptis lampádi-

AT THAT time, Jesus spoke
to His discíples this
parable: The kingdom of hea-
ven 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 you 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 answered, saying, Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

bus, non sumpsérunt óleum secum: prudentes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviam ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudentes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes et émitte vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad nuptias, et clausa est janua. Novíssime vero véniunt et réliquæ, vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nescio vos. Vigilate itaque, quia nescitis diem, neque horam.

Offertory. Ps. 44, 15, 16

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. (P. T. Alleluia.)

Afferéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia, et exsultatióne: adducéntur in templum regi Dómino. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the gifts which we offer on the solemnity of Thy virgin and martyr, N, by whose patro-

SÚSCIPE, Dómine, múnera, quæ in beátæ N. Virginis et Mátyris tuæ solemnitate deférimus: cujus nos confi-

dimus patrocínio liberári. Per nage we trust to be delivered
Dóminum. from all evil. Through our
Lord.

Preface for Weekdays, page 775.

Communion. Ps. 118, 78-80

Confundántur supérbi, quia
injúste iniquitátem fecerunt
in me: ego autem in mandá-
tis tuis exercébor, in tuis jus-
tificatióibus, ut non con-
fúndar. (T. P. Allelúja.)

Let the proud be ashamed,
because they have done un-
justly toward me: but I will be
employed in Thy command-
ments, in Thy justifications,
that I may not be confounded.
(P. T. Alleluia.)

Postcommunion

AUXILIÉNTUR nobis, Dó-
mine, sumpta mysté-
ria: et, intercedénte beáta N.
Virgine et Mártire tua, sempi-
téRNA fáciant protectióne gau-
dére. Per Dóminum.

QUAY the mysteries we have
received, help us, O Lord,
and, by the intercession of
blessed N., Thy virgin and mar-
tyr, may they cause us to re-
joice in everlasting protection.
Through our Lord.

Concluding Prayers, page 793.

Another Mass of a Virgin-Martyr (*Me expectaverunt*)

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

QUAE EXPECTAVÉRUNT pec-
catóres, ut pérderent
me: testimónia tua, Dómine,
intelléxi: omnis consumma-
tiónis vidi finem: latum
mandátum tuum nimis. (T. P.
Allelúja, allelúja.) Ps. 118, 1.
Beáti immaculáti in via: qui
ámbulant in lege Dómini. V.
Glória Patri.

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 exceeding broad. (P. T. Alle-
luia, alleluia.) Ps. 118, 1.
Blessed are the undefiled in the
way: who walk in the law of
the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

INDULGÉNTIAM nobis quæsu-
mus, Dómine, beáta N.
Virgo et Martyr impléret:

QUAY blessed N., virgin and
martyr, who was ever
pleasing to Thee by her merit

of chastity and by her extolling of Thy power, implore Thy forgiveness for us, we beseech Thee, O Lord. Through our Lord.

qua tibi grata semper exstitit, et castitatis, et tuæ profectio virtutis. Per Dóminum.

Lesson. *Ecclus. 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 Thee, O Lord our God.

DOMINE DEUS meus, exaltasti super terram habitatiómem meam, et pro morte defluente deprecáta sum. Invocávi Dóminum Patrem Dómini mei, ut non derelinquat me in die tribulatiónis meae, et in témpore superbórum sine adjutório. Laudábo nomen tuum assidue, et collaudábo illud in confessiõe, et exaudita est oratio mea. Et liberásti me de perditiónẽ, et eripuisti me de tempore iniquo. Propterea confitëbor, et laudem dicam tibi, Dómine Deus noster.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract. In Paschal-time the Gradual is replaced by the Greater Alleluia.

Gradual. *Ps. 45, 6, 5*

God will help her with His countenance: God is in the midst of her, she shall not be moved. *V.* The stream of the river maketh the city of God joyful; the Most High hath sanctified His own tabernacle.

Adjuvábit eam Deus vultu suo: Deus in médio ejus, non commovëbitur. *V.* Flúminis ímpetus lætificat civitatẽm Dei: sanctificávit tabernáculum suum Altissimus.

Lesser Alleluia

Alleluia, alleluia. *V.* This is a wise virgin, and one of the number of the prudent. Alleluia.

Allelúja, allelúja. *V.* Hæc est virgo sápiens, et una de número prudéntum. Allelúja.

Tract

Come, spouse of Christ, receive the crown, which

Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus

præparavit in ætérnum: pro
cujus amóre ságuinem tu-
um fudisti. *V. Ps. 44, 8, 5.* Di-
lexisti justítiam, et odisti in-
iquitátem: proptérea unxit te
Deus, Deus tuus, óleo lætitiæ
præ, consórtibus tuis. *V. Spé-
cie tua, et pulchritúdine tua
inténde, prospere procéde, et
regna.*

Lord hath prepared for thee
forever: for the love of Whom
thou didst shed thy blood. *V.*
Ps. 44, 8, 5. 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 pros-
perously, and reign.

The Greater Alleluia

Allelúja, allelúja. *V. Hæc
est virgo sápiens, et una de
número prudéntum. Allelúja.
V. Sap. 4, 1.* O quam pulchra
est casta generátio cum clari-
táte! Allelúja.

Alleluia, alleluia. *V. This is a
wise virgin, and one of the
number of the prudent. Alle-
luia. V. Wis. 4, 1.* Oh, how beau-
tiful is the chaste generatiôn
with glory! Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

⌘ Sequéntia sancti Evan-
gélii secúndum Matthæum.

⌘ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Dixit Je-
sus discipulis suis pará-
bolam hanc: Símile est reg-
num cælórum thesáuro ab-
scóndito in agro: quem qui
invenit homo, abscóndit, et
præ gáudio illius vadit, et ven-
dit univérſa, quæ habet, et em-
it agrum illum. Iterum símile
est regnum cælórum hómini
negotatóri, quærénti
bonas margaritas. Inventa au-
tem una pretiósa margarita,
abiit, et vendidit ómnia quæ
hábuit, et emit eam. Iterum
símile est regnum cælórum
sagénæ missæ in mare, et ex
omni génere piscium congre-
gánti. Quam, cum impléta es-
set, educéntes, et secus littus
sedéntes, elegérunt bonos in

AT THAT time, Jesus spoke
this parable to His dis-
ciples: The kingdom of heaven
is like unto a treasure hidden in
a field; which a man having
found, hid it, and for joy there-
of 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 kinds
of fishes; which, when it was
filled, they drew out, and sit-
ting 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 who is a householder, who bringeth forth out of his treasure new things and old.

vasa, malos autem foras miserunt. Sic erit in consummatione sæculi: exibunt Angeli, et separabunt malos de medio justorum, et mittent eos in caminum ignis: ibi erit fletus, et stridor dentium. Intellexistis hæc omnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scribe doctus in regno cælorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages. (P. T. Alleluia.)

Diffusa est gratia in labiis tuis: propterea benedixit te Deus in ætænum, et in sæculum sæculi. (T. P. Alleluja.)

Offertory Prayers, page 767.

Secret

GRACIOUSLY accept, O Lord, the sacrifices dedicated to the merits of blessed N., Thy virgin and martyr, and grant them as a perpetual aid in our behalf. Through our Lord.

HOSTIAS tibi, Dómine, beátæ N. Virginis et Mártiris tuæ dicátas méritis, benignus assúme: et ad perpétuum nobis tribue proveníre subsidium. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 118, 121, 122, 128

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. (P. T. Alleluia.)

Feci iudicium et justitiam, Dómine, non calumniéntur mihi supérbi: ad omnia mandata tua dirigébar, omnem viam iniquitátis ódio hábul. (T. P. Alleluja.)

Postcommunion

FILLED with the bounty of Thy divine gift, we be-

DIVINI múnemis largitáte satiáti, quæsumus, Dó-

mine Deus noster: ut, intercedente beata N. Virgine et Mártire tua, in ejus semper participatióne vivámus. Per Dóminum.

Concluding Prayers, page 793.

Sometimes the following Gospel is read in place of the Gospel in the Mass.

Gospel. Matt. 19, 3-12

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Accessérunt ad Jesum pharisæi tentántes eum, et dicéntes: Si licet hómini dimittere uxórem suam, quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia, qui fecit hóminem ab infítio, másculum et féminam fecit eos? et dixit: Propter hoc dimittet homo patrem, et matrem, et adhærébit uxóri suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúxit, homo non séparet. Dicunt illi: Quid ergo Móyses mandávit dare libéllum repúdií, et dimittere? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimittere uxóres vestras: ab infítio autem non fuit sic. Dico autem vobis, quia quicúmque dimiserit uxórem suam, nisi ob fornicatiónem, et álíam dúxerit, mæchátur: et qui dimissam dúxerit, mæchátur. Dicunt ei discípuli ejus: Si ita est causa hóminis cum uxóre, non expédit núbere. Qui dixit illis: Non omnes cápiunt verbum istud, sed quibus datum est. Sunt enim eunúchi, qui de

seech Thee, O Lord, that, by the intercession of the blessed N., Thy virgin and martyr, we may ever live in the partaking thereof. Through our Lord.

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time there came to Jesus the pharisees 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.

matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípsos castravérunt propter regnum cælórum. Qui potest cápere, cápiat.

Common of Two or More Virgin-Martyrs

On a feast kept in honor of two or more virgin-martyrs, one or other of the above Masses is said, but the Prayer, Epistle, Secret and Postcommunions are as follows:

Prayer

GRANT US, we beseech Thee, O Lord, our God, to venerate with unceasing devotion the victories of Thy holy virgins and martyrs, *N.* and *N.*, that, though we can not worthily celebrate their merits, we may at least offer them our humble service. Through our Lord.

DA NOBIS, quæsumus, Dómine, Deus noster, sanctárum Virgínum et Mátyrum tuárum *N.* et *N.* palmas incessábili devotióne veneráti: ut, quas digna mente non póssumus celebráre, humilibus saltem frequentémus obsequiis. Per Dóminum.

Epistle. 1 Cor. 7, 25-34

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beáti Pauli Apóstoli ad Corinthios.

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, 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;

FRATRES: De virginibus præceptum Dómini non hábeo: consília autem dabo, tamquam misericórdiam consecútus a Dómino, ut sicut fídelis. Existimo ergo hac tantum esse propter instantem necessitatem, quóniam bonum est hómini sic esse. Alligátus es uxóri? noli quærere solutiónem. Solútus es ab uxóre? noli quærere uxórem. Si autem accéperis uxórem: non peccásti. Et si núpserit virgo,

non peccávit. Tribulatiónem tamen carnis habébunt hujúsmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve est: réli-
quum est, ut et qui habent uxóres, tamquam non habén-
tes sint: et qui flent, tamquam non flentes: et qui gaudent, tamquam non gaudéntes: et qui emunt, tamquam non possidéntes: et qui utúntur hoc mundo, tamquam non utántur: præterit enim figúra hujus mundi. Volo autem vos sine sollicitú-dine esse. Qui sine uxóre est, sollicitus est quæ Dómini sunt, quómodo pláceat Deo. Qui autem cum uxóri est, sollicitus est quæ sunt mundi, quómodo pláceat uxóri, et divisus est. Et mú-
lier innúpta, et virgo cógitat quæ Dómini sunt, ut sit sancta córpore et Spíritu: in Christo Jesu Dómino nostro.

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 solici-
tous for the things of the world, how he may please his wife: and he is divided: and the un-
married woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit; in Christ Jesus our Lord.

Secret

INTÉNDE, quæsumus, Dó-
mine, múnera altáribus
tuis pro sanctárum Virgínium
et Mártýrum tuárum N. et
N. ~~festivitate~~ propósita: ut,
sicut per hæc beáta mystéria
illis glóriam contulisti; ita
nobis indulgéntiam largiáris.
Per Dóminum.

HAVORABLY look down, we
beseech Thee, upon the
gifts laid upon Thine altars, O
Lord, for the festival of Thy
holy virgins and martyrs, N.
and N., that, as Thou hast con-
ferred glory upon them through
these blessed mysteries, so
Thou mayest bestow upon us
forgiveness. Through our Lord.

Postcommunion

PRÆSTA nobis, quæsumus,
Dómine, intercedéntibus
sanctis Virgínibus et Mártýri-
bus tuis N. et N.: ut, quod ore

GRANT US, we beseech Thee,
O Lord, by the interces-
sion of Thy holy virgins and
martyrs, N. and N., that what

we touch with our lips we may contíngimus, pura mente
 receive with pure hearts. caplámus. Per Dóminum,
 Through our Lord.

Concluding Prayers, page 793.

Common of a Virgin not a Martyr (Dilexisti)

The Beginning of Mass, page 756.

Introit. Ps. 44, 8

THOU hast loved justice, and **D**ILEXISTI justítiam, et
 hated iniquity: therefore **D**odísti iniquitátem:
 God, thy God, hath anointed **D**odísti iniquitátem:
 thee with the oil of gladness **D**us tuus, óleo lætítiæ præ con-
 above thy fellows. (P. T. Alle- **D**sórtibus tuis. (T.P. Allelúja,
 lula, allelula.) Ps. 44, 2. My **D**allelúja.) Ps. 44, 2. Eructávit
 heart hath uttered a good **D**cor meum verbum bonum:
 word: I speak my works to the **D**dico ego ópera mea Regi. V.
 King. V. Glory. **D**Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRACIOUSLY hear us, O God, **E**ΧΛΩΣΙ nos, Deus salutáris
 our Saviour, that, as we **E**noster: ut, sicut de
 rejoice in the festival of blessed **E**beátæ N. Virgínis tuæ festivi-
 N., Thy virgin, so we may be **E**táte gaudémus; ita piæ devo-
 taught by the spirit of pious **E**tiónis erudiámur afféctu. Per
 devotion. Through our Lord. **E**Dóminum.

Epistle. 2 Cor. 10, 17; 11, 1, 2

Lesson from the Epistle of **L**ÉCTIO Epístolæ beáti Pauli
 blessed Paul the Apostle to the **A**póstoli ad Corínthios.
 Corinthians.

BRETHREN, he that glorieth, **F**RATRES: Qui gloriátur, in
 let him glory in the Lord. **D**ómino gloriétur. Non
 For not he that commendeth **E**enim qui seipsum commén-
 himself is approved, but he **D**dat, ille probátus est; sed
 whom God commendeth. Would **E**quem Deus comméndat. Utin-
 to God you could bear with some **E**am sustinerétis módicum quid
 little of my folly, but do bear **E**insipiéntiæ meæ, sed et sup-
 with me. For I am jealous of you **E**portáte me: æmulor enim vos
 with the jealousy of God. For **E**Dei æmulatióne. Despóndi

enim vos uni viro virginem I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 5

Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna. *V.* Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabílliter déxtera tua.

With thy comeliness and thy beauty set out, proceed prosperously, and reign. *V.* Because of truth, and meekness and justice: and thy right hand shall conduct thee wonderfully.

Lesser Alleluia

Allelúja, allelúja. *V.* Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja.

Alleluia, alleluia. *V.* After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness. Alleluia.

Tract. Ps. 44, 11, 12

Audi, fílla, et vide, et inclína aurem tuam: quia concupívit rex spéciem tuam. *V.* Ps. 44, 13, 10. Vultum tuum deprecabúntur omnes dívites plebis: fíllæ regum in honóre tuo. *V.* Ps. 44, 15, 16. Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi. *V.* Afferéntur in lætítia, et exsultatíone: adducéntur in templum regis.

Harken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. *V.* Ps. 44, 13, 10. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honor. *V.* Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee. *V.* They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

Greater Alleluia

Allelúja, allelúja. *V.* Ps. 44, 15, 16. Adducéntur regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja. *V.* Spécie tua, et pulchri-

Alleluia, alleluia. *V.* Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee in gladness. Alleluia. *V.*

Ps. 44, 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

túdice tua inténde, prospere procéde, et regna. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 1-13

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secundum Matthæum.

AT THAT time, Jesus spoke this parable to His disciples: 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 ye not. Watch ye, therefore, be-

IN ILLO témpore: dixit Jesus discipulis suis parabolam hanc: Símile erit regnum cælórum decem virginibus: quæ accipiéntes lámpades suas exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero acceperunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exite óbviám ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixerunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad nuptias, et clausa est jánuá. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respón-

dens, ait: Amen dico vobis, cause you know not the day nor
nescio vos. Vigiláte itaque, the hour.
quia nescitis diem, neque
horam.

Offertory. Ps. 44, 10

Filiæ regum in honóre tuo, The daughters of kings in
adstitit regína a dextris tuis Thy honor: the queen stood on
in vestítu deauráto, circúm- Thy right hand, in gilded cloth-
data varietáte. (T. P. Alle- ing, surrounded with variety.
lúja.) (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

ACCÉPTA tibi sit, Dómine, **M**AY the offering of Thy
sacrátæ plebis oblátio consecrated people be
pro tuórum honóre sanctór- accepted by Thee, O Lord, in
um: quorum se méritis, de honor of Thy saints, by whose
tribulatióne percepisse cog- merits it knoweth that it hath
noscit auxiliúm. Per Dómin- received aid in time of trouble.
um. Through our Lord.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

Quinque prudéntes vírgines The five wise virgins took oil
accepérunt óleum in vasis in their vessels with the lamps:
suis cum lampádibus: mé- and at midnight there was a
dia autem nocte clamor fac- cry made, Behold the bride-
tus est: Ecce sponsus venit: groom cometh: go ye forth to
exíte óbviam Christo Dómino: meet Christ our Lord. (P. T.
(T. P. Allelúja.) Alleluia.)

Postcommunion

SATIÁSTI, Dómine, famí- **T**HOU hast filled Thy house-
liam tuam munéribus hold, O Lord, with sacred
sacris: ejus, quæsumus, sem- gifts; ever comfort us, we be-
per interventióne nos réfove, seech Thee, through her inter-
cujus solémnia celebrámus. cession whose festival we cele-
Per Dóminum. brate. Through our Lord.

Concluding Prayers, page 793.

*Another Mass of a Virgin not a Martyr
(Vultum tuum)*

The Beginning of Mass, page 756.

Introit. Ps. 44, 13, 15, 16

VULTUM tuum depreca- **A**LL the rich among the
búntur omnes dívites 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. 44, 2. My heart hath uttered a good word: I speak my works to the King. V. Glory.

plebis: adducéntur Regi virgines post eam: próxima ejus adducéntur tibi in lætítia et exsultatióne. (T.P. Allelúja, allelúja.) Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea regi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

GRACIOUSLY hear us, O God, our Saviour, that, as we rejoice in the festival of blessed N., Thy virgin, so we may be taught by the spirit of pious devotion. Through our Lord.

EXÁUDI nos, Deus salutáris noster: ut, sicut de beátæ N. Virginis tuæ festivitáte gaudémus: ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Epistle. 1 Cor. 7, 25-34

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Lectio Epistolæ beáti Pauli Apóstoli ad Corinthios.

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, 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

FRATRES: De virginibus præceptum Dómini non hábeo: consilium autem do, tamquam misericórdiam consecútus a Dómino, ut sim fidelis. Existimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómini sic esse. Alligátus es uxóri? noli quærere solutióne[m]. Solútus es ab uxóre? noli quærere uxórem. Si autem accéperis uxórem, non peccásti. Et si núpserit virgo, non peccávit: tribulatióne[m] tamen carnis habébunt hujusmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve est: réliquum est, ut et qui habent uxóres, tamquam non habétes sint: et qui flet, tamquam non fientes: et qui gaudent, tamquam non gau-

dentes: et qui emunt, tamquam non possidentes: et qui utuntur hoc mundo, tamquam non utantur: præterit enim figura hujus mundi. Volo autem vos sine sollicitudine esse. Qui sine uxore est, sollicitus est, quæ Domini sunt quomodo placeat Deo. Qui autem cum uxore est, sollicitus est, quæ sunt mundi, quomodo placeat uxori, et divisus est. Et mulier innupta, et virgo, cogitat quæ Domini sunt, ut sit sancta corpore et spiritu: in Christo Jesu Domino nostro.

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 spirit; in Christ Jesus our Lord.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 12

Concupivit rex decorem tuum, quoniam ipse est Dominus Deus tuus. *V. Ps. 44, 11. Audi, filia, et vide, et inclina aurem tuam.*

The King hath greatly desired thy beauty, for He is the Lord thy God. (*P. T. Alleluia., alleluia.*) *V. Ps. 44, 11. Harken, O daughter, and see, and incline thine ear.*

Lesser Alleluia

Alleluja, alleluja. *V. Hæc est virgo sapiens, et una de numero prudentum. Alleluja.*

Alleluia, alleluia. *V. This is a wise virgin, and one of the number of the prudent. Alleluia.*

Tract. Ps. 44, 12, 13, 10

Quia concupivit rex speciem tuam. *V. Vultum tuum deprecabuntur omnes divites plebis: filiae regum in honore tuo. V. Ps. 44, 15, 16. Adducuntur regi virgines post eam: proxima ejus afferentur tibi. V. Afferentur in lætitia, et exultatione: adducuntur in templum regis.*

For the King hath greatly desired thy beauty. *V. All the rich among the people shall entreat thy countenance; the daughters of kings in thy honor. V. Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee. V. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.*

Greater Alleluia

Alleluia, alleluia. *V.* This is a wise virgin, and one of the number of the prudent. Alleluia. *V.* *Wis. 4, 1.* O how beautiful is the chaste generation with glory! Alleluia.

Munda Cor Meum, page 763.

Either of the following two Gospels may be read.

Gospel. Matth. 25, 1-13

✠ Continuation of the holy Gospel according to St. Matthew.

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 you 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,

✠ Sequētia sancti Evangelii secundum Matthæum.

IN ILLO tēpore: dixit Jesus discipulis suis parabolam hanc: Símile erit regnum cælórum decem virgíibus: quæ accipiētes lámpades suas exiérunt óbviā sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudētes: sed quinque fátuæ, accéptis lampádis, non sumpsérunt óleum secum: prudētes vero acceperunt óleum in vasis suis cum lampádis. Moram autem faciēte sponso, dormitavérunt omnes et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exite óbviā ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixerunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudētes, dicētes: Ne forte non sufficiat nobis et vobis, ite pótius ad vendētes, et émite vobis. Dum autem irent émere, venit sponus: et quæ parátæ erant, intravérunt cum eo ad nuptias, et clausa est jánuā.

Novissime vero véniunt et ré-
liquæ vírgines, dicéntes: Dó-
mine. Dómine, áperi nobis.
At ille respóndens, ait: Amen
dico vobis, nescio vos. Vigiláte
itaque quia nescítis diem ne-
que horam.

Lord, open to us: but he an-
swered, saying, Amen, I say to
you, I know you not. Watch ye,
therefore, because you know
not the day nor the hour.

Gospel. Matt. 13, 44-52

✠ Sequéntia sancti Evan-
gélii secúndum Matthæum.

✠ Continuation of the holy
Gospel according to St. Mat-
thew.

IN ILLO témpore: Dixit Je-
sus discípulis suis pará-
bolam hanc: Símile est reg-
num cælórum thesáuro abs-
cóndito in agro: quem qui
invénit homo, abscondit, et
præ gáudio illius vadit, et ven-
dit univérsa quæ habet, et
emit agrum illum. Iterum sí-
mile est regnum cælórum hó-
mini negociatóri, quærénti
bonas margarítas. Invénta
autem una pretiósá margar-
íta, ábit, et véndidit ómnia
quæ hábuit, et emit eam.
Iterum símile est regnum cæ-
lórum sagénæ missæ in mare,
et ex omni génere píscium
congregánti. Quam, cum im-
pléta esset, educéntes, et se-
cus littus sedéntes, elegérunt
bonos in vasa, malos autem
foras misérunt. Sic erit in
consummatione sæculi: exí-
bunt Angeli, et separábunt
malos de médio justórum, et
mittent eos in caminum ignis:
ibi erit fletus, et stridor
déntium. Intellexístis hæc
ómnia? Dicunt ei: Etiam. Ait
illis: Ideo omnis scriba doc-
tus in regno cælórum, símilis
est hómini patrifamílias, qui
profert de thesáuro suo nova
et vétera.

AT THAT time, Jesus spoke
this parable to His dis-
ciples: The kingdom of heaven
is like unto a treasure hidden
in a field; which a man having
found, hid it, and for joy there-
of 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 kinds
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 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, There-
fore every scribe instructed in
the kingdom of heaven, is like
to a man who is a householder,
who bringeth forth out of his
treasure new things and old.

Offertory. Ps. 44, 15, 16

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. (P. T. Alleluia.)

Afferéntur Regi vírgines post eam: próxímæ ejus afferéntur tibi in lætítia, et exsultatíone: adducéntur in templum Regi Dómino. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

MAY the offering of Thy consecrated people be accepted by Thee, O Lord, in honor of Thy saints, by whose merits it knoweth that it hath received aid in time of trouble. Through our Lord.

ACCÉPTA tibi sit, Dómine, sacrátæ plebis oblátio, pro tuórum honóre sanctórum: quorum se méritis, de tribulatíone percepisse cognóscit auxiliúm. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 13, 45, 46

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. (P. T. Alleluia.)

Símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas: invénta autem una pretiósá margaríta, dedit ómnia sua, et comparávit eam. (T. P. Allelúja.)

Postcommunion

THOU hast filled Thy household, O Lord, with sacred gifts; ever comfort us, we beseech Thee, through her intercession whose festival we celebrate. Through our Lord.

SATIÁSTI, Dómine, famíliam tuam munéribus sacris: ejus, quæsumus, semper interventíone nos réfove, cujus solémnia celebrámus. Per Dóminum.

Concluding Prayers, page 793.

Common of a Holy Woman Martyr not a Virgin
(*Me expectaverunt peccatores*)

The Beginning of Mass, page 756.

Introit. Ps. 118, 95, 96

THE wicked have waited for me to destroy me: I have

ME EXPECTAVERUNT PECCATÓRES, ut pérderent

me: testimónia tua, Dómine, intelléxi: omnis consummationis vidí finem: latum mandatum tuum nimis. (T.P. Allelúja, allelúja.) Ps. 118, 1. Beáti immaculáti in via, qui ámbulant in lege Dómini. V. Glória Patri.

understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceedingly broad. (P. T. Alleluia, alleluia.) Ps. 118, 1. Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui inter cétera potentíæ tuæ miracula etiam in sexu frágili victóriam martyrii contulisti: concede propitius; ut, qui beátæ N. Mátyris tuæ natalítia cólimus, per ejus ad te exémpia gradiámur. Per Dóminum.

O GOD, Who, among other miracles of Thy power, hast conferred the victory of martyrdom even on the weaker sex, mercifully grant that we who celebrate the natal feast of blessed N., Thy martyr, may advance toward Thee through her example. Through our Lord.

Lesson. Ecclus. 51, 1-12

Lectio libri Sapientíæ.

Lesson from the Book of Wisdom.

CONFITÉBOR tibi Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adjutor et protector factus es mihi, et liberásti corpus meum a perditíone, a láqueo linguæ iniquæ et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adjutor. Et liberásti me secúndum multitudínem misericórdiæ nóminis tui a rugiéntibus, preparáti ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatióne quæ circumdedérunt me: a pressúra flammæ, quæ circumdedít me, et in médio ignis non sum aestuáta: de altitúdine ventris inferi, et

I WILL give glory to Thee, O Lord my 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.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 8

Thou hast loved justice and hated iniquity. *V.* Therefore God, thy God, hath anointed thee with the oil of gladness.

Dilexisti justitiam, et odisti iniquitatem. *V.* Propterea unxit te Deus, Deus tuus, oleo lætitiæ.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 44, 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

Allelúja, allelúja. *V.* Ps. 44, 5. Spécie tua, et pulchritudine tua inténde, prospere procéde, et regna. Allelúja.

Tract

Come, spouse of Christ, receive the crown, which the Lord hath prepared for thee forever: for whose love thou didst shed thy blood. *V.* Ps. 44, 8. Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Ps. 44, 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Veni, sponsa Christi, accipe corónam, quam tibi Dóminus præparávit in ætérnum: pro cujus amore sanguinem tuum fudisti. *V.* Ps. 44, 8. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consórtibus tuis. *V.* Ps. 44, 5. Spécie tua, et pulchritudine tua inténde, prospere procéde, et regna.

Greater Alleluia

Alleluia, alleluia. *V.* Ps. 44, 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia. *V.*

Allelúja, allelúja. *V.* Ps. 44, 5. Spécie tua, et pulchritudine tua inténde, prospere procéde, et regna. Allelúja. *V.*

Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua. Alleluja.

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

✠ Sequentia sancti Evangelii secundum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Dixit Jesus discipulis suis parabolam hanc: Simile est regnum celorum thesauro abscondito in agro: quem qui invenit homo, abscondit, et præ gaudio illius vadit, et vendit universa, quæ habet, et emit agrum illum. Iterum simile est regnum celorum homini negotiatori, querenti bonas margaritas. Inventa autem una pretiosa margarita, abiit, et vendidit omnia quæ habuit, et emit eam. Iterum simile est regnum celorum sagene missæ in mare, et ex omni genere piscium congreganti. Quam, cum impleta esset, educentes, et secus litus sedentes, elegerunt bonos in vasa, malos autem foras miserunt. Sic erit in consummatione sæculi: exibunt Angeli, et separabunt malos de medio iustorum, et mittent eos in caminum ignis: ibi erit fletus, et stridor dentium. Intellexistis hæc omnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno celorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.

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 householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages. (*P. T. Alleluia.*)

Diffusa est grátia in lábiis tuis: proptérea benedixit te Deus in ætérnum, et in sæculum sæculi. (*T. P. Allelúja.*)

Offertory Prayers, page 767.

Secret

GRACIOUSLY receive, O Lord, the gifts we bring on the solemnity of blessed *N.*, Thy martyr, by whose patronage we trust to be delivered from all evil. Through our Lord.

SUSCIPE, Dómine, múnera, quæ in beátæ *N.* Mártiris tuæ solemnitate deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 118, 161, 162

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. (*P. T. Alleluia.*)

Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: lætabor ego super elóquia tua, quasi qui invénit spólia multa. (*T. P. Allelúja.*)

Postcommunion

MAY the mysteries we have received aid us, O Lord, and, by the intercession of blessed *N.*, Thy martyr, make us rejoice in Thy everlasting protection. Through our Lord.

AUXILIÉNTUR nobis, Dómine, sumpta mystéria: et, intercedénte beáta *N.* Mártire tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

Concluding Prayers, page 793.

**Common of Many Holy Women Martyrs
not Virgins**

The Mass is same as preceding, except:

Prayer

GRANT US, we beseech Thee, O Lord our God, ever to venerate devoutly the victories of Thy holy martyrs, *N.* and

DA NOBIS, quæsumus, Dómine Deus noster, sanctárum Mártýrum tuárum *N.* et *N.* palmas incessábil de-

votiōne venerāri: ut, quas digna mente non pōssumus celebrāre, humilibus saltem frequentēmus obsēquis. Per Dōminum.

N.; that we may at least honor with our humble homage those whom we cannot fittingly celebrate. Through our Lord.

Secret

INTĒNDE, quāsumus, Dōmine, mūnera altāribus tuis pro sanctārum Mārtyrum tuārum *N.* et *N.* festivitāte propōsita: ut, sicut per hęc beāta mystēria illis glōriam contulisti; ita nobis indulgētiā largiāris. Per Dōminum.

Look down, we beseech Thee, O Lord, upon the gifts offered upon Thine altars on the feast of Thy holy martyrs *N.* and *N.*; that as Thou hast granted them glory through these sacred mysteries, Thou mayest also grant us pardon. Through our Lord.

Postcommunion

PRÆSTA nobis, quāsumus Dōmine, intercedētib; sanctis Martyribus tuis *N.* et *N.*, ut, quod ore contingimus, pura mente capiāmus. Per Dōminum.

GRANT, we beseech Thee, O Lord, through the intercession of Thy holy martyrs *N.* and *N.* that what we have touched with our lips we may receive with pure minds. Through our Lord.

Common of a Holy Woman neither Virgin nor Martyr (Cognovi)

The Beginning of Mass, page 756.

Introit. Ps. 118, 75, 120

COGNOVI, Dōmine, quia sequitas iudicia tua, et in veritate tua humiliasti me: confige timore tuo carnes meas, a mandātis tuis timui. (*P. T.* Allelūja, allelūja.) *Ps. 118, 1.* Beāti immaculāti in via: qui āmbulant in lege Dōmini. *V.* Glōria Patri.

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 commandments. (*P. T.* Alleluia, alleluia.) *Ps. 118, 1.* Blessed are the undefiled in the way; who walk in the law of the Lord. *V.* Glory.

Kyrie. page 761; Gloria, page 762.

Prayer

GRACIOUSLY hear us, O God, **E**XÁUDI nos, Deus, salutáris noster: ut, sicut de
our Saviour, that, as we rejoice on the festivity of beátæ N. festivitáte gaudé-
blessed N., so we may be taught mus: ita piæ devotiõnis erudi-
by its spirit of pious devotion. ámur afféctu. Per Dóminum.
Through our Lord.

On the feast of a holy widow in place of the following Lesson is often read the Epistle 1 Tim. 5, 3-10, found at the end of this Mass.

Lesson. Prov. 31, 10-31

Lesson from the Book of **L**éctio libri Sapientíæ.
Wisdom.

WHO shall find a valiant **Q**ULÍEREM fortem quis in-
woman? the price of véniet? Procul, et de
her is as of things brought from últimis finibus prétium ejus.
afar off, and from the utter- Confidit in ea cor viri sui,
most coasts. The heart of her et spóllis non indigébit. Red-
husband trusteth in her, and det et bonum, et non malum
he shall have no need of spoils. ómnibus diébus vitæ suæ.
She will render him good and Quæsiuit lanam et linum, et
not evil all the days of her life. operáta est consilio mánuum
She hath sought wool and flax, suárum. Facta est quasi na-
and hath wrought by the coun- vis institóris, de longe por-
sel of her hands: she is like tans panem suum. Et de noc-
the merchant's ship, she bring- te surréxit, deditque prædam
eth her bread from afar: and domésticis suis, et cibária
she hath risen in the night, ancillis suis. Considerávit
and given a prey to her household, agrum, et emit eum: de
and victuals to her maidens: fructu mánuum suárum plan-
she hath considered a field and távit vineam. Accinxit forti-
bought it; with the fruit of tudine lumbos suos, et robor-
her hands she hath planted ávit bráchium suum. Gus-
a vineyard. She hath girded távit et vidit quia bona est
her loins with strength, and negotiátio ejus: non extin-
hath strengthened her arm. She guétur in nocte lucérna ejus.
hath tasted and seen that her Manum suam misit ad fórtia,
traffic is good; her lamp shall et dígiti ejus apprehendérunt
not be fusum. Manum suam aperúit
put out in the night. She inopi, et palmas suas extén-
hath put out her hands to strong dit ad páuperem Non tímébit
things, and her fingers have dómui suæ a frigóribus nivis:
taken hold of the spindle. She omnes enim doméstici ejus
hath opened her hand to the vestíti sunt duplicibus. Strag-
needy, and stretched out her ulátam vestem fecit sibi: bys-
hands to the poor. She shall sus, et púrpura indumentum
not fear for her house in the

us. Nóbilis in portis vir ejus, cold of snow; for all her do-
 mando séderit cum senatóri- mesticis are clothed with dou-
 is terræ. Sindonem fecit, et ble garments. She hath made
 indidit, et cingulum trádidit for herself clothing of tapes-
 hananæo. Fortitúdo et decor try; fine linen and purple is
 iduméntum ejus, et ridébit her covering. Her husband is
 i die novíssima. Os suum honorable in the gates, when
 péruit sapiéntiæ, et lex cle- he sitteth among the senators
 léntiæ in lingua ejus. Con- of the land. She made fine linen
 siderávit sémitas domus suæ, and sold it, and delivered a
 t panem otíosa non comédit. girdle to the Chanaanite.
 Surrexérunt filii ejus, et bea- Strength and beauty are her
 íssimam prædicavérunt: vir clothing: and she shall laugh
 jus, et laudávit eam. Multæ in the latter day. She hath
 illæ congregavérunt divítias: opened her mouth to wisdom,
 a supergréssa es univérsas. and the law of clemency is on
 Pallax grátia, et vana est pul- her tongue: she hath looked
 shrítúdo: mülíer tímens Dó- well to the paths of her house,
 mínium ipsa laudábitur. Date and hath not eaten her bread
 si de fructu mánuum suárum: idle. Her children rose up, and
 et laudent eam in portis called her blessed; her husband,
 opera ejus. and he praised her. Many
 daughters have gathered to-

her riches; thou hast surpassed them all. Favor is deceitful,
 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.

From Septuagesima to Easter the Lesser Alleluia is replaced
 by the Tract, in Paschal-time the Gradual and Tract are re-
 placed by the Greater Alleluia.

Gradual. Ps. 44, 3

Diffúsa est grátia in lábilis
 tuis: proptérea benedixit te
 Deus in ætérnum. V. Propter
 veritátem, et mansuetúdinem,
 et justítiam: et dedúcet te
 mirabilíter délixera tua.

Grace is poured abroad in
 thy lips: therefore hath God
 blessed thee forever. V. Because
 of truth and meekness, and jus-
 tice; and thy right hand shall
 conduct thee wonderfully.

Lesser Alleluia

Allelúja, allelúja. V. Ps.
 44, 5. Spécie tua, et pulchri-
 tudine tua inténde, prospere
 procéde, et regna. Allelúja.

Alleluia, alleluia. V. Ps. 44,
 5. With thy comeliness and thy
 beauty, set out, proceed pros-
 perously, and reign. Alleluia.

Tract

Veni, sponsa Christi, áccipe
 corónam, quam tibi Dóminus

Come, O spouse of Christ,
 receive the crown which the

Lord hath prepared for thee forever: for the love of Whom thou didst shed thy blood. *Y. Ps. 44, 8, 5.* Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *Y.* With thy comeliness and thy beauty set out, proceed prosperously, and reign.

preparávit in ætérnum: p-
cujus amore sánguinem tu-
um fudisti. *Y. Ps. 44, 8, 5.* D-
lexisti justitiam, et odisti in-
iquitátem; propterea unxit
Deus, Deus tuus, óleo lætiti-
æ præ consórtibus tuis. *Y.* Spé-
cie tua, et pulchritúdine tu-
a inténde, prospere procéde, et
regna.

Greater Alleluia

Alleluia, alleluia. *Y. Ps. 44, 5.* With thy comeliness, and thy beauty, set out, proceed prosperously, and reign. Alleluia. *Y.* Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

Allelúja, allelúja. *Y. Ps. 44*
5. Spécie tua, et pulchritú-
dine tua inténde, prospere
procéde, et regna. Allelúja. *Y.*
Propter veritátem et mansue-
túdinem, et justitiam: et de-
ducet te mirabiliter dextera
tua. Allelúja.

Munda Cor Meum, page 763.

Gospel. Matt. 13, 44-52

¶ Continuation of the holy Gospel according to St. Matthew.

¶ Sequéntia sancti Ev-
gélii secúndum Matthæum

AT THAT time, Jesus spoke this parable to His disciples: 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 kinds of fishes; which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but

IN ILLO tēpore: Dixit Je-
sus discipulis suis pará-
bolam hanc: Simile est reg-
num cælórum thesauro ab-
scóndito in agro: quem qui
invenit homo, abscondit, et
præ gáudio illius vadit, et ven-
dit univérsa quæ habet, et
emit agrum illum. Iterum si-
mile est regnum cælórum
hómīni negotiátōri, quarénti
bonas margaritas. Inventa
autem una pretiósā margar-
ita, abiit, et vendidit omnia
quæ hábit, et emit eam. Iter-
um simile est regnum cælór-
um sagénæ missæ in mare, et
ex omni génere píscum con-
gregánti. Quam, cum im-
piéta esset, educéntes, et se-
cus litus sedéntes, elegerunt

bonos in vasa, malos autem foras miserunt. Sic erit in consummatione sæculi: exibunt Angeli, et separabunt malos de medio justorum, et mittent eos in caminum ignis: ibi erit fletus, et stridor dentium. Intellexistis hæc omnia? Dicunt ei: Etiam. Ait illis: ideo omnis scriba doctus in regno cælorum, similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.

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 who is a householder, who bringeth forth out of his treasure new things and old.

Offertory. Ps. 44, 3

Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

Grace is poured abroad in thy lips: therefore hath God blessed thee forever, and for ages of ages.

Offertory Prayers, page 767.

Secret

ACCÉPTA tibi sit, Dómine, sacratæ plebis oblatio pro tuorum se méritis, de tribulatione percepisse cognoscit auxilium. Per Dóminum.

MAY the offerings of thy holy people be accepted by Thee, O Lord, in honor of Thy saints, through whose merits they know that they have received aid in time of trouble. Through our Lord.

Preface for Weekdays, page 775.

Communion

Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis. (T. P. Allelúja.)

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.)

Postcommunion

SATIÁSTI, Dómine, familiam tuam munéribus sacris: ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

THOU hast filled Thy household, O Lord, with sacred gifts; ever comfort us, we beseech Thee, by the intercession of the saint whose festival we celebrate. Through our Lord.

Concluding Prayers, page 793.

On the Feast of a Holy Widow, the following Epistle is often read.

Epistle. 1 Tim. 5, 3-10

LESSON from the Epistle of LÉCTIO Epistolæ beati Pauli blessed Paul the Apostle to Apóstoll ad Timótheum. Timothy.

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 prayers and supplications 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 threescore 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 have diligently followed every good work.

QUARISSIME: Viduas honóra quæ vere viduæ sunt. Si qua autem vidua filios, aut nepotes habet, discat primum domum suam régere, et mútuam vicem réddere paréntibus: hoc enim accéptum est coram Deo. Quæ autem vere vidua est, et desolata, speret in Deum, et instet obsecratiónibus, et oratiónibus nocte, ac die. Nam quæ in deliciis est, vivens mórtua est. Et hoc præcipe, ut irreprensibiles sint. Si quis autem suorum, et máxime domesticorum curam non habet, fidem negávit, et est infidéli detérior. Vidua eligátur non minus sexaginta annórum, quæ fúerit unius viri uxor, in opéribus bonis testimónium habens, si filios educávit, si hospítio recépít, si sanctórum pedes lavit, si tribulatiónem patientibus ministravit, si omne opus bonum subsequuta est.

On the Anniversary of the Dedication of a Church

When an altar only has been consecrated, the Mass is the following, with the Prayer, Secret and Postcommunion as found at the end of the Mass.

(Terribilis)

The Beginning of Mass, page 756.

Introit. Gen. 28, 17

TERRIBLE is this place: it is the house of God, and the

TERRIBILIS est locus iste: hic domus Dei est, et

porta cæli: et vocabitur aula Dei. (*T. P.* Allelúja, allelúja.) *Ps.* 83, 2, 3. Quam dilécta tabernácula tua, Dómine virtutum! concupiscit et déficit ánima mea in átria Dómini. *V.* Glória Patri.

gate of heaven; and shall be called the court of God. (*P. T.* Alleluia, alleluia.) *Ps.* 83, 2, 3. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui nobis per singulos annos hujus sancti templi tui consecrationis réparas diem, et sacris semper mystéris repræsentas incólumes: exáudi preces pópuli tui, et præsta; ut, quisquis hoc templum beneficia petitúrus ingréditur, cuncta se impetrásse lætétur. Per Dóminum.

O God, Who year by year dost renew the day of the consecration of this Thy holy temple, and dost ever bring us again in safety to the holy mysteries, hear the prayers of Thy people, and grant that whosoever entereth this temple to seek blessings may rejoice to obtain all that he seeketh. Through our Lord.

On the actual day of Dedication and during its Octave, the following Prayer is said, otherwise it is omitted.

Prayer

DEUS, qui invisibíliter ómnia cónlines, et tamen pro salúte géneris humáni signa tuæ poténtiæ visibíliter osténdis: templum hoc poténtia tuæ inhabitatiónis illústrat, et concéde; ut omnes, qui huc deprecáturi convéniant, ex quacúmque tribulatióne ad te clamáverint, consolatiónis tuæ beneficia consequántur. Per Dóminum.

O God, Who dost invisibly contain all things, and yet dost visibly show the signs of Thy power for the salvation of mankind, illumine this temple by the virtue of Thine indwelling, and grant that all who assemble here to pray, from whatsoever tribulation they shall call upon Thee, may obtain the blessings of Thy consolation. Through our Lord.

Lesson. John 21, 2-5

Léctio líbri Apocalýpsis beáti Joánnis Apóstoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

IN DIEBUS illis: Vidi sanctam civitátem Jerúsalem

IN THOSE days, I saw the holy city, the new Jerusa-

lem, 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.

novam descendéntem de celo a Deo, parátam sicut sponsam ornátam viro suo. Et audivi vocem magnam de throno dicéntem: Ecce tabernáculum Dei cum hominibus, et habitábit cum eis. Et ipsi pópulus ejus erunt, et ipse Deus cum eis erit eórum Deus: et abstérget Deus omnem lácrimam ab óculis eórum: et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abierunt. Et dixit qui sedébat in throno: Ecce nova fácio ómnia.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

This place was made by God a priceless mystery, it is without reproof. *V.* O God, before Whom stands the choir of angels, hear the prayers of Thy servants.

Locus iste a Deo factus est, inæstimábile sacraméntum, irreprehensibilis est. *V.* Deus, cui adstát Angelórum chorus, exáudi preces servórum tuórum.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 137, 2. I will worship toward Thy holy temple; and I will give glory to Thy name. Alleluia.

Allelúja, allelúja. *V.* Ps. 137, 2. Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúja.

Tract. Ps. 124, 1, 2

They that trust in the Lord shall be as Mount Sion: He shall not be moved forever that dwelleth in Jerusalem. *V.* Mountains are round about it: so the Lord is round about His people, from henceforth now and forever.

Qui confidunt in Dómino, sicut mons Sion: non commovébitur in ætérnum, qui hábitat in Jerúsalem. *V.* Montes in circúitu ejus, et Dóminus in circúitu pópuli sui, ex hoc nunc, et usque in sæculum.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 137, 2.* Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúja. *V.* Bene fundáta est domus Dómini supra firmam petram. Allelúja.

Munda Cor Meum, page 763.

Alleluia, alleluia. *V. Ps. 137, 2.* I will worship toward Thy holy temple; and I will give glory to Thy name. Alleluia. *V.* The house of the Lord is well founded upon a firm rock. Alleluia.

Gospel. Luke 19, 1-10

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Ingréssus Jesus perambulábat Jéricho: et ecce vir nómine Zachæus: et hic princeps erat publicanórum, et ipse dives: et quærébat vidére Jesum, quis esset: et non póterat præ turba, quia statúra pusillus erat. Et præcúrrens ascéndit in árborem sycómorum, ut vidéret eum; quia inde erat transitúrus. Et cum venisset ad locum, suspíciens Jesus vidit illum, et dixit ad eum: Zachæe, festínans descénde; quia hódie in domo tua opórtet me manére. Et festínans descéndit, et excépit illum gaudens. Et cum vidérunt omnes, murmurábant, dicétes, quod ad hómínem peccatórem divertisset. Stans autem Zachæus, dixit ad Dóminum: Ecce dimídium bonórum meórum, Dómine, do paupéribus: et si quid áliquem defraudávi, reddo quádruplum. Ait Jesus ad eum: Quia hódie salus domui huic facta est: Eo quod et ipse filius sit Abrahæ. Venit enim filius hómínis quærere, et saluum fácere, quod perierat.

Creed, page 765.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus entering in, walked through Jericho. And behold there was a man named Zachæus, 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 of low 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, Zachæus, 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 Zachæus 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 anything, 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.

Offertory. 1 Paral. 29, 17, 18

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 present: O God of Israel, keep this will. Alleluia.

Dómine Deus, in simplicitate cordis mei lætus óbtull univérſa; et pópulum tuum, qui repértus est, vidi cum ingénti gáudio: Deus Israëli, custódi hanc voluntátem, allelúja.

Offertory Prayers, page 767.

The words within parentheses in the following Secret are said only when the Mass is offered within the very walls of the church, the feast of whose dedication is being celebrated.

Secret

Bow down to our prayers, O Lord, we beseech Thee (that all of us who are within the precincts of this temple, the anniversary of whose dedication we celebrate, may please thee with full and perfect devotion of body and soul) that, while we pay our vows here below, we may, by Thine assistance, be worthy to attain unto everlasting rewards. Through our Lord.

ANNUE, quæsumus, Dómine, précibus nostris: (ut quicumque intra templi hujus, cujus anniversarium dedicatiónis diem celebrámus, ámbitum continémur, plena tibi, atque perfectá corpóris et ánimæ devotióne placeámus) ut, dum hæc vota præsentia réddimus, ad ætérna præmia, te adjuvánte, pervenire mereámur. Per Dóminum.

On the actual day of Dedication and during its Octave the following Secret is said, otherwise it is omitted.

Secret

O GOD, Who art the author of the gifts that are to be consecrated to Thee, pour forth Thy blessing upon this house of prayer, that the help of Thy defence may be felt by all who here invoke Thy name. Through our Lord.

DEUS, qui sacrandórum tibi auctor es múnere, effúnde super hanc oratiónis domum benedictiónem tuam: ut ab ómnibus in ea invocántibus nomen tuum, defensiónis tuæ auxiliúm sentiátur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 21, 13

My house shall be called the house of prayer, saith the

Domus mea, domus oratiónis vocábitur, dicit Dó-

minus: in ea omnis, qui petit, Lord: every one that asks
 accipit: et qui quærit, invenit, therein, receives; and he who
 et pulsanti aperiétur. (T. P. seeks, finds; and to him who
 Alleluja.) knocks, it shall be opened. (P.
 T. Alleluia.)

Postcommunion

DEUS, qui de vivis et elec- **O** God, Who from living and
 tis lapidibus ætérnum chosen stones dost pre-
 majestati tuæ præparas hab- pare for Thy majesty an eter-
 itaculum: auxiliare pópulo nal dwelling, help Thy people
 tuo supplicanti; ut, quod Ec- who call upon Thee, so that
 clésiæ tuæ corporálibus pró- what is profitable to Thy
 ficat spátiis, spirituálibus Church in material growth may
 amplificétur augméntis. Per be accompanied with an in-
 Dóminum. crease of that which is of the
 spirit. Through our Lord.

On the actual day of Dedication and during its Octave the following Postcommunion is said, otherwise it is omitted.

Postcommunion

QUÆSUMUS omnipotens **W**E PRAY Thee, O almighty
 Deus: ut in hoc loco, God, that in this place,
 quem nómini tuo indigni which we, unworthy, have ded-
 dedicávimus; cunctis petén- icated to Thy name, the ears
 tibus aures tuæ pietátis ac- of Thy loving-kindness may be
 cómodes. Per Dóminum. inclined unto all who make
 their petitions. Through our
 Lord.

Concluding Prayers, page 793.

For the Consecration of an Altar

The Mass above is said with the following prayer. If it is a fixed altar there is added under the one conclusion the prayers from the mystery or Saint to whom the altar is consecrated.

Prayer

DEUS, qui ex omni co-ap- **O** God, Who dost build for
 tatióne sanctorum, Thyself an everlasting
 ætérnum tibi condís habitá- dwelling out of the fitting to-
 culum: da ædificatióni tuæ gether of the saints, give hea-
 incrementa cælestia; ut, quo- venly increase to Thine edifice,
 rum hic reliquias pio amóre that we may ever be assisted by
 compléctimur, eórum semper the merits of those whose relics

we here embrace with tender love. Through our Lord. méritis adjuvémur. Per Dóminum.

Secret

QUAY Thy holy Spirit, we beseech Thee, O Lord our God, descend upon this altar, that He may both sanctify the gifts of Thy people and duly cleanse the hearts of those who partake. Through . . . in the unity of the same.

DESCENDAT, quæsumus Dómine Deus noster, Spíritus tuus Sanctus super hoc altáre: qui et pópuli tui dona sanctíficet, et suméntium corda dignánter emúndet. Per Dóminum . . . in unitáte ejúsdem.

Postcommunion

ALmighty, eternal God, sanctify by the power of Thy heavenly blessing this altar, dedicated to Thy name, and show the blessing of Thine assistance unto all who hope in Thee, that both the power of the sacraments and the effect of prayer may here be obtained. Through our Lord.

OMNÍPOTENS sempitérne Deus, altáre hoc nómini tuo dedicátum, cæléstis virtútis benedictióne sanctífica, et ómnibus in te sperántibus auxilií tui munus osténde: ut et hic sacramentórum virtus, et votórum obtineátur effectus. Per Dóminum.

Common of the Blessed Virgin Mary

On all Feasts of our Blessed Lady for which no special Mass is appointed, the following is said:

(Salve, sancta parens No. 1)

The Beginning of Mass, page 756.

Introit (Sedulius)

HAIL holy Mother, who in childbirth didst bring forth the King Who ruleth heaven and earth world without end. (P. T. Alleluia, alleluia.) Ps. 44, 2. My heart hath uttered a good word; I speak my works to the King. V. Glory.

SALVE, sancta parens, eníxa púerpera Regem; qui cælum, terrámque regit in sæcula sæculórum (T. P. Allelúja, allelúja.) Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

QUONCÉDE nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitate gaudere: et, gloriósa beátæ Mariæ semper Vírginis intercessióne, a præ-sénti liberári tristítia, et ætérna pérfrui lætítia. Per Dóminum.

GRANT US, Thy servants, O Lord God, we beseech Thee, to enjoy continual health of mind and body, and, by the glorious intercession of blessed Mary, ever a virgin, to be delivered from present sorrow and partake of the fulness of eternal joy. Through our Lord.

Lesson. *Ecclus. 24, 14-16*

Lectio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

AB INÍRIO, et ante sæcula creáta sum, et usque ad futúrum sæculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitate sanctificáta similiter requiévi, et in Jerúsalem potéstas mea. Et radicávi in póculo honorificáto, et in parte Dei mei hæréditas illíus, et in plenitúdine sanctórum deténtio mea.

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 the saints.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

Benedicta et venerábilis es, Virgo Mariá: quæ sine tactu pudóris invénta es mater Salvatóris. *Y.* Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Blessed and venerable art thou, O Virgin Mary, who with unsullied virginity, wast found to be the Mother of the Saviour. *Y.* O virgin Mother of God, He Whom the whole world containeth not, becoming man, shut Himself in thy womb.

In Advent, these Alleluias and verse are replaced by those following them. (Lesser Alleluia No. 2.)

Lesser Alleluia

Allelúja, allelúja. *Y.* Post partum Virgo invioláta per-

Alleluia, alleluia. *Y.* After childbirth thou didst still re-

main an inviolate virgin; mansisti: Dei Génitrix, intercede for Mother of God, intercede pro nobis. Allelúja. us. Alleluia.

Lesser Alleluia No. 2

Alleluia, alleluia. *V. Luke 1, 28.* Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia. Allelúja, allelúja. *V. Luc. 1, 28.* Ave, María, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Allelúja.

Tract

Rejoice, O Virgin Mary, for alone thou hast put an end to all heresies. *V.* Thou that didst believe the words of the archangel Gabriel. *V.* Still a virgin, thou didst bring forth God and man, and after childbirth thou didst remain an inviolate virgin. *V.* Mother of God, intercede for us.

Gaude, María Virgo, cunctas hæréses sola intermísti. *V.* Quæ Gabriélis Archángeli dictis credidísti. *V.* Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. *V.* Dei Génitrix, intercede pro nobis.

Greater Alleluia

Alleluia, alleluia. *V. Num. 17, 8.* The rod of Jesse hath blossomed; a virgin hath conceived Him Who is both God and Man. God hath given back peace to the earth; in Himself He hath reconciled the lowliness of earth to the majesty of heaven. Alleluia. *V. Luke 1, 28.* Hail Mary, full of grace; the Lord is with thee: blessed art thou amongst women. Alleluia.

Allelúja, allelúja. *V. Num. 17, 8.* Virga Jesse flóruit: Virgo Deum et hóminem genuit: pacem Deus réddidit, in se reconcíllans ima summis. Allelúja. *V. Luc. 1, 28.* Ave, María, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 11, 27-28

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evangelíi secúndum Lucam.

AT THAT time, as Jesus was speaking to the multitudes, a certain woman from

IN ILLO témpore: Loquente Jesu ad turbas, extóllens vocem quædam mulier de tur-

ba dixit illi: Beátus venter qui te portávit, ut úbera quæ suxisti. At ille dixit: Quinímno beáti qui áudiunt verbum Dei, et custódiunt illud.

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, page 765.

Offertory. Luke 1, 28, 42

Ave, Mariá, grátia plena: Dóminus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui. (T. P. Allelúja.)

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.)

Offertory Prayers, page 767.

Secret

MUA, Dómine, propitiatióne, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præsentem hæc oblatio nobis proficiat prosperitátem et pacem. Per Dóminum.

BY THY clemency, O Lord, and the intercession of blessed Mary, ever a virgin, may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Preface No. 11, page 814.

Communion

Beáta viscera Mariæ Virginis, quæ portáverunt etérni Patris Filium. (T. P. Allelúja.)

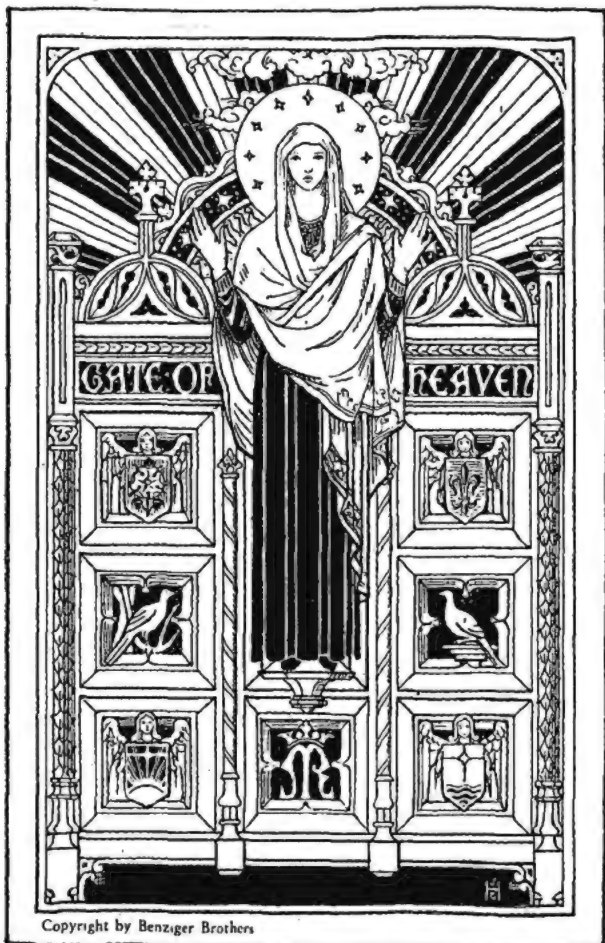
Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father. (P. T. Alleluia.)

Postcommunion

SUMPTIS, Dómine, salutis nostræ subsidiis: da, quesumus, beátæ Mariæ semper Virginis patrocinis nos ubique prótegi; in cuius veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum.

HAVING received the aids of our everlasting salvation, O Lord, we beseech Thee, grant us to be everywhere protected by the patronage of blessed Mary, ever a virgin, in veneration of whom we have made these offerings to Thy majesty. Through our Lord

Concluding Prayers, page 793.



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 YOU THAT DESIRE ME, AND BE FILLED WITH MY FRUITS. ALLELUIA, ALLELUIA, HAIL, THOU MOTHER OF MERCY, THOU MOTHER OF HOPE AND OF GRACE, O MARY. ALLELUIA. (*Gradual from Mass of Mediatrix of all Graces.*)

MASSES OF THE BLESSED VIRGIN MARY ON SATURDAY

These Masses may also be said as Votive Masses on Saturday of our Blessed Lady which vary according to the seasons of the ecclesiastical year. They differ from others in that the additional prayer when required after the commemoration of the Office of the day is that of the Holy Ghost, page 827. But on Saturdays, if the Office of our Blessed Lady is prescribed, the hymn Gloria in excelsis is said and the second Prayer is of the Holy Ghost, and the third for the Church, or for the Pope (see Additional Prayers, pages 820-829), when a Mass is celebrated in honor of our Blessed Lady.

Rorate Coeli---In Advent

The Beginning of Mass, page 756.

Introit. Is. 45, 8

RORATE, cœli, desuper et
nubes pluant justum:
aperiatur terra, et germinet
Salvátorem. Ps. 84, 2. Bene-
dixisti, Dómine, terram tuam:
avertisti captivitátem Jacob.
V. Glória Patri.

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. 84, 2. Lord, Thou
hast blessed Thy land: Thou
hast turned away the captivity
of Jacob. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEXUS, qui de beatæ Mariæ
Virginis útero Verbum
tuum, Angelo nuntiánte, car-
nem suscipere voluisti: præ-
sta supplicibus tuis; ut, qui
vere eam Genitricem Dei cré-
dimus, ejus apud te interces-
sionibus adjuvémur. Per
eúndem Dóminum.

O God, Who didst will that
at the message of an
angel Thy word should take
flesh in the womb of the
Blessed Virgin Mary: grant
that we, Thy suppliants, who
believe her to be truly the
mother of God, may be helped
by her intercession with Thee.
Through the same.

Lesson. Is. 7, 10-15

Lectio Isaie Prophète.

Lesson from Isaias the
Prophet.

IN DIEBUS illis: Locutus est
Dóminus ad Achaz, di-
cens: Pete tibi signum a Dó-
mino Deo tuo in profúndum

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.

inférni, sive in excélsu supra. Et dixit Achaz: Non petam, et non tentábo Dóminu. Et dixit: Audite ergo domus David: Numquid parum vobis est, moléstos esse hominibus, quia molesti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. Ecce virgo concipiet, et páriet filium, et vocábitur nomen ejus Emmánuel. Butýrum et mel cómedet, ut sciat reprobáre malum, et eligere bonum.

Gradual. Ps. 23, 7

Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in. *V. Ps. 23, 3, 4.* 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.

Tóllite portas, principes, vestras: et elevámini portæ æternáles: 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. Luke 1, 28.* Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.

Allelúja, allelúja. *V. Luc. 1, 28.* Ave María, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-38

✠ Continuation of the holy Gospel according to St. Luke.

✠ Sequéntia sancti Evan-gélii secúndum Lucam.

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;

IN ILLO témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Náza-reth, ad Virgine-m desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Virgini-s María. Et ingrêssus Angelus ad eam, dixit: Ave grátia plena: Dóminus tecum: benedicta tu in

mulieribus. Quæ cum audisset, turbata est in sermone ejus: et cogitabat, qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, Maria, invenisti enim gratiam apud Deum: ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum, et regni ejus non erit finis. Dixit autem Maria ad Angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens Angelus, dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum vocabitur Filius Dei. Et ecce Elisabeth cognata tua, et ipsa concepit filium in senectute sua: et hic mensis sextus est illi, quæ vocatur sterilis: quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini, fiat mihi secundum verbum tuum.

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 Jesus. 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 forever. 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 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.

Offertory. Luke 1, 28, 42

Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.

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

Offertory Prayers, page 767.

Secret

IN MENTIBUS nostris, quesumus, Domine, veræ fidelis sacramenta confirma: ut, qui

STRENGTHEN in our hearts, O Lord, we beseech Thee, the mysteries of the true faith,

that, confessing Him Who was conceived of the Virgin to be true God and true man, we may deserve, through the power of His saving resurrection, to attain everlasting joy. Through the same.

Preface No. 11, page 814.

Communion. *Is. 7, 14*

Behold, a virgin shall conceive, and bring forth a son; and His name shall be called Emmanuel.

Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmánuel.

Postcommunion

FOUR 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.

GRATIAM tuam, quesumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Filii tui incarnationem cognóvimus: per passiónem ejus et crucem, ad resurrectiónis glóriam perducámur. Per eúndem Dóminum.

Concluding Prayers, page 793.

From Christmas Day to the Purification, Feb. 2 (*Vultum tuum*)

The Beginning of Mass, page 756.

Introit. *Ps. 44, 13, 15, 16*

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. 44, 2.* My heart hath uttered a good word: I speak my works to the King. *V.* Glory.

VULTUM tuum deprecabúntur omnes divites plebis: adducéntur Regi virgines post eam: próxime ejus adducéntur tibi in lætítia et exsultatióne. *Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui salutis æternæ, beate Mariæ virginitate fecunda, humano generi præmia præstitisti: tribus, quaesumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum.

O GOD, Who, by the fruitful virginity of blessed Mary, hast bestowed upon mankind the rewards of eternal salvation, grant, we beseech Thee, that we may evermore experience the intercession in our behalf of her through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ; Thy Son. Who with Thee.

Epistle. Titus 3, 4-7

Lectio Epistolæ beati Pauli Apóstoli ad Titum.

Lesson from the Epistle of blessed Paul the Apostle to Titus.

QUARRISIME: Appáruit benignitas et humanitas Salvatoris nostri Dei: non ex opéribus justitiæ, quæ fecimus nos, sed secúndum suam misericórdiam salvos nos fecit, per lavácrum regeneratiónis et renovatiónis Spíritus Sancti, quem effudit in nos abúnde per Jesum Christum Salvátorem nostrum: ut justificáti grátia ipsius, herédes simus secúndum spem vitæ æternæ: in Christo Jesu Dómino nostro.

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. Ps. 44, 3

Spéciosus forma præ filiis hóminum: diffúsa est grátia in lábllis tuis. *V. Ps. 44, 2.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi: lingua mea cálamus scribæ velóclter scribéntis.

Thou art beautiful above the sons of men: grace is poured abroad in thy lips. *V. Ps. 44, 2.* 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.

After Septuagesima the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *V.* After childbirth thou didst still remain an inviolate virgin: O Mother of God, intercede for us. Alleluia.

Allelúja, allelúja. *V.* Post partum, Virgo inviolata permansisti: Dei Génitrix, intercede pro nobis. Allelúja.

Tract

Rejoice, O Virgin Mary, alone thou hast put an end to all heresies. *V.* Thou who didst believe the words of the archangel Gabriel. *V.* Still a virgin, thou didst bring forth God and man; and after childbirth thou didst still remain an inviolate virgin. *V.* O Mother of God, intercede for us.

Gaude, Maria Virgo, cunctas hæreses sola interemisti. *V.* Quæ Gabrielis Archangeli dictus credidisti. *V.* Dum Virgo Deum et hominem genuisti: et post partum Virgo inviolata permansisti. *V.* Dei Génitrix, intercede pro nobis.

Munda Cor Meum, page 763.

Gospel. Luke 2, 15-20

☩ Continuation of the holy Gospel according to St. Luke.

☩ Sequéntia sancti Evangelii secundum Lucam.

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 a 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.

IN ILLO témpore: Pastóres transeámus usque Bethlehém, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes et invenerunt Mariam, et Joseph, et infántem pósito in præsépio. Vidéntes autem cognóverunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audierunt, miráti sunt: et de his, quæ dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba hæc, cónferens in corde suo. Et reversi sunt pastóres glorificántes, et laudántes Deum in ómnibus, quæ audierant, et viderant, sicut dictum est ad illos.

Offertory

Felix namque es, sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiæ, Christus Deus noster. For thou art happy, O sacred Virgin Mary, and most worthy of all praise, since out of thee hath arisen the sun of justice, Christ our God.

Offertory Prayers, page 767.

Secret

QUA, Dómine, propitiatióne, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præsentem hæc oblátio nobis proficiat prosperitátem et pacem. Per Dóminum. **B**Y thy clemency, O Lord, and the intercession of blessed Mary, ever a virgin, may this oblation profit us unto eternal and also present well being and peace. Through our Lord.

Preface No. 11, page 814.

Communion

Beáta viscera Mariæ Virginis, quæ portáverunt æterni Patris Fílium. Blessed is the womb of the Virgin Mary, that bore the Son of the eternal Father.

Postcommunion

Hæc nos commúnio, Dómine, purget a crimine: et, intercedénte beáta Virgine Del Genitrice María, cælestis remédii fáciat esse cónsórtes. Per eúndem Dóminum. **Q**UAY this communion, O Lord, cleanse us from sin and, by the intercession of the Blessed Virgin Mary, mother of God, make us partakers of a heavenly remedy. Through the same.

Concluding Prayers, page 793.

From the Feast of the Purification to Advent

(Salve, sancta parens No. 2)

The Beginning of Mass, page 756.

Introit (Sedulius)

SALVE, sancta parens, enixa puerpera regem: qui celum, terramque regit in sæcula sæculórum. Ps. 44, 2. **H**AIL holy Mother, who in childbirth didst bring forth the King Who ruleth heaven and earth world without end. Ps. 44, 2. My heart

hath uttered a good word; I bonum: dico ego opera mea speak my works to the King. Regl. *Y.* Glória Patri.
Y. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

GRANT us, Thy servants, O Lord God, we beseech Thee, to enjoy continual health of mind and body, and, by the glorious intercession of blessed Mary, ever a virgin, to be delivered from present sorrow and partake of the fulness of eternal joy. Through our Lord.

QUONIAM nos famulos tuos, quæsumus, Dómine Deus, perpétua mentis et corporis sanitate gaudere: et, gloriósa beate Mariæ semper Virginis intercessióne, a præsentí liberári tristitia, et æternæ pærfri lætítia. Per Dóminum.

Lesson. *Ecclus. 24, 14-16*

Lesson from the Book of Wisdom.

Lectio libri Sapientie.

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 the saints.

A INIPIO, et ante secula creata sum, et usque ad futurum seculum non desinam, et in habitaciónē sanctæ coram ipso ministravi. Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea. Et radicavi in populo honorificato, et in parte Dei mei hereditas illius, et in plenitudine sanctorum detentio mea.

In Paschal-time the Gradual is replaced by the Greater Alleluia, found after the Tract.

Gradual

Blessed and venerable art thou, O Virgin Mary, who with unsullied virginity, wast found to be the Mother of the Saviour. *Y.* O virgin Mother of God, He Whom the whole world containeth not, becoming man, shut Himself in thy womb.

Benedicta et venerabilis es, Virgo Maria: quæ sine tactu pudoris inventa es mater Salvatoris. *Y.* Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo.

From Septuagesima to Easter the Lesser Alleluias and Verse are replaced by the Tract.

Lesser Alleluia

Allelúja, allelúja. *V. Post partum, Virgo invioláta permansísti: Dei Génitrix, intercéde pro nobis. Allelúja.* Alleluia, alleluia. *V. After childbirth thou didst still remain an inviolate virgin; Mother of God, intercede for us. Alleluia.*

But from the feast of the Purification until Septuagesima for the verse Post partum ("After childbirth") there is substituted:

V. Num. 17, 8. Virga Jesse floruit: Virgo Deum et hóminem genuit: pacem Deus réddidit, in se reconcilians ima summis. Allelúja. *V. Num. 17, 8. The rod of Jesse hath blossomed; a virgin hath conceived Him, Who is both God and man. God hath given back peace to the earth; in Himself He hath reconciled the lowliness of earth to the majesty of heaven. Alleluia.*

Tract

Gaude, María Virgo, cunctas hæreses sola interemisti. *V. Quæ Gabriélis Archángeli dictis credidisti. V. Dum Virgo Deum et hóminem genuisti: et post partum Virgo invioláta permansísti. V. Dei Génitrix, intercéde pro nobis.* Rejoice, O Virgin Mary, for alone thou hast put an end to all heresies. *V. Thou that didst believe the words of the archangel Gabriel. V. Still a virgin, thou didst bring forth God and man, and after childbirth thou didst remain an inviolate virgin. V. Mother of God, intercede for us.*

Greater Alleluia

Allelúja, allelúja. *V. Num. 17, 8. Virga Jesse floruit: Virgo Deum et hóminem genuit: pacem Deus réddidit, in se reconcilians ima summis. Allelúja. V. Luc. 1, 28. Ave, María, grátia plena: Dóminus tecum; benedicta tu in muliéribus. Allelúja.* Alleluia, alleluia. *V. Num. 17, 8. The rod of Jesse hath blossomed: a virgin hath conceived Him Who is both God and man: God hath given back peace to the earth: He hath in Himself reconciled the lowliness of earth to the majesty of heaven. Alleluia. V. Luke 1, 28. Hail Mary, full of grace: the Lord is with thee; blessed art thou among women. Alleluia.*

Gospel. Luke 11, 27-28

☩ Continuation of the holy Gospel according to St. Luke.

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.

☩ Sequéntia sancti Evangelíi secúndum Lucam.

IN ILLO témpore: Loquente Jesu ad turbas, extóllens vocem quædam mûller de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ suxisti. At ille dixit: Químodo beáti, qui áudiunt verbum Dei, et custódiunt illud.

In Paschal time the following Gospel is read:

Gospel. John 19, 25-27

☩ Continuation of the holy Gospel according to St. John.

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 had loved, He said 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.

☩ Sequéntia sancti Evangelíi secúndum Joánnem.

IJUXTA crucem Jesu mater ejus, et soror matris ejus Maria Cléophae, et Maria Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Mûller, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Offertory

From the Purification to Easter.

For thou art happy, O sacred Virgin Mary, and most worthy of all praise; since out of thee hath risen the sun of justice, Christ our God.

Felix namque es, sacra Virgo Maria, et omni laude digníssima, quia ex te ortus est sol justitiæ, Christus Deus noster.

In Paschal-time.

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth Him Who made Thee, and thou remainest ever a virgin. Alleluia.

Beáta es, Virgo Maríe, quæ ómnium portásti Creatórem: genuísti qui te fecit, et in ætérnum pérmanes Virgo. Allelúja.

From Pentecost to Advent.

Ave, María, grátia plena: Hail Mary, full of grace; the
Dóminus tecum; benedicta tu Lord is with thee: blessed art
in mulieribus, et benedictus thou among women, and
fructus ventris tui. blessed is the fruit of thy
womb.

Offatory Prayers, page 767.

Secret

MUA, Dómine, propiti- **B**Y THY clemency, O Lord,
tione, et beátæ Mariæ and the intercession of
semper Virginis intercessióne, blessed Mary, ever a virgin,
ad perpétuam atque præsen- may this oblation profit us un-
tem hæc oblátio nobis profici- to eternal and also present well
at prosperitatem et pacem. being and peace. Through our
Per Dóminum. Lord.

Preface No. 11, page 814.

Communion

Beáta viscera Mariæ Virgi- Blessed is the womb of the
nis, quæ portaverunt æterni Virgin Mary, which bore the
Patris Filium. Son of the eternal Father.

Postcommunion

SUMPTIS, Dómine, salutis **H**AVING received the aids of
nostræ substatia: óa, our everlasting salvation,
quæsumus, beátæ Mariæ sem- O Lord, we beseech Thee, grant
per Virginis patrocinis nos us to be everywhere protected
ubique prótegi, in cuius vene- by the patronage of Blessed
ratione hæc tuæ obtúlimus Mary, ever a virgin, in veneration
majestáti. Per Dóminum. of whom we have made
these offerings to Thy majesty.
Through our Lord.

Concluding Prayers, page 793.

If, however, the Mass of Our Lady is said on the Saturday within a simple octave of one of her feasts, the Mass is that of the feast, with the second and third Prayer as given previously, according to the season.

Votive Masses

Usually the Mass celebrated by a priest is that proper to the day, as indicated in the calendar, or ordo. A Mass other than that of the day is called a Votive Mass, or Mass of Devotion. These are of two kinds:

1) Votive Mass, by order of the Pope, or the bishop, in times of public need, to implore God's help.

In such Masses a) The Nicene Creed is sung. b) The Gloria is sung if the occasion be not of a penitential character. c) All commemorations or additional prayers are omitted.

2) Votive Masses celebrated by individual priests to satisfy their own devotion or that of others.

These are permitted in moderation on all days of the year, except on: a) Feasts of double rite. b) On all Sundays. c) During Octaves of Christmas, Epiphany, Easter, Ascension, Pentecost and Corpus Christi. d) During Lent. e) On Rogation Monday. f) On all Vigils. g) On days on which a Sunday Mass is anticipated or postponed.

3) When it is permitted to say a Votive Mass, the following rubrics obtain:

a) Credo is omitted. b) Gloria in Excelsis is omitted except in Votive Mass of the Angels, and the Saturday Votive Masses of our Blessed Lady. c) Commemoration is made of the Mass of the day. d) Other prayers are added, from those appointed for occasional use; they are found on pages 1494-1500. e) The total number of Prayers, Secrets and Postcommunions may be never less than three. f) Whenever a Votive Mass is allowed, a Mass for the Dead, in black vestments may be said.

4) Votive Masses assigned to each day are as follows:

Monday, *The Blessed Trinity*, page 1414.

Tuesday, *The Holy Angels*, page 1417.

Wednesday, *St. Joseph, or the Apostles*; see index.

Thursday, *The Holy Ghost or the Blessed Sacrament*; see index.

Friday, *The Holy Cross or the Passion*; see index.

Saturday, *Our Blessed Lady*; see index.

Votive Mass of Our Lord Jesus Christ, The Most High and Eternal Priest, (White)

This Mass may be celebrated on the first Thursday of any month in churches and oratories in which, by the consent of the respective Ordinary special exercises of devotion for the sanctification of the clergy are held in the morning. It may not be celebrated on a feast which is a double of the first or second class, any feast, vigil or octave of Our Lord, or the commemoration of the Faithful Departed; nor on the 2, 3 or 4 of January when the Mass "Puer natus" from the octave of Christmas is said; preserving always the rights of the conventual or parochial Mass. Instead of the first Thursday it may be said the first Saturday, under the same conditions. (S. C. B. n. March 11, 1935.)

The Beginning of Mass, page 756.

Introit. Ps. 109, 4

THE Lord hath sworn, and JURAVIT DOMINUS, sUPER SE.
He will not repent: Thou penitēbit uanqUAM: Tu nON REUNTER.

cérδος in aetérnum secúndum art a priest forever according
 órđinem Melchisedech (T. P. to the order of Melchisedech.
 allelúja, allelúja.) Ps. 109, 1. (P. T. Alleluia, alleluia.) Ps.
 Dixit Dóminus Dómino meo: 109, 1. The Lord said to my
 Sede a dextris meis. V. Glória Lord: Sit thou at my right
 Patri. hand. F. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui ad majestátis
 tue glóriam et generis
 humáni salútem, Unigénitum
 tuum summum atque aetér-
 num constituisti Sacerdótem:
 præsta; ut quos ministros et
 mysteriórum suórum dispen-
 satóres elégit, in accépto min-
 istério adimpléndo fidéles in-
 veniántur. Per eúndem Dó-
 minum.

O God, who unto the glory
 of Thy majesty and the
 salvation of the human race
 hast ordained Thy only be-
 gotten Son a Priest Most High
 and Eternal: grant that those
 ministers and dispensers of His
 mysteries whom He hath
 chosen may be found faithful
 in fulfilling the ministry which
 they have accepted. Through
 the same.

Epistle. Heb. 5, 1-11

Lectio Epistolæ beati Pauli
 Apóstoli ad Hebræos.

Lesson from the Epistle of
 blessed Paul the Apostle to the
 Hebrews.

HERETES: Omnis Póntifex
 ex hominibus assump-
 tus, pro hominibus constitú-
 tur in his, quæ sunt ad Deum,
 ut offerat dona, et sacrificia
 pro peccáts; qui condolere
 possit his, qui ignórant, et er-
 rant: quóniam et ipse circúm-
 datus est infirmitáte: et prop-
 terea debet, quemádmódu
 pro populo, ita etiam et
 pro semetipso offerre pro pec-
 cáts. Nec quisquam sumit
 sibi honórem, sed qui vocá-
 tur a Deo, tamquam Aaron. Sic et
 Christus non semetipsum cla-
 rificávit ut póntifex fieret, sed
 qui locúsus est ad eum: Filius
 meus es tu; ego hódie genui te.
 Quemádmódu et in állo loco
 dicit: Tu es Sacerdos in aetér-

FOR every high priest taken
 from among men, is or-
 dained for men in the things
 that appertain to God, that he
 may offer up gifts and sacrifices
 for sins: who can have com-
 passion on them that are ig-
 norant 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, but
 he that is called by God, as
 Aaron was. 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

earth also in another place: Thou art a priest forever, according to the order of Melchisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save him from death, was heard for his reverence. And whereas indeed He was the Son of God, He learned obedience by the things which He suffered: and being consummated, He became, to all that obey Him, the cause of eternal salvation, called by God a high priest according to the order of Melchisedech. Of whom we have much to say, and hard to be intelligibly uttered:

num secundum ordinem Melchisedech. Qui in diebus carnis sue preces supplicationisque ad eum, qui possit illum salvum facere a morte, cum clamore valido et lacrimis offerens, exauditus est pro sua reverentia. Et quidem, cum esset Filius Dei, didicit ex his, quæ passus est obedientiam: et consummatus, factus est omnibus obtemperantibus sibi, causa salutis æternæ, appellatus a Deo pontifex juxta ordinem Melchisedech. De quo nobis grandis sermo, et ininterpretabilis ad dicendum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Luke 4, 18

The spirit of the Lord is upon me, wherefore He hath anointed me. *V.* To preach the gospel to the poor: He hath sent me to heal the contrite of heart.

Spiritus Dómini super me; propter quod unxit me. *V.* Evangelizare pauperibus misit me, sanare contritos corde.

Lesser Alleluia

Alleluia, alleluia. *V.* Heb. 7, 24. But for that Jesus continueth forever, hath an everlasting priesthood. Alleluia.

Allelúja, allelúja. *V.* Heb. 7, 24. Jesus eo quod maneat in ætérnum, sempitérnum habet sacerdotium. Allelúja.

Tract. Ps. 9, 34-36

Arise, O Lord God, let Thy hand be exalted: forget not the poor. *V.* Thou seest it, for Thou considerest labor and sorrow. *V.* To Thee is the poor man left: Thou wilt be a helper to the orphan.

Exsúrge, Dómine Deus, exaltétur manus tua: ne obliviscáris páuperum. *V.* Vide quóniam tu labórem et dolórem consideras. *V.* Tibi derelictus est páuper: órphano tu eris adjútor.

Greater Alleluia

Allelúja, allelúja. *V. Hebr.* 7, 24. Jesus eo quod máneat in ætérnum, sempitérnum habet sacerdotíum. Allelúja. *V. Luc.* 4, 18. Spíritus Dómini super me; propter quod unxit me, evangelizáre paupéribus misit me, sanáre contrítos corde. Allelúja.

Alleluia, alleluia. *V. Heb.* 7, 24. But this, for that Jesus continueth forever, hath an everlasting priesthood. Alleluia. *V. Luke* 4, 18. 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. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 22, 14-20

✠ Sequéntia sancti Evan-gélii secúndum Lucam.

IN ILLO témpore: Discúbuit Jesus, et duódecim Apóstoli cum eo. Et ait illis: Desidério desiderávi hoc Pascha manducáre vobíscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. Et accépto cálice, grátias egit, et dixit: Accípíte, et dividite inter vos. Dico enim vobis quod non bibam de generatióne vitis, donec regnum Dei véniat. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens: Hoc est Corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam cenávit, dicens: Hic est calix novum testaméntum in sánguine meo, qui pro vobis fundétur.

✠ Continuation of the holy Gospel according to St. Luke.

AT THAT time, Jesus 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 brake 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.

Offertory. Heb. 10, 12, 14

Christus unam pro peccá-tis offerens hóstiam, in sempitérnum sedet in déxtera Dei: una enim oblatiÓne consum-

Christ offering one sacrifice for sins, forever sitteth on the right hand of God, for by one oblation He hath perfected for-

ever them that are sanctified. mávit in ætérnum sanctificá-
(P. T. Alleluia.) tos (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

O LORD, may our mediator Jesus Christ render these gifts acceptable to Thee, that we, in union with Him may set before Thee offerings that are thankworthy. Who liveth.

HÆC múnera, Dómine, mediátor noster Jesus Christus tibi reddat accépta; et nos, una secum, hóstias tibi gratas exhibeat: Qui tecum.

Preface No. 4, page 803.

Communion. 1 Cor. 2, 24, 25

This Body, which shall be delivered for you. This chalice is the new testament in My Blood. This do ye, as often as you shall drink, for the commemoration of Me. (P. T. Alleluia.)

Hoc Corpus, quod pro vobis tradétur: hic calix novi testaménti est in meo ságuine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratiónem (T. P. Allelúja.)

Postcommunion

WE BESEECH Thee O Lord that the divine victim which has been our oblation and our food may give us life; so that united with Thee in perpetual charity we may bring fruit that remaineth forever. Through our Lord.

VIVIFICET NOS, quæsumus, Dómine, divína quam obtúlimus et súmpsimus, hóstia; ut perpétua tibi caritáte conjúcti, fructum, qui semper máneat, afferámus. Per Dóminum.

Concluding Prayers, page 793.

Mass of the Most Holy Trinity, (White)

When the votive Mass of the Most Holy Trinity, or any other, is celebrated in thanksgiving to almighty God for deliverance from a danger, or for a favor received, an additional Prayer, Secret and Postcommunion are said after those proper to the Mass, under the one conclusion. These are found in the Mass of Thanksgiving, page 1493.

The Beginning of Mass, page 756.

Introit. Tob. 12, 6

BLESSED be the holy Trinity, and undivided Unity: we will give glory to it because He hath showed His mercy to us.

BENEDICTA sit sancta Trinitas, atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericórdi-

am suam. Ps. 8, 2. Dómine Ps. 8, 2. O Lord our Lord, how
Dóminus noster, quam ad- wonderful is Thy name in all
miráble est nomen tuum in the earth! *V.* Glory.
univérſa terra *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne
Deus, qui dedísti fámu-
lis tuis in confessióne veræ fí-
dei, ætérnæ Trinitátis glóriam
agnóscere, et in poténtia ma-
jestátis adoráre unitátem:
quæsumus; ut ejúsdem fidei
firmitáte, ab ómnibus semper
muniámur advérsis. Per Dó-
minum.

ALmighty, eternal God,
Who hast given to Thy
servants in the confession of
the true faith to acknowledge
the glory of the eternal Trinity
and to adore the Unity in the
power of majesty, we beseech
that in the firmness of the
same faith we may ever be for-
tified against all our adversa-
ries. Through our Lord.

Epistle. 2 Cor. 13, 11-13

Léctio Epístolæ beáti Pauli
Apóstoli ad Corinthios.

Lesson from the Epistle of
blessed Paul the A / tle to the
Corinthians.

FRATRES: Gaudéte, per-
fécti, estóte, exhortá-
mini, idem sápite, pacem ha-
béte, et Deus pacis et dilec-
tiónis erit vobiscum. Grátia
Dómini nostri Jesu Christi, et
cáritas Dei, et comunicátio
Sancti spíritus sit cum óm-
nibus vobis. Amen.

BRETHREN, rejoice, be per-
fect, take exhortation,
be of one mind, have peace;
and the God of peace and of
love shall be with you. The
grace of Our Lord Jesus Christ,
and the charity of God, and the
communication of the Holy
Ghost be with you all. Amen.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Dan. 3, 55, 56

Benedíctus es, Dómine, qui
intuérís abyssos, et sedes su-
per Chérubim. *V.* Benedíctus
es, Dómine, in firmaménto
cæli, et laudábilis in sæcula.

Blessed art Thou, O Lord,
Who beholdest the depths and
sittest upon the cherubim. *V.*
Blessed art Thou, O Lord, in
the firmament of heaven, and
worthy of praise forever.

Lesser Alleluia

Allelúja, allelúja. *V.* Dan.
3. 52. Benedíctus es, Dómine,

Alleluia, alleluia. *V.* Dan 3,
52. Blessed art thou, O Lord

God of our fathers, and worthy of praise forever. Alleluia. Deus patrum nostrorum, et laudabilis in sæcula. Allelúja.

Tract

With all our hearts we confess Thee, we praise Thee, we bless Thee, God the Father unbegotten, Thee, the only-begotten Son, Thee, the Holy Ghost, the Paraclete, holy and undivided Trinity. *V.* For Thou art great and doest wonderful works; Thou alone art God. *V.* To Thee be praise, to Thee glory, to Thee thanksgiving for eternal ages, O blessed Trinity. Te Deum Patrem ingénitum, te Filium unigénitum, te Spíritum Sanctum Paráclitum, sanctam et individuam Trinitátem, toto corde confitémur, laudámus, atque benedicimus. *V.* Quóniam magnus es tu, et fáciens mirabília, tu es Deus solus. *V.* Tibi laus, tibi glória, tibi grátiarum áctio, in sæcula sempitérna, o beáta Trinitas.

Greater Alleluia

Alleluia, alleluia. *V.* Dan 3, 52. Blessed art Thou, O Lord, the God of our fathers, and worthy of praise for evermore. Alleluia. *V.* Let us bless the Father and the Son with the Holy Ghost. Alleluia. Allelúja, allelúja. *V.* Dan. 3, 52. Benedictus es, Dómine Deus patrum nostrorum, et laudabilis in sæcula. Allelúja. *V.* Benedicámus Patrem et Filium cum Sancto Spíritu. Allelúja.

Gospel. When the Paraclete cometh, as in the Mass on the Sunday within the octave of Ascension, page 589.

Offertory. Tob. 12, 6

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Ghost; because He hath shown His mercy to us. Benedictus sit Deus Pater, unigénítusque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobiscum misericórdiam suam.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, O Lord, our God, through the invocation of Thy holy name, the victim of this offering, and through it perfect us an everlasting offering unto Thee. Through our Lord. **S**ANCTÍFICA, quæsumus, Dómine Deus noster, per tui sancti nóminis invocatió-nem, hujus oblatiósni hóstiam: et per eam nosmetípsos tibi pérface munus atérnum. Per Dóminum.

Preface for Sundays, page 773.

Communion. Tob. 12, 6

Benedicimus Deum cæli, et We bless the God of heaven,
coram ómnibus vivéntibus and in the sight of all who live
confitébimur ei: quia fecit no- we will praise Him; because He
biscum misericórdiam suam. hath shown His mercy to us.

Postcommunion

PROFICIAT nobis ad salutem
córporis et ánimæ, Dó-
mine Deus noster, hujus sac-
raménti susceptio: et sempit-
ernæ sanctæ Trinitátis, ejus-
démque individue unitátis
conféssio. Per Dóminum.

MAY the partaking of this
sacrament, O Lord, our
God, profit us for health of
body and mind, as also the
confession of our faith in the
eternal holy Trinity and the
undivided unity of the same.
Through our Lord.

Concluding Prayers, page 793.

Votive Mass of the Holy Angels

The Beginning of Mass, page 756.

Introit. Ps. 102, 20

BENEDICITE Dóminum,
omnes Angeli ejus:
poténtes virtúte, qui fácitis
verbum ejus, ad audiéndam
vocem sermónum ejus. *Ps.*
102, 1. Benedic, ánima mea,
Dómino et ómnia quæ intra
me sunt, nómini sancto ejus.
V. Glória Patri.

BLESS the Lord, all ye His
angels: you that are
mighty in strength, and exe-
cute His word, harkening to
the voice of His orders. *Ps.*
102, 1. Bless the Lord, O my
soul: and let all that is within
me bless His holy name. V.
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui miro ordine An-
gelórum ministrórum ho-
mínúmque dispénas. comóde
propítius; ut a quibus tibi
ministrántibus in cælo sem-
per assistitur, ab his in terra
vita nostra muniátur. Per
Dóminum.

O God, Who, in wondrous
order, dost apportion the
ministrations of angels and of
men, mercifully grant that
those who ever stand minister-
ing before Thee in heaven may
be the protection of our life
upon earth. Through our Lord.

Lesson. Apoc. 5, 11-14

Léctio libri Apocalýpsis
beáti Joánnis Apóstoli.

Lesson from the Book of the
Apocalypse of blessed John the
Apostle.

IN DÍEbus illis: Audívi vo-
cem Angelórum multó-

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 forever and ever.

rum in circũtu throni, et animálum, et seníorũ: et erat nũmerus eorũ millia millium, dicentium voce magna: Dignus est Agnus qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et benedictionem. Et omnem creaturam, quæ in celo est, et super terram, et sub terra, et quæ sunt in mari, et quæ in eo omnes audivi dicentes: Sedenti in throno, et Agno benedictio, et honor, et glória, et potestas in sæcula sæculorũ. Et quatuor animála dicebant: Amen. Et viginti quatuor suas: et adoraverunt factes suas: et adoraverunt viventem in sæcula sæculorũ.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 148, 1, 2

Praise ye the Lord from the heavens: praise ye Him in the high places. *V.* Praise ye Him all His angels: praise ye Him all His hosts.

Laudate Dóminum de cœlis: laudate eum in excelsis. *V.* Laudate eum, omnes Angeli ejus: laudate eum, omnes virtutes ejus.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 137, 1, 2.* I will sing praise to Thee in the sight of the angels: I will worship toward Thy holy temple, and I will give glory to Thy name. Alleluia.

Allelúja, allelúja. *V. Ps. 137, 1, 2.* In conspectu Angelorũ, psallam tibi: adorabo ad templum sanctum tuum, et confitebor nómni tuo. Allelúia.

Tract. Ps. 102, 20

Bless the Lord all ye His angels: you that are mighty in strength, and execute His word. Bless the Lord all ye His hosts: you ministers of His, who do

Benedicite Dóminum, omnes Angeli ejus: potentes virtute qui facitis verbum ejus. *V.* Benedicite Dómino, omnes virtutes ejus: ministri ejus,

qui faciatis voluntatem ejus. His will *Y.* Bless the Lord all
Y. Benedicite Dómino, ómnia His works: in every place of
 opera ejus: in omni loco do- His dominion, O my soul, bless
 minationis ejus, benedic, áni- thou the Lord.
 ma mea, Dómino.

Greater Alleluia

Allelúja, allelúja. *Y. Ps.* Alleluia, alleluia. *Y. Ps.* 137,
 137, 1, 2. In conspéctu ange- 1, 2. I will sing praise to Thee
 lórum psallam tibi: adorábo in the sight of the angels: I
 ad templum sanctum tuum, will worship toward Thy holy
 et confitébor nómini tuo. Al- temple, and I will give glory
 lelúja. *Y.* Angelus Dómini to Thy name. Alleluia. *Y.* An
 descendit de cælo, et accédens angel of the Lord descended
 revólvit lápidem, et sedébat from heaven, and coming,
 super eum. Allelúja. rolled back the stone and sat
 upon it. Alleluia.

Munda Cor Meum, page 763.

Gospel. John 1, 47-51

☩ Sequéntia sancti Evan-
 gélii secúndum Joannem.

IN ILLO témpore: Vidit Je-
 sus Nathánael veniéntem
 ad se, et dicit de eo: Ecce vera
 Israëlita in quo dolus non est.
 Dixit ei Nathánael: Unde me
 nosti? Respóndit Jesus, et
 dixit ei: Priúsqvam te Philíp-
 pus vocáret, cum esses sub
 ficu, vidi te. Respóndit ei Na-
 thánael, et ait: Rabbí, tu es
 Filius Dei, tu es Rex Israël.
 Respóndit Jesus, et dixit ei.
 Quia dixi tibi: Vidi te sub ficu,
 credis: majus his vidébis. Et
 dicit ei: Amen, amen dico
 vobis, vidébitis cælum apér-
 tum, et Angelos Dei ascen-
 dentes, et descendentes supra
 Filium hóminis.

to you, you shall see the heaven
 opened, and the angels of God
 ascending and descending upon the Son of man.

☩ Continuation of the holy
 Gospel according to St. John.

AT THAT time, Jesus saw
 Nathanael coming to
 Him: and He saith of him:
 Behold an Israelite indeed, in
 whom there is no guile. Na-
 thanael saith to Him: Whence
 knowest Thou me? Jesus an-
 swered, and said to him: Before
 that Philip called thee, when
 thou wast under the fig-tree, I
 saw thee. Nathanael answered
 Him, and said: Rabbí, Thou
 art the Son of God, Thou art
 the king of Israel. Jesus an-
 swered, and said to him: Be-
 cause 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

Offertory. Apoc. 8, 3, 4

Stetit Angelus juxta aram An angel stood near the altar
 templi: habens thuribulum of the temple, having a golden

censer in his hand; and there aureum in manu sua: et data
was given to him much incense: sunt ei incensa multa: et as-
and the smoke of the cendit fumus aromatatum in
perfumes ascended before God. conspectu Dei.

Offertory Prayers, page 767.

Secret

WE OFFER Thee sacrifices of praise, O Lord, humbly beseeching that, with angelic patronage intervening in our behalf, Thou be pleased to accept the same and grant them to be profitable for our salvation. Through our Lord.

HÓSTIAS tibi, Dómine, laudis offerimus, suppliciter deprecánte: ut eádem, angélico pro nobis interveni-énte suffrágio, et placátus accípias, et ad salútem nostram proveníre concédas. Per Dóminum.

Preface for Weekdays, page 775.

Communion

Angels and archangels, thrones and dominations, principalities and powers, virtues of the heavens, cherubim and seraphim, bless the Lord forever.

Angeli, Archángeli, Throni et Dominatiónes. Principátus et Potestátes, Virtútes cælórum, Chérubim atque Séráphim, Dóminum benedicite in aetérnum.

Postcommunion

FILLED with heavenly blessing, we humbly beseech Thee, O Lord, that what we celebrate with our feeble service may become of profit to us by the assistance of the holy angels and archangels. Through our Lord.

REPLÉTI, Dómine, benedictióne cælésti, suppliciter implorámus: ut, quod fráglili celebrámus officio, sanctórum Angelórum atque Archangelórum nobis prodéssé sentíamus auxílio. Per Dóminum.

Concluding Prayers, page 793.

Votive Mass of St. Joseph, (White)

Mass, as on the feast of the Solemnity of St. Joseph, page 997, except the Gradual as below. Also the Alleluias in the Introit, Offertory and Communion are omitted in Paschaltide.

Gradual. Ps. 20, 4, 5

O Lord, Thou hast prevented him with blessing of sweetness; Dómine, prævenísti eum in benedictiónibus dulcédinis:

posuisti in cápite ejus corónam de lápide pretióso. *V.* Vitam pétiit a te, et tribuisti ei longitúdinem díerum in sæculum sæculi.

Allelúja, allelúja. *V.* Fac nos innócuam, Joseph, decúrere vitam: sitque tuo semper tuta patrocinio. Allelúja.

After September in place of the Alleluias the Tract as follows is said:

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítie in domo ejus: et justitia ejus manet in sæculum sæculi.

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 forever and ever.

Alleluia, alleluia. *V.* Make us, O Joseph, to lead a blameless life, and may it ever be safe under thy patronage. Alleluia.

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 forever and ever.

Concluding Prayers, page 793.

Votive Mass of the Holy Apostles, Peter and Paul

(Red)

Out of Paschal-time

In Paschal-time, see Mass next following.

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUI autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *V.* Glória Patri.

THOU ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Whose right hand lifted up blessed Peter, when he walked on the waters, that he might not be engulfed and three times delivered from the depths of the sea his shipwrecked fellow-apostle Paul, graciously harken to us, and grant that by the merits of both we may obtain the glory of eternity. Who livest.

Deus, cujus dextera beatum Petrum ambulantem in fluctibus, ne mergeretur, crexit, et co-apostolum ejus Paulum tertio naufragantem, de profundo pelagi liberavit: exaudi nos propitius, et concede; ut, amborum meritis, aeternitatis gloriam consequamur: Qui vivis.

Epistle, In those days, from the Mass on Whit-Wednesday, page 609.

From Septuagesima to Easter, the Lesser Alleluia and its Verse in the Gradual is replaced by the Tract.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V.* Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Constitues eos principes super omnem terram; memores erunt nominis tui, Domine. *V.* Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.

Lesser Alleluia

Alleluia, alleluia. *Ps. 138, 17.* Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Alleluia.

Allelúja, allelúja. *V. Ps. 138, 17.* Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Allelúja.

Tract. Ps. 125, 5, 6

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.

Qui seminant in lacrymis, in gaudio metent. *V.* Eúntes ibant et flebant, mitténtes semina sua. *V.* Veniéntes autem vénient cum exultatióne, portántes manipulos suos.

Munda Cor Meum, page 763.

Gospel, Peter said to Jesus, Behold we have left, as in the Mass on the Feast of the Conversion of St. Paul Jan. 25, page 888.

Creed, page 765.

Offertory. Ps. 18, 5

In omnem terram exiit sonus eorum, et in fines orbis terre verba eorum.

Their sound went forth into all the earth: and their words to the ends of the world.

Offertory Prayers, page 767.

Secret

OFFERIMUS tibi, Dómine, preces et múnera: que, ut tuo sint digna conspectu, Apostolorum tuorum Petri et Pauli: precibus adjuvémur. Per Dóminum.

WE OFFER Thee, O Lord, our prayers and gifts, and that they be worthy in Thy sight, may we be assisted by the prayers of Thine Apostles, Peter and Paul. Through our Lord.

Prayers, page 13, page 816.

Communion. Matt. 19, 28

Vos, qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israël.

You who have followed Me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion

PROTEGE, Dómine, pópulum tuum: et Apostolorum tuorum Petri et Pauli patrocinio confidéntem, perpétua defénsione conserva. Per Dóminum.

PROTECT Thy people, O Lord, and preserve by never-ending defense those who trust in the patronage of Thine Apostles, Peter and Paul. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of the Holy Apostles, Peter and Paul

In Paschal-time

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

PROTEXISTI me, Deus, a convéntu malignántium, allelúja: a multitudíne operántium iniquitátem, allelúja, allelúja. Ps. 63, 2. Ecáudi Deus oratiómem meam cum déprecor: a timóre inimíci éripe ánimam meam. *V.* Glória Patri.

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. Ps. 63, 2. Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Whose right hand lifted up blessed Peter, when he walked on the waters, that he might not be overwhelmed, and delivered his fellow-apostle, Paul, when shipwrecked for the third time, from the depths of the sea, graciously harken to us, and grant that by the merits of both we may obtain the glory of eternity. Who livest.

DEUS, cujus dextera beatum Petrum ambulante in fluctibus, ne mergeretur, erexit, et co-apostolum ejus Paulum tertio naufragantem, de profundo pelagi liberavit: exaudi nos propitius, et concede: ut amborum meritis, eternitatis gloriam consequamur. Qui vivis.

Epistle, In those days, from the Mass on Whit-Wednesday, page 608.

Alleluia, alleluia. *V. Ps. 88, 6.*
The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. *V. John 15, 16.*
I have chosen you out of the world that you may go and bring forth fruit, and that your fruit may remain. Alleluia.

Alleluia, alleluia. *V. Ps. 88, 6.*
Confitebuntur celi mirabilia tua Domine; etenim veritatem tuam in Ecclesia sanctorum. Alleluia. *V. John 15, 16.*
Ego vos elegi de mundo ut eatis, et fructum afferatis, et fructus vester maneat, alleluia.

Munda Cor Meum, page 763.

Gospel, Peter said to Jesus, Behold we have left, as in the Mass on the feast of the Conversion of St. Paul, January 25, page 888.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations. Alleluia, alleluia.

Constitues eos principes super omnem terram: memores erunt nominis tui Domine, in omni progénie et generatione, alleluia, alleluia.

Offertory Prayers, page 767.

Secret

WE OFFER Thee, O Lord, our prayers and gifts, and that they be worthy in Thy sight, may we be assisted by the prayers of Thine Apostles, Peter and Paul. Through our Lord.

OFFERAMUS tibi Domine preces et munera: quæ, ut tuo sint digna conspectu, Apostolorum tuorum Petri et Pauli precibus adjuvemur. Per Dominum.

Preface No. 13, page 816.

Communion. Ps. 18, 5

In omnem terram exiit sonus eorum, et in fines orbis terræ verba eorum, allelúja, allelúja. Their sound went forth into all the earth; and their words to the ends of the world, alleluia, alleluia.

Postcommunion

PROTÉGE Dómine pópulum tuum: et Apostolorum tuorum Petri et Pauli patrocinio confidentem, perpétua defensióne conserva. Per Dóminum. **P**ROTECT Thy people, O Lord, and preserve by never-ending defense those who trust in the patronage of Thine Apostles, Peter and Paul. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of All the Holy Apostles, (Red)

Out of Paschal-time

The Beginning of Mass, page 756.

Introit. Ps. 138, 17

QUOD ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Dómine, probásti me, et cognovísti me: tu cognovísti sessionem meam, et resurrectionem meam. *V. Glória Patri.* **Q**UOD ME Thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *Ps. 138, 1, 2.* Lord, Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui nos per beátos Apóstolos tuos ad agnitionem tui nóminis venire tribuísti: da nobis eorum glóriam sempitérnam et proficiendo celebráre et celebrando proficere. Per Dóminum. **O** GOD, Who has been pleased through Thy holy Apostles to bring us the knowledge of Thy name: make us while celebrating their everlasting glory, to advance in virtue, and the more we advance in virtue, the more zealously to honor them.

Epistle, Brethren, To every one, from the Mass on Ascension Day, page 582.

Gradual. Ps. 44, 17, 18

Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. *V.* Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine. V. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract.

Lesser Alleluia

Alleluia, alleluia. *Ps. 138, 17.* Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Alleluia.

Allelúja, allelúja. V. Ps. 138, 17. Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Allelúja.

Tract. Ps. 125, 5, 6

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.

Qui seminant in lacrymis in gaudio metent. V. Eúntes ibant et fiebant, mitténtes semina sua. V. Veniéntes autem vénient cum exultatione, portántes manipulos suos.

Munda Cor Meum, page 763.

Gospel, At that time, Peter said to Jesus, Behold, we have left, from the Mass on the feast of the Conversion of St. Paul, January 25, page 888.

Creed, page 765.

Offertory. Ps. 18, 5

Their sound went forth into all the earth: and their words to the ends of the world.

In omnem terram exivit sonus eorum; et in fines orbis terræ verba eorum.

Offertory Prayers, page 767.

Secret

REVERENTLY, O Lord, we honor the everlasting glory of Thine apostles, beseeching Thee, that, reconciled to Thee by these sacred mysteries, we may be the more worthy to do them homage. Through our Lord.

GLÓRIAM, Dómine, sanctorum Apostolorum tuorum venerantes quæsumus ut eam, sacris mysteriis explati, dignus celebrémus. Per Dóminum.

Preface No. 13, page 816.

Communion. Matt. 19, 18

Vos qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israél. You who have followed me shall sit on seats, judging the twelve tribes of Israel.

Postcommunion

PERCÉPTIS Dómine sacraméntis, suppliciter exorámus: ut intercedéntibus beátis Apóstolis tuis, quæ pro illórum veneránda gérimus passióne, nobis proficiant ad medélam. Per Dóminum. **W**E HAVE received Thy sacraments, O Lord, and humbly implore of Thee that, through the intercession of Thy holy apostles, the homage we offer Thee in memory of their venerable passion, may profit us to the healing of our souls. Through our Lord.

Concluding Prayers, page 793.

Votive Mass of All the Holy Apostles

In Paschal-time

The Beginning of Mass, page 756.

Introit. Ps. 63, 3

PROTEXISTI me, Deus, a convéntu malignántium, allelúja: a multitudíne operántium iniquitátem, allelúja, allelúja. Ps. 63, 2. Exáudi, Deus, oratióne meam cum deprecor: a timóre inimíci éripe ánimam meam. *V.* Glória Patri. **TH**OU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. Ps. 63, 2. Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Epistle. Brethren to every one, from Mass of Ascension Eve, page 582.

Allelúja, allelúja. *V.* Ps. 88, 6. Confitebúntur cæli mirabilia tua, Dómine: étenim veritátem tuam in ecclésia sanctorum. Allelúja. *V.* Joann. 15, 16. Ego vos elegi de mundo, ut eatís, et fructum afferatis, et fructus vester maneat. Allelúja. Alleluia, alleluia. *V.* Ps. 88, 6. The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints. Alleluia. *V.* John 15, 16. I have chosen you out of the world that you may go and bring forth fruit, and that your fruit may remain. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Peter said to Jesus, Behold we have left, as in the Mass on the feast of the Conversion of St. Paul, January 25, page 888.

Creed, page 765.

Offertory. Ps. 44, 17, 18

Thou shalt make them Constítues eos príncipes su-
princes over all the earth: they per omnem terram: mémores
shall remember Thy name, O erunt nóminis tui, Dómine, in
Lord, throughout all genera- omni progénie et generatióne.
tions. Alleluia, alleluia. Allelúja, allelúja.

Offertory Prayers, page 767.

Secret, Reverently O Lord, from Votive Mass of All the Apostles (out of Paschal-time), page 1426.

Communion. Ps. 18, 5

Their sound went forth into In omnem terram exívit so-
all the earth; and their words nus eórum: et in fines orbis
to the ends of the world. Alle- terræ verba eórum. Allelúja,
leuia, alleluia. allelúja.

Preface No. 13, page 816.

Postcommunion, We have received, from the Votive Mass of All the Holy Apostles (out of Paschal-time), page 1427.

Votive Mass of An Apostle Not Having a Special Mass

Mass, either of the foregoing Votive Masses of All the Holy Apostles, except the following:

Prayer

WE SUPPLICATE Thy maj-
esty, O Lord, that as
blessed N. was in this world a
preacher and ruler of Thy
constant intercessor before
Thee. Through our Lord.

DAJÉSTATEM tuam, Dómi-
ne, suppliciter exora-
mus: ut, sicut ecclésiæ tuæ
beátus. N. Apóstolus exstitit
prædicator et rector; ita apud
te sit pro nobis perpétuus in-
tercessor. Per Dóminum.

Secret

DAY the holy prayer of the
blessed apostle N. com-
mend our sacrifice to Thee, O
Lord, we beseech, that it may
be made acceptable by His
merits in whose honor it is
solemnly offered. Through our
Lord.

SACRIFICIUM nostrum tibi,
Dómine, quæsumus, beá-
ti. N. Apóstoli precatio sancta
concliet: ut, in cujus honore
solemniter exhibetur, ejus
méritis efficiatur accéptum.
Per Dóminum.

Postcommunion

SUMPTIMUS, Dómine, divina mysteria, beáti N., memoria lætantes: quæ, sicut tuis sanctis ad gloriam, ita nobis, quæsumus, ad veniam prodesse perficias. Per Dominum.

REJOICING, O Lord, on the feast-day of blessed N., we have taken part in Thy divine mysteries, and mayest Thou make them, we beseech Thee, profit for our forgiveness as for the glory of Thy saints. Through our Lord.

Votive Mass of the Holy Ghost, (Red)

In Masses celebrated to implore the light of God's Holy Spirit, the Prayer, Secret and Postcommunion are replaced by those found at the end of this Mass.

The Beginning of Mass, page 756.

Introit, from the Mass on Whit-Sunday, page 592.

Kyrie, page 761; Gloria, page 762.

Prayer, from the Mass on Whit-Sunday, page 598.

Lesson, from the Mass on Whit-Tuesday, page 605.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 32, 12, 6

Beáta gens cujus est Dóminus Deus eórum; pópulus, quem elégit Dóminus in hæreditátem sibi. *V.* Verbo Dómini cæli firmáti sunt: et Spíritu oris ejus omnis virtus eórum.

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.

Lesser Alleluia

Allelúja, allelúja. (*Hic genuflectitur.*) *V.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amoris in eis ignem accende. Allelúja.

Alleluia, alleluia. (*Here all kneel.*) *V.* Come, O holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love. Alleluia.

Tract. Ps. 103, 30

Emitte Spíritum tuum, et creabúntur: et renovábit fáciem terræ. *V.* O quam bonus

Send forth Thy spirit, and they shall be created: and Thou shalt renew the face of the

earth. *V.* O how good and sweet, et suavis est, Dómine, Spíri-
 O Lord, is Thy spirit within us. tus tuus in nobis. *V.* (*Hic gen-
 (Here all kneel.) V.* Come, O usfectitur.) Veni, Sancte Spi-
 holy Spirit, fill the hearts of ritus, reple tuórum corda
 Thy faithful; and kindle in fidélium: et tui amóris in eis
 them the fire of Thy love. ignem accénde.

Greater Alleluia

Alleluia, alleluia. *V.* Ps. 103, Allelúja, allelúja. Ps. 103,
 30. Send forth Thy Spirit, and 30. *V.* Emitte Spíritum tuum,
 they shall be created; and Thou et creabúntur, et renovábis
 shalt renew the face of the faciém terræ. Allelúja. *V.* (*Hic
 earth. Alleluia. (Here all genuflectitur.)* Veni, sancte
kneel.) Come, O holy Spirit, Spíritus, reple tuórum corda
 fill the hearts of Thy faithful, fidélium: et tui amóris in eis
 and kindle in them the fire of ignem accénde. Allelúja.
 Thy love. Alleluia.

Gospel. If any one love me, from the Mass of Whit-Sunday,
 page 600.

Offertory. Ps. 67, 29, 30

Confirm this, O God, which Confirma hoc, Deus, quod
 Thou hast wrought in us: from operátus es in nobis; a templo
 Thy temple which is in Jeru- tuo, quod est in Jerúsalem,
 salem, kings shall offer presents tibi ófferent reges múnera,
 to Thee. Alleluia. allelúja.

Offertory Prayers, page 767.

Secret

SANCTIFY, we beseech Thee, **M**ÚNERA, quæsumus, Dó-
 O Lord, the gifts offered mine, obláta sanctifi-
 Thee, and cleanse our hearts ca: et corda nostra Sancti
 by the enlightenment of the Spíritus illustratióne emúnda.
 Holy Spirit. Through...in the Per Dóminum . . . in unitáte.
 unity of the same.

Preface No. 7, page 809.

Communion. Acts. 2, 2, 4

There came suddenly a sound Factus est repénite de cælo
 from heaven as of a mighty sonus, tamquam adveniéntis
 wind coming, where they were spíritus veheméntis, ubi erant
 sitting, alleluia; and they were sedéntes, allelúja: et repléti
 all filled with the Holy Ghost, sunt omnes Spiritu Sancto,
 speaking the wonderful works loquéntes magnália Dei, alle-
 of God. Alleluia, alleluia. lúja, allelúja.

Postcommunion

SANCTI Spíritus, Dómine, corda nostra mundet infúsis: et sui roris íntima aspersione fœcúndet. Per . . . in unitáte ejúsdem.

MAY our hearts be cleansed, O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew. Through . . . in the unity of the same.

Concluding Prayers, page 793.

In Masses celebrated to implore the light of God's holy Spirit, the following Prayer, Secret and Postcommunion are said in place of those appointed.

Prayer

DEUS, cui omne cor patet, et omnis volúntas loquitur, et quem nullum latet secrétum: purifica per infúsióem sancti Spíritus cogitacióes cordis nostri; ut te perfecté diligere, et digne laudáre mereámur. Per Dóminum . . . in unitáte ejúsdem

GOD, to Whom every heart is open, and every will doth speak, and from Whom no secret is hidden, purify by the infusion of the Holy Spirit the thoughts of our hearts, that we may be worthy to love Thee perfectly and praise Thee worthily. Through . . . in the unity of the same.

Secret

HÆC oblátio, quæsumus, Dómine, cordis nostri máculas emúndet: ut Sancti Spíritus digna efficiátur habitátio. Per Dóminum . . . in unitáte ejúsdem.

MAY this oblation, we beseech Thee, O Lord, cleanse the stains of our hearts, that they may be made worthy habitations of the Holy Spirit. Through . . . in the unity of the same.

Postcommunion

CONCÉDE, quæsumus, omnipotens Deus, Sanctum Spíritum votis promeréri sédulis: quátenus ejus grátia, et ab ómnibus liberémur tentatióibus et peccatórum nostrórum, indulgéntiam percípere mereámur. Per Dóminum . . . in unitáte ejúsdem.

GRANT US, we beseech Thee, O almighty God, to deserve the Holy Spirit by constant prayer, whereby His grace may deliver us from all temptations, and we may be worthy to obtain the forgiveness of our sins. Through . . . in the unity of the same.

Votive Mass of the Most Blessed Sacrament,

(White)

*Mass, as on the feast of Corpus Christi, page 635, except:**The Alleluia at the end of the Introit, Offertory and Communion is omitted: The sequence is not said. After Septuagesima instead of the Alleluia and its verse, the Tract as follows is said instead.**Tract. Malach. 1, 11*

From the rising of the sun even to the going down, My name is great among the gentiles. *V.* And in every place there is sacrifice, and there is offered to My name a clean offering: for My name is great among the gentiles. *V. Prov. 9, 5.* Come, eat My bread: and drink the wine, which I have mingled for you.

Ab ortu solis usque ad occasum, magnum est nomen meum in gentibus. *V.* Et in omni loco sacrificatur, et offertur nomini meo oblatio munda: quia magnum est nomen meum in gentibus. *V. Prov. 9, 5.* Venite, comedite panem meum: et bibite vinum, quod miscui vobis.

Greater Alleluia

Alleluia, alleluia. *V. Luke 24, 35.* The disciples knew the Lord in the breaking of bread. Alleluia. *V. John 6, 56, 57.* 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.

Allelúja, allelúja. *V. Luc. 24, 35.* Cognoverunt discipuli Dominum Jesum in fractione panis. Allelúja. *V. Joan. 6, 56, 57.* Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo. Allelúja.

Votive Mass of the Holy Cross, (Red)

*Mass, as on the feast of the Exaltation of the Holy Cross, September 14, page 1195, except:**Prayer*

O GOD, Who wast pleased to sanctify the standard of the life-giving cross with the blood of Thine only-begotten Son, grant, we beseech Thee, that those who rejoice in honoring the same holy cross may also everywhere rejoice in Thy protection. Through the same.

DEUS, qui unigéniti Fílii tui pretíoso sanguine, vivíficæ Crucis vexíllum sanctíficáre voluísti: concéde, quæsumus; eos, qui ejúsdem sanctæ Crucis gaudent honóre, tua quoque ubique protectióne gaudére. Per eúmdem Dóminum.

In Paschal-time, the following Prayer is said in Masses of the Holy Cross, in place of the foregoing.

Prayer

DEUS, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici a nobis expelleres potestatem: concède nobis famulis tuis; ut resurrectionis grátiam consequamur. Per eúndem Dóminum.

O God, Who didst will that for our sakes Thy Son should undergo the torment of the cross, to free us from the power of the enemy, grant us, Thy servants, that we may attain unto the glory of the resurrection. Through the same.

Epistle. Philip. 2, 8-11

Léctio Epístolæ beáti Pauli Apóstoli ad Philippénses.

Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

HRATRES: Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nómine Jesu omne genuflectátur, cælestium, terréstrium, et infernórum et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

BRETHREN: Christ became for us obedient unto the death of the cross. Wherefore God also hath exalted Him, and hath given Him a name which is above every name: (*Here all kneel*) 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.

From Septuagesima to Easter, the Greater Alleluia is replaced by the Tract.

Tract

Adorámus te, Christe, et benedicimus tibi: quia per Crucem tuam redemisti mundum. *V.* Tuam Crucem adorámus, Dómine, tuam gloriósam recólimus passiónem: miserére nostri, qui passus es pro nobis. *V.* O Crux benedicta, quæ sola fuisti digna portáre Regem cælórum, et Dóminum.

We adore Thee, O Christ, and bless Thee, because by Thy cross Thou didst redeem the world. *V.* We adore Thy cross, O Lord, we commemorate Thy glorious passion; have mercy on us, Thou Who didst suffer for us. *V.* O blessed cross, that alone wast worthy to bear the Lord and king of the heavens.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 95, 10.* Say ye among the gentiles, that the Lord hath reigned from the wood. Alleluia. *V.* Sweet the wood, sweet the nails, sweet the burden they bore, for thou alone, O Tree, wast deemed worthy to bear Him Who is Lord and king of heaven. Alleluia.

Allelúja, allelúja. *V. Ps. 95, 10.* Dicite in gentibus quia Dóminus regnavit a ligno. Allelúja. *V.* Dulce lignum, dulces clavos, dulcia ferens pondera: quæ sola fuisti digna sustinere Regem cælorum, et Dóminum. Allelúja.

Gospel. Matt. 20, 17-19

✠ Continuation of the holy Gospel according to St. Matthew.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

AT THAT time: Jesus 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.

IN ILLO témpore: Assúmpsit Jesus duodecim discipulos secreto, et ait illis: Ecce ascéndimus Jerosólymam et Filius hóminis tradétur princípibus sacerdotum, et scribis, et condemnábant eum morte; et tradent eum géntibus ad illudéndum, et flagellándum, et crucifigéndum et tértia die resúrget.

Secret

MAY this oblation, we beseech Thee, O Lord, purge us of all our offenses, as, upon the altar of the cross, it took away the sins of the whole world. Through the same.

HÆC oblátio, Dómine, quæsumus, ab ómnibus nos purget offénsis: quæ in ara Crucis étiam totius mundi tulit offénsam. Per eúndem Dóminum.

Mass of the Passion of Our Blessed Lord, (Purple)

The Beginning of Mass, page 756.

Introit. Phil. 2, 8, 9

THE Lord Jesus Christ humbled Himself unto death, even the death of the cross; wherefore God also hath ex-

HUMILIÁVIT semetipsum Dóminus Jesus Christus usque ad mortem, mortem autem crucis: propter quod

et Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen. *Ps. 88, 2.* Misericordias Domini in eternum cantabo; in generationem et generationem. *V. Gloria Patri.*

alted Him, and hath given Him a name which is above every name. *Ps. 88, 2.* The mercies of the Lord I will sing forever: to generation and generation. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DOMINE Jesu Christe, qui de caelis ad terram de sinu Patris descendisti, et sanguinem tuum pretiosum in remissionem peccatorum nostrorum fudisti: te humiliter deprecamur; ut in die iudicii, ad dexteram tuam audire mereamur: Venite, benedicti. Qui vivis.

O LORD Jesus Christ, Who didst come down to earth from heaven, from the bosom of the Father, and didst pour out Thy Precious Blood for the remission of sins, we humbly beseech Thee, that, on the day of judgment, standing on Thy right hand, we may be considered worthy to hear: Come, ye blessed. Who livest.

Lesson. Zach. 12, 10; 13, 6, 7

Lectio Epistolae Zachariae Prophetae.

Lesson from Zacharias the Prophet.

HAC dicit Dominus: Effundam super domum David, et super habitatores Jerusalem spiritum gratiae et precum: et aspicient ad me, quem confixerunt: et plangent eum planctu quasi super unigenitum, et dolerunt super eum, ut doleri solet in morte primogeniti. In die illa magnus erit planctus in Jerusalem, et dicetur: Quid sunt plagae istae in medio manuum tuarum? Et dicit: His plagatus sum in domo eorum, qui diligebant me. Franea suscitare super pastorem meum, et super virum coherentem mihi, dicit Dominus exercituum: percute pastorem, et dispergentur oves, ait Dominus omnipotens.

HUS saith the Lord: I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon Me, Whom they have pierced: and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of Thy hands? And He shall say. With these I was wounded in the house of them that loved Me. Awake, O sword, against My shepherd, and against the man that cleaveth to Me, saith the Lord of hosts: strike the shepherd and the sheep shall be scattered, saith the Lord Almighty.

herd and the sheep shall be scattered, saith the Lord Almighty.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 68, 21, 22

My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, and there was none: I sought one that would comfort Me, and I found none. *V.* They gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

Impropérium expectávit cor meum, et misériam: et sustinui, qui simul mecum contristarétur, et non fuit: consolántem me quási, et non invéni. *V.* Dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Lesser Alleluia

Alleluia, alleluia. *V.* Hail Thou, Our King: Thou alone didst pity our errors: obedient to the Father, Thou wast led to be crucified, as a meek lamb to the slaughter, Alleluia.

Allelúja, allelúja. *V.* Ave Rex noster, tu solus nostros es miserátus erróres: Patri obédiens, ductus es ad crucifigéndum, ut agnus mansuétus ad occisiónem. Allelúja.

Tract. Is. 53, 4, 5

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. *V.* But He was wounded for our iniquities, He was bruised for our sins. *V.* The chastisement of our peace was upon Him: and by His bruises we are healed.

Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit. *V.* Et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. *V.* Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra. *V.* Disciplina pacis nostræ super eum: et livóre ejus sanáti sumus.

Greater Alleluia

Alleluia, alleluia. *V.* Hail Thou, our King: Thou alone didst pity our errors: obedient to the Father, Thou wast led to be crucified, as a meek lamb to the slaughter. Alleluia. *V.* Glory to Thee, to Thee hosanna; to Thee triumph and

Allelúja, allelúja. *V.* Ave Rex noster, tu solus nostros es miserátus erróres: Patri obédiens, ductus es ad crucifigéndum, ut agnus mansuétus ad occisiónem. Allelúja. *V.* Tibi glória, hosánna: tibi tríumphus et victória: tibi sum-

me laudis et honoris coróna.
Allelúja.

victory; to Thee the crown of
highest praise and honor. Al-
leluia.

Munda Cor Meum, page 763.

Gospel. John 19, 28-35

✠ Sequéntia sancti Evan-
gélii secúndum Joánnem.

✠ Continuation of the holy
Gospel according to St. John.

IN ILLO témpore: Sciens
Jesu quia ómnia consum-
máta sunt, ut consummarétur
Scriptura, dixit: Sitio. Vas
ergo erat pósito acéto plen-
um. Illi autem spóngiam ple-
nam acéto, hyssópo circumpo-
nentes, obtulerunt, ori ejus.
Cum ergo accepisset Jesus
acétum, dixit: Consummátum
est. Et inclináto cápite trádi-
dit spíritum. Judæi ergo (quó-
niam Parasceve erat), ut non
remanerent in cruce córpora
sábato (erat enim magnus
dies ille Sábbati), rogaverunt
Pilátum ut frangerentur eó-
rum crura, et tollerentur. Ven-
erunt ergo mílites: et primi
quidem fregérunt crura, et
altérius, qui crucifixus est
cum eo. Ad Jesum autem cum
venissent, ut viderunt eum
jam mórtuum, non fregérunt
ejus crura, sed unus militum
láncea latus ejus aperuit, et
continuo exivit sanguis et
aqua. Et qui vidit, testimó-
nium perhibuit: et verum est
testimónium ejus.

AT THAT time, Jesus know-
ing that all things were
now accomplished, that the
Scripture might be fulfilled,
said: I thirst. Now there was
a vessel set there full of vine-
gar. 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 con-
summated. Then the Jews (be-
cause it was the Parasceve),
that the bodies might not re-
main 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 testi-
mony, and his testimony is
true.

Offertory

Insurrexérunt in me viri
iniqui: absque misericórdia
quasiérunt me interficere: et
non pepercerunt in fáciem

Wicked men rose up against
Me; they sought to slay Me
without mercy; and they did
not spare to spit in My face;

with lances they wounded Me, meam spūere: lānceis suis
and all My bones are broken. vulneravērunt me, et concūs-
sa sunt ōmnia ossa mea.

Offertory Prayers, page 767.

Secret

QUAY the sacrifice offered **O**BLĀTUM tibi, Dōmine, sa-
Thee, O Lord, by the **O**crificium, intercedēte
passion of Thine only-begotten unigēnti Filii tui passiōe,
Son, interceding for us, ever vivificet nos semper, et mū-
vivify and strengthen us. Who viviat. Qui tecum.
with Thee.

Preface No. 4, page 803.

Communion. Ps. 21, 17, 18

They have dug My hands and **F**odērunt manus meas, et
feet; they have numbered all pedes meos: dinumeravērunt
My bones. ōmnia ossa mea.

Postcommunion

O LORD Jesus Christ, Son of **D**ŌMINE Jesu Christe, Fili
the living God, Who at Dei vivi, qui hora sexta
the sixth hour didst ascend the pro redemptiōne mundi Cru-
scaffold of the cross for the cis patibulum ascendisti, et
redemption of the world, and sāguinem tuum pretiōsum in
didst shed Thy Precious Blood remissionem peccatorum nos-
for the remission of our sins, trorum fudisti: te humiliter
we humbly beseech Thee that deprecamur; ut post obitum
after our death Thou grant us nostrum, paradisi januas nos
to enter the gates of paradise gaudenter introire concedas:
rejoicing. Who livest. Qui vivis.

Concluding Prayers, page 793.

Votive Mass of the Blessed Virgin, (White)

Mass as given after the Common of her feasts, page 1399.

Votive Masses for Various Occasions

Among other Votive Masses, which it is permitted (in places where by privilege the corresponding feast is kept) to celebrate in honor of the Mysteries of the Life and Passion of our Blessed Lord, are: Of the Most Holy Name of Jesus, page 169; Of the Most Precious Blood, page 1083; Of the Holy Family, Jesus, Mary and Joseph, page 178; also those of our Blessed Lady: Immaculate Conception of the Blessed Virgin, page 851; and the Seven Dolours of the Blessed Virgin, page 966.

In honor of other saints, votive Masses are said as on their feast days. the Paschal rite being followed in its season. For

the Introit *Gaudeamus*, some other from the Common of Saints is substituted.

The following pages contain all such votive Masses which in times of public need are, by order of the Pope or the Bishop, sung, often with much solemnity, to implore in the most efficacious way God's help. In such cases the Votive Mass chosen admits the chant of the Nicene Creed, as also (provided it be not one of a penitential character) of the Gloria, and all Commemorations or additional Prayers are omitted.

Mass for the Election of a Pope, (Red)

Celebrated in Times of Vacancy of the Holy See

The Beginning of Mass, page 756.

Introit. 1 Kings 2, 35

SUSCITÁBO tibi sacerdotem ~~Sacer~~tem ~~Sacer~~tem, qui juxta cor meum et animam meam fáciat: et ædificábo ei domum fidélem, et ambulábit coram Christo meo cunctis diébus. Ps. 131, 1. Meménto, Dómine, David: et omnis mansuetúdinis ejus. *V.* Glória Patri.

I WILL raise Me up a faithful priest, who shall do according to My heart and My soul: and I will build him a faithful house: and he shall walk all day before My anointed. Ps. 131, 1. O Lord, remember David, and all his meekness. *V.* Glory.

Kyrie, page 761; *Gloria*, page 762.

Prayer

SUFFLICI, Dómine, humilitate depóscimus: ut sacrosáncetæ Románæ Ecclésiæ concédát Pontificem illum tua imménsa pietas; qui et pio in nos stúdio semper tibi plácitus, et tuo pópulo pro salúbri regimíne sit assidue ad glóriam tui nóminis reveréndus. Per Dóminum.

WE MOST humbly entreat Thee, O Lord, that Thy boundless goodness may grant as bishop to the most holy Roman Church one who shall ever be both pleasing to Thee, by his loving zeal in our regard, and, by his beneficent rule, deeply revered by Thy people to the glory of Thy name. Through our Lord.

Lesson. Heb. 4, 16; 5, 1-7

Léctio Epístolæ beáti Pauli Apóstoli ad Hebræos.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

FRATRES: Adeámus cum fidúcia ad thronum

BRETHREN, let us go therefore with confidence to

the throne of grace: that we may obtain mercy, and find grace in seasonable aid. For 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 sacrifice 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, but he that is called by God, as Aaron was. 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 forever, according to the order of Melchisedech. Who in the days of His flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save Him from death, was heard for His reverence.

grátia: ut misericórdiam consequámur, et grátiam inveníamus in auxilio opportúno. Omnis namque pón̄tífex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccáti: qui condolére possit iis, qui ignoránt, et erránt, quóniam et ipse circúmdatus est infirmitáte, et propterea debet, quemádmódum pro pópulo ita étiam et pro semetípso offérre pro peccáti. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut pón̄tífex fieret: sed qui locútus est ad eum: Fílius meus es tu, ego hódie genui te. Quemádmódum et in állo loco dicit: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Qui in díebus carnis suæ preces supplicatiónesque ad eum, qui possit illum salvum fácere a morte, cum clamóre válido, et lácrymis ófferens, exaudítis est pro sua reveréntia.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Lev. 21, 10

The high priest, the priest great among his brethren, upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments: it behooved him in all things to be made

Pón̄tífex sacérdos magnus inter fratres suos, super cujus caput fusum est unctiún̄is óleum, et cujus manus in sacerdotío consecratæ sunt, vestítusque est sanctis véstibus: débuit per ómnia frátribus similári. *V. Heb. 2, 17. Ut misericors fieret, et fidéllis pón̄ti-*

fex ad Deum: ut repropitiá- like to his brethren. *V. Heb. 2,*
ret delicta pópuli. 17. That he might become a
merciful and faithful high
priest with God: to make a reconciliation for the sins of the
people.

Lesser Alleluia

Allelúja, allelúja. *V. Lev. 21,* Alleluia, alleluia. *V. Lev. 21,*
21. 8. Sacerdos sit sanctus, si- 8. Let the priest be holy, as I
tui exsúltent. *V. Propter Da-* also am holy, the Lord Who
minus, qui sanctifico vos. Al- sanctify you. Alleluia.
lelúja.

Tract. Ps. 131, 8, 10

Surge, Dómine, in réquiem Arise, O Lord, into Thy rest-
tuam: tu et arca sanctifica- ing-place, Thou and the ark
tiónis tuæ. *V. Sacerdótes tui* of Thy sanctification. *V. Let*
induántur justitiam, et sancti Thy priests be clothed with
tui exsúltent. *V. Propter D-* justice, and Thy saints rejoice.
vid servum tuum, non avértas *V. For Thy servant David's*
fáciem Christi tui. sake, turn not away the face
of Thy anointed.

Greater Alleluia

Allelúja, allelúja. *V. Lev. 21,* Alleluia, alleluia. *V. Lev. 21,*
21. 8. Sacerdos sit sanctus, si- 8. Let the priest be holy, as I
cut et ego sanctus sum, Dó- also am holy, the Lord Who
minus, qui sanctifico vos. Al- sanctify you. Alleluia. *V. John*
lelúja. *V. Joan. 10, 14. Ego* 10, 14. I am the good shepherd:
sum pastor bonus: et cognós- and I know My sheep, and
co oves meas, et cognóscunt Mine know Me. Alleluia.
me meæ. Allelúja.

Munda Cor Meum, page 763.

Gospel, If you love me, from the Mass on Whitsun-Eve
(Vigil of Pentecost), page 595.

Offertory. 3, Esd. 5, 40

Non participéntur sancta, They shall not partake of
donec exsúrgat pónifex in holy things, until a high priest
ostensiónem et veritátem. (T. shall arise for evidence and
P. Allelúja.) truth. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

QAY the abundance of Thy loving-kindness grant unto us, O Lord, that, by the sacred gifts which we reverently offer Thee, we may have cause to rejoice that a pontiff pleasing to Thy majesty presides over the conduct of our Holy Mother Church. Through our Lord.

QUÆ nobis, Dómine, abundantia pietátis indulgeat: ut per sacra múnera, quæ tibi reverenter offerimus, gratum majestáti tuæ Pontificem sancta Matris Ecclésiæ regimini præesse gaudeámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ex. 29, 29, 30

The high priest who shall be appointed shall wear the holy vesture, and shall enter into the tabernacle of the testimony, to minister in the sanctuary. (P. T. Alleluia.)

Veste sancta utétur pón-tifex, qui fúerit constitútus, et ingrediétur tabernáculum testimoníi, ut ministret in sanctuário. (T. P. Allelúja.)

Postcommunion

SINCE we have been refreshed with the sacrament of Thy precious body and blood, O Lord, let the marvelous grace of Thy majesty make us joyful by granting us a supreme pontiff who may both instruct Thy people in virtue and fill the hearts of the faithful with the fragrance of spiritual odors. Who livest.

PRETIÓSI córporis et sanguinis tui nos, Dómine, sacraménto reféctos, mirífica tuæ majestátis grátia de illius summi Pontificis concessióne lætificet: qui et plebem tuam virtutibus instruat, et fidellum mentes spiritualium aromatum odore perfundat: Qui vivis.

Concluding Prayers, page 793.

Mass on the Day of Election and Coronation of the Pope and on the Anniversaries, (Red)

On the days of the election and coronation of the Pope, and on the anniversary of those days, the Mass on the feast of the Chair of St. Peter at Rome (page 868) is said, but the oration "O God, the Shepherd and Ruler of all the faithful" (page 1444) is recited in place of the orations in this Mass, and the Credo is said.

Mass for the Consecration of a Bishop

The Mass of the day is said, but the following prayers are added to those of the Mass, under one conclusion and the Hanc igitur, as given below.

Prayer

AD ESTO supplicatióibus nostris, omnópotens Deus: ut, quod humilitátis nostræ geréndum est ministério, tuæ virtútis impleátur effectu. Per Dóminum.

GIVE ear, O God almighty, unto our prayers, and by Thy power, do Thou fulfil that which is to be done by our lowly ministry. Through our Lord.

The Consecrating Bishop and the Bishop who is being consecrated say the following, substituting me, Thy servant (me famulo tuo) in the place of this Thy servant (hoc famulo tuo).

Secret

SÚSCIPE, Dómine, múnera, quæ tibi offerimus pro hoc famulo tuo: ut propítius in eo tua dona custódias. Per Dóminum.

RECEIVE, O Lord, the gifts which we offer to Thee in behalf of this Thy servant, that Thou mayest mercifully keep in him Thy gifts. Through our Lord.

Within the Action (The Hanc Igitur)

The Consecrating Bishop and the Bishop who is being consecrated say the following, making the necessary changes from the third to the first person, as indicated.

HANC igitur oblatiōnem servitútis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus étiam pro hoc famulo tuo, quem ad Episcopátus ordinem promovére dignátus es, quæsumus, Dómine, ut placátus accípias, et propítius in eo tua dona custódias: ut, quod divíno múnere consecútus est, divínis effectíbus exsequátur: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per Christum Dóminum nostrum. Amen.

WE THEREFORE beseech Thee, O Lord, to be appeased, and to receive this offering which we Thy servants, and likewise Thy whole household, do make unto Thee. We make it also on behalf of this (me) Thy servant whom Thou hast vouchsafed to advance to the order of bishops. In Thy mercy keep in him (me) Thy gifts, so that by divine grace he (I) may accomplish what by divine grace he has (I have) received. Order our days in Thy peace, and command that we be rescued from eternal damnation and received into the fold of Thine elect. Through our Lord. Amen.

Postcommunion

WE PRAY Thee, O Lord, fulfil in us Thy mercy, and graciously make us such to be and so to persevere, that we may be able to please Thee in all things. Through our Lord.

PLENUM, quæsumus, Dómine, innobis remédium tuæ miserationis operáre: ac tales nos esse pífice propítius, et sic fovéri; ut tibi in ómnibus placére valeámus. Per Dóminum.

Mass on the Anniversary of the Election and Consecration of a Bishop, (*White*)

Mass Sacerdotes tul, page 1341, except:

Prayer

O GOD, the shepherd and ruler of all the faithful, look propitiously upon Thy servant *N.*, whom Thou hast been pleased to appoint pastor over Thy Church of *N.*, grant, we beseech Thee, that both by word and by example he may edify those over whom he is placed, and, together with the flock committed to his care, may attain unto life everlasting.

DEUS, ómnium fidélium pastor et rector, fámulum tuum *N.*, quem pastórem Ecclesiæ *N.* præesse voluísti, propítius respice: da ei, quæsumus, verbo et exémplo, quibus præest, proficere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

Epistle. Heb. 5, 1-4

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

Lectio Epistolæ beati Pauli Apóstoli ad Hebræos.

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

HRATRES: Omnis Pontifex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum, ut offerat dona, et sacrificia pro peccátis: qui condolére possit iis, qui ignórant, et errant: quóniam et ipse circumdatus est infirmitate: et propterea debet, quemádmódu pro pópulo, ita étiam et pro

o offerre pro peccá- people, so also for himself, to
 quisquam sumit sibi offer for sins. Neither doth any
 , sed qui vocátur a man take the honor to him-
 iquam Aaron. self, but he that is called by
 God, as Aaron was.

Gospel. Mark. 13, 33-37

uentia sancti Evan-
 indum Marcum.

✠ Continuation of the holy
 Gospel according to St. Mark.

o tempore: Dixit Je-
 discípulis suis: Vi-
 lláte, et oráte: nes-
 i quando tempus sit.
 no, qui péregre pro-
 líquit domum suam,
 servis suis potestá-
 sque óperis, et jan-
 æcépit ut vígilet.
 ergo, (nescítis enim
 lóminus domus vén-
 an média nocte, an
 itu, an mane) ne
 rit repénte, invéniat
 léntes. Quod autem
 co, ómnibus dico:

AT THAT time, Jesus said
 to His disciples, Take
 ye heed, watch and pray. For
 ye know not when the time is,
 Even as a man who going into
 a far country, left his house;
 and gave authority to his ser-
 vants over every work, and
 commanded the porter to
 watch. Watch ye therefore
 (for you know not when the
 lord of the house cometh: at
 even, or at midnight, or at the
 cock-crowing, or in the morn-
 ing), lest coming on a sudden,
 he find you sleeping. And what
 I say to you, I say to all: Watch.

Secret

quæsumus, Dó-
 placáre munéri-
 fámulum tuum N.,
 stórem ecclésiæ N.
 oluísti, assídúa pro-
 ubérna. Per Dómin-

LOOKING with favor upon
 the gifts we offer, do
 Thou, O Lord, we beseech Thee,
 at all times guide and protect
 N., Thy servant, whom Thou
 hast appointed chief shepherd
 of the Church of N. Through
 our Lord.

Postcommunion

nos, quæsumus, Dó-
 ðe, divíni sacra-
 rcéptio prótegat: et
 tuum N., quem pas-
 ecclésiæ N. præesse
 una cum commisso
 ðe, salvet semper, et
 ðer Dóminum.

MAY our having received
 this divine sacrament be
 to us, we beseech Thee, O Lord,
 a sure defense: and may it ever
 impart health and strength to
 Thy servant N., whom it has
 pleased Thee to set up as chief
 shepherd over the Church of
 N., and may it in like manner

fit to the flock which Thou hast entrusted to his
 rough our Lord.

For Conferring of Holy Orders

Ordinations are usually held on the Ember Saturday these prayers are added to those of the Mass.

Prayer

HEAR, O Lord, we beseech Thee, the prayers of those who humbly pray together, guard and continually defend those who with devout hearts worship Thee, that we may not be hindered by any trouble, but may always freely serve Thee. Through our Lord.

QUÆAUDI, quæsumus, mine, supplicur et devoto tibi pector lantes perpetua de custodi: ut, nullus p tionibus impediti libe vitutem tuis semper amus officiis. Per Dó

Secret

QUÆ PRAY Thee, O Lord, do become active in these mysteries, that we may offer these gifts to Thee with fitting devotion. Through our Lord.

MIS, quæsumus, operare myste hæc tibi múnera dign bus offerámus. Per D

Postcommunion

IN THY goodness, lift up, O Lord, by Thine abiding help those whom Thou dost refresh by Thy sacraments: so that we may receive the fruit of Thy redemption both in these mysteries and in the conduct of our lives. Who livest.

QUOS tuis, Dómir sacramentis, attóle benignus au tuæ redemptionis et mysteriis capiamu bus. Qui vivis.

Marriage Service and Mass

The Ritual for the Celebration of Matrimony

The priest, vested in surplice and white stole (Nuptial Mass is to follow, vested as for Mass, yet without maniple), in the hearing of the chosen witnesses, asks and the woman separately as follows, concerning their First he asks the bridegroom, who should stand at hand of the bride:

N., wilt thou take N., here present, for thy lawful cording to the rite of our holy Mother the Church?

R. I will.

Then the priest asks the bride:

N., wilt thou take N., here present, for thy lawful according to the rite of our holy Mother the Church

R. I will.

Having obtained their mutual consent, the priest bids the man and the woman join their right hands. Then they pledge themselves each to the other as follows, repeating the words after the priest.

The man first says:

I, N.N., take thee, N.N., for my lawful wife, 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.

Then the woman says:

I, N.N., take thee, N.N., for my lawful 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 says:

Ego conjungo vos in matrimonium, in nomine Patris, et Filii, et Spiritus Sancti.

Amen.

I JOIN you together in marriage, in the name of the Father, and of the Son, and of the Holy Ghost.

Amen.

He then sprinkles them with holy water. This done, he blesses the ring, saying:

ADJUTORIUM nostrum in nomine Domini.

R. Qui fecit cælum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad Te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus

OUR help is in the name of the Lord.

R. Who hath made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

BENEDIC, et Domine, annulum hunc, quem nos in Tuo nomine benedicimus, et ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate Tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

R. Amen.

BLESS, et O Lord, this ring, which we bless et in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and in obedience to Thy will, and ever live in mutual love. Through Christ our Lord.

R. Amen.

Then the priest sprinkles the ring with holy water in the form of a cross; and the bridegroom having received the ring from the hand of the priest places it on the third finger of the left hand of the bride, saying:

With this ring I thee wed and I plight unto thee my troth.

Then the priest says:

IN the name of the Father
 and of the Son and of
 the Holy Ghost. Amen.

This done, the priest adds:

V. Confirm, O God, that
 which Thou hast wrought in
 us.

R. From Thy holy temple,
 which is in Jerusalem.

V. Lord, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

Our Father, etc.

V. And lead us not into
 temptation.

R. But deliver us from evil.

V. Save Thy servants.

R. Who hope in Thee, O my
 God.

V. Send them help, O Lord,
 from Thy holy place.

R. And defend them out of
 Sion.

V. Be unto them, Lord, a
 tower of strength.

R. From the face of the
 enemy.

V. O Lord, hear my prayer.

R. And let my cry come unto
 Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

Look down with favor, O
 Lord, we beseech Thee,
 upon these Thy servants, and
 graciously protect this Thine
 ordinance, whereby Thou hast
 provided for the propagation of
 mankind; that they who are
 joined together by Thy author-
 ity may be preserved by Thy
 help; through Christ our Lord.
 Amen.

IN nomine Patris, et
 Filii, et Spiritus Sancti.
 Amen.

V. Confirma hoc, Deus,
 quod operatus es in nobis.

R. A templo sancto Tuo
 quod est in Jerusalem.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

Pater noster (*secreto*).

V. Et ne nos inducas in
 tentationem.

R. Sed libera nos a malo.

V. Salvos fac servos Tuos.

R. Deus meus, sperantes in
 Te.

V. Mitte eis, Domine, aux-
 ilium de sancto.

R. Et de Sion tuere eos.

V. Esto eis, Domine, turris
 fortitudinis.

R. A facie inimici.

V. Domine, exaudi ora-
 tionem meam.

R. Et clamor meus ad Te
 veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus

RESPICE, quæsumus, Do-
 mine, super hos fa-
 mulos Tuos, et institutis Tuis,
 quibus propagationem hu-
 mani generis ordinasti, be-
 nignus assiste, ut qui Te auc-
 tore jungunter, Te auxiliante
 serventur. Per Christum Do-
 minum nostrum.

Amen.

Then, if the Nuptial Blessing is to be given, follows the

Mass for the Bridegroom and Bride

(From "The Roman Missal.")

Deus Israel

The Beginning of Mass, page 756.

Introit. Tob. 7, 15; 8, 17

DEUS, Israëli, conjúgat vos: et ipse sit vobiscum, qui misértus est duóbus únicis: et nunc, Dómine, fac eos plénius benedícere te. *Ps. 127, 1.* Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus. *V. Glória Patri.*

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. *Ps. 127, 1.* Blessed are all they that fear the Lord; that walk in His ways. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

EXÁUDI nos, omnipotens et miséricors Deus: ut, quod nostro ministrátur officio, tua benedictióne pótius impleátur. Per Dóminum.

GRACIOUSLY hear us, almighty and merciful God, that what is accomplished by our ministry may be perfected by Thy blessing. Through our Lord.

Epistle. Eph. 5, 22-23

Léctio Epístolæ beáti Pauli Apóstoli ad Ephésios.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

FRATRES: Mulieres viris suis súbditæ sint, sicut Dómino: quóniam vir caput est mulferis: sicut Christus caput est Ecclésiæ: Ipse, salvátor córporis ejus: Sed sicut Ecclésia subjécta est Christo, ita et mulieres viris suis in ómnibus. Viri, diligite uxóres vestras, sicut et Christus diléxit Ecclésiám, et seípsum tráddidit pro ea, ut illam sanctificáret, mundans lavácro aquæ in verbo vitæ, ut exhibéret ipse sibi gloriósam Ecclésiám, non habentem máculam, aut rugam, aut áliquíd hujúsmodi, sed ut sit sancta

BRETHREN, let women be subject to their husbands as to the Lord; because 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, cleasing 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, nor 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 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.

et immaculata. Ita et viri debent diligere uxores suas, ut corpora sua. Qui suam uxorem diligit, seipsum diligit. Nemo enim unquam carnem suam odio habuit: sed nutrit, et fovet eam, sicut et Christus Ecclesiam: quia membra sumus corporis ejus, de carne ejus, et de ossibus ejus. Propter hoc relinquet homo patrem et matrem suam, et adheret uxori suae: et erunt duo in carne una. Sacramentum hoc magnum est, ego autem dico in Christo, et in Ecclesia. Verumtamen et vos singuli, unusquisque uxorem suam, sicut seipsum diligit: uxor autem timeat virum suum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 127, 3

Thy wife shall be as a fruitful vine on the sides of thy house. *V.* Thy children as olive-plants round about thy table.

Uxor tua sicut vitis abundans in lateribus domus tuae. *V.* Filii tui sicut novellae olivarum in circuitu mensae tuae.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 19, 3. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

Alleluja, alleluja. *V.* Ps. 19, 3. Mittat vobis Dominus auxilium de sancto: et de Sion tueatur vos. Alleluja.

Tract. Ps. 127, 4-6

Behold, thus shall the man be blessed that feareth the Lord. *V.* May the Lord bless thee out of Sion; and mayest thou see the good things of

Ecce sic benedicetur omnis homo, qui timet Dominum. *V.* benedicat tibi Dominus ex Sion: et videas bona Jerusalem omnibus diebus vitae tuae.

V. Et videas filios filiorum tuorum: pax super Israël. Jerusalem all the days of thy life. *V.* And mayest thou see thy children's children: peace upon Israel.

Greater Alleluia

Alleluja, alleluja. *V.* Ps. 119, 3. Mittat vobis Dominus auxilium de Sancto de Sion tueatur vos. Alleluja. *V.* Ps. 133, 3. Benedicat vobis Dominus ex Sion: qui fecit celum et terram. Alleluja. Alleluia, alleluia. *V.* Ps. 119, 3. May the Lord send you help from the sanctuary and defend you out of Sion, alleluia. *V.* Ps. 133, 3. May the Lord out of Sion bless you; He that made heaven and earth. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 19, 3-6

✠ Sequentia sancti Evangelii secundum Matthaeum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Accesserunt ad Jesum pharisaei tentantes eum, et dicentes: Si licet homini dimittere uxorem suam quacumque ex causa? Qui respondens, ait eis: Non legistis, quia qui fecit hominem ab initio, masculinum et feminam fecit eos? et dixit: Propter hoc dimittet homo patrem, et matrem, et adherabit uxori suae, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separet.

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.

Offertory. Ps. 30, 15, 16

In te speravi Domine: dixi: tu es Deus meus: in manibus tuis tempora mea.

In Thee, O Lord, have I put my trust; I said, Thou art my God; my times are in Thy hands.

Offertory Prayers, page 767.

Secret

RECEIVE, we beseech Thee, O Lord, the offering which we make to Thee on behalf of the sacred bond of wedlock, and be Thou the disposer of the work of which Thou art the author. Through our Lord.

SÚSCIPE, quæsumus, Dómine, pro sacra conúbii lege munus oblátum: et, cujus largitor es óperis, esto dispósitor. Per Dóminum.

After the Pater Noster the priest, before continuing the Mass, proceeds one step to the Epistle side of the altar, and turning toward the bridegroom and bride, who are kneeling at the altar steps, says over them the following prayers.

Prayer

MERCIFULLY hear our prayers, O Lord, and graciously protect Thine ordinance, whereby Thou hast provided for the propagation of mankind, that this union made by Thy authority may be preserved by Thy help. Through our Lord.

PROPITIÁRE, Dómine, supplicatióibus nostris, et institútis tuis, quibus propagatióem húmáni géneris ordinásti, benignus assiste: ut, quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum.

Prayer

O God, Who by Thy mighty power hast made all things out of nothing; Who, in the beginning having set up the world, didst bestow on man, whom Thou hadst created in Thine own likeness, the inseparable help of woman, fashioning her body from his very flesh, and thereby teaching us that it is never lawful to put asunder what it has pleased Thee to make of one substance; O God, Who hast consecrated wedlock by a surpassing mystery, since 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 alliance which Thou didst ordain from the beginning is

DEUS, qui potestáte virtútis tuæ de nihilo cuncta fecísti: qui dispósitis uníversitátis exórdiis, hómini ad imáginem Dei facto, deo inseparábilé mulieris adiutorium condidísti, ut femíneo córpori de virili dares carne princípium, docens quod ex uno placuisset, institui, nunquam licére disjúngi: Deus, qui tam excelléti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignáres in fœdere nuptiárum: Deus, per quem mulier júngitur viro, et societas princípáliter ordináta, ea benedictióne donáture, quæ sola nec per originális peccáti pœnam, nec per dilúvii est abláta senténtiam:

réspice propitius super hanc famulam tuam, quæ maritali jungenda consortio, tua se expetit protectione muniri: sit in ea jugum dilectionis, et pacis: fidelis et casta nubat in Christo, imitatrixque sanctarum permaneat feminarum: sit amabilis viro suo, ut Rachel: sapiens, ut Rebecca: longæva et fidelis, ut Sara: nihil in ea ex actibus suis ille auctor prævaricationis usurpet: nexa fidei, mandatisque permaneat: uni thoro juncta, contactus illicitos fugiat: muniat infirmitatem suam robore disciplina: sit verecundia gravis, pudore venerabilis, doctrinis cælestibus erudita: sit fecunda in sobole, sit probata et innocens: et ad beatorum requiem, atque ad cælestia regna perveniat: et videant ambo filios filiorum suorum, usque in tertiam et quartam generationem, et ad optatam perveniant senectutem. Per eundem Dominum. Amen.

endowed with a blessing, which alone was not taken away, either in punishment of original sin or by the sentence of the flood, look down in mercy upon this Thy handmaid who, being about to enter upon wedded life, seeks to be strengthened by Thy protection; may the yoke she has to bear be one of love and peace; true and chaste may she marry in Christ, and be a follower of holy women; may she be pleasing to her husband like Rachel; prudent like Rebecca; long-lived and faithful like Sara; may she be respected for her share in any of her actions; may she remain firmly attached to the faith and the commandments, and being joined to one man in wedlock, may she fly all unlawful addresses; may she fortify her weakness by strong discipline; may she be respected for her seriousness and venerated for her modesty; may she be well versed in heavenly lore; may she be fruitful in offspring. May

her life be pure and blameless; and may she attain to the rest of the blessed in the kingdom of heaven. May they both see their children's children even to the third and fourth generation and arrive at a happy old age; 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. Amen.

The priest then continues the Mass, saying the prayer Libera, as in the Canon, page 787, and the bridegroom and bride ought to receive Holy Communion at the time appointed therefore.

Preface for Weekdays, page 773.

Communion. Ps. 127, 4, 6

Ecce sic benedicetur omnis homo, qui timet Dominum: et videas filios filiorum tuorum: pax super Israël.

Behold, thus shall every man be blessed that feareth the Lord: and mayest thou see thy children's children: peace be upon Israel.

Postcommunion

WE BESEECH Thee, almighty God, in Thy great goodness, to show favor to that order of things which Thou Thyself hast established, and to keep in abiding peace those whom Thou hast joined together in lawful union. Through our Lord.

Before blessing the people, the priest again turns to the bridegroom and bride, and blesses them in particular saying:

MAY the God of Abraham, the God of Isaac, and the God of Jacob, be with you, and may He fulfil His blessing in you: that you may see your children's children even to the third and fourth generation, and may afterwards have life everlasting, by the grace of Our Lord Jesus Christ, Who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

QUÆSUMUS omnipotens Deus, instituta providentiæ tuæ pio favore comitari: ut, quos legitima societate connectis, longæva pace custodias. Per Dóminum.

DEUS Abraham, Deus Isaac, et Deus Jacob sit vobiscum: et ipse adimpleat benedictiónem suam in vobis: ut videátis filios filiórum vestrórum usque ad tértiam et quartam generatióem, et póstea vitam ætérnam habeátis sine fine: adjuvante Dómino nostro Jesu Christo, qui cum Patre et Spiritu sancto vivit et regnat Deus, per ómnia sæcula sæculorum. R. Amen.

Lastly he sprinkles them with holy water, and admonishes both on the responsibilities of the married state.

Concluding Prayers, page 793.

Mass for the Propagation of the Faith (Purple)

Authorized in all diocesses in which the Society for the Propagation of the Faith has been established. The Prayer Secret and Postcommunion may be additionally recited in all Masses on the chief festival days of this society.

The Beginning of Mass, page 756.

Introit. Ps. 66, 2, 3

God be merciful unto us, and bless us: may He cause the light of His countenance to shine upon us, and be merciful to us. That we may know Thy way upon earth: Thy salvation in all nations. Ps. 66, 4. Let the

DEUS misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri, ut cognoscámus in terra viam tuam, in ómnibus géntibus salutáre tuum. Ps. 66, 4. Con-

fiteántur tibi pópuli, Deus: people praise Thee, O God: let
 confiteántur tibi pópuli om- all the people give praise to
 nes. *V.* Glória Patri. Thee. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui omnes hómines
 vis salvos fieri, et ad
 agnitíonem veritátis venire;
 mitte, quæsumus, operários in
 messem tuam, et da eis cum
 omni fidúcia loqui verbum
 tuum; ut sermo tuus currat,
 et clarificétur, et omnes
 gentes cognóscant te solum
 Deum verum, et quem misisti
 Jesum Christum Filium tu-
 um Dóminum nostrum: Qui
 tecum vivit.

O GOD, Who willest that all
 men should be saved and
 come to the knowledge of the
 truth, send, we beseech Thee,
 laborers to Thy harvest, and
 give them to speak Thy word
 with all confidence, that Thy
 message may run and may be
 made plain, and that all peo-
 ples may know Thee, the only
 true God, and Him Whom
 Thou hast sent, Jesus Christ
 our Lord. Who with Thee.

For the Epistle, either of the two following may be said:

Lesson. Ecclus. 36, 1-19

Léctio libri Sapiéntiæ.

Lesson from the Book of
Wisdom.

MISERERE nostri, Deus
 ómnium, et réspice nos,
 et osténde nobis lucem miser-
 atiónum tuárum: et immítte
 timórem tuum super gentes,
 quæ non exquisiérunt te, ut
 cognóscant, quia non est
 Deus nisi tu, et enárrent
 magnália tua. Alleva manum
 tuam super gentes aliénas, ut
 videant poténtiam tuam. Si-
 cut enim in conspéctu eórum
 sanctificátus es in nobis, sic
 in conspéctu nostro mag-
 nificáberis in eis, ut cognós-
 cant te, sicut et nos cognóvi-
 mus, quóniam non est Deus
 præter te, Dómine. Innova
 signa, et immúta mirabilia:
 glorifica manum, et bráchi-
 um dexterum; éxcita furórem,
 et effúnde iram: tolle adver-
 sárium, et afflige inimícum.

HAVE mercy upon us, God of
 all, and behold us, and
 show us the light of Thy mer-
 cies: and send Thy fear upon
 the nations 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 ad-

versary, and crush the enemy. Hasten the time, and remember the end, that they may declare Thy wonderful works. Give testimony to them that are Thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in Thy name. Reward them that patiently wait for Thee, that Thy prophets may be found faithful: and hear the prayers of Thy servants, according to the blessing of Aaron over Thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that Thou art God, the beholder of all ages.

Or there may be read:

Epistle. 1 Tim. 2, 1-7

Lesson from the Epistle of Paul the Apostle to Timothy.

I DESIRE first of all that supplications, prayers, intercessions, and thanksgivings be made for all men: for kings, and for all that are in high stations: that we may lead a quiet and a peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus: Who gave Himself a redemption for all, a testimony in due times, whereunto I am appointed a preacher and an apostle (I say the truth, I lie not), a teacher of the gentiles in faith and truth.

Lectio Epistolæ beati Pauli Apóstoli ad Timotheum.

OBSEURO primum ómnium fieri obsecrationes, orationes, postulationes, gratiarum actiones, pro ómnibus hominibus: pro régibus et ómnibus qui in sublimitate sunt, ut quietam et tranquillam vitam agamus, in omni pietate, et castitate; hoc enim bonum est, et acceptum coram Salvatore nostro Deo, qui omnes homines vult salvos fieri, et ad agnitionem veritatis venire. Unus enim Deus, unus et mediátor Dei et hominum, homo Christus Jesus: qui dedit redemptionem semetipsum pro ómnibus, testimonium temporibus suis: in quo positus sum ego prædicátor et apóstolus (veritatem dico, non mentior) doctor gentium in fide et veritate.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 66, 6-8

Confiteántur tibi pópuli,
Deus: confiteántur tibi pópuli omnes: terra dedit fructum suum. *V.* Benedícat nos Deus, Deus noster, benedícat nos Deus: et métuant eum omnes fines terræ.

Let the people praise Thee, O God, let all people give praise to Thee: the earth hath yielded her fruit. *V.* May God, our God, bless us, may God bless us: and all the ends of the earth fear Him.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 99, 1. Jubiláte Deo, omnis terra: servite Dómino in lætítia: introíte in conspéctu ejus in exsultatióne. Allelúja.

Alleluia, alleluia. *V.* Ps. 99, 1. O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into His presence with exceeding joy. Alleluia.

Tract. Ps. 95, 3, 5

Annuntiáte inter gentes glóriam Dómini, in ómnibus pópulis mirabília ejus. *V.* Quóniam magnus Dóminus, et laudábilis nimis: terríbilis est super omnes deos. *V.* Quóniam omnes dii Géntium dæmónia: Dóminus autem cælos fecit.

Tell forth the glory of the Lord among the gentiles: His wonders among all peoples. *V.* For great is the Lord, and exceedingly to be praised: He is to be feared above all gods. *V.* For all the gods of the heathen are devils: but the Lord made the heavens.

Greater Alleluia

Allelúja. allelúja. Ps. 99, 1, 2. Jubiláte Deo, omnis terra: servite Dómino in lætítia: introíte in conspéctu ejus in exsultatióne. Allelúja. *V.* Scitóte quóniam Dóminus ipse est Deus: ipse fecit nos, et non ipsi nos. Allelúja.

Alleluia, alleluia. *V.* Ps. 99, 1, 2. O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into His presence with exceeding joy. Alleluia. *V.* Know ye, that the Lord He is God: He made us, and not we ourselves. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 35-38

✠ Sequéntia sancti Evangelii secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Circumbat Jesus omnes civitátes, et

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 saith He 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.

castélla, docens in synagógis eórum, et prædicans evangé-
lium regni, et curans omnem languórem, et omnem infirm-
itátem. Videns autem turbas, misértus est eis: quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discíplulis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dó-
minum messis, ut mítat op-
erários in messem suam.

Offertory. Ps. 95, 7, 9

Bring unto the Lord, O ye kindred of the gentiles, bring unto the Lord glory and honor, bring unto the Lord glory unto His name: bring sacrifices and come into His court, adore ye the Lord in His holy court. (P. T. Alleluia.)

Afférte Dómino, pátriæ géntium, afférte Dómino glóriam, et honórem, afférte Dómino glóriam nómini ejus: tollite hóstias, et introíte in átria ejus, adoráte Dóminum in átrio sancto ejus. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

BEHOLD, O God, our protector, and look upon the face of Thy Christ, who gave Himself a redemption for all, and cause that, from the rising of the sun unto the going down thereof, Thy name be magnified among the gentiles, and that in every place a clean offering be sacrificed to Thy name. Through the same.

PROTÉCTOR noster aspice, Deus, et respice in faci-
em Christi tui: qui dedit redemptiónem semetípsum pro ómnibus, et fac, ut ab ortu solis usque ad occásum magnificétur nomen tuum in géntibus, ac in omni loco sacrificétur, et offerátur nómini tui oblátio munda. Per eúdem Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 116, 1, 2

Praise the Lord all ye nations: praise Him all ye people: for His mercy is confirmed

Laudáte Dóminum, omnes gentes: laudáte eum, omnes pópuli: quóniam confirmáta

est super nos misericórdia upon us; and the truth of the
ejus, et véritas Dómini manet Lord remaineth forever (P. T.
in ætérnum. (T. P. Allelúja.) Alleluia.)

Postcommunion

REDEMPTIÓNIS nostræ mú-
nere vegetáti, quasum-
mus, Dómine: ut hoc perpé-
tuæ salútis auxílio fides sem-
per vera proficiat. Per Dómi-
num. (T. P. Allelúja.)

STRENGTHENED by the gift of
our redemption, we be-
seech Thee, O Lord, that by
this aid of everlasting salva-
tion our faith may ever in-
crease. Through our Lord. (P.
T. Alleluia.)

Concluding Prayers, page 793.

Mass Against the Heathen, (Purple)

Introit. Ps. 43, 23-26

EXSÚRGE, quare obdórmis
Dómine? exsúrge, et ne
repéllas in finem: quare fáci-
em tuam avértis, oblivísceris
tribulatióem nostram? ad-
hæsit in terra venter noster:
exsúrge Dómine, adjúva nos,
et libera nos. (T. P. Allelúja.)
Ps. 113, 2. Deus áuribus no-
stris audívimus: patres nostri
annuntiavérunt nobis. *V.*
Glória Patri.

ARISE, why sleepest Thou,
O Lord? arise, and cast
us not off to the end: why
turnest Thou Thy face away,
and forgettest our trouble. Our
belly hath cleaved to the earth:
arise, O Lord, help us and de-
liver us. (P. T. Alleluia.) Ps.
113, 2. O God, we have heard
with our ears; our fathers have
declared to us. *V.* Glory.

Prayer

OMNÍPOTENS sempitérne
Deus, in cujus manu
sunt ómnium potestátes, et
ómnium júra regnórum: rés-
pice in auxíllium Christian-
órum; ut gentes paganórum,
quæ in sua feritáte confi-
dunt; déxteræ tuæ poténtia
conterántur. Per Dóminum.

ALmighty, everlasting
God, in Whose hand are
the power and the government
of every realm; look upon and
help the Christian people, that
the heathen nations who trust
in the fierceness of their own
might, may be crushed by the
power of Thine Arm. Through
our Lord.

Epistle, In those days, from the Mass on Wednesday, second week in Lent, page 276.

In Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 82, 19, 14

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

Alleluia, alleluia. *V.* Ps. 79, 3. Stir up Thy might, O Lord, and come to save us. Alleluia.

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

Allelúja, allelúja. *V.* Ps. 79, 3. Excíta Dómine poténtiam tuam, et veni: ut salvos fácias nos. Allelúja.

Tract. Ps. 78, 9-11

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. *V.* Lest they should say among the gentiles, Where is their God? and let Him be made known among the nations before our eyes. *V.* Avenge the blood of Thy servants which hath been shed; let the sighing of the prisoners come in before Thee.

Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos: et propítius esto peccá-tis nostris, propter nomen tuum. *V.* Nequándo dicant gentes: Ubi est Deus eórum? et innotéscat in natióibus coram óculis nostris. *V.* Vín-dica sánguinem servórum tuórum, qui effúsus est: intret in conspéctu tuo gémitus compeditórum.

Greater Alleluia

Alleluia, alleluia. *V.* Ps. 79, 3. Stir up Thy might, O God, and come to save us. Alleluia. *V.* Ps. 79, 15, 16. Turn again, O God of Hosts, look down, and see, and visit Thy vineyard, and perfect that which Thy right hand hath planted. Alleluia.

Allelúja, allelúja. *V.* Ps. 79, 3. Excíta, Dómine, poténtiam tuam, et veni; ut salvos fácias nos. Allelúja. *V.* Ps. 79, 15, 16. Deus virtútum, convértere, réspice de cælo, et víde, et visita víneam istam: et pér-fice eam, quam plantávit dextera tua. Allelúja.

Gospel, Which of you shall have a friend, from Mass on the Rogation Days, page 580.

Offertory. Ps. 17, 28, 32

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud;

Pópulum húmilem salvum fácies: et óculos superbórum humiliábis: quóniam quis

Deus præter te Dómine? (T. P. for Who is God but Thee, O Allelúja.) Lord? (P. T. Alleluia.)

Secret

SACRIFICIUM, Dómine, **L**OOK, O Lord, upon the quod immolámus, in- sacrifice which we offer ténde: ut propugnátóres tu- up; that Thou mayest deliver os ab omni éruas paganórum Thy champions from the wick- nequítia, et in tuæ protec- edness of the heathen, and tiónis securitáte constitúas. place them safe under Thy protection. Through our Lord. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 18, 81, 84, 86

In salutári tuo ánima mea, My soul is in Thy salvation, et in verbum tuum sperávi: and in Thy word have I hoped: quando fácies de persecúen- when wilt Thou execute judg- tibus me júdicium? iníqui ment on them that persecute persecúti sunt me, ádjuva me me? the wicked have persecuted me: Dómine Deus meus. (T.P. help me, O Lord my God. Allelúja.) (P. T. Alleluia.)

Postcommunion

PROTÉCTOR noster áspice, **L**OOK upon us, O Lord, our Deus: et propugnátóres protector, and defend tuos a paganórum defénde Thy champions from peril of periculis; ut, omni perturb- the heathen; that all disturb- atióné submóta, líberis tibi ance may be ended and they méntibus desérviant. Per Dó- may freely serve Thee. Through our Lord. minum.

Concluding Prayers, page 793.

Mass for the Healing of Schism (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 105, 47

SALVOS nos fac, Dómine **S**AVE us, O LORD OUR God, Deus noster: et cón- and gáther us from grega nos de natióribus: ut among the nations, that we confiteámur nómini sancto may give thanks to Thy holy tuo: et gloriémur in laude name, and may glory in Thy tua. (T. P. Allelúja, allelúja.) praise. (P. T. Alleluia, alle-

lulia.) *Ps 105, 1.* Praise the Lord, for He is good: for His mercy is to everlasting. *V.* Glory.

Ps. 105, 1. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who settest straight what has gone astray, and gatherest together what is scattered, and keepest what Thou hast gathered together, we beseech Thee in Thy mercy to pour down on 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.

DEUS, qui erráta córrigis, et dispérsa cóngregas, et cóngregáta consérvas: quæsumus, super pópulum cristiánium tuæ uniónis grátiam cleménter infúnde; ut, divisióne rejécta, vero pastóri Ecclésiæ tuæ se úniens, tibi digne váleat famulári. Per Dóminum.

Epistle. Ephes. 4, 1-7; 13-21

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

Lectio beáti Pauli Apóstoli ad Ephésios.

BRETHREN: I 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. But to every one of us is given grace according to the measure of the giving 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 fulness of Christ;

HRATRES: Obsecro vos, ut digne ambulétis vocatióne qua vocáti estis, cum omni humilitáte, et mansuetúdine, cum patiéntia, supportántes invicem in caritáte, solliciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestræ. Unus Dóminus, una fides, unum baptisma. Unus Deus et Pater ómnium, qui est super omnes et per ómnia, et in ómnibus nobis. Unicuique autem nostrum data est grátia secúndum mensúram donatiónis Christi: donec occurrámus omnes in unitátem fidei, et agnitiónis Filii Dei, in virum perféctum, in men-

súram etátis plenitúdinis Christi: ut jam non simus párvuli fluctuántes, et circumferámur omni vento doctrinæ in nequítia hóminum, in astútia ad circumventiónem erróris. Veritátem autem faciéntes in caritaté, crescámus in illo per ómnia, qui est caput Christus: ex quo totum corpus compáctum, et conéxum per omnem junctúram subministratiónis, secúndum operatiónem in mensúram uniuscujúsque membri, augméntum córporis facit in ædificatiónem sui in caritaté. Hoc igitur dico, et testíficor in Dómino, ut jam non ambulétis, sicut et gentes ámbulant in vanitaté sensus sui, ténebris obscurátum habéntes intelléctum, alienáti a vita Dei per ignorántiam quæ est in illis, propter cæcitaté cordis ipsórum qui desperántes, semetipsos tradidérunt impudicitíæ, in operatiónem immunditiæ omnis, in avarítiam. Vos autem non ita didicístis Christum, si tamen illum audístis, et in ipso edócti estis, sicut est veritas in Christo Jesu Dómino nostro.

that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine by the wickedness of men by cunning craftiness by which they lie in wait to deceive. But doing the truth in charity, we may in all things grow up in Him Who is the head, even Christ; from Whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity. This then I say and testify in the Lord: that henceforward you walk not as also the gentiles walk in the vanity of their mind. Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness. But you have not so learned Christ: if so be that you have heard Him, and have been taught in Him, as the truth is in Jesus our Lord.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 121, 6, 7

Rogáte quæ ad pacem sunt Jerúsalem: et abundántia diligéntibus te. *V.* Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee. Let peace be in thy strength: and abundance in thy towers.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 147, 12.* Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia. Allelúja, allelúja. *V. Ps. 147, 12.* Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja.

Tract. Ps. 75, 2-4

In Judea God is known: His name is great in Israel. *V.* And His place is in peace: and His abode in Sion. *V.* There hath He broken the powers of bows, the shield, the sword and the battle. Notus in Judæa Deus, in Israël magnum nomen ejus. *V.* Et factus est in pace locus ejus, et habitatio ejus in Sion. *V.* Ibi confrégit poténtias arcuum, scutum, gládium et bellum.

Greater Alleluia

Alleluia, Alleluia. *V. 147, 12.* Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia. *V. Ps. 147, 14.* Who hath placed peace in thy borders: and filleth thee with the fat of corn. Alleluia. Allelúja, allelúja. *V. Ps. 147, 12.* Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúja. *V. Ps. 147, 14.* Qui pósuit fines tuos pacem: et ádipe fruménti sátiat te. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 17, 1-23

✠ Continuation of the holy Gospel according to St. John.

AT THAT time: Jesus lifting up His eyes to heaven, said: Holy Father, keep them in Thy name whom Thou hast given Me; that They may be one, as We also are. While I was with them, I kept them in Thy name. Those whom Thou gavest Me have I kept; and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to Thee; and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy word, and the

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Sublevá-tis Jesus óculis in cælum dixit: Pater sancte, serva eos in nómine tuo, quos dedísti mihi: ut sint unum, sicut et nos. Cum essem cum eis, ego servábam eos in nómine tuo. Quos dedísti mihi custodívi; et nemo ex eis pérlit nisi filius perditiónis, ut Scriptúra impleátur. Nunc autem ad te vénio: et hæc loquor in mundo, ut hábeant gáudium meum implétum in semetipsis. Ego dedi eis sermónem tuum, et mundus eos ódio hábuit, quia non sunt de mundo,

sicut et ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos a malo. De mundo non sunt, sicut et ego non sum de mundo. Sanctifica eos in veritate. Sermo tuus veritas est. Sicut tu me misisti in mundum, et ego misi eos in mundum. Et pro eis ego sanctifico meipsum, ut sint et ipsi sanctificati in veritate. Non pro eis autem rogo tantum, sed et pro eis, qui credituri sunt per verbum eorum in me: ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint: ut credat mundus, quia tu me misisti. Et ego claritatem, quam dedisti mihi, dedi eis: ut sint unum, sicut et nos unum sumus. Ego in eis, et tu in me: ut sint consummati in unum.

and Thou in Me; that they

world hath hated them, because they are not of the world; as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. As Thou hast sent Me into the world, I also sent them into the world. And for them do I sanctify Myself, that they also may be sanctified in truth, And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as We also are one: I in them, may be made perfect in one.

Offertory. Rom. 15, 5, 6

Det vobis Deus idipsum sapere in alterutrum: ut unanimes uno ore honorificetis Deum nostrum. (T. P. Alleluja.)

Offertory Prayers, page 767.

May God give you to be of one mind one toward another: that with one mind and one mouth you may glorify our God. (P. T. Alleluia.)

Secret

QUONIAM hæc pro uniõne populi christiani tibi, Dõmine, oblata sanctifica: per quæ unitatis et pacis in Ecclesia tua nobis dona concedas. Per Dõminum.

ALLOW these gifts which we offer up to Thee, O Lord, for union among the Christian people; and by means of these grant us the grace of union and peace within Thy Church. Through our Lord.

Preface for Weekdays, page 775.

Communion. 1 Cor. 10, 17

We, being many, are one bread and one body; all who partake of one bread and of one cup. (P. T. Alleluia.)

Unus panis, et unum corpus multi sumus, omnes qui de uno pane et de uno cállice participámus. (T. P. Allelúja.)

Postcommunion

EVEN as this, Thy holy communion, which we have taken, foreshows the union of the faithful in Thee, O Lord, so, we beseech Thee, may it bring about reunion in Thy Church. Through our Lord.

HÆC tua, Dómine, sump-ta sacra commúnio, sicut fidélium in te unió-nem præsignat; sic in tua Ecclé-sia unitátis, quæsumus, oper-étur efféctum. Per Dóminum.

Concluding Prayers, page 793.

Mass in Time of War (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 24, 6, 3, 22

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. (P. T. Alleluia, alleluia.) Ps. 24, 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. V. Glory.

REMINISCERE miseratió-nem tuárum Dómine, et misericórdiæ tuæ, quæ a sæ-culo sunt: ne umquam domi-nentur nobis inimíci no-stri: libera nos Deus Israë-l ex ómnibus angústis nostris. (T. P. Allelúja, allelúja.) Ps. 24, 1, 2. Ad te Dómine levávi ánimam meam: Deus meus, in te confido, non erubéscam. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who dost stamp out wars and vanquish the assailants of them that hope in Thee, help us when we cry to Thee, that the ferocity of our enemies may be brought low, and we may praise Thee

DEUS, qui cónteris bella, et impugnatóres in te sperántium poténtia tuæ defénsiónis expúgnas: auxiliáre fámulis tuis, implorántibus misericórdiam tuam; ut in-ímícorum suórum feritáte

depréssa, incessábilli te gra- with unceasing thanksgiving.
tiárum actióne laudémus. Through our Lord.
Per Dóminum.

Lesson. Jer. 42, 1, 2, 7-12

Lectio Jeremiæ Prophætæ.

Lesson from Jeremias the Prophet.

IN DIEBUS illis; Accessérunt omnes principes bellatórum: dixerúntque ad Jeremíam prophétam: Ora pro nobis ad Dóminum Deum tuum. Et factum est verbum Dómini ad Jeremíam. Vocavítque omnes principes bellatórum, et univérsum pópulum a mínimo usque ad magnum. Et dixit ad eos: Hæc dicit Dóminus Deus Israël, ad quem misístis me, ut prostérnerem preces vestras in conspéctu ejus: Si quiescéntes mansérítis in terra hac, ædificábo vos, et non déstruam: plantábo, et non evélam: jam enim placátus sum super malo, quod feci vobis. Nolíte timére a fácie regis Babylónis, quem vos pávidi formidátis: nolíte metúere eum, dicit Dóminus: quia vobiscum sum ego, ut salvos vos fáciam, et éruam de manu ejus. Et dabo vobis misericórdias, et miserébor vestri, et habitáre vos fáciam in terra vestra: dicit Dóminus omnipotens.

IN THOSE days all the captains of the warriors came near: and they said to Jeremias the prophet: pray thou for us to the Lord thy God. And the word of the Lord came to Jeremias. And he called all the captains of the fighting men that were with him, and all the people from the least to the greatest. And he said to them: Thus saith the Lord, the God of Israel, to whom you sent me, to present your supplications before Him: If you will be quiet and remain in this land. I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you. Fear not because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord: for I am with you, to save you, and to deliver you from his hand. And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land, saith the Lord almighty.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 76, 15, 16

Tu es Deus, qui facis mirabilia, solus: notam fecisti in géntibus virtútem tuam. *Y.* Liberásti in bráchio tuo póp-

Thou art the God that alone dost wonders: Thou hast made Thy power known among the nations. *Y.* With Thy arm

Thou hast redeemed Thy people, the children of Israel and Joseph. *ulum tuum, filios Israël et Joseph.*

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 58, 2.* Allelúja, allelúja. *V. Ps. 58, 2.*
 Deliver me from my enemies, O my God, and defend me from them that rise up against me. *Deus meus: et ab insurgéntibus in me líbera me. Allelúja.*

Tract. Ps. 102, 10

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. *V. Ps. 78, 8, 9.* O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. *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.*

Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *V. Ps. 78, 8, 9.* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *V. Adjuva nos Deus salutáris noster: et propter glóriam nóminis tui Dómine líbera nos: et propítius esto peccátis nostris propter nomen tuum.*

Greater Alleluia

Alleluia, alleluia. *V. Ps. 58, 2.* Allelúja, allelúja. *V. Ps. 58, 2.*
 Deliver me from my enemies, O my God: and defend me from them that rise up against me. *Deus meus: et ab insurgéntibus in me líbera me. Allelúja.*
V. Ps. 58, 17. But I will sing Thy strength: and will extol Thy mercy in the morning. *Alleluia. Ego autem cantábo fortitúdinem tuam: et exsultábo mane misericórdiam tuam. Allelúja.*

Munda Cor Meum, page 763.

Gospel. Matt. 24, 3-8

✠ Continuation of the holy Gospel according to St. Matthew. ✠ Sequéntia sancti Evangelíi secúndum Matthæum.

AT THAT time: The disciples came to Jesus privately, saying, Tell us, when **I**N ILLO témpore: Accessérunt ad Jesum discipuli secréto, dicéntes: Dic no-

bis, quando hæc erunt? et quod signum advéntus tui, et consummationis sæculi? Et respóndens Jesus, dixit eis: Vidéte ne quis vos sedúcat. Multi enim vénient in nómine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditóri enim estis prælia, et opiniónes præliórum. Vidéte ne turbémini. Opórtet enim hæc fieri, sed nondum est finis. Consúrget enim gens in gentem et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia initia sunt dolórum.

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. And 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 beginning of sorrows.

Offertory. Ps. 17, 28, 32

Pópulum húmílem salvum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus præter te, Dómine? (T. P. Allelúja.)

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? (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

SACRIFICÍUM, Dómine, quod immolámus, inténde placátus: ut ab omni nos éruat bellórum nequítia, et in tuæ protectiόνis securitáte constituat. Per Dóminum.

BE APPEASED, O Lord, by the sacrifice which we offer, that it may deliver us from all the evil of war and set us in the security of Thy protection. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 30, 3

Inclína aurem tuam, ac celera, ut erípias nos. (T. P. Allelúja.)

Bow down Thy ear, make haste to deliver us. (P. T. Alleluia.)

Postcommunion

DEUS regnórum ómnium, regúmque dominátor, qui nos et percutiéndo sanas,

O GOD, Who hast dominion over all kingdoms and all kings, Who dost heal us by

smiting and preserve us by pardoning, stretch forth Thy mercy toward us, that we may employ for the uses of correction the tranquility and peace secured by Thy power. Through our Lord.

et ignoscendo conservas: prætende nobis misericórdiam tuam: ut tranquillitáte pacis, tua potestáte serváta, ad remédia correctiónis utámur. Per Dóminum.

Concluding Prayers, page 793.

Mass to Beg for Peace (Purple)

The Beginning of Mass, page 756.

Introit. *Ecclus. 36, 118*

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. (P. T. Alleluia, alleluia.) *Ps. 121, 1.* I rejoiced at the things that were said to me: We shall go into the house of the Lord. *V.* Glory.

DA PACEM, Dómine, sustinéntibus te, ut Prophætæ tui fidéles inveniántur: exáudi preces servi tui, et plebis tuæ Israël. (T. P. Allelúja, allelúja.) *Ps. 121, 1.* Lætátus sum in his quæ dicta sunt mihi: in domum Dómini íbimus. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, from Whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts being devoted to the keeping of Thy commandments, and the fear of enemies removed, our times, by Thy protection, may be peaceful. Through our Lord.

DEUS, a quo sancta desideria, recta consilia, et justa sunt ópera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandátis tuis dedita, et hóstium sublata formidine, témpora sint tua protectióne tranquilla. Per Dóminum.

Lesson. 2 *Mach. 1, 1-5*

Lesson from the Book of Machabees. *Léctio libri Machabæorum.*

WHETHER the brethren, the Jews that are throughout Egypt, the brethren, the Jews that are

FRATRIBUS qui sunt per Ægyptum, Judæis, salutem dicunt fratres qui sunt in

Jerosólymis, Judæi, et qui in regione Judææ, et pacem bonam. Beneficiat vobis Deus, et meminerit testaménti sui quod locútus est ad Abraham, et Isaac, et Jacob servórum suórum fidélium: et det vobis cor ómnibus, ut colátis eum, et faciátis ejus voluntátem corde magno, et ánimo volénti. Adapériat cor vestrum in lege sua, et in præcéptis suis, et fáciat pacem. Exáudiat oratiónes vestras, et reconciliétur vobis, nec vos déserat in témpore malo, Dóminus Deus noster.

in Jerusalem, and in the land of Judea, send health, and good peace. May God be gracious to you, and remember His covenant that He made with Abraham, and Isaac, and Jacob, His faithful servants: And give you all a heart to worship Him and to do His will with a great heart, and a willing mind. May He open your heart in His law, and in His commandments, and send you peace. May He hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 121, 6, 7

Rogate quæ ad pacem sunt Jerúsalem: et abundántia diligéntibus te. *Y.* Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee. *Y.* Let peace be in Thy strength: and abundance in thy towers.

Lesser Alleluia

Allelúja, allelúja. *Y.* Ps. 147, 12. Lauda, Jerúsalem, Dóminum: lauda Deum tum, Sion. Allelúja.

Alleluia, alleluia. *Y.* Ps. 147, 12. Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

Tract. Ps. 75, 2-4

Notus in Judæa Deus, in Israël magnum nomen ejus. *Y.* Et factus est in pace locus ejus, et habitatio ejus in Sion. *Y.* Ibi confrégit poténtias arcuum, scutum, gládium et bellum.

In Judea God is known, His name is great in Israel. *Y.* And His place is in peace, and His abode in Sion. *Y.* There hath He broken the power of bows, the shield, the sword, and the battle.

Greater Alleluia

Allelúja, allelúja. *Y.* Ps. 147, 12. Lauda, Jerúsalem,

Alleluia, alleluia. *Y.* Ps. 147, 12. Praise the Lord, O Jerusa-

lem: praise thy God, O Sion. Alleluia. *V.* Who hath placed peace in thy borders: and filleth thee with the fat of corn. Alleluia.

Dóminum: lauda Deum tuum, Sion. Allelúja. *V.* Qui pósuit fines tuos pacem: et ádipe fruménti sátiat te. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 20, 19-23

✠ Continuation of the holy Gospel according to St. John.

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 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.

✠ Sequéntia sancti Evangelíi secúndum Joánnem.

IN ILLO témpore: Cum sero esset die illo, una sabbatórum, et fores essent clausæ, ubi erant discipuli congregáti propter metum Judæórum, venit Jesus, et stetit in médio, et dixit eis: Pax vobis. Et cum hoc dixisset, osténdit eis manus et latus. Gavísi sunt ergo discipuli, viso Dómino. Dixit ergo eis iterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflavit, et dixit eis: Accípite Spíritum sanctum: quorum remiséritis peccáta, remittúntur eis: et quorum retinéritis, rétenta sunt.

Offertory. Ps. 134, 3, 6

Praise ye the Lord, for He is good, sing ye to His name, for it is sweet: whatsoever He pleased, He hath done in heaven and upon earth (*P. T. Alleluia.*)

Laudáte Dóminum, quia benígnus est: psállite nómini ejus, quóniam suávis est: ómnia quæcúmque vóluit, fecit in cælo et in terra. (*T. P. Allelúja.*)

Offertory Prayers, page 767.

Secret

O GOD, Who sufferest not the nations that believe in Thee to be shaken by any fear,

DEUS, qui credéntes in te pópulos nullis sinis concutí terróribus: dignáre

preces et hóstias dicatæ tibi plebis suscipere; ut pax a tua pietate concéssa, christianórum fines ab omni hoste fáciat esse secúros. Per Dóminum.

deign, we beseech Thee, to receive the prayers and sacrifices of the people consecrated to Thee, that peace, the gift of Thy loving-kindness, may render Christian countries safe from every enemy. Through our Lord.

Preface for Weekdays, page 775.

Communion. John 14, 27

Pacem relinquo vobis: pacem meam do vobis, dicit Dóminus. (T. P. Allelúja.)

My peace I leave you: My peace I give to you, saith the Lord. (P. T. Alleluia.)

Postcommunion

DEUS auctor pacis et amátor, quem nosse, vivere, cui servíre, regnáre est: prótege ab ómnibus impugnationibus súpplíces tuos: ut qui in defénsione tua confidimus, nullíus hostilitátis arma tímeámus. Per Dóminum.

O GOD, the author and lover of peace, Whom to know is to live, and to serve is to reign, protect Thy suppliants from all assaults, that we who trust in Thy defence, may fear no armed hostility. Through our Lord.

Concluding Prayers, page 793.

Mass in Time of Pestilence (Purple)

The Beginning of Mass, page 756.

Introit. 2 Kings 24, 16

RECORDÁRE, Dómine, testaménti tui, et dic Angelo percutiénti: Cesset jam manus tua, et non desolétur terra, et ne perdas omnes ánimam vivéntem (T. P. Allelúja, allelúja.) *V.* Ps. 79, 2. Qui regis Israél inténde: qui dedúcis, velut ovem, Joseph. *V.* Glória Patri.

BE MINDFUL, O Lord, of Thy covenant, and say to the destroying angel. Now hold thy hand, and let not the land be made desolate, and destroy not every living soul. (P. T. Alleluia, alleluia.) *Ps.* 79, 2. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. *V.* Glory.

Kyrie, page 761: Gloria, page 762.

Prayer

O GOD, Who desirest not the death of sinners, but their repentance, look mercifully upon Thy people when they turn unto Thee, that, while they show devotion to Thee, Thou mayst turn away from them the scourges of Thine anger. Through our Lord.

DEUS, qui non mortem, sed pœnitentiam desideras peccatorum: pópulum tuum ad te revertentem propitius respice: ut, dum tibi devótus existit, iracúndiæ tuæ flagélla ab eo cleménter amóveas. Per Dóminum.

Lesson. 2 Kings 24, 15-16, 25

Lesson from the Book of Kings.

Léctio libri Regum.

IN THOSE days: The Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabec seventy thousand men. And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough: now hold thy hand. And the angel of the Lord was by the thrashing-floor of Areuna the Jebusite. And David said to the Lord, when he saw the angel striking the people: It is I, I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let Thy hand, I beseech Thee, be turned against me, and against my father's house. And Gad came to David that day, and said: Go up, and build an altar to the Lord in the thrashing-floor of Areuna the Jebusite. And David went up according to the word of Gad which the Lord had com-

IN DIEBUS illis; Immisit Dóminus pestiléntiam in Israël, de mane usque ad tempus constitútum, et mórtui sunt ex pópulo, a Dan usque ad Bersabée, septuaginta millia virórum. Cumque extendisset manum suam Angelus Dómini super Jerúsalem, ut dispénderet eam, misértus est Dóminus super afflictióné, et ait Angelo percutiénti pópulum: Súfficit: nunc cóntine manum tuam. Erat autem Angelus Dómini juxta áream Areúna Jebusæi. Dixitque David ad Dóminum, cum vidisset Angelum cadéntem pópulum: Ego sum qui peccávi, ego inique egi: isti, qui oves sunt, quid fecerunt? vertátur, óbsecro, manus tua contra me, et contra domum patris mei. Venit autem Gad Prophéta ad David in die illa, et dixit ei: Ascénde, et constitúe altáre Dómino in área Areúna Jebusæi. Et ascendit David juxta sermónem Gad, quem præcéperat ei Dóminus: et ædificávit altáre Dó-

mino, et obtulit holocausta et pacifica: et propitiatus est Dóminus terræ, et cohibita est plaga ab Israël.

manded him: And he built there an altar to the Lord, and offered holocausts and peace-offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 106, 20, 21

Misit Dóminus, verbum suum, et sanávit eos: et eripuit eos de morte eórum. *V.* Confiteántur Dómino misericórdiæ ejus, et mirabilia ejus filiis hóminum.

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

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 68, 2. Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam. Allelúja.

Alleluia, alleluia. *V.* Ps. 68, 2. Save me, O God, for the waters are come in even unto my soul. Alleluia.

Tract. Ps. 102

Dómine non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retribuas nobis. *V.* Ps. 78, 8, 9. Dómine ne memneris iniquitátum nostrárum antiquárum, cito anticipent nos misericórdiæ tuæ; quia páuperes facti sumus nimis. *V.* Adjuva nos Deus salutáris noster: et propter glóriam nóminis tui Dómine líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. *V.* Ps. 78, 8, 9. O Lord, remember not our former iniquities: let Thy mercies speedily prevent us, for we are become exceeding poor. 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.

Greater Alleluia

Allelúja, allelúja. *V.* Ps. 68, 2. Salvum me fac, Deus, quó-

Alleluia, alleluia. *V.* Ps. 68, 2. Save me, O God, for the waters

are come in even unto my soul. Alleluia. *Y. Zach. 8, 7, 8.* I will save my people Israel in the evil day: and I will be their God in truth and in justice. Alleluia.

niam intraverunt aquæ usque ad animam meam. Allelúja. *Y. Zach. 8, 7, 8.* Salvábo pópulum meum Israël in die malo, et ero eis in Deum, in veritate et justitia. Allelúja.

Munda Cor Meum, page 763.

Gospel, Jesus rising up, from the Mass on Thursday of the third week in Lent, page 312.

Offertory. Num. 16, 48

The high priest stood between the dead and the living, having a golden censer in his hand: and offering the sacrifice of incense, he appeased the wrath of God, and the affliction from the Lord ceased, (P. T. Alleluia.)

Stetit pónitfex inter mórtuos et vivos, habens thurfbulum áureum in manu sua: et offerens incénsi sacrificium, placávit iram Dei, et cessávit quassátio a Dómino. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

QAY the offering of the present sacrifice, O Lord, we beseech Thee, assist us, that it may both absolve us from all our sins, and save us from the onslaught of complete destruction. Through our Lord.

SUBVÉNIAT nobis, quæsumus, Dómine, sacrificii præsentis oblátio: quæ nos et ab erróribus univérsis poténter absólvat, et a totius erípiat perditiónis incúrsu. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 6, 17-19

A multitude of sick, and they that were troubled with unclean spirits, came to Him: for virtue went out from Him, and healed all. (P. T. Alleluia.)

Multitúdo languéntium, et qui vexabántur a spíritibus immúndis, veniébant ad eum: quia virtus de illo exibat, et sanábat omnes. (T. P. Allelúja.)

Postcommunion

HARKEN unto us, O God, our Saviour, and make Thy people free from the terrors of Thy wrath and secure in the gift of Thy mercy. Through our Lord.

EXÁUDI nos, Deus, salutaris noster: et pópulum tuum ab iracúndiæ tuæ terróribus líberum, et misericórdiæ tuæ fac largitáte secúrum. Per Dóminum.

Concluding Prayers, page 793.

Mass to Obtain the Grace of the Holy Ghost (Red)

Mass of the Holy Ghost, page 1429, with special prayers as below:

Prayer

DEUS, cui omne cor patet, et omnis voluntas loquitur, et quem nullum latet secretum: purifica per infusionem Sancti Spiritus cogitationes cordis nostri; ut te perfecte diligere, et digne laudare mereamur. Per Dominum . . . in unitate ejusdem.

O God, to Whom every heart is open, and every will speaketh, and from Whom no secret is hidden, purify by the infusion of the Holy Spirit the thoughts of our hearts, that we may be worthy to love Thee perfectly and praise Thee worthily. Through . . . in the unity of the same.

Secret

HÆC oblatio, quesumus, Domine, cordis nostri maculas emundet: ut Sancti Spiritus digna efficiatur habitatio. Per Dominum . . . in unitate ejusdem.

MAY this oblation, we beseech Thee, O Lord, cleanse the stains of our hearts, that they may be made worthy habitations of the Holy Spirit. Through . . . in the unity of the same.

Postcommunion

QUONCEDE, quesumus, omnipotens Deus, Sanctum nos Spiritum votis promereri sedulis: quatenus ejus gratia, et ab omnibus liberemur tentationibus, et peccatorum nostrorum indulgentiam percipere mereamur. Per Dominum . . . in unitate ejusdem.

GRANT US, we beseech Thee, O almighty God, to deserve the Holy Spirit by constant prayer, whereby His grace may deliver us from all temptations, and we may be worthy to obtain the forgiveness of our sins. Through . . . in the unity of the same.

Mass for the Remission of Sins (Purple)

The Beginning of Mass, page 756.

Introit. Wis. 11, 24, 25, 27

MISERERIS omnium Domine, et nihil odisti eorum que fecisti, dissimulans peccata hominum prop-

THOU hast mercy upon all, O Lord, and hastest none of the things which Thou hast made; winking at the sins of

men for the sake of repentance, and sparing them: for Thou art the Lord our God. *Ps. 56, 2.* Have mercy on me, O God, have mercy on me; for my soul trusteth in Thee. *V.* Glory.

ter peniténtiam, et parcens illis; quia tu es Dóminus Deus noster. *Ps. 56, 2.* Miséré mei, Deus, miséré mei, quóniam in te confidit ánima mea. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

HEAR, O Lord, we beseech Thee, the prayers of Thy suppliants and punish not the sins of those who confess unto Thee; but in Thy bounty grant us both forgiveness and peace. Through our Lord.

EXÁUDI, QUÆSUMUS, DÓmine, súpplicum preces, et confiténtium tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benignus, et pacem. Per Dóminum.

Epistle. Romans 7, 22-25

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

Lectio Epistolæ beáti Pauli Apóstoli ad Romános.

BRETHREN: I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord.

HERATRES: Condeléctor legi Dei secúndum interiór-em hóminem: video autem állam legem in membris meis, repugnántem legi mentis meæ, et captivántem me in lege peccáti, quæ est in membris meas. Infélix ego homo, quis me liberábit de corpore mortis hujus? Grátia Dei per Jesum Christum. Dóminum nostrum.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 78, 9, 10

Forgive us our sins, O Lord, lest they should say among the gentiles, Where is their God? *V. Ps. 78, 9.* Help us, O God our Saviour; and for the glory of Thy name, O Lord, deliver us.

Propítius esto, Dómine, peccátis nostris, nequándo dicant gentes: Ubi est Deus eórum? *V. Ps. 78, 9.* Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 7, 12.* Deus iudex justus, fortis et pátiens: numquid irascétur per singulos dies? Allelúja.

Alleluia, alleluia. *V. Ps. 7, 12.* God is a just judge, strong and patient: is He angry every day? Alleluia.

Tract. Ps. 129, 1-4

De profúndis clamávi ad te Dómine: Dómine exáudi vocem meam. *V.* Fiant aures tuæ intendéntes, in oratió-nem servi tui. *V.* Si iniqui-tátes observáveris Dómine: Dómine quis sustinébit. *V.* Quia apud te propitiátio est: et propter legem tuam sustí-nui te Dómine.

From the depths I have cried to Thee, O Lord; Lord, hear my voice. *V.* Let Thine ears be at-tentive to the prayer of Thy servant. *V.* If Thou shalt ob-serve iniquities, O Lord, Lord, Who shall endure it? *V.* For with Thee is propitiation, and by reason of Thy law I have waited for Thee, O Lord.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 7, 12.* Deus iudex justus, fortis et pátiens: numquid irascétur per singulos dies? Allelúja. *V. Ps. 50, 10.* Auditui meo da-bis gáudium et lætítiam: et exsultábunt ossa humiliáta. Allelúja.

Alleluia, alleluia. *V. Ps. 7, 12.* God is a just judge, strong and patient: is He angry every day? Alleluia. *V. Ps. 50, 10.* To my hearing Thou shalt give joy and gladness: and the bones that have been humbled shall rejoice. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 11, 22-25

⌘ Sequéntia sancti Evan-gélii secúndum Lucam.

IN ILLO témpore: Dixit Je-sus discipulis suis: Pétite, et dábitur vobis: quærite, et invenlétis: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quærit, invenit: et pulsánti aperiétur. Quis autem ex vobis patrem petit panem? numquid lápi-dem dabít illi? Aut piscem: numquid pro pisce serpéntem dabít illi? Aut si petferit ovum: numquid pórriget illi

⌘ Continuation of the holy Gospel according to St. Luke.

AT THAT time: Jesus said to His disciples: Ask and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For every one that ask-eth 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 ser-

pent? 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?

scorpiónem? Si ergo vos cum sitis mali, nostis bona data dare fillis vestris: quanto magis Pater vester de cælo dabit spiritum bonum petentibus se?

Offertory. Ps. 101, 2

O Lord, hear my prayer: and let my cry come to Thee.

Dómine, exáudi oratiómem meam: et clamor meus ad te perveniat.

Offertory Prayers, page 767.

Secret

WE OFFER up to Thee, O Lord, a sacrifice of atonement and praise; that Thou mayest both mercifully pardon our sins and guide our wavering hearts. Through our Lord.

HÓSTIAS tibi, Dómine, platiónis et laudis offerimus; ut et delicta nostra miserátus absólvas, et nutántia corda tu dirigas. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Luke 11, 9, 10

Ask, and you shall receive; 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.

Pétite, et accipiétis: quærite, et inveniétis: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quærit, invenit, et pulsánti aperiétur.

Postcommunion

GRANT, eternal Saviour, that we who by means of this gift receive forgiveness of sins, may henceforth avoid sin. Through our Lord.

PRÆSTA nobis, ætérne Salvátor: ut, percipiéntes hoc múnere véniam peccatórum, deinceps peccáta vitémus. Per Dóminum.

Concluding Prayers, page 793.

Mass for Pilgrims and for Travelers (Purple)

The Beginning of Mass, page 756.

Introit. Ps. 25, 11-12

REDIME me Dómine, et miserere mei pes enim meus stetit in via recta; in ecclesiis benedicam Dóminum. (T. P. Alleluja, alleluja.) Ps. 11, 1. Júdica me Dómine, quóniam ego in innocentia mea ingressus sum; et in Dómino sperans, non infirmabor. V. Glória Patri.

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. (P. T. Alleluia, alleluia.) Ps. 11, 1. 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. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

ADÉSTO, Dómine, supplicatióibus nostris: et viam famulórum tuórum in salutis tuæ prosperitate dispóno; ut inter omnes viæ et vitæ hujus varietates, tuo semper protegántur auxilio. Per Dóminum.

LEND Thine ear to our supplications, O Lord, and dispose the way of Thy servants in the prosperous way of Thy salvation, that, among all the vicisitudes of this life's pilgrimage, they may ever be protected by Thine assistance. Through our Lord.

Lesson. Gen. 28, 10-22

Léctio libri Génesis.

Lesson from the Book of Genesis.

IN DÉBUS illis: Egressus Jacob de Bersabée, pergebat Haran. Cumque venisset ad quemdam locum, et vellet in eo requiescere post solis occúbitum, tulit de lapidibus qui jacébant, et supponens cápiti suo, dormívit in eódem loco. Vidítque in somnis Dóminum dicentem sibi: Ego sum Dóminus Deus Abraham patris tui, et Deus Isaac: terram, in qua dormis, tibi

IN THOSE days: Jacob being departed from Bersabee, went on to Haran. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. And he saw in his sleep the Lord, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou sleep-

est, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and thy seed all the tribes of the earth shall be blessed. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said. And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it. And he made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on; and I shall return prosperously to my father's house: the Lord shall be my God: and this stone, which I have set up for a title, shall be called the house of God: and of all things that Thou shalt give to me, I will offer tithes to Thee.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 22, 4

If I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me, O Lord. *V.* Thy rod, and Thy staff, they have comforted me.

Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. *V.* Virga tua et báculo tuus: ipsa me consoláta sunt.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 118, 133. Direct my steps according

Allelúja, allelúja. *V.* Ps. 118, 133. Gressus meos dirige se-

dabo et sémini tuo. Eritque semen tuum quasi pulvis terræ: dilatáberis ad Occidentem, et Oriéntem, et Septentriónem, et Merídiem; et benedicéntur in te, et in sémine tuo cunctæ tribus terræ. Et ero custos tuus quocúmque perréxeris, et redúcam te in terram hanc: nec dimittam, nisi complévero univérsa quæ dixi. Surgens ergo Jacob mane, tulit lápidem, quem supposúerat cápiti suo, et eréxit in titulum, fundens óleum désuper. Vovit étiam votum, dicens: Si fúerit Deus mecum, et custodíerit me in via, per quam ego ámbulo, et déderit mihi panem ad vescéndum, et vestiméntum ad induéndum, reversúsque fúero próspere ad domum patris mei: erit mihi Dóminus in Deum, et lapis iste, quem eréxi in titulum, vocábitur domus Dei: cunctorúmque, quæ déderis mihi, décimas ófferam tibi.

cúndum elóquium tuum: ut to Thy word, and let no iniquity
non dominétur mei omnis in- have dominion over me. Alle-
justítia. Allelúja. luia.

Tract. Ps. 90, 11, 13

Angélls suis Deus mandávit God hath given His angels
de te: ut custódlant te in óm- charge over thee, to keep thee
nibus viis tuis. *V.* In máni- in all thy ways. *V.* In their
portábunt te: ne unquam of- hands they shall bear thee up:
féndas ad lápidem, pedem tu- lest thou dash thy foot against
um. *V.* Super áspidem et a stone. *V.* Thou shalt walk
basílliscum ambulábis: et con- upon the asp and the basilisk,
culcábis leónem et dracónem. and thou shalt trample under
foot the lion and the dragon.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 118,* Alleluia, alleluia. *V. Ps. 118,*
133. Greasus meos dirige sec- *133.* Direct my steps according
cúndum elóquium tuum: ut to Thy word, and let no iniquity
non dominétur mei omnis in- have dominion over me. Alle-
justítia. Allelúja. *V. Ps. 121, 1.* luia. *V. Ps. 121, 1.* I rejoiced
Lætátus sum in his que dicta at the things that were said to
sunt míhi: In domum Dómini me: We shall go into the house
ibimus. Allelúja. of the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 10, 7-14

¶ Sequéntia sancti Evan- ¶ Continuation of the holy
gélii secúndum Matthæum. Gospel according to St. Mat-
thew.

IN ILLO témpore: Dixit Je- **A**T THAT time: Jesus said
sus discípuis suis: Eúntes to His discíples: Going,
pradicáte, dicétes: Quia ap- preach, saying, the kingdóm of
propinquávit regnum celó- heaven is at hand. Heal the
rum. Infirmos curáte, mór- sick, raise the dead, cleanse the
tuos suscítate, leprósos mun- lepers, cast out devils: freely
dáte, demones ejícite: gratis have you received, freely give.
acceptístis, gratis date. Nolíte Do not possess gold, nor silver,
possidére aurum, neque arg- nor money in your purses: nor
géntum, neque pecúniam in scrip for your journey, nor two
zonis vestris: non peram in coats, nor shoes, nor a staff;
via, neque duas túnicas, neque for the workman is worthy of
calceaménta, neque virgam: his meat. And into whatsoever
dignus enim est operárlus city or town you shall enter, in-
cibo suo. In quacúmque au- quire who in it is worthy, and
tem civitátem aut castéllum there abide till you go thence.

And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

intravéritis, interrogáte, quis in ea dignus sit: et ibi manéte donec exeátis. Intrántes autem in domum, salutáte eam, dicéntes: Pax huic dómni. Et si quidem fúerit domus illa digna, véniet pax vestra super eam: si autem non fúerit digna, pax vestra revertétur ad vos. Et quicúmque non recéperit vos, neque audierit sermónes vestros; exeúntes

foras de domo, vel civitáte, excúтите пúlverem de pédibus vestris.

Offertory. Ps. 16, 5-7

Perfect Thou my goings in Thy paths, that my footsteps be not moved: O incline Thy ear unto me, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord. (P. T. Alleluia.)

Pérfice gressus meos in sémitis tuis, ut non moveántur vestigia mea: inclína aurem tuam mihi, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

MERCIFULLY listen to our prayers, O Lord, and graciously accept these oblations which we offer Thee for Thy servants, that Thou mayst direct their path with Thy grace going before and vouchsafe to accompany it with Thy grace following, and that we may rejoice for their behavior and their salvation according to the safeguards of Thy mercy. Through our Lord.

PROPITIÁRE, Dómine, supplicatióibus nostris; et has oblatiões, quas tibi offerimus pro fámulis tuis, benignus assúme: ut viam illórum et præcedénte grátia tua dirigas, et subsequénte comitári dignéris; ut de actu atque incolumitáte eórum, secundum misericórdiæ tuæ præsidia gaudeámus. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 118

Thou hast commanded Thy commandments to be kept

Tu mandásti, mandáta tua custodíri nimis: utinam diri-

gántur viæ meæ, ad custodi-
endas justificatiónes tuas.

most diligently: O that my
ways may be directed to keep
Thy justifications.

Postcommunion

QUA, Dómine, sacraménta,
quæ sumpsimus, fámulos
tuos in te sperántes custodi-
ant: et contra omnes advér-
sos tueántur incúrsus. Per
Dóminum.

MAY Thy sacraments, O
Lord, which we have re-
ceived, keep Thy servants, who
hope in Thee, and guard
them against all adversaries.
Through our Lord.

Concluding Prayers, page 793.

Mass for the Sick

*For a sick person near death, special Prayer, Secret and Post-
communion, as found at the end of this Mass are said.*

The Beginning of Mass, page 756.

Introit. Ps. 54, 2, 3

EXÁUDI Deus oratiónem
meam, et ne despéxeris
deprecatiónem meam: in-
ténde in me, et exáudi me.
(T. P. Allelúja, allelúja.) Ps.
54, 3, 4. Contristátus sum in
exercitatióne mea: et con-
turbátus sum a voce inimíci,
et a tribulatióne peccatóris.
V. Glória Patri.

HEAR, O God, my prayer,
and despise not my sup-
plication: be attentive to me,
and hear me. (P. T. Alleluia,
alleluia.) Ps. 54, 3, 4. I am
grieved in my exercise; and am
troubled at the voice of the
enemy, and at the tribulation
of the sinner. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

OMNÍPOTENS sempitérne
Deus, salus æténa cre-
déntium: exáudi nos pro fá-
mulis tuis infirmis, pro qui-
bus misericórdiæ tuæ implo-
rámus auxiliúm; ut, réddita
sibi sanitáte, gratiárum tibi
in Ecclésia tua réferant ac-
tiónes. Per Dóminum.

O ALMIGHTY and everlasting
God, the eternal salvation
of them that believe, hear our
prayers for Thy sick servants
for whom we implore Thy mer-
cy, that with restored health
they may render thanks to
Thee in Thy Church. Through
our Lord.

Epistle. James 5, 13-16

Lesson from the Epistle of blessed James the Apostle.

DEARLY beloved: Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. Confess therefore your sins one to another: and pray one for another, that you may be saved.

Lectio Epistolæ beati Jacobi Apóstoli.

QUARRISSIMI: Tristátur aliquis vestrum? Oret. Æquo ánimo est? Psallat. Infirmitátur quis in vobis? Indúcat presbyteros Ecclesiæ, et orent super eum, ungentes eum óleo in nómine Dómini: et orátio fidei salvábit infirmum, et alleviábit eum Dóminus: et si in peccátis sit, remitténtur ei. Confitémini ergo alterutrum peccáta vestra, et oráte pro invicem, ut salvémini.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 6, 3, 4

Have mercy on me, O Lord, for I am weak, heal me, O Lord. *V.* All my bones are troubled, and my soul is troubled exceedingly.

Miserére mihi, Dómine, quóniam infirmus sum: sana me, Dómine. *V.* Conturbáta sunt ómnia ossa mea, et ánima mea turbáta est valde.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 101, 2. O Lord, hear my prayer: and let my cry come to Thee. Alleluia.

Allelúja, allelúja. *V.* Ps. 101, 2. Dómine, exáudi orationem meam: et clamor meus ad te pervéniat. Allelúja.

Tract. Ps. 30, 10, 11

Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul and my belly. *V.* For my life is wasted with grief, and my years in sighs. *V.* My strength is weakened through poverty: and my bones are disturbed.

Miserére mei, Dómine, quóniam tribulor: conturbátus est in ira óculus meus, ánima mea, et venter meus. *V.* Quóniam defécit in dolore vita mea, et anni mei in gemitibus. *V.* Infirmáta est in paupertáte virtus mea: et ossa mea conturbáta sunt.

Greater Alleluia

Allelúja. allelúja. *V. Ps. 101, 2.* Dómine, exáudi oratiónem meam, et clamor meus ad te pervéniat. Allelúja. *V. Ps. 27, 7.* In Deo sperávit cor meum, et adjútus sum: et refloúit caro mea, et ex voluntáte mea confitébor ei. Allelúja.

Alleluia, alleluia. *V. Ps. 101, 2.* O Lord, hear my prayer: and let my cry come to Thee. Alleluia. *V. Ps. 27, 7.* 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. Alleluia.

Munda Cor Meum, page 763.

Gospel. When Jesus had entered, from the Mass on Thursday after Ash Wednesday, page 224.

Offertory. Ps. 54, 2, 3

Exáudi, Deus, oratiónem meam, et ne despéxeris deprecationem meam: inténde in me, et exáudi me. (*T. P. Allelúja.*)

Hear, O God, my prayer, and despise not my supplication; be attentive to me, and hear me. (*P. T. Alleluia.*)

Offertory Prayers, page 767.

Secret

DEUS, cujus nútibus vitæ nostræ moménta decúrrunt: súscipe preces et hóstias famulórum tuórum, pro quibus egrotántibus misericórdiam tuam implorámus; ut, de quorum periculo metúimus, de eórum salúte letémur. Per Dóminum.

THOU at Whose will the moments of our life run on, receive, O God, the prayers and sacrifices of Thy servants; for whom we beseech Thy mercy in their sickness, that, as we have feared for their peril, we may rejoice for their safety. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 30, 17, 18

Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine non confúndar, quóniam invocávi te. (*T. P. Alleluia.*)

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. (*P. T. Alleluia.*)

Postcommunion

DEUS, infirmitátis humane singuláre presidium: auxilií tui super infr-

EOS, the sole defense of human infirmity, show forth Thy power upon Thy sick

servants that, being assisted by the help of Thy mercy, they may be found worthy to be brought back in health to Thy holy Church. Through our Lord.

mos fámulos tuos osténde virtútem; ut ope misericórdiæ tuæ adjuti, Ecclesiæ tuæ sanctæ incólumes repræsentári mereántur. Per Dóminum.

Concluding Prayers, page 793.

For a sick person near death, the same Mass with the following prayers:

Prayer

ALmighty and merciful God, Who hast given to mankind both the remedies of salvation and the rewards of everlasting life, mercifully look upon Thy servant who is suffering from bodily infirmity and cherish the soul Thou hast created, that in the hour of its going forth it may deserve to be presented without stain of sin to Thee, its Creator, by the hands of the holy angels. Through our Lord.

OMNÍPOTENS et misericors Deus, qui humano generi et salutis remédia, et vitæ æternæ múnera contulisti: respice propítius fámulum tuum infirmitate córporis laborántem, et ánimam réfove, quam creásti; ut in hora éxitus illius, absque peccáti mácula tibi Creatóri suo per manus sanctórum Angélorúm representári mereátur. Per Dóminum.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifice which we offer Thee for Thy servant, who is now at the end of his life, and grant that through it all his sins may be purged away, so that he, who in this life is bruised by the stripes of Thy ordering, may in the life to come obtain everlasting repose. Through our Lord.

SÚSCÍPE, quæsumus Dómine, hóstiám, quam tibi offerimus pro fámuló tuo in extrémó vitæ constitúto: et concéde, ut per eam univérsa illius purgéntur delicta; ut, qui tuæ dispositiónis flagéllis in hac vita attéritur, in futúra réquiem consequátur æternam. Per Dóminum.

Postcommunion

WE BESEECH Thy clemency, O almighty God, that by the virtue of this sacrament Thou vouchsafe to confirm Thy

QUÆSUMUS cleméntiam tuam, omnípotens Deus, ut per hujus virtútem sacraménti fámulum tuum grátia

tua confirmáre dignéris: ut in hora mortis ejus non præváleat contra eum adversárius; sed cum Ángelis tuis tránsitum habére mereátur ad vitam. Per Dóminum.

servant with Thy grace, that in the hour of his death the adversary may not prevail against him, but that he may be found worthy to have angels with him in his passage to life. Through our Lord.

Mass to Beg a Happy Death (*Purple*)

The Beginning of Mass, page 756.

Introit. *Ps. 12, 4*

ILLÚMINA óculos meos, ne unquam obdórmiam in morte; nequándo dicat inimícus meus: Præválui advérsus eum. *Ps. 12, 1.* Usquequo Dómine, obliviscéris me in finem? úsquequo avértis fáciem tuam a me? *V. Glória Patri.*

ENLIGHTEN my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him. *Ps. 12, 1.* How long, O Lord, wilt Thou forget me unto the end? How long dost Thou turn away Thy face from me? *V. Glory.*

Kyrie, page 761.

Prayer

OMNÍPOTENS et miséricors Deus, qui humano géneri et salutis remédia et vitæ æternæ múnera contulisti: réspice propítius nos fámulos tuos, et ánimas réfove, quas creásti; ut in hora éxitus eárum, absque peccáti mácula tibi Creatóri suo per manus sanctórum Angelórum repræsentári mereántur. Per Dóminum.

ALmighty and merciful God, Who hast given to mankind both the remedies of salvation and the rewards of eternal life, look mercifully upon us Thy servants, and cherish the souls Thou hast created, that in the hour of their going forth they may be found worthy to be presented without stain of sin to Thee, their Creator, by the hands of the holy angels. Through our Lord.

Epistle. *Rom. 14, 7-12*

Léctio Epístolæ beáti Pauli Apóstoli ad Romános.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.

FRATRES: Nemo nostrum sibi vivit, et nemo sibi móritur. Sive enim vivimus,

BRETHREN, none of us liveth to himself; and no man dieth to himself. For

whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live or whether we die, we are the Lord's. For to this end Christ died and rose again; that He might be Lord both of the dead and of the living. But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ. For it is written: As I live, saith the Lord, every knee shall bow to Me: and every tongue shall confess to God. Therefore every one of us shall render account to God for himself.

Dómino vivimus: sive mórimur, Dómino mórimur. Sive ergo vivimus, sive mórimur, Dómini sumus. In hoc enim Christus mórtuus est, et resurrexit: ut et mortuórum et vivórum dominétur. Tu autem quid júdicas fratrem tuum? aut tu quare spernis fratrem tuum? Omnes enim stábitimus ante tribúnal Christi. Scriptum est enim: Vivo ego, dicit Dóminus, quóniam míhi flectétur omne genu; et omnis lingua confitétur Deo. Itaque unusquisque nostrum pro se ratiónerem reddet Deo.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 22, 4

Though I should walk in the midst of the shadow of death, I will fear no evils: for Thou art with me, O Lord. *V.* Thy rod and Thy staff they have comforted me.

Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. *V.* Virga tua, et báculus tuus, ipsa me consoláta sunt.

Lesser Alleluia

Alleluia, alleluia. *Ps. 30, 2, 3.* In Thee, O Lord, I have hoped, let me never be confounded: deliver me in Thy justice and save me: bow down Thy ear to me: make haste to deliver me. Alleluia.

Allelúja, allelúja. *V. Ps. 30, 2, 3.* In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua libera me et éripe me: inclína ad me aurem tuam: accélera ut erípias me. Allelúja.

Tract. Ps. 24, 17-18; 1-4

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. *V.* To Thee, O Lord, have I lifted up my soul: in

De necessitatibus meis éripe me, Dómine. Vida humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. *V.* Ad te, Dómine,

levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei. *V.* Etenim universi, qui te expéctant, non confundéntur: confundántur omnes faciéntes vana.

Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. *V.* For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

Greater Alleluia

Alleluja, alleluja. *V.* Ps. 113, 1. In éxitu Israél de Ægypto, domus Jacob de pópulo bárbaro. Allelúja. *V.* Ps. 107, 2. Parátum cor meum, Deus, parátum cor meum: cantábo et psallam tibi, glória mea. Allelúja.

Alleluia, alleluia. *V.* Ps. 113, 1. When Israel went out of Egypt, the house of Jacob from a barbarous people. *V.* Ps. 107, 2. My heart is ready, O God, my heart is ready: I will sing, I will give praise with my glory. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 21, 34-36

✠ Sequéntia sancti Evangelii secúndum Lucam.

✠ Continuation of the holy Gospel according to St. Luke.

IN ILLO témpore: Dixit Jesus discipulis suis: Atténdite vobis, ne forte gravéntur corda vestra in crápula, et ebrietáte, et curis hujus vitæ, et supervéniat in vos repentina dies illa: tamquam láqueus enim supervéniet in omnes, qui sedent super faciém omnis terræ. Vigiláte itaque, omni témpore orántes, ut digni habeámini fúgere ista ómnia, quæ futúra sunt et stare ante Filium hóminis.

AT THAT time, Jesus said to His disciples, Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life; and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of God.

Offertory. Ps. 30, 15, 16

In te sperávi, Dómine; dixi, tu es Deus meus, in mánibus tuis témpora mea. (*T. P.* Allelúja.)

In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands. (*P. T.* Alleluia.)

Offertory Prayers, page 767.

Secret

RECEIVE, we beseech Thee, O Lord, the sacred victim we offer Thee, in preparation for our last moments, and grant that through it all our sins may be purged away, that we, who in this life are bruised by the stripes appointed by Thee, may in the life to come obtain everlasting rest. Through our Lord.

SŪSCIPE quæsumus, Dómine, hóstiã, quam tibi offerimus pro extrémò vitæ nostræ, et concède: ut per eam univèrsa nostra purgentur delicta; ut, qui tuæ dispositiõnis flagéllis in hac vita attérimur, in futúra réquiem consequámur ætérnum. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 70, 16, 17, 18

O Lord, I will be mindful of Thy justice alone: Thou hast taught me, O God, from my youth, and unto old age and gray hairs, O God, forsake me not. (P. T. Alleluia.)

Dómine memorábor justitiæ tuæ solius: Deus docuisti me a juventúte mea; et usque in senéctam et sénium, Deus ne derelinquas me. (T. P. Allelúja.)

Postcommunion

WE BESEECH Thy mercy, O almighty God, that by the power of this sacrament Thou vouchsafe to strengthen us, Thy servants, in Thy grace, that in the hour of our death the adversary may not prevail against us, but that, in our passing to life everlasting, we may be worthy to have angels with us. Through our Lord.

QUÆSUMUS cleméntiam tuam, omnípotens Deus, ut per hujus virtútem sacraménti nos fámulos tuos grátia tua confirmáre dignéris: ut in hora mortis nostræ non praváleat contra nos adversárius, sed cum Angelis tuis tránsitum habére mereámur ad vitam. Per Dóminum.

Concluding Prayers, page 793.

Mass for Any Need (Purple)

Introit, I am the Salvation, as on the 19th Sunday after Pentecost, page 720.

The Beginning of Mass, page 756.

Prayer

MERCIFULLY show unto us Thy pity, O Lord, that Thou mayst at once rid us of

INEFFÁBILEM misericórdiam tuam, Dómine, nobis cleménter osténde: ut simul nos

et a peccátiis ómnibus éxuss, all our sins and deliver us from
 et a penis, quas pro his meré- the pains which we deserve for
 mur, erípias. Per Dóminum. them. Through our Lord.

Kyrie, page 761.

Lesson. Jer. 14, 7-9

Léctio Jeremiæ Prophétæ.

Lesson from Jeremiah the Prophet.

SI INIQUITATES nostræ respónderint nobis: Dómine, fac propter nomen tuum, quóniam multæ sunt aversiónes nostræ: tibi peccávimus. Expectátio Israël, salvátor ejus in témpore tribulatiónis. Tu autem in nobis es, Dómine, et nomen tuum invocátum est super nos, ne derelinquas nos, Dómine Deus noster.

IF OUR iniquities have testified against us, O Lord, do Thou it for Thy name's sake, for our rebellions are many: we have sinned against Thee. O expectation of Israel, the Saviour thereof in time of trouble. But Thou, O Lord, art among us, and Thy name is called upon us, forsake us not, O Lord our God.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 43, 8, 9

Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *V.* In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula.

Thou hast saved us, O Lord, from them that afflict us and hast put them to shame that hate us. *V.* In God shall we glory all the day long, and in Thy name we will give praise for ever.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 78, 9, 10.* Propítius esto, Dómine, peccátiis nostris: nequándo dicant gentes: Ubi est Deus eórum? Allelúja.

Alleluia, alleluia. *V. Ps. 78, 9, 10.* Be merciful, O Lord, to our sins: lest the gentiles should say, Where is their God? Alleluia.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 78, 9, 10.* Propítius esto, Dómine, peccátiis nostris: ne quando dicant gentes: Ubi est Deus eórum? Allelúja. *V. Ps. 30, 8.* Exsultábo et lætabor in mis-

Alleluia, alleluia. *V. Ps. 78, 9, 10.* Be merciful, O Lord, to our sins: lest the gentiles should say, Where is their God? Alleluia. *V. Ps. 30, 8.* I will be glad and rejoice in Thy mercy; for

Thou hast regarded my humility: Thou hast saved my soul out of distress. Alleluia.

ericórdia tua: quóniam respexisti humilitátem meam: salvásti de necessitátibus ánimam meam. Allelúja.

Munda Cor Meum, page 763.

Tract. Ps. 24, 17, 18

Deliver me from my necessities, O Lord: see my abjection and my labor, and forgive me all my sins. *V.* 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. *V.* For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

De necessitátibus meis éripe me Dómine: vide humilitátem meam, et labórem meum, et dimitte ómnia peccáta mea. *V.* Ad te Dómine levávi ánimam meam: Deus meus in te confído, non erubescam: neque irrideant me inimíci mei. *V.* Etenim univérsti qui te expéctant, non confundéntur: confundántur omnes faciéntes vana.

Gospel. Mark 11, 22-26

✠ Continuation of the holy Gospel according to St. Mark.

AT THAT time, Jesus 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 ye pray, believe that you shall receive and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, Who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

✠ Sequéntia sancti Evangelíi secúndum Marcum.

IN ILLO témpore: Dixit Jesus discíplulis suis: Habéte fidem Dei. Amen dico vobis, quia quicúmque dixerit huic monti: Tóllere, et mittere in mare, et non hæsítaverit in corde suo, sed crediderit quia quodcúmque dixerit, fiat, fiet ei. Proptérea dico vobis: Ómnia quaecúmque orántes pétitis, créдите quia accipiétis, et evenient vobis. Et cum stábitis ad orándum, dimittite, si quid habétis adversus áliquem: ut et Pater vester, qui in cælis est, dimittat vobis peccáta vestra. Quod si vos non dimiserítis: nec Pater vester, qui in cælis est, dimittet vobis peccáta vestra.

Offertory. Ps. 137, 7

Si ambulávero in médio tribulatiónis, vivificábis me Dómine: et super iram inimicórum meórum exténdes manum tuam; et salvum me fáciet dexterá tu. (T. P. Alleluia.)

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. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

PURIFICET nos, Dómine quæsumus, múnere sacra participatióne perficiat. Per Dóminum.

MAY the offering of the gift here before Thee, we beseech Thee, O Lord, purify us and make us fully worthy of its sacred participation. Through our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 118, 49, 50

Meménto verbi tui servo tuo Dómine, in quo mihi spem dedisti: hæc me consoláta est in humilitáte mea. (T. P. Alleluja.)

Be Thou mindful of Thy word to Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation. (P. T. Alleluia.)

Postcommunion

PRESTA, quæsumus Dómine: ut, terrénis affectibus expláti, ad supérni plenitudinem sacramenti, cujus libavimus sancta, tendamus. Per Dóminum.

GRANT, we beseech Thee, O Lord, that, being purified of earthly affections, we may proceed to the fulness of the supernal sacrament of whose holiness we have partaken. Through our Lord.

Concluding Prayers, page 793.

Mass of Thanksgiving

The Mass of the Most Holy Trinity, page 1414, or of the Holy Ghost, page 1429, or of Our Lady, page 1399, or of any canonized Saint, is said, adding the following prayers to those of the Mass, under the same conclusion:

Prayer

DEUS, cujus misericórdiæ non est número, et bo-

OGOR, 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 for the reward to come. Through our Lord.

Secret

RECEIVE, O Lord, the savor of this sacrifice together with our thanksgivings, and vouchsafe henceforth to guard from all adversity those whose prayers Thou hast been pleased to hear; and grant that they may be strengthened in Thy service and love. Through our Lord.

ODÓREM, Dómine, sacrificií hujus cum gratiárum actiónibus súscipe, et præsta: ut quos exaudíre, et incólumes serváre dignátus es, ab omni in pósterum adversitaté custódias; et in tuo servítio, et amóre concreúcant. Per Dóminum.

Postcommunion

O GOD, Who sufferest no one that hopeth in Thee to be overmuch stricken, but lendest a kindly ear to their prayers; 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.

DEUS qui néminem in te sperántem, nímium afflígi permíttis, sed píum pré-cibus præstas audítum: pro postulatióne nostris, votisque súscéptis grátias ágimus, te píissime deprecántes; ut per hæc quæ súmpsimus, a cunctis éripe mereámur advérsis. Per Dóminum.

Occasional Prayers

The following prayers are those from which a celebrating priest occasionally selects the third prayer left to his choice on days that are not of double rite. Frequently, a bishop may order that for some public need one or more of them be added in all Masses celebrated in his diocese. Unless he prescribes otherwise, such prayer, appointed by the ordinary, is omitted on those feasts only which are doubles of the first or second class, and on other exceptionally privileged days. In fine, in Jerial Masses, a priest is allowed to add other Collects, but so that the whole number of prayers recited in any Mass never exceeds seven.

For the Prayers most commonly used, among which are those for God's Holy Church, for the Pope, for the Intercession of the Saints and for the Living and the Dead see pages 820-829.

To Implore the Intercession of the Saints

Prayer

QUONIAM, quæsumus, omnipotens Deus: ut intercessio sanctæ Dei Genitricis Mariæ, sanctorumque omnium Apostolorum, Martyrum, Confessorum, atque Virginum, et omnium electorum tuorum, nos ubique lætificet; ut dum eorum mérita recollimus, patrocinia sentiámus. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that the intercession of holy Mary, Mother of God, and of all the holy apostles, martyrs, confessors, and virgins, and of all Thine elect, may everywhere gladden us, that, while we commemorate their merits, we may experience their protection. Through our Lord.

Secret

OBLATIS, Dómine, placáre munéribus: et, intercedente beáta Maria semper Virgine, cum omnibus Sanctis tuis, a cunctis nos defénde periculis. Per Dóminum.

BEAPPEASED, O Lord, with the gifts we offer, and, by the intercession of blessed Mary, ever a virgin, with all Thy saints, defend us from all dangers. Through our Lord.

Postcommunion

SUMPTIMUS, Dómine, beáte Mariæ semper Virginis, et omnium Sanctorum tuorum memóriam recolentes, sacramenta cælestia: præsta, quæsumus; ut, quod temporaliter gérimus, æternis gaudiis consequámur. Per Dóminum.

VENERATING the memory of blessed Mary, ever a virgin, and of all Thy saints, O Lord, we have received the heavenly sacraments; grant, we beseech Thee, that what we celebrate in this life we may obtain in the joys of heaven. Through our Lord.

For Any Need

Prayer

DEUS, refugium nostrum, et virtus: adesto piis Ecclesiæ tuæ precibus, auctor tuæ pietatis, et præsta ut,

O GOD, our refuge and our strength, the very author of piety, harken to the pious prayers of Thy Church, that

what we seek in faith we may efficaciously obtain. Through our Lord. *quod fideliter pétimus, efficaciter consequámur. Per Dóminum.*

Secret

GRANT, we beseech Thee, O merciful God, that this offering of salvation may both rid us of our own guilt forever and protect us from all our adversaries. Through our Lord. *D*A, MISERICORS Deus: ut hæc salutáris oblátio et a própriis nos reátibus inde sinénte expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

Postcommunion

WE HAVE received, O Lord, the gifts of the sacred mystery, beseeching that what Thou hast taught us to do in commemoration of Thee may profit for the aid of our infirmity. Who livest. *S*ÚMPSIMUS, Dómine, sacri dona mystérii, humfliter deprecánte: ut quæ in tui commemoratióem nos fá cere præcepisti, in nostræ proficiant infirmitátis auxili um. Qui vivis.

In Time of Any Trouble or Sore Distress

Prayer

DESPISE not Thy people, O almighty God, when they cry out in their affliction, but graciously succor them in their tribulation, for the glory of Thy name. Through our Lord. *D*E DESPÍCIAS, omnípotens Deus, pópulum tuum in afflictióne clamánte: sed propter glóriam nóminis tui, tribulátis succurre placátus. Per Dóminum.

Secret

GRACIOUSLY receive, O Lord, the sacrifices with which Thou hast willed that Thou shouldst be appeased, and that health should be restored to us by the might of Thy loving-kindness. Through our Lord. *S*ÚSCÍPE, Dómine, propítius hóstias: quibus et te placári voluísti, et nóbis salútem potéti pietáte restitui. Per Dóminum.

Postcommunion

MERCIFULLY look down upon our tribulation, we beseech Thee, O Lord, and turn *T*RIBULATIÓEM nostram, quæsumus, Dómine, propítius réspice: et iram tuæ in-

dignationis, quam juste mere- aside the wrath of Thine in-
 rémur, avérte. Per Dóminum. dignation, which we justly de-
 serve. Through our Lord.

To Beg for Rain

Prayer

DOMINE, in quo vivimus, **O** GOD, in Whom we live,
 movémur, et sumus: and move, and have our
 plúvia nobis tribue congru- being, grant us rain, in due
 éntem; ut, praséntibus sub- abundance, that, being suffi-
 sidiis sufficiénter adjúti, sem- ciently helped with temporal,
 pitérna fiduciálus appetá- we may the more confidently
 mus. Per Dóminum. ever after eternal gifts.
 Through our Lord.

Secret

OBLÁTIS, quæsumus, DÓ- **B**E APPEASED, O Lord, we
 mine, placáre munéri- beseech Thee, by the
 bus: et oportúnum nobis tri- gifts we offer, and give the
 bue plúviæ sufficiéntis auxili- timely aid of sufficient rain.
 um. Per Dóminum. Through our Lord.

Postcommunion

DA NOBIS, quæsumus, DÓ- **G**IVE US, we pray Thee, O
 mine, plúviam salutá- Lord, wholesome rain,
 rem: et áridam terræ fáciem and graciously bathe the
 fluéntis cæléstibus dignánter parched face of earth with hea-
 infúnde. Per Dóminum. venly floods. Through our Lord.

To Beg for Fine Weather

Prayer

AD TE NOS, Dómine, cla- **G**RACIOUSLY hear us, O
 mántes exáudi: et aé- Lord, when we call upon
 ris serenitátem nobis tribue Thee, and grant unto our sup-
 supplicántibus; ut, qui juste plications a calm atmosphere,
 pro peccátis nostris affligimur, that we, who are justly afflicted
 misericórdia tua prævéniente, for our sins, may, by Thy pro-
 cleméntiam sentiámus. Per tecting mercy, experience par-
 Dóminum. don. Through our Lord.

Secret

PRÉVENIAT NOS, quæsumus, **M**AY Thy grace, we beseech
 Dómine, grátia tua Thee, O Lord, ever go
 semper, et subsequátur: et has before us and follow us, and

graciously receive these oblations, which we bring to be consecrated to Thy name for our sins, that they may, by the intercession of Thy saints, profit us all unto salvation. Through our Lord.

oblaciones, quas pro peccatis nostris nomini tuo consecrandas deferimus benignus assume; et, per intercessionem Sanctorum tuorum, cunctis nobis proficiant ad salutem. Per Dominum.

Postcommunion

WE PRAY Thy clemency, O almighty God, that Thou check the inundation of rain and vouchsafe to bestow upon us the gladness of Thy countenance. Through our Lord.

QUÆSUMUS, omnipotens Deus, clementiam tuam: ut inundantiam coercas imbrium, et hilaritatem vultus tui nobis impertiri digneris. Per Dominum.

For the Forgiveness of Sins

Prayer

O GOD, Who rejectest no one, but in Thy loving mercy art appeased by penance, howsoever a man may have sinned, look mercifully upon the prayers of our lowliness and enlighten our hearts, that we may be enabled to fulfil Thy precepts. Through our Lord.

DEUS, qui nullum respicis, sed quantumvis peccantibus, per penitentiam pia miseratione placaris: respice propitius ad preces humilitatis nostrae, et illumina corda nostra; ut tua valeamus implere precepta. Per Dominum.

Secret

MAY the present sacrifice, which we offer Thee, O Lord, for our transgressions, be an acceptable gift unto Thee, and let it profit both the living and the dead for salvation. Through our Lord.

PRÆSENS sacrificium, Domine, quod tibi pro delictis nostris offerimus, sit tibi munus acceptum: et tam viventibus, quam defunctis proficiat ad salutem. Per Dominum.

Postcommunion

HARKEN to the prayers of Thy household, O almighty God, and grant that

EXAUDI preces familie tue, omnipotens Deus: et presta; ut sancta hæc, quæ a

te súmpsimus, incorrupta in nobis, te donante, serventur. Per Dóminum.

these holy things, which we have received from Thee, may, by Thy bounty, be preserved incorrupt in us. Through our Lord.

For Our Friends and for Those Dear to Us

Prayer

DEUS, qui caritátis dona, per grátiam Sancti Spíritus tuórum fidélium córdibus infudisti: da fámulis et famulábibus tuis, pro quibus tuam deprecámur cleméntiam, salútem méntis et córporis; ut te tota virtúte diligant, et quæ tibi plácita sunt, tota dilectióne perficiant. Per Dóminum . . . in unitate ejúsdem.

O GOD, Who by the grace of the Holy Spirit hast poured the gifts of charity into the hearts of Thy faithful, grant unto Thy servants and handmaids, for whom we implore Thy clemency, health of soul and body, that they may love Thee with all their might and with their whole love may execute what things are pleasing to Thee. Through . . . in the unity of the same.

Secret

MISERERE, quæsumus, Dómine, fámulis et famulábibus tuis, pro quibus hoc sacrificium laudis tuæ offerimus majestáti: ut per hæc sancta, supérnæ benedictiónis grátiam obtíneant, et glóriam æternæ beatitúdinis acquirant. Per Dóminum.

HAVE mercy, we beseech Thee, O Lord, upon Thy servants and handmaids, for whom we offer to Thy majesty this sacrifice of praise, that through these holy things they may obtain the grace of supernal benediction and acquire the glory of everlasting beatitude. Through our Lord.

Postcommunion

DIVINA libántes mystéria, quæsumus, Dómine: ut hæc salutária sacraménta illis proficiant ad prosperitátem et pacem; pro quorum quarúmque dilectióne hæc tuæ obtúlimus majestáti. Per Dóminum.

PARTAKING of the divine mysteries, O Lord, we beseech Thee that this saving sacrament may benefit, unto prosperity and peace, those for whose love we have offered it to Thy majesty. Through our Lord.

For Our Enemies

Prayer

O GOD of peace, lover and guardian of charity, give to all our enemies true charity and peace, grant them the remission of all their sins, and mightily deliver us from their machinations. Through our Lord.

DEUS, pacis, caritatisque amátor et custos: da omnibus inimicis nostris pacem, caritatémque veram; et cunctórum eis remissionem tribue peccatórum, nosque ab eórum insidiis poténter éripe. Per Dóminum.

Secret

BE APPEASED, we beseech Thee, O Lord, with the gifts we offer, mercifully deliver us from our enemies, and grant them pardon of their sins. Through our Lord.

OBLÁTIS, quæsumus, Dómine, placáre munéribus: et nos ab inimicis nostris cleménter éripe, eisque indulgéntiam tribue delictórum. Per Dóminum.

Postcommunion

QUAY this communion, O Lord, deliver us from our sins and defend us from the snares of our enemies. Through our Lord.

HÆC nos commúnio, Dómine, éruat a delictis: et ab inimicórum deféndat insidiis. Per Dóminum.

Masses and Burial Services for the Dead

The Common or Daily Mass for the Dead

Any Mass, whether festal, ferial, or votive, may be offered up for the soul or souls of the faithful departed. But they may not be celebrated in black vestments, with the rite proper to Masses for the Dead: 1. On Sunday. 2. On feasts of a double rite (except by special indult). 3. During the octaves of Christmas, Epiphany, Easter, Ascension, Pentecost and Corpus Christi. 4. During Lent, except, on the first day of each week which is not of a double rite. 5. On Rogation Monday. 6. On ember-days. 7. On all vigils. 8. When the Most Blessed Sacrament is publicly exposed. 9. On a feria on which the Mass of the Sunday is anticipated or postponed. In this Common or Daily Mass for the Dead (*Missa Quotidiana*), the number of prayers, with their corresponding Secrets and Postcommunions, may not be less than three; the first, that answering to the particular intention for which the Mass is offered up (for instance, for one or for several persons deceased, for a priest, for all buried in a graveyard, etc.), the second, either for all deceased brethren, relatives and benefactors, or another at choice, and the last, that for all the faithful departed. These will be found in pages following. The Sequence *Dies iræ, dies illa*, in such Masses may be recited or omitted at the choice of the celebrant. It is of counsel, that, should the day on which it is desired to have a Mass said for the repose of the soul of a deceased person, happen to be one on which Masses for the dead are not permitted, the Mass of the occurring feast or feria be offered up for the intention, rather than that the benefit accruing to the suffering soul be delayed by waiting until a day supervene on which a Mass in black vestments may be said.

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

REQUIEM ætérnam dona eis, Dómine; et lux perpétua luceat eis. Ps. 64, 2, 3. Te decet hymnus Deus in Sion; et tibi reddétur votum in Jerúsalem: exáudi oratiónem meam; ad te omnis caro véniet. Réquiem.

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

Kyrie, page 761.

For bishops or priests deceased¹

Prayer

DEUS, qui inter apostólicos Sacerdótes, fámulo

O God, Who, in the apostolic priesthood, didst

¹For other Prayers, Secrets and Postcommunions suited to special occasions, see pages 1510 to 1517.

cause Thy servants to be honored with pontifical (or sacerdotal) dignity, grant, we beseech Thee, that they may be joined in fellowship with Thine apostles for evermore. Through our Lord.

los tuos pontificáli (seu sacerdotali) fecisti dignitate vigere: presta quesumus; ut eorum quoque perpetuo aggregentur consortio. Per Dominum.

For deceased brethren, friends, and benefactors

Prayer

O God, the bestower of pardon and lover of man's salvation, we beseech Thy clemency through the intercession of blessed Mary, ever a virgin, and all Thy saints, that the brethren, kindred, and benefactors of our congregation who have passed out of this world may together enjoy everlasting happiness.

Deus venie largitor, et humane salutis amator, quesumus clementiam tuam; ut nostre congregationis fratres, propinquos, et benefactores, qui ex hoc saculo transierunt beata Maria semper Virgine intercedente cum omnibus Sanctis tuis, ad perpetue beatitudinis consortium pervenire concedas.

For the souls of all the faithful departed

Prayer

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 by devout prayers they may obtain the pardon which they ever desired. Who livest, etc.

EMITELUM Deus, omnium conditor et redemptor: animabus famularum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis.

Lesson. Apoc. 14, 13

Lesson from the Book of the Apocalypse of Blessed John the Apostle.

Lectio libri Apocalypsis beati Joannis Apostoli.

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.

IN DIEBUS illis: Audivi vocem de celo, dicentem mihi: Scribe: Beati martiri, qui in Domino moriuntur, amodo jam dicit Spiritus, ut requiescant a laboribus suis: opera enim illorum sequuntur illos.

Gradual. 4 Esdr. 2, 34, 35

Réquiem ætérnam dona eis, Eternal rest give to them, O
 Dómine; et lux perpétua lú- Lord; and let perpetual light
 ceat eis. *V. Ps. 111, 7.* In mem- shine upon them. *V. Ps. 111, 7.*
 ória ætérna erit justus; ab The just shall be in everlasting
 auditióne mala non tímébit. remembrance; he shall not fear
 the evil hearing.

Tract

Absólve Dómine ánimas Absolve, O Lord, the souls of
 ómnium fidélium defunctór- all the faithful departed from
 um ab omni vínculo delictór- every bond of sin. *V.* And by
 um: *V.* Et grátia tua illis suc- the help of Thy grace let them
 currénte, mereántur evádere be found worthy to escape the
 judicium ultiónis: *V.* Et lucis sentence of vengeance. *V.* And
 ætérnæ beatitúdine pérfrui. to enjoy the full beatitude of
 the light eternal.

Sequence

DIES iræ, dies illa,
 Solvet sæclum in fav-
 illa,
 Teste David cum Sibylla.
 Quantus tremor est futúrus,
 Quando judex est ventúrus,
 Cuncta stricte discussúrus!
 Tuba mirum spargens sonum
 Per sepúlchra regiónum,
 Coget omnes ante thronum.
 Mors stupébit et natúra,
 Cum resúrget creatúra,
 Judicánti responsúra.
 Liber scriptus proferétur,
 In quo totum continétur,
 Unde mundus judicétur.

DREADED day, that day of
 ire,
 When the world shall melt in
 fire,
 Told by ~~Sibyl~~ and David's lyre.
 Fright mens hearts shall rudely
 shift,
 As the Judge through gleaming
 rift
 Comes each soul to closely sift.
 Then, the trumpet's shrill re-
 frain,
 Piercing tombs by hill and
 plain,
 Souls to judgment shall ar-
 raign.
 Death and nature stand aghast,
 As the bodies rising fast,
 Hie to hear the sentence passed.
 Then, before Him shall be
 placed,
 That whereon the verdict's
 based,
 Book wherein each deed is
 traced.

When the Judge His seat shall Judex ergo cum sedébit,
 gain,
 All that's hidden shall be plain. Quidquid latet, apparébit:
 Nothing shall unjudged re- Nil inúltum remanébit.
 main.

Wretched man, what can I Quid sum miser tunc dictú-
 plead?
 Whom to ask to intercede, Quem patrónum rogáturus?
 When the just much mercy Cum vix justus sit securus.
 need?

Thou, O awe-inspiring Lord, Rex treménda majestátis,
 Saving e'en when unimplored, Qui salvandos salvas gratis,
 Save me, mercy's fount adored. Salva me fons pietátis.

Ah! Sweet Jesus, mindful be, Recordáre, Jesu pie,
 That Thou cam'st on earth for Quod sum causa tuæ viæ,
 me:
 Cast me not this day from Ne me perdas illa die.
 Thee.

Seeking me Thy strength was Quærens me, sedisti lassus;
 spent
 Ransoming Thy limbs were Redemisti crucem passus:
 rent:
 Is this toil to no intent? Tantus labor non sit cassus.

Thou, awarding pains condign, Juste judex ultiónis,
 Mercy's ear to me incline, Donum fac remissionis,
 Ere the reckoning Thou assign. Ante diem ratiónis.

I, felon-like, my lot bewail, Ingemisco tamquam reus:
 Suffused cheeks my shame un- Culpa rubet vultus meus:
 vell:
 God! O let my prayer prevail. Supplicánti parce Deus.

Mary's soul Thou madest Qui Mariam absolvisti,
 white,
 Didst to heaven the thief in- Et latrónem exaudisti,
 vite;
 Hope in me these now excite. Mihi quoque spem dedisti.

Prayers of mine in vain ascend: Preces meæ non sunt dignæ:
 Thou art good and wilt fore- Sed tu bonus fac benigne,
 fend,
 In quenchless fire my life to Ne perenni cremer igne.
 end.

Inter oves locum præsta.	When the cursed by shame oppress,
Et ab hædis me sequestra.	Enter flames at Thy behest,
Státuens in parte dextra.	Call me soon to join the blest.
Confutátiis maledictis,	Place amid Thy sheep accord.
Flammis ácribus addictis,	Keep me from the tainted
Voca me cum benedictis.	horde,
	Set me in Thy sight, O Lord.
Oro supplex et acclínis,	Prostrate, suppliant, now no
	more,
Cor contritum quasi cinis:	Unrepenting, as of yore,
Gere curam mei finis.	Save me dying, I implore.
Lacrymósa dies illa,	Mournful day that day of sighs,
Qua resúrget ex favilla	When from dust shall man
	arise,
Judicándus homo reus.	Stained with guilt his doom to
	know,
Huc ergo parce Deus:	Mercy, Lord, on him bestow.
Pie Jesu Dómine,	Jesus, kind! Thy souls release,
Dona eis réquiem, Amen.	Lead them thence to realms of
	peace. Amen.

Munda Cor Meum, page 763.

Gospel. John 6, 51-55

¶ Sequéntia sancti Evan-
gélii secúndum Joánnem.

IN ILLO témpore: Dixit Je-
sus turbis Judæorum:
Ego sum panis vivus, qui de
cælo descéndi. Si quis man-
ducáverit ex hoc pane, vivet
in ætérnum: et panis, quem
ego dabo, caro mea est pro
mundi vita. Litigábant ergo
Judæi ad invicem, dicéntes:
Quómodo potest hic nobis
carnem suam dare ad man-
ducándum? Dixit ergo eis
Jesus: Amen, amen dico vo-
bis: Nisi manducavéritis
carnem Fílli hóminis, et bi-
béritis ejus sánguinem, non
habébitis vitam in vobis. Qui
mandúcat meam carnem, et

¶ Continuation of the holy
Gospel according to St. John.

AT THAT time Jesus said to
the multitudes 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.

bibit meum sanguinem, habet vitam æternam: et ego resuscitabo eum in novissimo die.

Offertory

O Lord Jesus Christ, the 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 engulf them not: that they fall not into the darkness; but let Michael, the holy standard-bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. *V.* We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.

Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de penis inférni, et de profúndo lacu: libera eas de ore leónis, ne absorbeat eas tártarus, ne cadant in obscurum: sed signifer sanctus Michael repræsentet eas in lucem sanctam: Quam olim Abrahæ promisisti, et sémini ejus. *V.* Hóstias et preces tibi, Dómine, laudis offerimus: tu suscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transire ad vitam: Quam olim Abrahæ promisisti, et sémini ejus.

For deceased bishops or priests

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifices which we offer for the souls of Thy servants, bishops (or priests); that Thou mayest command those whom on earth Thou didst invest with the episcopal (or sacerdotal) dignity to be joined to the fellowship of Thy saints in the heavenly kingdom. Through our Lord.

Suscipe Dómine quesumus pro animábus famulorum tuorum Pontificum (seu Sacerdotum), quas offerimus hóstias: ut quibus in hoc sæculo pontificale, seu sacerdotale donasti, méritum, in celéstí regno Sanctorum tuorum júbeas jungi consortio. Per Dóminum.

For deceased brethren, friends, and benefactors

Secret

O God, Whose mercy is boundless, mercifully receive the prayers of our lowliness, and grant, through these

Deus, cujus misericordie non est número, suscipe propitius preces humilitatis nostræ: et animábus

fratrum, propinquorum, et sacraments of our salvation, to benefactorum nostrorum, the souls of our brethren, kindred, and benefactors, to whom quibus tui nominis dedisti Thou didst grant the confessionem, per hæc sacramenta salutis nostræ, cunctorum remissionem tribue confession of Thy name, the remission of all sins. peccatorum.

For the souls of all the faithful departed

Secret

HÓSTIAS, quæsumus, Dómine, quas tibi pro animabus famulorum famularumque tuarum offerimus, propitiatus inténde: ut quibus fidelis christiánæ méritum contulisti, dones et præmium. Per Dóminum.

MERCIFULLY look down, we beseech Thee, O Lord, upon the sacrifice which we offer Thee for the souls of Thy servants and handmaids, that, to those on whom Thou didst confer the gift of Christian faith, Thou mayst also grant its reward. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux æterna luceat eis, May eternal light shine upon Dómine: Cum sanctis tuis in them, O Lord, with Thy saints ætérnum, quia pius es. *V.* forever, because Thou art Réquiem ætérnam dona eis, kind. *V.* Grant them everlasting rest, O Lord, and let perpetual light shine upon them, with Thy saints, etc.

For deceased bishops or priests

Postcommunion

PROSIT, quæsumus, Dómine, animabus famulorum tuorum Pontificum (seu Sacerdotum, misericórdiæ tuæ implorata cleméntia: ut ejus, Thy mercy they may attain to everlasting fellowship with Him in Whom they hoped and believed. Through our Lord.

For deceased brethren, friends, and benefactors

Postcommunion

PRÆSTA, quæsumus, omnipotens et misericors Deus: ut animæ fratrum, pro-

GRANT, we beseech Thee, O almighty and merciful God, that the souls of our

brethren, kindred, and benefactors, for whom we have offered this sacrifice of praise to Thy majesty, being purified of all sins by the virtue of this sacrament, may, by Thy mercy, receive the beatitude of perpetual light. Through our Lord.

pinquorum, et benefactorum nostrorum, pro quibus hoc sacrificium laudis tuæ obtulimus: majestati; per hujus virtutem sacramenti a peccatis omnibus expiata, lucis perpetuæ, te miserante, recipiant beatitudinem. Per Dominum.

For the souls of all the faithful departed

Postcommunion

MAY the prayer of Thy suppliants profit the souls of Thy servants and handmaids, we beseech Thee, O Lord, that Thou mayst free them from all sins and make them sharers in Thy redemption. Who livest.

ANIMABUS, quæsumus, Domine, famularumque tuarum oratio proficiat supplicantium: ut eas et a peccatis omnibus exuas, et tuæ redemptionis facias esse participes. Qui vivis.

Concluding Prayers, page 793.

Absolution over the Catafalque

After Mass the celebrant lays aside his chasuble and maniple and puts on the black cope. Attended by the deacon he goes to the entrance of the sanctuary, where he stands somewhat toward the Epistle side, facing the catafalque. The subdeacon, attended by the acolytes, stands on the opposite side of the catafalque, bearing the processional cross.

The clergy standing around the catafalque, the choir now chants the following responsory:

R. DELIVER me, O Lord, from eternal death on that dreadful day when the heavens and the earth shall be moved, and Thou shalt come to judge the world by fire. **V.** I am seized with fear and trembling when I reflect upon the judgment and wrath to come. **R.** When the heavens and the earth shall be moved. **V.** That day, a day of wrath, of wasting and of misery, a dreadful and exceeding bitter day. **R.** When Thou shalt come to judge the world by fire. **V.** Eternal rest grant unto them, O Lord; and let perpetual light shine

R. LIBERA me, Domine, de morte æterna, in die illa tremenda: Quando cæli movendi sunt et terra: Dum veneris judicare sæculum per ignem. **V.** Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. **R.** Quando cæli movendi sunt et terra. **V.** Dies illa, dies iræ, calamitatis et miseriæ; dies magna et amara valde. **R.** Dum veneris judicare sæculum per ignem. **V.** Réquiem æternam dona eis Domine, et lux perpetua luceat eis. **R.** Libera me Domine de morte æterna in die illa tremenda:

Quando cæli movendi sunt et terra: Dum véneris judicare sæculum per ignem.

upon them. *R.* Deliver me, O Lord, from everlasting death on that dreadful day when the heavens and the earth shall be moved, and Thou shalt come to judge the world by fire.

Kyrie eléison. Christe eléison. Kyrie eléison.

Lord, have mercy. Christ have mercy. Lord have mercy.

The priest, having put incense into the thurible, intones the first words of the Lord's Prayer, Pater noster, saying the rest quietly. All others likewise pray in silence whilst the priest, accompanied by his deacon, twice passes round the bier, sprinkling it with holy water and incensing it. He resumes:

V. Et ne nos inducas in tentationem.

V. And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

V. A porta inferi.

V. From the gate of hell.

R. Erue, Dómine, ánimam ejus (ánimas eorum).

R. Rescue his soul (their souls), O Lord.

V. Requiescat (Requiescant) in pace.

V. May he (they) rest in peace.

R. Amen.

R. Amen.

V. Dómine exáudi orationem meam.

V. Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

V. Dóminus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Let us Pray

ABSOLVE, quæsumus Dómine, ánimam fámul tui *N.*, ab omni vínculo delictórum: ut in resurrectionis glória inter Sanctos et Eléctos tuos resuscitátus respiret. Per Christum Dóminum nostrum. *R.* Amen.

ABSOLVE, we beseech Thee, O Lord, the soul of Thy servant, *N.*, from every bond of sin, that, in the glory of the resurrection, he may rise to a new and better life with Thy saints and elect. Through Christ our Lord. *R.* Amen.

In place of the above he may repeat the prayer which he has said as the Collect in the Mass.

V. Réquiem ætérnam dona ei, Dómine.

V. Eternal rest grant unto him, O Lord.

R. Et lux perpétua luceat ei.

R. And let perpetual light shine upon him.

Then again:

V. Requiescat in pace.

V. May he rest in peace.

R. Amen.

R. Amen.

Various Prayers for the Dead

For a deceased Pope

Prayer

GOD, Who, in Thine ineffable providence, didst will that Thy servant *N.* should be numbered among the high priests, grant, we beseech Thee, that he, who on earth held the place of Thine only-begotten Son, may be joined forevermore to the fellowship of Thy holy pontiffs. Through the same.

DEUS, qui inter summos Sacerdotes famulum tuum *N.* ineffabili tua dispositione connumerari voluisti: presta quesumus; ut qui unigeniti Filii tui vices in terris gerebat, sanctorum tuorum Pontificum consortio perpetuo aggregetur. Per eundem Dominum.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifice which we offer for the soul of Thy servant, *N.*, supreme pontiff, that Thou mayst command him, whom on earth Thou didst invest with the pontifical dignity, to be joined to the fellowship of Thy saints in the kingdom of heaven. Through our Lord.

SUSCIPERE, Domine, quesumus, pro anima famuli tui *N.* summi Pontificis, quas offerimus hostias: ut cui in hoc saeculo pontificale donasti meritum, in caelesti regno Sanctorum tuorum iubeas jungi consortio. Per Dominum.

Postcommunion

MAY Thy clemency, which we implore, O Lord, benefit the soul of Thy servant, *N.*, supreme pontiff, that he may by Thy mercy attain to everlasting fellowship with Him in Whom he hoped and believed. Through our Lord.

PROSTR, quesumus, Domine, anime famuli tui *N.* summi Pontificis misericordiae tuae implorata clementia: ut ejus, in quo speravit et credidit, aeternum capiat, te miserante, consortium. Per Dominum.

For a deceased cardinal the Prayer, Secret, and Postcommunion are those appointed, as follows, for a bishop, priest, or deacon, with mention inserted in these of his rank as a Prince of the Church.

For a deceased bishop

Prayer

O GOD, Who in the apostolic priesthood didst cause Thy servant, *N.*, to be honored

DEUS, qui inter apostolicos Sacerdotes famulum tuum *N.* pontificali fe-

cisti dignitate vigere: presta
quæsumus; ut eorum quoque
perpetuo aggregetur con-
sòrtio. Per Dòminum.

with the pontifical dignity,
grant, we beseech Thee, that he
may be joined forevermore to
the fellowship of Thine apos-
tles. Through our Lord.

Secret

SÓSCIBE, Dòmine, quæsu-
mus, pro ànima fàmuli
tui *N.* Pontificis, quas offèri-
mus hòstias: ut eul in hoc
sæculo pontificale donasti
mèritum, in cœlesti regno
Sanctorum tuorum jubeas
jungi consòrtio. Per Dòmin-
um.

RECRIVE, we beseech Thee,
O Lord, the sacrifice
which we offer for the soul of
Thy servant, *N.*, that Thou
mayst command him whom on
earth Thou didst invest with
the episcopal dignity to be
joined to the fellowship of Thy
saints in the kingdom of
heaven. Through our Lord.

Postcommunion

PROSIT, quæsumus, Domi-
ne, ànimæ fàmuli tui *N.*
Pontificis misericordiæ tuæ
implorata clemèntia: ut ejus,
in quo speravit et credidit,
ætèrnum capiat, te miserante,
consòrtium. Per Dòminum.

QUAY Thy clemency, which
we implore, O Lord,
benefit the soul of Thy servant,
the pontiff, *N.*, that, by Thy
mercy, he may attain to ever-
lasting fellowship with Him in
Whom he hoped and believed.
Through our Lord.

Or the Following

Prayer

DA NOBIS, Dòmine, ut àni-
mam fàmuli tui *N.*
Episcopi, quam de hujus sæ-
culi eduxisti laborioso certà-
mine, Sanctorum tuorum
tribus esse consòrtem. Per
Dòminum.

GRANT US, O Lord, that Thou
give to be a companion
of Thy saints the soul of Thy
servant *N.*, bishop, whom Thou
hast taken out of the toilsome
struggle of this world. Through
our Lord.

Secret

ANNUE nobis, quæsumus,
Dòmine, ut ànimæ
fàmuli tui *N.* Episcopi hæc
prosit oblatio: quam immo-
lândo, totius mundi tribuisti
relaxari delicta. Per Dò-
minum.

GRANT US, we beseech Thee,
O Lord, that this obla-
tion may benefit the soul of
Thy servant *N.* bishop, as by
its offering Thou hast granted
the sins of the whole world to
be forgiven. Through our
Lord.

Postcommunion

PURGED by this sacrifice, we beseech Thee, O almighty God, may the soul of Thy servant *N.*, bishop, be worthy to be pardoned and enter into everlasting rest. Through our Lord.

HIS sacrificiis quesumus omnipotens Deus, purgata anima famuli tui *N. Episcopi* ad indulgentiam et refrigerium sempiternum pervenire mereatur. Per Dominum.

*For a priest deceased**Prayer*

O GOD, Who didst will that Thy servant *N.*, should flourish with the sacerdotal dignity in the apostolic priesthood, grant, we beseech Thee, that he may be joined forevermore to the fellowship of Thine apostles. Through our Lord.

DEUS, qui inter apostollos eos sacerdotes famulum tuum *N. sacerdotali* fecisti dignitate vigere: presta quesumus: ut eorum quoque perpetuo aggregetur consortio. Per Dominum.

Secret

RECEIVE, we beseech Thee, O Lord, the sacrifices which we offer for the soul of Thy servant, *N.*, Thy priest, that Thou mayst command him, whom on earth Thou didst invest with dignity, to the fellowship of Thine apostles. Through our Lord.

SUSCIPE, Domine, quesumus, pro anima famuli tui *N. Sacerdotis*, quas offerimus hostias: ut cui in hoc seculo sacerdotale donasti meritum, in caelesti regno apostolorum iubeas

Postcommunion

MAY Thy clemency, which we implore, O Lord, benefit the soul of Thy servant, *N.*, Thy priest, that he may attain to everlasting fellowship with Him in Whom he hoped and believed. Through our Lord.

PROSI, quesumus, Domine, anime famuli tui *N. Sacerdotis*, misericordiae tuae implorata clementia: ut ejus, in quo speravit et credit, aeternum capiat, te miserante consortium. Per Dominum.

*Or the Following**Prayer*

GRANT, we beseech Thee, O Lord, that the soul of Thy

PRESTA, quesumus, Domine, ut anima famuli

tui *N.* Sacerdótis, quem in hoc sæculo commorántem, sacris munéribus decorásti, in cœlesti sede gloriósa semper exsultet. Per Dóminum.

servant, *N.*, Thy priest, whom, while he dwelt-on earth, Thou didst adorn with sacred gifts, may ever rejoice in the glory of heaven. Through our Lord.

Secret

SÚSCIPE, Dómine, quæsumus, pro ánima fámuli tui *N.* Sacerdótis, quas offerimus hóstias: ut cui sacerdotále donásti méritum, dones et præmium. Per Dóminum.

RECEIVE, we beseech Thee, O Lord, the sacrifice we offer for the soul of Thy servant, *N.*, Thy priest, that as Thou didst grant him the dignity of the priesthood Thou wilt also grant him its reward. Through our Lord.

Postcommunion

PRÆSTA, quæsumus, omnipotens Deus, ut ániam fámuli tui *N.* Sacerdótis in congregatióne justórum, æternæ beatitúdinis júbeas esse consórtem. Per Dóminum.

GRANT, we beseech Thee, O almighty God, that, by Thy command, the soul of Thy servant, *N.*, Thy priest, may be a sharer of everlasting beatitude in the company of the just. Through our Lord.

For a man, other than a priest, deceased

Prayer

INCLÍNA, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur: ut ániam fámuli tui *N.*, quam de hoc sæculo migráre jussisti, in pacis ac lucis regióne constitúas, et Sanctórum túórum júbeas esse consórtem. Per Dóminum.

INCLINE Thine ear, O Lord, to our prayers, with which we supplicate Thy mercy that Thou set the soul of Thy servant, *N.*, which Thou hast commanded to pass from this world, in a region of peace and light, and order that it be of the fellowship of the saints. Through our Lord.

Secret

ANNUE nobis, quæsumus, Dómine, ut ániam fámuli tui *N.*, hæc prosit oblátio: quam immolándo, totius mundi tribuísti relaxári delicta. Per Dóminum.

CONSENT, we beseech Thee, O Lord, that the soul of Thy servant, *N.*, may be benefited by this oblation, by the offering of which Thou hast granted the sins of the whole world to be forgiven. Through our Lord.

Postcommunion

ABSOLVE, we beseech Thee, **A**BSOLVE quæsumus Dómine, O Lord, the soul of Thy servant, *N.*, from every bond of sin, that, in the glory of the resurrection, he may rise to a new and better life with Thy saints and elect. Through our Lord.

ABSOLVE quæsumus Dómine, mine ánimam fámuli tui *N.*, ab omni vínculo delictórum: ut in resurrectiónis glória inter sanctos et electos tuos resuscitátus respíret. Per Dóminum.

*For a woman deceased**Prayer*

WE BESEECH, Thee, O Lord, **Q**UÆSUMUS Dómine, pro that of Thy loving-kindness Thou have mercy on the soul of Thy handmaid, *N.*, free her from the defilements of this mortal life and number her forevermore among the saved. Through our Lord.

QUÆSUMUS Dómine, pro tua pietáte miserere ánimæ fámulæ tuæ *N.*: et a contágiis mortalitátis exútam, in æternæ salvatiónis partem restitue. Per Dóminum.

Secret

BY THESE sacrifices, without which no one hath ever been free of offense, may the soul of Thy handmaid, *N.*, be rid of all sins, we beseech Thee, O Lord; that by these offices of pious propitiation it may obtain everlasting mercy. Through our Lord.

HIS sacrificiis quæsumus Dómine ánimæ fámulæ tuæ *N.*, a peccátis ómnibus exuátur, sine quibus a culpa nemo liber éxstitit: ut per hæc piæ placatiónis officia, perpétuam misericórdiam consequátur. Per Dóminum.

Postcommunion

MAY the soul of Thy handmaid, *N.*, we beseech Thee, O Lord, partake of eternal light, as it hath obtained the sacrament of Thine everlasting mercy. Through our Lord.

INVENIAT quæsumus Dómine ánimæ fámulæ tuæ *N.*, lucis æternæ consórtium: cujus perpétuæ misericórdiæ consecúta est sacraméntum. Per Dóminum.

*For the father and mother of the celebrating priest**Prayer*

O GOD, Who hast commanded us to honor our father and mother, in Thy **D**EUS, qui nos patrem et matrem honoráre præcepísti: miserére cleménter

animabus patris et matris
meæ, eorúmque peccáta dim-
itte: meque eos in æternæ
claritátis gáudio fac vidére.
Per Dóminum.

clemency have mercy upon the
souls of my father and mother,
and pardon their sins; and
make me to see them in the joy
of the eternal brightness.
Through our Lord.

Secret

SÚSCIPE sacrificium Dó-
mine, quod tibi pro ani-
mabus patris et matris meæ
óffero: eisque gáudium sem-
piternum in regiõne vivórum
concede; meque cum illis fe-
licitáti Sanctorum conjunge.
Per Dóminum.

RECEIVE, O Lord, the sacri-
fice which I offer Thee
for the souls of my father and
mother, and grant them ever-
lasting joy in the land of the
living; and make me to share
with them in the happiness of
the saints. Through our Lord.

Postcommunion

QUÆLÉSTIS participatio
sacraménti quæsumus
Dómine animabus patris et
matris meæ réquiem et lucem
obtineat perpétuam: meque
cum illis grátia tua corónet
æterna. Per Dóminum.

MAY the partaking of the
heavenly sacrament, we
beseech Thee, O Lord, obtain
rest and light everlasting for
the souls of my father and
mother; and may Thy eternal
grace crown me with them.
Through our Lord.

Should the Mass be offered up by a priest for his father only, or for his mother only, the above prayers are worded in the singular number. When the Holy Sacrifice is offered up for the fathers and mothers of others besides the celebrant, in place of "my father and mother" is said "our parents."

For deceased brethren, friends, and benefactors

The Prayer, O God, the bestower of pardon, page 1502, Secret, and Postcommunion are said with the opportune variations.

For all who are buried in a cemetery or graveyard

Prayer

DEUS, cujus miseratiõne
animæ nostrum réquiem
escunt: famulæ et famulabus
tuis, et omnibus hic et
ubique in Christo quiescenti-
bus, da propitiis véniam pec-
catórum; ut a cunctis reáti-
bus absolúti, tecum sine fine
læténtur. Per eundem Dó-
minum.

O god, by Whose mercy the
souls of the faithful find
rest, mercifully grant pardon
of sins to Thy servants and
handmaids, and to all who,
here and elsewhere, repose in
Christ, that, being loosed from
all guilt, they may rejoice with
thee for evermore. Through the
same.

Secret

GRACIOUSLY receive, O Lord, the sacrifice offered for the souls of Thy servants and handmaids, and of all Catholics who sleep in Christ whether in this place or elsewhere, that, being delivered from the bonds of grim death by this most excellent sacrifice, they may be found worthy of life everlasting. Through the same.

PRO animabus famulorum famularumque tuarum, et omnium Catholicorum hic et ubique in Christo dormientium, hostiam Domine suscipe benignus oblatam: ut hoc sacrificio singulari, vinculis horrendæ mortis exuti, vitam mereantur æternam. Per eundem Dominum.

Postcommunion

O GOD, the light of faithful souls, give ear to our supplications, and grant to Thy servants and handmaids, whose bodies, here and elsewhere, repose in Christ, an abode of refreshment, the blessedness of rest, and the brightness of light. Through the same.

DEUS, fidelium lumen animarum, adesto supplicationibus nostris: et da famulis et famulis tuis, quorum corpora hic et ubique in Christo requiescunt, refrigerii sedem, quietis beatitudinem, et luminis claritatem. Per eundem Dominum.

*For more than one person deceased**Prayer*

O GOD, Whose property is ever to pity and to spare, have mercy on the souls of Thy servants and handmaids, and forgive them all their sins, that, being loosed from the bonds of mortality, they may be found worthy to enter into life. Through our Lord.

DEUS, cui proprium est misereri semper et parcere: propitiare animabus famulorum famularumque tuarum, et omnia eorum peccata dimitte; ut mortalitatis vinculis absolutæ, transire mereantur ad vitam. Per Dominum.

Secret

CONSENT, we beseech Thee, O Lord, that this oblation benefit the souls of Thy servants and handmaids, as Thou hast granted that by the offering of it the sins of all the world should be forgiven. Through our Lord.

ANNUE nobis quæsumus Domine, ut animabus famulorum famularumque tuarum hæc prosit oblatio: quam immolando, totius mundi tribuisti relaxari delicta. Per Dominum.

Postcommunion

DEUS, cui soli cōpetit medicinam præstare post mortem: præsta quæsumus, ut animæ famulorum famularumque tuarum terrenis exitæ contagiis, in tuæ redemptionis parte numerentur. Qui vivis.

O GOD, Who alone art competent to administer healing remedies after death, grant, we beseech Thee, that the souls of Thy servants and handmaids, rid of earthly contagion, may be numbered among those whom Thou hast redeemed. Who livest.

*Or the Following**Prayer*

ANIMABUS quæsumus Dōmine famulorum famularumque tuarum, misericordiam concède perpetuam: ut eis proficiat in æternum, quod in te speraverunt et crediderunt. Per Dōminum.

GRANT, we beseech Thee, O Lord, everlasting mercy to the souls of Thy servants and handmaids, that the faith and hope which they placed in Thee may avail them for eternity. Through our Lord.

Secret

HIS Dōmine quæsumus placātus intēde muneribus: et quod ad laudem tui nōminis supplicātes offērimus, ad indulgētiā proficiat defunctorum. Per Dōminum.

LOOK with favor upon these gifts, we beseech Thee, O Lord, and may that which we offer with supplication to the praise of Thy name profit for the pardon of the departed. Through our Lord.

Postcommunion

SŪPPLICES Dōmine pro animabus famulorum famularumque tuarum preces effūdīmus, obsecrāntes: ut quidquid conversatiōe contraxerunt humana, et clemēter indulgeas, et eas in tuorum lætāntium redemptōrum sede constituas. Per Dōminum nostrum.

WE POUR forth, O Lord, our prayers and supplications for the souls of Thy servants and handmaids, beseeching that Thou mercifully forgive whatever faults they have committed in their earthly careers, and set them in the blissful abode of Thy redeemed. Through our Lord.

Mass and Absolution on the Day of the Death or on the Day of the Burial of One of the Faithful

If the deceased is a baptized child not yet come to the age of reason, the Votive Mass of the Angels, page 1417, may be said on days permitted by the rubrics.

The Priest vested in black cope (and his ministers if it be a Solemn Mass) meets the body at the entrance of the Church, inside, and says:

COME to his (her) assistance, ye saints of God! Meet him (her) ye angels of the Lord. Receive his (her) soul and present it to the Most High.

V. May Christ who called thee, receive thee; and may the angels lead thee into the bosom of Abraham.

R. Receive his (her) soul, offering it in the sight of the Most High.

V. Eternal rest grant to him (her), O Lord, and let perpetual light shine upon him (her).

R. Offering it in the sight of the Most High.

During a funeral Mass the body of the dead person, surrounded by lights, lies in front of the altar. It is placed so that if it be a priest the head will be toward the altar and the corpse, robed (if practicable) in sacerdotal vestments as at Mass, will face the people. The body of one not a priest should face the altar. The Office of the Dead (wherever usual) is then chanted, otherwise as soon as the priest has changed from the cope to the chasuble, the Mass begins immediately.

The Mass

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 761.

SUBVENITE Sancti Dei occurrere, angeli Domini, suscipientes animam ejus, offerentes eam in conspectu altissimi.

V. Suscipiat te Christus, qui vocavit te: et in sinum Abrahamæ angeli deducant te.

R. Suscipientes animam ejus offerentes eam in conspectu altissimi.

V. Requiem æternam dona ei, Domine: et lux perpétua luceat ei.

R. Offerentes eam in conspectu altissimi.

Requiem æternam dona eis, Domine: et lux perpétua luceat eis. Ps. 64, 2, 3. Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem: exaudi orationem meam; ad te omnis caro veniet. Requiem.

Prayer

DEUS, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui *N.* quam hodie de hoc sæculo migrare iussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed iubeas eam a sanctis Angelis suscipi, et ad patriam paradisi perducí; ut, quia in te speravit et credidit, non pœnas infèrni sustineat, sed gaudia æterna possideat. Per Dóminum nostrum.

O GOD, Whose property is ever to have mercy and to spare, we humbly supplicate Thee for the soul of Thy servant, *N.*, which Thou hast this day called out of this world, Thou deliver it not to the hands of the enemy, nor forget it forever, but command it to be received by the holy angels and taken to Paradise, its home, so that, since it hath hoped and believed in Thee, it may not bear the pains of hell, but possess everlasting joys. Through our Lord.

Epistle. 1 Thess. 4, 13-18

Lectio Epistolæ beati Pauli Apóstoli ad Thessalonicenses.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.

FRATRES: Nólumus vos ignorare de dormiéntibus, ut non contristémmini sicut et ceteri, qui spem non habent. Si enim crédimus quod Jesus mórtuus est, et resurréxit: ita et Deus eos, qui dormiérunt per Jesum, addúcet cum eo. Hoc enim vobis dicimus in verbo Dómini, quia nos, qui vivimus, qui resídui sumus in adventum Dómini, non præveniémus eos, qui dormiérunt. Quóniam ipse Dóminus in jussu, et in voce Archángeli, et in tuba Dei descéndet de cælo: et mórtui, qui in Christo sunt, resúrgent primi. Deínde nos, qui vivimus, qui relénquimur, simul rapiémur cum illis in núbibus óbviám Christo in aëra, et sic semper cum Dómino érimus. Itaque

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 slept. For the Lord Himself shall come down from heaven, with commandments, and with the voice of an archangel, and with the trumpet 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. 4 Esdr. 2, 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V. Ps. 111, 7.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Réquiem æternam dona eis, Dómine; et lux perpétua luceat eis. *V. Ps. 111, 7.* In memória æterna erit justus; ab auditióne mala non timébit.

Tract

O Lord, absolve the souls of all the faithful departed from every bond of sin. *V.* And by the help of Thy grace may they be worthy to escape the sentence of vengeance. *V.* And to enjoy all the beatitude of the light eternal.

Absólve Dómine ánimas ómnium fidélium defunctorum ab omni vínculo delictorum: *V.* Et grátia tua illis succurrénte, mereántur evádere iudícium ultiónis: *V.* Et lucis æternæ beatitúdine pérfrui.

Sequence (Dies Iræ), as in the Common or Daily Mass for the Dead, page 1503.

Munda Cor Meum, page 763.

Gospel. John 11, 21-27

✠ Continuation of the holy Gospel according to St. John.

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 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 forever. Believest thou this? She saith to Him,

✠ Sequéntia sancti Evangelii secúndum Joánnem.

IN ILLO témpore: Dixit Martha ad Jesum: Dómine, si fuisses hic, frater meus non fuisset mórtuus: set et nunc scio quia quacúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectione in novíssimo die. Dicit ei Jesus: Ego sum resurréctio, et vita: qui credit in me, étiam si mórtuus fuerit, vivet: et omnis, qui vivit, et credit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique Dómine, ego credidi, quia tu es Christus

Filius Dei vivi, qui in hunc mundum venisti.

Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

Offertory

Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni, et de profúndo lacu: libera eas de ore leónis, ne absorbeat eas tártarus, ne cadant in obscurum; sed signifer sanctus Michæl representet eas in lucem sanctam: Quam olim Abrahæ promisisti, et sémini ejus. *V.* Hóstias et preces tibi, Dómine, laudis offerimus: tu suscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transire ad vitam: Quam olim Abrahæ promisisti, et sémini ejus.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and the deep pit; deliver them from the lion's mouth, that hell engulf them not, nor they fall into darkness, but that Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. *V.* We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to pass from death to the life which Thou once didst promise to Abraham and his seed.

Offertory Prayers, page 767.

Secret

PROPITIARE QUÆSUMUS Dómine ánimæ fámulí tui *N.* pro qua hóstiam laudis tibi immolámus, majestátem tuam suppliciter deprecánte: ut per hæc piæ placatiónis officia, pervenire mereátur ad réquiem sempitérnam. Per Dóminum.

BE MERCIFUL, we beseech Thee, O Lord, to the soul of Thy servant, *N.*, for which we offer to Thee the sacrifice of praise, supplicating Thy majesty that, through these offices of pious propitiation it may be worthy to enter unto everlasting rest. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

Lux æténa lúceat eis, Dómine: Cum sanctis tuis in æténum, quia pius es. *V.* Réquiem æténam dona eis, Dó-

May light eternal shine upon them, O Lord: With Thy saints forever, for Thou art kind. *V.* Grant them everlasting rest, O

Lord, and let perpetual light shine upon them: With Thy saints.
 mine; et lux perpétua lúceat eis: Cum sanctis.

Postcommunion

GRANT, we beseech Thee, O almighty God, that the soul of Thy servant, N., which hath to-day departed this life, being purged by this sacrifice and rid of sins, may obtain alike pardon and everlasting rest. Through our Lord.

PRÆSTA quæsumus omnipotens Deus: ut ánima fámulí tui N. quæ hódie de hoc sæculo migrávit, his sacrificiis purgáta, et a peccátiis expedita, indulgéntiam páriter et réquiem cápíat sempitérnam. Per Dóminum.

Absolution of the Corpse

After the Last Gospel, the celebrant lays aside his chasuble and maniple, and vested in a black cope comes, attended by his deacon, to the feet of the corpse, at the head of which the subdeacon holds uplifted the processional cross, having on both sides an acolyte bearing a lighted candle. The clergy group themselves around the bier. Then the celebrant reads in a loud voice the following supplication.

ENTER not into judgment with Thy servant, O Lord, for in Thy sight shall no man be justified, unless remission of all sins be accorded him (her) by Thee. We beseech Thee, therefore, that Thy judicial sentence weigh not heavily upon him (her) who is commended to Thee by the true supplication of the Christian faith, but, with the help of Thy grace, may he (she) be worthy to escape the sentence of vengeance, seeing that, while he (she) lived, he (she) was sealed with the seal of the Holy Trinity. Who livest and reignest

NON intres in iudicium cum servo tuo Dómine, quia nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remissio. Non ergo eum, quæsumus, tua iudiciális senténtia premat, quem tibi vera supplicatio fidelí christiánæ comméndat: sed grátia tua illi succurrénte, mereátur evádere iudicium ultiónis, qui dum viveret, insignitus est signáculo sanctæ Trinitátis: Qui vivís et regnas in sæcula sæculórum. *R.* Amen.

The choir now chants the following responsory (The Libera me).

R. Deliver me, O Lord, from eternal death on that dreadful day, when the heavens and the earth shall be moved, and Thou shalt come to judge the world

R. Libera me Dómine de morte ætérna, in die illa treménda quando cæli movéndi sunt et terra: Dum véneris iudicáre sæculum per ignem.

V. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. *R.* Quando cæli movendi sunt et terra. *V.* Dies illa, dies iræ, calamitatis et miseriæ; dies magna et amara valde. *R.* Dum veneris judicare sæculum per ignem. *V.* Réquiem æternam dona eis Dómine, et lux perpétua luceat eis. *R.* Libera me Dómine de morte æterna in die illa tremenda: Quando cæli movendi sunt et terra: Dum veneris judicare sæculum per ignem.

by fire. *V.* I am seized with fear and trembling, when I reflect upon the judgment and the wrath to come. *R.* When the heavens, and the earth shall be moved. *V.* That day, a day of wrath, of wasting and of misery, a dreadful and exceeding bitter day. *R.* When Thou shalt come, to judge the world by fire. *V.* Eternal rest grant unto him (her), O Lord, and let perpetual light shine upon him (her). *R.* Deliver me O Lord, from eternal death on the dreadful day, when the heavens and the earth shall

be moved, and Thou shalt come to judge the world by fire.
Kyrie eléison. Christe eléison. Kyrie eléison. Pater Noster (*secretó.*)

Lord, have mercy. Christ, have mercy, Lord, have mercy. Our Father (*inaudibly.*)

Meanwhile the priest sprinkles and incenses the corpse thrice on each side, and then says:

V. Et ne nos indúcas in tentatiónem. *R.* Sed libera nos a malo.

V. A porta inferi. *R.* Erue, Dómine, ánimam ejus.

V. Requiescat in pace. *R.* Amen.

V. Dómine exáudi oratiónem meam. *R.* Et clamor meus ad te véniat.

V. Dóminus vobiscum. *R.* Et cum spíritu tuo.

V. Dóminus vobiscum. *R.* Et cum spíritu tuo.

If the body is not present, then the Second Prayer in place of the following one is said.

Let us Pray

DEUS, cui próprium est miseréri semper et párcere, te súpplices exorámus pro ánima fámuli tui N. (fámulæ tuæ N.), quam hódie de hoc sæculo migráre jus-

O GOD, Whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant, N., which Thou hast this day commanded to depart out

of this world: that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy angels, and conducted into Paradise, its true country; that, as in Thee it hath hoped and believed, it may not suffer the pains of hell but may take possession of eternal joys. Through Christ our Lord. *R.* Amen.

DELIVER, O Lord, we beseech Thee, the soul of Thy servant (handmaid), *N.*, from every bond of his (her) sins that in the glory of the resurrection he (she) may live anew, being raised up in the fellowship of Thy Saints and elect. Through Christ our Lord. *R.* Amen.

V. Eternal rest grant to him (her), O Lord.

R. And let perpetual light shine upon him (her).

V. May he (she) rest in peace.

R. Amen.

V. May his (her) soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

R. Amen.

After this the body is borne to the grave, and either at the grave or in the church the following is said or sung:

MAY the angels lead thee into Paradise; at thy coming may the martyrs receive thee, and bring thee into the holy city, Jerusalem. May the choir of angels receive thee, and with Lazarus, once a beggar, mayest thou have eternal rest.

sisti, ☩ ut non tradas eam in manus inimici, neque obliviscaris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci; ut, quia in te sperávit et crédidit, non penas inférni sustíneat, sed gáudia ætérna possideat. Per Christum Dóminum nostrum. *R.* Amen.

ABSOLVE quæsumus, Dómine, ánimam fámuli tui *N.* (fámulæ tuæ *N.*) ab omni vinculo delictórum: ut in resurrectiónis glória, inter Sanctos et eléctos tuos resuscitátus (resuscitáta) respíret. Per Christum Dóminum nostrum. *R.* Amen.

V. Réquiem ætérnam dona ei, Dómine.

R. Et lux perpétua lúceat ei.

V. Requíescat in pace.

R. Amen.

V. Anima ejus, et ánimæ ómnium fidélium defunctorum per misericórdiam Dei requiescant in pace.

R. Amen.

IN PARADÍSUM dedúcant te Angeli; in tuo advéntu suscipliant te Mártýres, et perdúcant te in civitátem sanctam Jerúsalem. Chorus Angelórum te suscipliat, et cum Lázaro quondam páupere ætérnam hábeas réquiem.

On reaching the grave, if it be not blessed, the priest blesses it, as follows:

Let us Pray

DEUS, cujus miseratióne
ánimæ fidélium requi-
escunt, hunc túmulum bene-
dicere dignáre, eiqúe Angel-
um tuum sanctum députa
custódem, et quorum quar-
úmque córpora hic sepeliún-
tur, ánimas eórum ab ómni-
bus absólve vínculis delictór-
um, ut in te semper cum
Sanctis tuis sine fine lætén-
tur. Per Christum Dóminum
nostrum. *R.* Amen.

O God, through Whose ten-
der mercy the souls of
the faithful departed are at
rest, vouchsafe to bless & this
grave, and assign thereto Thy
holy angel as its keeper; and
absolve from all the bonds of
sin the souls of those whose
bodies are here buried, that
with Thy saints they may ever
rejoice in Thee to all eternity.
Through Christ our Lord.

R. Amen.

The priest then sprinkles with holy water and incenses the corpse and grave.

Whether the priest goes to the cemetery or not the Office continues as follows:

Ant. Ego sum resurrectio
et vita: qui credit in me, éti-
am si mórtuus fúerit, vivet;
et omnis qui vivit et credit in
me, non moriétur in ætérnum.

Ant. I am the resurrection
and the life: he that believeth
in Me, although he be dead,
shall live and he that liveth
and believeth in Me shall not
die forever.

The Benedictus, or Song of Zachary. Luke 1, 68-79

BENEDICTUS Dóminus, De-
us Israël, quia visitávit,
et fecit redemptiónem plebis
sue:

Et eréxit cornu salutis no-
bis: in domo David, púeri sui.

Sicut locútus est per os
sanctorum, qui a sæculo sunt,
prophetarum ejus:

Salútem ex inimicis nostris,
et de manu ómnium quodér-
unt nos:

Ad faciéndam misericórdi-
am cum pátribus nostris:
memorári testaménti sui
sancti.

Juspurándum, quod jurávit
ad Abraham, patrem no-
strum, datúrum se nobis:

Ut sine timóre, de manu
inimicórum nostrórum liber-
áti, serviámus illi:

BLESSED be the Lord God
of Israel: for He hath
visited and wrought the re-
demption of His people.

And hath raised up an 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 perform mercy to our
fathers: and to remember His
holy testament.

The oath which He swore to
Abraham our father: that He
would grant to 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 Most High: for thou shalt go before the Face of the Lord, to prepare His ways:

To give 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 into the way of peace.

Eternal rest grant unto him (her), O Lord.

And let perpetual light shine upon him (her).

Ant. I am the resurrection and the life: he that believeth in Me, although he be dead, shall live: and every one who liveth, and believeth in Me, shall never die.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (*inaudibly*).

In the meantime, the priest sprinkles the corpse.

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver his (her) soul, O Lord.

V. May he (she) rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

In sanctitate, et justitia coram ipso, omnibus diebus nostris.

Et tu, puer Propheta Altissimi vocaberis: præbis enim ante faciem Domini parare vias ejus:

Ad dandum scientiam salutis plebi ejus: in remissionem peccatorum eorum:

Per viscera misericordiae Dei nostri: in quibus visitavit nos, oriens ex alto:

Illuminare his, qui in tenebris, et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

Requiem æternam dona ei, Domine.

Et lux perpétua luceat ei.

Ant. Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivit; et omnis qui vivit et credit in me non morietur in æternum.

Kyrie eléison. Christe eléison. Kyrie eléison. Pater noster (*secreto*).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiæcant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Let us Pray

FAC, quæsumus, Dómine, hanc cum servo tuo defuncto (fámula tua defúncta) misericórdiam ut factórum suórum in penis non recipiat vicem, qui (quæ) tuam in votis tenuit voluntátem: ut, sicut hic eum (eam) vera fides junxit fidélium turmis; ita illic eum (eam) tua misericórdia societ angélicis choris. Per Christum.

R. Amen.

V. Réquiem ætérnam dona ei, Dómine.

R. Et lux perpétua luceat ei.

V. Requiescat in pace.

R. Amen.

V. Anima ejus, et ánimæ ómnium fidélium defunctorum, per misericórdiam Dei requiescant in pace.

R. Amen.

GRANT, O Lord, we beseech Thee, this mercy unto Thy servant deceased, that, having in desire kept Thy will, he (she) may not suffer in requital of his (her) deeds; and as a true Faith joined him (her) unto the company of Thy faithful here below, so may Thy tender mercy give him (her), place above, among the angel choirs. Through Christ our Lord.

R. Amen.

V. Eternal rest grant unto him (her), O Lord.

R. And let perpetual light shine upon him, (her).

V. May he (she) rest in peace.

R. Amen.

V. May his (her) soul, and and the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Returning to the Church or Sacristy, the priest recites with his attendants the following psalm for the souls in Purgatory.

Ant. Si iniquitates.

Ant. If thou wilt mark iniquities.

Psalm 129

DE PROFUNDIS clamávi ad te, Dómine: Dómine, exáudi vocem meam.

Fiant aures tuæ intendentes, in vocem deprecationis meæ.

Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

Quia apud te propitiatio est: et propter legem tuam sustinuit te, Dómine.

Sustinuit ánima mea in

OUR of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His

word; my soul hath hoped in the Lord.

From the morning-watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him plentiful redemption.

And he shall redeem Israel from all his iniquities.

V. Eternal rest grant unto them, O Lord.

Rf. And let perpetual light shine upon them.

Ant. If Thou wilt mark iniquities, O Lord: Lord, who shall stand it?

verbo ejus: sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem, speret Israël in Dómino.

Quia apud Dóminum misericórdia: et copiósa apud eum redéemptio.

Et ipse redimet Israël, ex ómnibus iniquitatibus ejus.

V. Réquiem ætérnam dona eis, Dómine:

Rf. Et lux perpétua lúceat eis.

Ant. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

Mass for Third, Seventh and Thirtieth Day after Death

On the third, seventh or thirtieth day after the death, one solemn Mass may be sung, even if a double feast occur, provided it be not of the first or second class, a Sunday or holiday of obligation, or an otherwise exceptionally privileged day.

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Kyrie, page 761.

RÉQUIEM ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Ps. 64, 2, 3. Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Jérusalem: exáudi oratiónem meam, ad te omnis caro véniet. Réquiem.

Prayer

WE BENESECH Thee, O Lord, that Thou vouchsafe to grant to the soul of Thy servant, N., the third (or seventh, or thirtieth) day of whose burial we commemorate, companionship with Thy saints and elect, and pour upon it the perennial dew of Thy mercy. Through our Lord.

QUÆSUMUS, Dómine, ut ánima fámuli tui (fámule tuæ) N. cujus depositiónis diem tertium (vel séptimum, vel trigésimum) commemorámus, Sanctórum atque electórum tuórum largiri dignéris consórtium: et rorrem misericórdiæ tuæ perennem infúndas. Per Dóminum.

Epistle. 1 Thess. 4, 12-17

Lectio Epistolæ beati Pauli
Apóstoli ad Thessalonicenses.

Lesson from the Epistle of
Blessed Paul the Apostle to the
Thessalonians.

FRATRES: Nólumus vos igno-
rãre de dormiẽti-
bus, ut non contristẽmini,
sicut et ceteri, qui spem non
habent. Si enim crẽdimus
quod Jesus mortuus est, et
resurrexit: ita et Deus eos, qui
dormierunt per Jesum, addũ-
cet cum eo. Hoc enim vobis
dicimus in verbo Dõmini, quia
nos, qui vivimus, qui residui
sumus in adventum Dõmini
non prãveniẽmus eos, qui
dormierunt. Quõnlam ipse
Dõminus in jussu, et in voce
Archãngeli, et in tuba Dei de-
scendat de cœlo: et mortui,
qui in Christo sunt, resurgent
primi. Deinde nos, qui vivi-
mus, qui relinquitur, simul
rapiẽmur cum illis in nũbibus
õbviam Christo in aẽra, et sic
semper cum Dõmino erimus.
Itaque consolãmini invicem
in verbis istis.

BRETHREN, we will not have
you ignorant concern-
ing 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 slept.
For the Lord Himself shall
come down from heaven, with
commandment, and with the
voice of an archangel, and with
the trumpet 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 al-
ways with the Lord. Wherefore,
these words.

comfort ye one another with

Gradual. 4 Esdr. 2, 34, 35

Rẽquiem aeternam dona
eis, Dõmine; et lux perpẽtua
lũceat eis. *Ps. 111, 7. V.* In
memõria aeterna erit justus:
ab auditõne mala non timẽ-
bit.

Eternal rest give to them, O
Lord; and let perpetual light
shine upon them. *V. Ps. 111, 7.*
The just shall be in everlasting
remembrance; he shall not fear
the evil hearing.

Tract

Absolve, Dõmine, animas
õmnium fideliũ defunctorũ
ab omni vinculo delictõ-
rum. *V.* Et grãtia tua illis
succurrẽte, mereantur evã-
dere judicium ultionis. *V.* Et
lucis aeternæ beatitudĩne pẽr-
frui.

O Lord, absolve the souls of
all the faithful departed from
every bond of sin. *V.* And by
the help of Thy grace may they
be worthy to escape the sen-
tence of vengeance. *V.* And to
enjoy all the beatitude of the
light eternal.

Sequence (Dies iræ), as in the Common or Daily Mass for the Dead, page 1503.

Munda Cor Meum, page 763.

Gospel. John 11, 21-27

✠ Continuation of the holy Gospel according to St. John.

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 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 forever. 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.

✠ Sequentia sancti Evangelii secundum Joannem.

IN ILLO tempore: Dixit Martha ad Jesum: Dómine, si fuisses hic, frater meus non fuisset mórtuus: sed et nunc scio, quia quæcúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectione in novissimo die. Dixit ei Jesus: Ego sum resurréctio, et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis qui vivit, et credit in me, non moriétur in ætérnum. Credis hoc? Ait illi: Utique, Dómine, ego crédidi, quia tu es Christus Fílius Dei vivi, qui in hunc mundum venisti.

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 engulf them not, nor they fall into darkness, but that Michael, the holy standard-bearer, bring them into the holy light which Thou once didst promise to Abraham and his seed. *V.* We offer Thee, O Lord, sacrifices and prayers of praise; do Thou accept them for those souls whom we this day commemorate; grant them, O Lord, to

Dómine Jesu Christe, Rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni, et de profundo lacu: libera eas de ore leónis, ne absorbeat eas tártarus, ne cadant in obscurum: sed signifer sanctus Míchæl repræséntet eas in lucem sanctam: Quam olím Abrahæ promísti, et sémini ejus. *V.* Hóstias et preces tibi, Dómine, laudis offerimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transire ad vitam. Quam olím

Abrahæ promisiſti, et ſémini ejus. *pass from death to the life which Thou once didst promise to Abraham and his seed.*

Offertory Prayers, page 767.

Secret

MÚNERA, quæsumus Dómine, quæ tibi pro ánima fámuli tui (fámulæ tuæ) N. offérimus, placátus inténde: ut remédiis purgáta cæléstibus, in tua pietáte requiescat. Per Dóminum.

LOOK with favor, we beseech Thee, O Lord, upon the offerings we make for the soul of Thy servant, N., that, being purged by the heavenly remedies, it may repose in Thy love. Through our Lord.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 36

Lux æténa lúceat eis, Dómine: Cum Sanctis tuis in ætérnum: quia pius es. V. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis.

May light eternal shine upon them, O Lord. With Thy saints forever, for Thou art kind. V. Grant them everlasting rest, O Lord, and let perpetual light shine upon them. With Thy saints.

Postcommunion

SÚSCIBE, Dómine, preces nostras pro ánima fámuli tui (fámulæ tuæ) N. ut, si quæ ei máculæ de terrénis contágiis adhæsérunt, remissionis tuæ misericórdia deleántur. Per Dóminum.

RECEIVE, O Lord, our prayers for the soul of Thy servant, N., that whatever blemishes may have adhered to it from its contact with earth may be wiped away, by the mercy of Thy pardon. Through our Lord.

Concluding Prayers, page 793.

On the Anniversary Day of the Death of One or More of the Faithful

On the anniversary day of the death or burial one solemn Mass may be sung, even if a double feast occur, provided it be not of the first or second class, a Sunday or holy-day of obligation, or an otherwise exceptionally privileged day. Should the anniversary be of one person only, the words of the prayers are put into the singular number.

The Beginning of Mass, page 756.

Introit. 4 Esdr. 2, 34, 35

RÉQUIEM ætérnam dona eis, Dómine; et lux perpétua lúceat eis. Ps. 46, 2.

ETERNAL rest give to them, O Lord and let perpetual light shine upon them.

Ps. 64, 2, 3. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

Kyrie, page 761.

Prayer

O GOD, the Lord of mercies, grant to the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, an abode of refreshment, the beatitude of rest, and the brightness of light. Through our Lord.

DEUS, indulgentiarum Dómine: da animábus famulórum famularúmque tuárum, quorum anniversárium depositiónis diem commemorámus, refrigerii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

Lesson. 2 Mach. 12, 43-46

Lesson from the Book of the Machabees.

Lectio libri Machabæorum.

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.

IN DIÉBUS illis: Vir fortíssimus Judas, facta collatióne, duódecim millia drachmas argénti misit Jerosólymam, offerri pro peccátis mortuórum sacrificium, bene et religiósè de resurrecti óne cogitans (nisi enim eos, qui ceciderant, resurrectúros speráret, superfluum viderétur, et vanum oráre pro mórtuis): et quia considerábat quod hi, qui cum pietáte dormitiónem accéperant, óptimam haberent repósitam grátiam. Sancta ergo, et salúbris est cogitáti ó pro defúntis exoráre, ut a peccátis solvántur.

Gradual. 4 Esdr. 2, 34, 35

Eternal rest give to them, O Lord; and let perpetual light shine upon them. *V. Ps. 111, 7.* The just shall be in everlasting

Réquiem ætérnam dona eis, Dómine; et lux perpétua lúceat eis. *Ps. 111, 7. V.* In memória ætérna erit justus:

ab auditióne mala non tímē- remembrance; he shall not fear
bit, the evil hearing.

Tract

Absólve, Dómine. ánimas
ómnium fidélium defunctórum
um ab omni vinculo delictórum.
um. *V.* Et grátia tua illis suc-
currénte, mereántur evadere
judiciú m ultiónis. *V.* Et lucis
etérne beatitúdine pérfrui.

Absolve, O Lord, the souls of
all the faithful departed from
every bond of sin. *V.* And by
the help of Thy grace let them
be found worthy to escape the
sentence of vengeance. *V.* And
to enjoy the full happiness of
the light eternal.

Sequence, Dies Irae, as in the Common or Daily Mass of the Dead, page 1503.

Munda Cor Meum, page 763.

Gospel. John 6, 37-40

¶ Sequéntia sancti Evan-
gélii secúndum Joánnem.

¶ Continuation of the holy
Gospel according to St. John.

IN ILLO témpore: Dixit Je-
sus turbis Judæórum:
Omne, quod dat mihí Pater,
ad me véniet: et eum, qui ven-
nit ad me, non ejiám foras:
quia descénderé de celo, non ut
fáciám voluntátem meam,
sed voluntátem ejus, qui misit
me. Hæc est autem volúntas
ejus, qui misit me, Patris: ut
omne, quod dedit mihí, non
perdam ex eo, sed resúscitem
illud in novíssimo die. Hæc
est autem volúntas Patris
mei, qui misit me: ut omnis,
qui videt Filium, et credit in
eum, hábeat vitam stérnam,
et ego resuscitábo eum in no-
víssimo die.

AT THAT tíme, Jesus said to
the multítudes 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.

Offertory

Dómine Jesu Christe, Rex
glórie, líbera ánimas ómnium
fidélium defunctórum de
pénis, inférni, et de profúndo
lacu: líbera eas de ore leónis,
ne absórbeat eas tártarus, ne
cadant in obsúrum; sed sig-
nifer sanctus Michaél repræ-

O Lord Jesus Christ, the
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 en-
gulf them not, that they fall
not into the darkness; but let

Michael, the holy standard-bearer, bring them into the holy light which Thou didst promise of old to Abraham and his seed. *V.* We offer Thee sacrifices and prayers of praise, O Lord; do Thou accept them for those souls of which we this day make commemoration; cause them, O Lord, to pass from death to the life which of old Thou didst promise to Abraham and his seed.

séntet eas in lucem sanctam: Quam olim Abrahæ promissisti, et sémini ejus. *V.* Hóstiis et preces tibi, Dómine, laudis offerimus: tu súscipe pro animábus illis, quarum hódie memórtiam, fácimus: fac eas, Dómine, de morte transire ad vitam. Quam olim Abrahæ promissisti, et sémini ejus.

Offertory Prayer, page 767.

Secret

BE PROFITATED, O Lord, by our supplications for the souls of Thy servants and handmaids, whose anniversary is kept to-day, for whom we offer Thee the sacrifice of praise, that Thou vouchsafe to join them to the company of Thy saints. Through our Lord.

PROFITARE Dómine supplicatióibus nostris, pro animábus famulórum famularúmque tuárum, quorum hódie ánnua dies ágitur, pro quibus tibi offerimus sacrificium laudis: ut eas Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

Preface No. 15, page 817.

Communion. 4 Esdr. 2, 35, 34

May eternal light shine upon them, O Lord. With Thy saints forever, because Thou art kind. *V.* Grant them everlasting rest, O Lord, and let perpetual light shine upon them. With Thy saints, etc.

Lux æténa lúceat eis, Dómine: Cum Sanctis tuis in ætérnum: quia pius es. *V.* Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. Cum Sanctis tuis.

Postcommunion

GRANT, we beseech Thee, O Lord, that the souls of Thy servants and handmaids, the anniversary of whose burial we commemorate, may be purged by this sacrifice and obtain alike forgiveness and everlasting rest. Through our Lord.

PRÆSTA, quæsumus, Dómine: ut ánima famulórum famularúmque tuárum, quorum ánniversárium depositiósniem diem commemorámus; his purgáte sacrificiis, indulgéntiam páriter et réquiem cápíant sempitérnam. Per Dóminum.

Concluding Prayer, page 793.

The Forty Hours' Adoration

This prayer of the Forty Hours was established forever by Pope Clement VIII, for the whole course of the year, in regular continuous succession, from one church to another, commencing on the first Sunday in Advent with the chapel in the apostolical palace, as appears from the constitution *Graves et disturnas*, Nov. 25, 1592. This Pope was moved to establish this devotion by the public troubles of holy Church, in order that, day and night, the faithful might appease their Lord by prayer before the Blessed Sacrament in solemn exposition, imploring there His divine mercy.

As regards the introduction of the Forty Hours, into the United States we read in the "Manual of the Forty Hours' Adoration" the following note:

"This devotion was first introduced into the Diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the archdiocese of Baltimore; and finally at the Plenary Council of Baltimore in 1866 formally approved (confirmed by Papal indults) for all the dioceses of the United States. The Most Rev. F. F. Kenrick, Archbishop of Baltimore, feeling that not all the rules of the Clementine Instruction could be strictly observed, had petitioned Pius IX to grant some modifications. A rescript, dated December 10, 1857, and extended to all the dioceses of the United States, January 24, 1868, allowed the following concessions:

(a) That the Exposition need not be continued during the night. (b) That the procession may be omitted at the prudent discretion of the pastor. (c) That the faithful should be able to gain all the indulgences granted by the Constitution *Graves et disturnas* of Clement VIII.

Indulgences

Once on each of the three days a Plenary Indulgence may be gained by visiting the church during Exposition, and reciting five Our Fathers and Hail Marys, Glory be to the Father, adding one Our Father and Hail Mary and Glory be to the Father for the Holy Father's intention; a further requisite is the reception of the Sacraments of Penance and Holy Communion.

For every visit during the Exposition a Partial Indulgence of fifteen years may be gained, by all who are truly sorry for their sins. These latter Indulgences may be applied to the souls in Purgatory, A. A. S., page 381, 1933. (Confession and Communion within eight days before the Forty Hours fulfills this condition. It is not necessary that Confession and Communion take place in the church where the Forty Hours is being celebrated.)

The Masses and Ceremonies

First Day

Mass of Exposition is the Votive Mass of the Blessed Sacrament as said on *Corpus Christi*, page 635.

If the Forty Hours begins on one of the days mentioned below, the Mass of the day is said and only the Prayer, Secret and Postcommunion are from the Votive Mass of the Blessed

Sacrament is said on *Corpus Christi*.

1. Sunday of the First Class.
 2. Double Feasts of the First Class.
 3. Feasts commemorating any mystery of our Lord connected with the Blessed Sacrament.
 4. Ash Wednesday; Monday, Tuesday and Wednesday in Holy Week.
 5. Vigils of Christmas, Pentecost and All Souls' Day.
- Exposition of the Blessed Sacrament takes place after Holy Communion when the celebrant places the sacred Host in the monstrance. At the end of Mass he takes off the chasuble, puts on the cope and then incenses the Blessed Sacrament. During the procession the hymn "Pange Lingua" is sung as on Holy Thursday, page 454.*

On returning to the altar the Blessed Sacrament is placed on the throne and the choir sings the *Tantum Ergo*.

Tantum Ergo Sacramentum

<p>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, honor, blessing, Might, and endless majesty. Amen.</p>	<p>TANTUM ergo sacramen- tum, Veneremur cernui; Et antiquum documentum Novo cedat ritui; Præstet fides supplementum Sensuum defectui. Genitori, Genitoque, Laus et jubilatio; Salus, honor, virtus quoque Sit et benedictio: Procedenti ab utroque Compar sit laudatio. Amen.</p>
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Then follows the chanting or recital of the *Litany of the Saints*.

Litany of the Saints

<p>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.</p>	<p>KYRIE eléison. Christe eléison. Kyrie eléison. Christe audi nos. Christe exaudi nos. Pater de cælis Deus, miserere nobis. Fili Redemptor mundi Deus, miserere nobis. Spiritus sancte Deus, miserere nobis.</p>
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Sancta Trinitas, unus Deus,	Holy Trinity, one God,	<i>have miserere nobis.</i>	<i>mercy on us.</i>
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.		
Sancta Dei Génitrix.	Holy Mother of God,		
Sancta Virgo virginum,	Holy Virgin of virgins,		
Sancte Michael,	St. Michael,		
Sancte Gábríel,	St. Gabriel,		
Sancte Ráphael,	St. Raphaël,		
Omnes sancti Angeli et Arch- ángeli, oráte.	All ye holy Angels and Arch- angels,		
Omnes sancti beatórum Spir- ituum órdines,	All ye holy orders of blessed Spirits,		
Sancte Joánnes Baptista,	St. John Baptist,		
Sancte Joseph,	St. Joseph,		
Omnes sancti Patriárchæ et Prophétæ, oráte.	All ye holy Patriarchs and Prophets,		
Sancte Petre,	St. Peter,		
Sancte Paule,	St. Paul,		
Sancte Andréa,	St. Andrew,		
Sancte Jacóbe,	St. James,		
Sancte Joánnes,	St. John,		
Sancte Thoma,	St. Thomas,		
Sancte Jacóbe,	St. James,		
Sancte Philippe,	St. Philip,		
Sancte Bartholomæe,	St. Bartholomew,		
Sancte Matthæe,	St. Matthew,		
Sancte Simon,	St. Simon,		
Sancte Thaddæe,	St. Thaddeus,		
Sancte Matthía,	St. Matthias,		
Sancte Bárnaba,	St. Barnabas,		
Sancte Luca,	St. Luke,		
Sancte Marce,	St. Mark,		
Omnes sancti Apóstoli et Evangelístæ, oráte.	All ye holy Apostles and Evan- gelists,		
Omnes sancti Discípuli Dó- mini, oráte.	All ye holy Disciples of our Lord,		
Omnes sancti Innocéntes, oráte.	All ye holy Innocents,		
Sancte Stéphane,	St. Stephen,		
Sancte Laurénti,	St. Lawrence,		
Sancte Vincénti,	St. Vincent,		
Sancti Fabliáne et Sebastiáne, oráte.	Sts. Fabian and Sebastian,		
Sancti Joánnes et Paule, oráte.	Sts. John and Paul,		
Sancti Cosma et Damiána, oráte.	Sts. Cosmas and Damian,		
Sancti Gervási et Protási, oráte.	Sts. Gervase and Protase,		

All ye holy Martyrs,	Omnes sancti Mártyres, <i>oráte.</i>
St. Sylvester,	Sancte Sylvéster,
St. Gregory,	Sancte Gregóri,
St. Ambrose,	Sancte Ambrósi,
St. Augustine,	Sancte Augustíne,
St. Jerome,	Sancte Hierónyme,
St. Martin,	Sancte Martíne,
St. Nicholas,	Sancte Nicoláe,
All ye holy Bishops and Con- fessors,	Omnes sancti Pontífices et Confessóres, <i>oráte.</i>
All ye holy Doctors,	Omnes sancti Doctóres, <i>oráte.</i>
St. Anthony,	Sancte Antóni,
St. Benedict,	Sancte Benedicte,
St. Bernard,	Sancte Bernárde,
St. Dominic,	Sancte Domínice,
St. Francis,	Sancte Francíscce,
All ye holy Priests and Levites,	Omnes sancti Sacerdótes et Levitæ, <i>oráte.</i>
All ye holy Monks and Hermits,	Omnes sancti Mónachi et Ere- mítæ, <i>oráte.</i>
St. Mary Magdalen,	Sancta María Magdaléna,
St. Agatha,	Sancta Agatha,
St. Lucy,	Sancta Lúcia,
St. Agnes,	Sancta Agnes,
St. Cecilia,	Sancta Cæcília,
St. Catherine,	Sancta Catharina,
St. Anastasia,	Sancta Anastásia,
All ye holy Virgins and Widows,	Omnes sanctæ Virgines et Vi- duæ, <i>oráte.</i>
All ye holy men and women. Saints of God, <i>make interces- sion for us.</i>	Omnes Sancti et Sanctæ Dei, <i>intercédite pro nobis.</i>
Be merciful, <i>spare us, O Lord.</i>	Propítius esto, <i>Parce nobis Dómine.</i>
Be merciful, <i>graciously hear us, O Lord.</i>	Propítius esto, <i>Exáudi nos Dómine.</i>
From all evil <i>deliver us, O Lord.</i>	Ab omni malo, <i>libera nos Dómine.</i>
From all sin,	Ab omni peccáto,
From Thy wrath,	Ab ira tua,
From threatening dangers,	Ab imminéntibus periculis,
From the scourge of earth- quake,	A flagélló terræmótus,
From plague, famine and war,	A peste, fame et bello,
From sudden and unprovided death,	A subitánea et improvisa morte,
From the snares of the devil,	Ab insídiis diáboli,
From anger, hatred and all ill will,	Ab ira, et odio, et omni, mala voluntáte,

A spírítu fornicatiónis,	From the spirit of fornication,
A fúlgure et tempestáte,	From lightning and tempest,
A morte perpétua,	From everlasting death,
Per mystérium sanctæ Incarnatiónis tuæ,	Through the mystery of Thy holy Incarnation,
Per Advéntum tuum,	Through Thy Coming,
Per Nativitátem tuam,	Through Thy Nativity,
Per Baptísmum et sanctum jejúnium tuum,	Through Thy Baptism and holy fasting,
Per Crucem et Passiõnem tuam,	Through Thy Cross and Passion,
Per mortem et sepultúram tuam,	Through Thy death and burial,
Per sanctam Resurrectiõnem tuam,	Through Thy Holy Resurrection,
Per admirábilem Ascensiõnem tuam,	Through Thine admirable Ascension,
Per advéntum Spírítus Sancti Parácliti,	Through the coming of the Holy Ghost, the Paraclete,
In die iudicii,	In the day of judgment,
Peccátore, <i>te rogámus audi nos.</i>	We, sinners, <i>we beseech Thee hear us,</i>
Ut nobis parcas,	That Thou wouldst spare us,
Ut nobis indúlgeas,	That Thou wouldst pardon us,
Ut ad veram pœniténtiam nos perducere dignéris,	That Thou wouldst bring us to true penance,
Ut Ecclésiám tuam sanctam régere et conserváre dignéris,	That Thou wouldst vouchsafe to govern and preserve Thy holy Church,
Ut Domnum Apostólicum et omnes ecclesiásticos órdenes in sancta religiõne conserváre dignéris,	That Thou wouldst vouchsafe to preserve our apostolic prelate, and all orders of the Church in holy religion,
Ut inimicos sanctæ Ecclésiæ humiliáre dignéris,	That Thou wouldst vouchsafe to humble the enemies of the Holy Church,
Ut régibus et princípibus Christiánis pacem et veram concórdiam donáre dignéris.	That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
Ut cuncto pópulo Christiáno pacem et unitátem largíri dignéris,	That Thou wouldst vouchsafe to grant peace and unity to all Christian people,
Ut omnes errántes ad unitátem Ecclésiæ revocáre et infidéles univérsos ad evangélii lumen perducere dignéris,	That Thou wouldst vouchsafe to bring back to the unity of the Church all those who have strayed away, and lead to the light of the Gospel all unbelievers,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,	Ut nosmetipsos in tuo sancto servétio confortáre et conserváre dignéris,
That Thou wouldst lift up our minds to heavenly desires,	Ut mentes nostras ad cœlestia desidéria érigas,
That Thou wouldst render eternal blessings to all our benefactors,	Ut ómnibus benefactoribus nostris sempitérne bona retribuas,
That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,	Ut ánimas nostras, fratrum, propinquórum, et benefactorum nostrórum ab æterna damnatióne eripias,
That Thou wouldst vouchsafe to give and preserve the fruits of the earth,	Ut fructus terræ dare et conserváre dignéris,
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,	Ut ómnibus fidélibus defúntis réquiem æternam donáre dignéris,
That Thou wouldst vouchsafe graciously to hear us,	Ut nos exaudire dignéris,
Son of God,	Fili Dei,
Lamb of God, Who takest away the sins of the world, spare us, O Lord.	Agnus Dei, qui tollis peccáta mundi, parce nobis Dómine.
Lamb of God, Who takest away the sins of the world, hear us, O Lord.	Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.
Lamb of God, Who takest away the sins of the world, have mercy on us.	Agnus Dei, qui tollis peccáta mundi, miserere nobis.
Christ, hear us.	Christe audi nos.
Christ, graciously hear us.	Christe exáudi nos.
Lord, have mercy on us.	Kyrie eléison,
Christ, have mercy on us.	Christe eléison.
Lord, have mercy on us.	Kyrie eléison.
Our Father (<i>said silently</i>).	Pater noster (<i>secreto</i>).
<i>P.</i> And lead us not into temptation.	<i>P.</i> Et ne nos inducas in tentatiónem.
<i>R.</i> But deliver us from evil.	<i>R.</i> Sed libera nos a malo.

Ps. 69

O God, come to mine assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek after my soul.

Deus in adiutórium meum inténde: Dómine, ad adiuvándum me festina.

Confundántur et revereántur: qui querunt ánimam meam:

Avertántur retrórsu[m], et erubéscant: qui volunt mihi mala.

Avertántur statim erubescétes, qui dicunt mihi: Euge, euge.

Exsúltent et læténtur in te omnes qui quærent te: et dicant semper: Magnificétur Dóminus; qui díligunt salutáre tuum.

Ego vero egénus et pauper sum: Deus ádjuvã me.

Adjútor meus, et liberátor meus es tu: Dómine ne moréris.

Glória Patri.

V. Salvos fac servos tuos. *R.* Deus meus, sperántes in te.

V. Esto nobis Dómine turris fortitúdinis. *R.* A fácie inimíci.

V. Nihil proficiat inimícus in nobis. *R.* Et filius iniquitátis non appónat nocére nobis.

V. Dómine non secúndum peccáta nostra fácias nobis. *R.* Neque secúndum iniquitátes nostras retribuas nobis.

V. Orémus pro Pontífice nostro *N. R.* Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.

V. Orémus pro benefactóribus nostris. *R.* Retribúere dignáre Dómine ómnibus nobis bona faciéntibus propter nomen tuum vitã ætérnam.

Amen.

V. Orémus pro fidélibus defúctis. *R.* Réquiem ætérnam don aels Dómine, et lux perpétua lúceat eis.

Let them be turned backward, and blush for shame, that desire evils unto me.

Let them be straightway turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glorý be to the Father.

V. Save Thy servants. *R.* Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength. *R.* From the face of the enemy.

V. Let not the enemy prevail against us. *R.* Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins. *R.* Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, *N. R.* 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.

V. Let us pray for our benefactors. *R.* Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good.

Amen.

V. Let us pray for the faithful departed. *R.* Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace.
R. Amen.

V. For our absent brethren.
R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the holy place. *R.* And from Sion protect them.

V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

V. The Lord be with you. *R.* And with Thy spirit.

V. Requiéscant in pace. *R.* Amen.

V. Pro frátribus nostris abséntibus. *R.* Salvos fac servos tuos, Deus meus, sperántes in te.

V. Mitte eis Dómine auxilium de sancto. *R.* Et de Sion tuére eos.

V. Dómine exáudi oratió-nem meam. *R.* Et clamor meus ad te véniat.

V. Dóminus vobíscum. *R.* Et cum spírítu tuo.

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.

Deus, qui nobis sub Sacraménto mirábili, passió-nis tuæ memóriam reliquisti: tribue, quæsumus, ita nos córporis et sánguínis tui sacra mystéria venerári, ut redemptió-nis tuæ fructum in nobis júgiter, sentiámus.

From Advent to Christmas

O God, Who didst will that Thy Word, at the message of an angel, should take flesh in the womb of the Blessed Virgin Mary: grant that we Thy suppliants, who verily believe her to be the Mother of God, may be assisted by her intercessions with Thee.

Deus, qui de Beátæ Mariæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscipere voluísti: præsta supplicibus tuis; ut qui vere eam Genitricem Dei crédimus, ejus apud te intercessió-nibus adjuvémur.

From Christmas to the Purification

O God, Who by the fruitful virginity of blessed Mary, hast assured to mankind the blessings of eternal life: grant, we beseech Thee, that we may experience the intercession of her, through whom we have been found worthy to receive the author of life, Our Lord Jesus Christ, Thy Son.

Deus, qui salútis æternæ, Beátæ Mariæ Vírginitáte fœcúnda, humano géneri præmia præstitísti: tribue quæsumus; ut ipsam pro nobis intercedére sentiámus, per quam merúlmus auctórem vitæ suscipere, Dóminus nostrum Jesum Christum.

From the Purification to Advent

Concéde nos fámulos tuos, quasumus, Dómine Deus, perpétua mentis et córporis sanltáte gaudére; et gloriósa béatae Maríe semper Vírginis intercessióne a præsénti liberári tristítia, et aetérna pérfrui letítia.

Grant, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual health of mind and body; and, by the glorious intercession of the blessed Mary, ever virgin, may be delivered from present sorrow, and possess eternal joy.

Omnipotens sempitérne Deus, miserére fámulo tuo Pontífici nostro, N., et dirige eum secundum tuam cleméntiam in viam salútis aetérnae; ut te donánte tibi plácita cúpiat, et tota virtúte perficiat.

O almighty 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 both desire things that are pleasing to Thee, and perform them with all his strength.

Deus, refúgium nostrum et virtus, adésto pílis Ecclesiæ tuæ préciibus, auctor ipse pietátis: et præsta, ut quod fidéliter pétimus, effícaciter consequámur.

O God, our refuge and our strength, and the author of all goodness, attend to the pious prayers of Thy Church, and grant that what we ask in faith we may effectually obtain.

Omnipotens, sempitérne Deus, qui sálvas omnes, et néminem vis perire: respice ad ánimas, diabólica fraude decéptas: ut omni hærética pravítate depósita, errántium córda respiscant, et ad veritátis tuæ rédeant unitátem.

Almighty, everlasting God, Who savest all and wishest none to perish: look on the souls deceived by the wiles of the evil one, that, all the malice of heresy being laid aside, the hearts of those in error may repent and return to the unity of Thy truth.

Omnipotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omníumque miseréris, quos tuos fide et ópere futúros esse prænocis: te súpplices exorámus; ut, pro quíbus effúndere preces decrévimus quosque vel præsens sæculum adhuc in carne rétinet, vel futúrum jam exáptos corpore suscepit, interce-

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all, of whom Thou foreknowest that they will 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 stripped of their bodies, may, through the intercession of all Thy saints, by the grace of Thy goodness, obtain the remission of all their sins. Through Our Lord Jesus Christ, Thy Son, Who with Thee livest and reigneth in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us. *R.* And always watch over us. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

déntibus ómnibus Sanctis tuis, pietátis tuæ cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum, vivit et regnat in unitate Spíritus Sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

V. Dómine exáudi oratió-nem meas. *R.* Et clamor meus ad te véniat.

V. Exáudit nos omnipotens et miséricors Dóminus. *R.* Et custódiat nos semper. Amen.

V. Fidélium ánimæ per mis-ericórdiam Dei, requiéscent in pace. *R.* Amen.

Second Day

The Mass of the second day of the Forty Hours' Devotion is usually the solemn Mass for Peace, page 1468, with a commemoration of the Blessed Sacrament, that is, the second Prayer, Secret and Postcommunion as below. The Mass is sung without the Gloria but with the Credo.

Prayer

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 constantly experience in ourselves the fruit of Thy redemption. Who livest.

DEUS, qui nobis sub Sacramento mirábili passió-nis tuæ memóriam reliquisti: tribue quæsumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptionis tuæ fructum in nobis júgiter sentiámus. Qui vivis.

Secret

OF THY goodness, we beseech Thee, O Lord, grant to Thy Church the gifts of unity and peace, which are mystically represented under the gifts we offer.

ECCLESIE tuæ quæsumus Dómine unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mystice designántur. Per Dó-minum.

Postcommunion

EAC nos quesumus Dómi- **G**RANT us, we beseech Thee.
 ne divinitátis tuæ sem- **G**O Lord, to be filled with
 pitérna fruítióne repléri: the everlasting enjoyment of
 quam pretiósi Córporis et Thy divinity, which the tem-
 Sanguinis tui temporális per- poral partaking of Thy pre-
 cæptio præfigurat. Qui vivis. cious body and blood doth fore-
 shadow. Who livest.

Third Day

On the third day the Mass to be celebrated is again as on the first day. See note on first day. On certain occasions there is an exception to this rule. During the octave of Corpus Christi the Mass is that of the Octave, page 635, with the sequence: *Lauda Sion Salvatorem—O Sion, thy Redeemer, etc.*, (page 636).

Conclusion of the Forty Hours

For the close of the Forty Hours the celebrant puts on the cope and kneels at the foot of the altar. The Litany (page 1536) is chanted, then the Blessed Sacrament is incensed and the procession takes place, during which the hymn *Pange Lingua* (page 454) is sung. At the end of the Procession the Blessed Sacrament is placed on the altar, and the choir sings the *Tantum Ergo Sacramentum* (page 1536). This hymn being finished, the celebrant sings the versicle, "Panem de celo," etc., and the choir responds, "Omne delectamentum," etc. Then the celebrant rises and chants the prayers, after which is given Benediction of the Blessed Sacrament as on page 1536. Then the service closes with the *Te Deum*, "Holy God, we praise Thy name," sung by the congregation.

Various Masses for Religious Orders and Special Devotion

This Supplement consists of Masses that are said by special permission in the Churches or Chapels of various Religious Orders or Congregations, also in certain localities, in honor of Our Blessed Lady, under different titles, or as a mark of particular devotion to some saints. Excepting a few, these Masses do not occur earlier in the book, and all are listed for easy reference in the General Index according to the name of the feast.

During the Week before the Last Sunday after the Epiphany.

During the Week Before the Last Sunday After the Epiphany

The Immaculate Heart of Our Lady, Refuge of Sinners (White)

Double Major

The Beginning of Mass, page 756.

Introit. Ps. 85, 15, 16

THOU, O God, art a God of compassion, and merciful, patient, and of much mercy, and true: look upon us and have mercy on us, and save the sons of Thine handmaiden, Mother of Thy Son and queen of the whole world. Ps. 85, 1. Incline Thine ear, O Lord, and hear me: for I am needy and poor. *V.* Glory.

TU, DÓMINE Deus, miserátor et misericors, pátiens et multæ misericórdiæ, et verax; respice in nos et miserere nostri, et salvos fac filios ancillæ tuæ, Genitricis Filii tui et reginæ totius mundi. Ps. 85, 1. Inclina Dómine aurem tuam, et exáudi me, quóniam inops et pauper sum ego. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O most merciful God, Who hast willed that the blessed Virgin Mary should be the Mother of Thine only-begotten Son and the administratrix of His graces for the salvation of sinners and a refuge of the wretched, grant, we beseech Thee, that, while we celebrate the festival of the heart of the same most loving

QUÉLÉNTÍSSIME Deus, qui ad peccatórum salútem et miserórum perfúgium beatam Virgínem Mariám, Unigéniti tui Genitricem ejúsque gratiárum administram esse voluisti: presta, quæsumus; ut dum Cordis ejúsdem amantíssimæ Matris festivitátem celebrámus, et peccatóribus conversiónem, et

cunctis fidelibus cœlestium ubertatem donorum obtinere mereamur. Per eundem Dominum.

Mother, we may be worthy to obtain both the conversion of sinners and an abundance of heavenly gifts for all the faithful. Through the same.

Lesson. Eccclus. 36, 13-19

Lectio libri Sapiëntiæ.

Lesson from the Book of Wisdom.

MISERERE nostri, Deus omnium, et respice nos, et ostende nobis lucem misericordiarum tuarum. Congrega omnes tribus Jacob, ut cognoscant quia non est Deus nisi tu, et enarrant magnalia tua: hereditabis eos sicut ab initio. Miserere plebi tue super quam invocatum est nomen tuum, et Israël quem coœquisti primogenito tuo. Miserere civitati sanctificationis tue. Reple Sion inenarrabilibus verbis tuis, et gloria tua populum tuum. Da testimonium his qui ab initio creaturæ tuæ sunt, et suscita prædicationes quas locuti sunt in nomine tuo prophætæ priores. Da mercèdem sustentibus te, et prophætæ tui fideles inveniantur, et exaudi orationes servorum tuorum secundum benedictionem Aaron de populo tuo, et dirige nos in viam justitiæ.

HAVE mercy upon us, O God of all, and behold us, and show us the light of Thy mercy. Gather together all the tribes of Jacob that they may know that there is no God besides Thee, and may declare Thy great works: and Thou shalt inherit them as from the beginning. Have mercy on Thy people, upon whom Thy name is invoked: and upon Israel, whom Thou hast raised up to be Thy firstborn. Have mercy on the city which Thou hast sanctified. Fill Sion with Thy unspeakable works, and Thy people with Thy glory. Give testimony to them that are Thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in Thy name. Reward them that patiently wait for Thee, that Thy prophets may be found faithful: and hear the prayers of thy servants according to the blessing of Aaron over Thy people, and direct us into the way of justice.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual

Recordare, Virgo Mater, in conspectu Dei, ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis.

Remember, O Virgin Mother, in the presence of God, that thou speak good things for us, and that He may turn away His

wrath from us. *V.* Remember the days of thy lowliness, and do thou call upon the Lord, and speak to the King for us, and deliver us from death. *V.* Memorare dierum humilitatis tuæ, et tu invoca Dóminum, et loquere Regi pro nobis, et libera nos de morte.

Lesser Alleluia

Alleluia, alleluia. *V. Esth. 7.* If I have found favor in Thy sight give to me my people for whom I pray: for they are delivered up to be destroyed and to perish. Alleluia. *V. Esth. 7.* Si inveni grátiam in óculis tuis, dona míhi pópulum meum pro quo óbscco: trádití sunt enim ut conterántur et péreant. Allelúja.

Tract. Tob. 13

Give glory to the Lord for all the good things that are thine, O blessed Mother of the Saviour: so that He may call back to thee all the captives of sin, and that thou mayest rejoice forever and ever. *V.* Thou shalt shine with a glorious light; from afar off nations shall come to thee: they shall bring their gifts, and shall call upon the great name in thee. *V.* Thou shalt rejoice in thy children: because they shall be blessed, and shall be gathered together to the Lord: blessed are all they that love thee, and that rejoice in thy peace. *V.* Blessed is the Lord Who hath exalted her: and Who for her sake will show mercy to us. *Confítere Dómino in bonis tuis, beáta Salvatóris Mater, ut révocet ad te omnes captivos, et gáudeas in sæcula sæculórum. V.* Luce spléndida fulgébis, et nátiónes ex longínquo ad te vénient; et múnera deferéntes, nomen magnum invocábunt in te. *V.* Lætáberis in filiis tuis, quóniam omnes benedicéntur et congregábuntur ad Dóminum: beáti omnes qui diligunt te, et qui gaudent super pace tua. *V.* Benedictus Dóminus qui exaltávit eam, et fáciat misericórdiam suam nobiscum propter illam.

Greater Alleluia

Alleluia, alleluia. *V.* We praise thee in the presence of the living, O glorious Mother of God; for thou dost make us to find mercy and everlasting life. Alleluia. *V.* Rule over us, thou and thy Son, because thou *V.* Co-ram ómnibus vivéntibus confitémur tibi, gloriósa Dei Génitrix, quóniam a morte líberas, et facis invenire misericórdiam et vitam ætérnam. Allelúja. *V.* Dominare nostri,

tu et filius tuus, quia liberásti nos de manu inimicórum. Allelúja.
 hast delivered us from the hand of our enemies. Alleluia.

Munda Cor Meum, page 763.

Gospel of the second Sunday after the Epiphany, At that time there was a marriage, page 187.

Creed, page 765.

Offertory

Ne áuferas, Dómine, misericórdiam tuam a nobis propter Matrem tuam; sed fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, quóniam non est confúsis confidéntibus in te.

For the sake of Thy Mother, O Lord, turn not away Thy mercy from us, but may our sacrifice be performed in Thy presence this day, that it may please Thee, since those who trust in Thee shall not be put to confusion.

Offertory Prayers, page 767.

Secret

REDÉMPTOR, Dómine, cuius mortem in hoc sacrificio commemorámus: per hujus méritum et piíssimæ Matris tuæ Mariæ suffrágium, omnes qui in te peccavérunt benignus intuére; ut conversi ab erróre viæ suæ, tibi pénitentes desérvant, et ab æterna damnatióne liberéntur. Qui vivis.

O LORD, our Redeemer, whose death we commemorate in this sacrifice, through its merit and the patronage of Thy most loving Mother Mary, look with compassion upon all who have sinned against Thee, that, being converted from the error of their way, they may serve Thee in penance and be delivered from everlasting damnation. Who livest.

Preface No. 11, page 814.

Communion

Regína mundi, piíssima Maria Virgo perpetua intercède pro nostra pace et salúte, quæ genuísti Christum Dóminum, Salvatórem ómnium.

O Queen of the world, Mary most loving, perpetual Virgin, intercede for our peace and salvation, thou who didst bring forth Christ our Lord, the Saviour of all.

Postcommunion

DEUS, qui nobis in hac mensa singuláre no-

O God, Who in this table hast left us the preemi-

ment safeguard of our mortality, remember Thy mercies, we beseech Thee; of Thy clemency accept the entreaty which Thy blessed Mother, Mary, doth continually pour forth before Thee in behalf of sinners, and vouchsafe to lead them back into the path of righteousness and peace. Who livest.

stræ mortalitatis reliquisti præsidium: recordare, quaesumus, miseratiónum tuarum; et deprecationem quam toto corde beata Maria Mater tua coram te júgiter pro peccatóribus effúndit clemens admitte, et eos in viam justitiæ et pacis reducere digneris. Qui vivis.

Concluding Prayers, page 793.

Jan. 29— *St. Francis of Sales, Bishop, Confessor and Doctor of the Church (White)*

Founder of the Visitation Nuns

This Mass is celebrated only in the chapels or churches of this Order.

The Beginning of Mass, page 756.

Introit. Ecclus. 45, 8, 9

THE Lord made an everlasting covenant with him and gave to him the priesthood of the nation and made him blessed in glory: He girded him about with a glorious girdle and clothed him with a robe of glory and crowned him with majestic attire. *Ps. 118.* How sweet are Thy words to my palate, more than honey to my mouth. *V. Glory.*

STÁTUIT ei Dóminus testamentum ætérnum, et dedit ei sacerdotium gentis: et beatificávit illum in glória, et circumcinxit eum zona glóriæ, et induit eum stolam glóriæ, et coronávit eum in vasis virtútis. *Ps. 118.* Quam dulcía fáucibus meis elóquia tua, super mel ori meo. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who, for the saving of souls didst will that blessed Francis, Thy Confessor and Bishop, should become all things to all men, be pleased to grant that we, being filled with the sweetness of Thy love, guided by his teachings, and helped by his merits and prayers, may attain the joys of everlasting life. Through our Lord.

DEUS qui ad animárum salutem beátum Franciscum Confessórem tuum atque Pontificem, ómnibus ómnia factum esse voluisti: concéde propítius ut caritátis tuæ dulcedine perfúsi, ejus dirigéntibus móntis, ac suffragántibus méritis, atérna gáudia consequámur. Per Dóminum.

Epistle. Ephes. 3, 7-21

Lectio Epistolæ beati Pauli
Apostoli ad Ephésios.

FACTUS sum minister se-
cundum donum grætiæ
Dei quæ data est mihi secun-
dum operatióem virtútis
ejus. Mihi ómnium Sanctórum
mínimo data est grátia
hæc, in géntibus evangélicare
investigábiles divítias Christi;
et illuminare omnes, quæ sit
dispensatió Sacraménti ab-
scónditi a sæculis in Deo, qui
omnia creávit. Ut innotéscat
principátibus et potestátibus,
in cælestibus per Ecclesiám,
multifórmis sapiéntia Dei, se-
cundum præfinitiónem sæcu-
lórum, quam fecit in Christo
Jesu Dómino nostro, in quo
habémus fidúciám, et accés-
sum in confidéntia per fidem
ejus. Propter quod peto ne de-
ficiátis in tribulatióibus me-
is pro vobis quæ est glória ve-
stra. Hujus rei grátia flecto
genua mea ad Patrem Dó-
mini nostri Jesu Christi, ex
quo omnis patrénitas in cælo
et in terra nominátur; ut det
vobis secundum divítias gló-
riæ virtúte corroborári per
Spíritum ejus in interiorem
hómínem, Christum inhabi-
táre per fidem in córdibus
vestris: in caritate radicáti
et fundáti: ut possitis com-
prehéndere cum ómnibus
Sanctis quæ sit latitúdo et
longitúdo et sublimitas et
profúndum: scire étiam su-
pereminéntem sciéntiæ cari-
tátem Christi, ut impleámini
in omnem plenitúdinem Dei.
Ei autem qui potens est óm-
nia fácere superabundánter

Lesson from the Epistle of
blessed Paul the Apostle to the
Ephesians.

IAM made a minister (of the
Gospel) according to the
gift of the grace of God, which
is given unto me according to
the operation of His power.
Unto 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 what
is the dispensation of the mys-
tery which hath been hidden
from eternity in God, Who cre-
ated all things. That the mani-
fold wisdom of God may be
made known to the principali-
ties and powers in the heavenly
places through the Church, ac-
cording to the eternal purpose,
which He made in Christ Jesus
our Lord. In Whom we have
boldness and access with con-
fidence 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 on 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.

Gradual. Ecclus. 33, 18, 19

See that I have not labored for myself only, but for all that seek discipline. *V.* Hear me, ye great men, and all ye people: and harken with your ears, ye rulers of the Church.

From Septuagesima to Easter, the Lesser Alleluia is replaced by the Tract.

Respice quóniam non mihi soli laborávi, sed ómnibus exquiréntibus disciplinam. *V.* Audíte me, Magnátes, et omnes pópuli, et Rectóres Ecclésiæ áuribus percípíte.

Lesser Alleluia

Alleluia, alleluia. *V.* Ps. 32. Behold the eyes of the Lord are on them that fear Him: and on them that hope in His mercy. Alleluia.

Allelúja, allelúja. *V.* Ps. 32. Ecce óculi Dómini super me tuéntes eum: et in eis qui sperant super misericórdia ejus. Allelúja.

Tract. Ps. 33, 9

O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him. *V.* Prov. 16. The heart of the wise man shall teach his mouth: and add grace to his lips. *V.* Prov. 17. He that setteth bounds to his words, is shrewd and wise: and the man of understanding is of a precious spirit.

Gustáte et vidéte quam suávis est Dóminus: beátus vir qui sperat in eo. *V.* Prov. 16. Cor sapiéntis erúdiét os ejus, et lábliis ejus addet grátiam. *V.* Prov. 17. Qui moderátur sermónes suos doctus et prudens est: et pretiósi spíritus vir eruditus.

Munda Cor Meum, page 763.

Gospel, You are the salt of the earth, from the Mass of the Common of a Doctor of the Church, page 1346.

Creed, page 765.

Offertory. Apoc. 2

I know thy works, and thy faith and charity, and thy min-

Novi ópera tua et fidem et caritátem tuam, et patienti-

am tuam et ópera tua noví-
sima plura prióribus. istry and patience: and thy last
works which are more than the
former.

Offertory Prayers, page 767.

Secret

Pra hanc salutárem Hó-
stiam quam offerimus
tibi, Dómine, divino illo
Sancti Spiritus igne cor no-
strum accénde: quo mitíssim-
um beáti Francisci ánimum
mirabiliter inflammásti. Per
Dóminum . . . in unitáte ejus-
dem.

Do xrou, O Lord, by means
of this salutary sacrifice
which we offer unto Thee,
kindle in us that divine fire
of the Holy Ghost wherewith
Thou didst so wondrously in-
flame the gentle soul of blessed
Francis. Through . . . in the
unity of the same.

P. Per omnia sæcula sæcu-
lorum.

P. World without end.

R. Amen.

R. Amen.

P. Dóminus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P. Sursum corda.

P. Lift up your hearts.

R. Habémus ad Dóminum.

R. We have them lifted up
to the Lord.

P. Grátias agámus Dó-
mino Deo nostro.

P. Let us give thanks to the
Lord our God.

R. Dignum et justum est.

R. It is meet and just.

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 no-
strum. Qui Ecclésiæ suæ beá-
tum Franciscum Pastórem
juxta cor suum suscitávit, ut
scriptis, sermónibus et exém-
plis pietátem corroboráret, et
áspera convérteret in vias
planas. Quique illum suæ len-
itátis spiritu tam mirabiliter
adimplévit ut non solum in-
duráta peccatórum corda ad
peniténtiam flécteret, sed et
rebélles tot hæreticórum
mentes ad Fidei Cathólicæ
unitátem revocáret. Et ideo
cum Angelis et Archángelis,

It is truly meet and just, right
and profitable, for us, at all
times and in all places, to give
thanks to Thee, O Lord, the
holy One, the Father almighty,
the everlasting God: through
Christ our Lord. For He hath
raised up in His Church blessed
Francis, a shepherd according
to His own Heart to strengthen
piety by his writings, by his
words and by his example, and
to make the rough ways smooth.
Who likewise so wonderfully
filled him with His own spirit
of meekness that not only did
he bend the hardened hearts
of sinners to penitence, but also
restored, to the unity of Catho-
lic belief, the rebellious minds
of numberless heretics. And

therefore with the angels and archangels, with the thrones and dominations, and with all the array of the heavenly host, we sing a hymn to Thy glory and unceasingly repeat:

Sanctus, page 775.

The Canon of the Mass, page 777.

Communion. 1 Cor. 9, 9

To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

Factus sum infirmis infirmus, ut infirmos lucrificerem. Omnibus omnia factus sum ut omnes facerem salvos.

Postcommunion

O God, Who in blessed Francis, Thy Confessor and Pontiff, didst bestow upon Thy Church a distinguished minister of Christian perfection, and through him didst deign to enrich her with a new offspring of holy virgins: do Thou, by means of the sacrament which we have received, graciously grant, that we may here on earth imitate his charity and gentleness, and attain unto his glory in heaven. Through our Lord.

Deus, qui in beato Francisco Confessore atque Pontifice, eximia Christianae perfectionis ministrum nobis tribuisti, et per eum nova Ecclesiam tuam Sacrarum Virginum prole augere dignatus es: concede, quaesumus; ut per Sacramenta quae sumpsimus, ejus caritatem et mansuetudinem imitantes in terris, gloriam quoque consequamur in caelis. Per Dominum.

Concluding Prayers, page 793.

March 15—*St. Louise de Marillac, Widow*
(White)

Foundress of the Institute of the Sisters of Charity
Mass as on page 1585.

April 8—*Blessed Julie Billiart, Virgin* (White)

Double in the Oratories of Her Communities

Mass, Dilexisti, Common of a Virgin, page 1370, except the following prayers:

Prayer

DEUS qui per invictum tue Crucis a morem beatam Julliam nova Ecclesiam tuam familiam in pauperum puellarum eruditionem fecundare voluisti: da, ipsa intercedente, ut per constantem tolerantiam passionum eternitatis gaudia consequamur. Qui vivis.

O GOD, Who hast willed that the unconquered love of Thy holy cross should inspire blessed Julie to enrich Thy Church with a new family for the education of the daughters of the poor, grant, through her intercession, that steadfast endurance of suffering may obtain for us everlasting joy. Who livest.

Secret

ILLA NOS, QUÆSUMUS, DOMINE, divina tractantes, Spiritus Sanctus fidel luce perfundat; quæ beatam Julliam, ad gloriæ tue propagationem, jûgiter illustravit. Per Dôminum . . . in unitate ejusdem.

WHEREWITH Thee, O Lord, that Thy Holy Spirit may, during the celebration of the sacred mysteries, inundate us with that light of faith wherewith He ever illumined blessed Julie for the furtherance of Thy glory. Through . . . in the unity of the same.

Postcommunion

CÆLESTI convivio refectos fac nos, Dômina, beata Julla deprecante; ut inter mundanas vicissitudines in te semper firmiter confidamus. Per Dôminum.

GRANT, O Lord, through the prayers of blessed Julie, that, the Divine Banquet may so strengthen us, that, amid all the trials of this life, we may ever firmly trust in Thee. Through our Lord.

*Friday After Passion Sunday**The Compassion of Our Lady, (White)*

The feast of the Seven Dolors kept in Lent is known in some Religious Orders by the foregoing title.

Mass as for Friday in Passion Week, page 966.

*Monday After Low Sunday**The Joys of Our Lady, (White)*

Mass, Salve sancta parens, page 1394, as appointed for Easter time. The Nicene Creed is said, or sung. The Preface is No. 11, page 814.

May 11—*St. Lucia Filippini, Virgin (White)*

The beginning of the Mass, page 756.

Introit. Ps. 72, 28

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. (P. T. Alleluia, alleluia.) Ps. 72, 1. How good is God to Israel: to them that are of right heart. *V. Glory.*

QUAM bonum est: pónere in Dómino Deo spem meam, ut annúntiem omnes prædicatiónes tuas in portis filie Sion. (T. P. Allelúja, allelúja.) Ps. 72, 1. Quam bonus Israël Deus, his qui recto sunt corde. *V. Glória Patri.*

Prayer

O God, who so wonderfully didst raise up blessed Lucia, Thy virgin, for the promotion of Christian piety among the people, and through her, for the education of youth, didst gather a new family within Thy Church, grant that by following her precepts and examples we may attain unto the rewards of everlasting life. Through our Lord.

DEUS, qui ad christíanam in pópulo pietátem fovendam, beatam Lucíam Virgínem tuam, mirabíliter suscitásti, et per eam ad juvenútis disciplinam, novam in Ecclesiá tua familiam collegísti; concéde, ut, ejus mónita et exémpa sectántes, æternæ vitæ præmia consequámur. Per Dóminum.

Epistle. Eph. 3, 8-19

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.

BRETHREN: Yes, to me, the very least of all saints, there was given this grace, to announce among the Gentiles the good tidings of the unfathomable riches of Christ, and to enlighten all men as to what is the dispensation of the mystery which has been hidden from eternity in God, who created all things; in order that through the Church there be made known to the Princ-

Lectio Epistolæ beati Pauli Apóstoli ad Ephésios.

FRATRES: mihi ómnium sanctórum mínimo data est grátia hæc, in Géntibus evangelizáre investigábiles divítias Christi, et illumináre omnes quæ sit dispensátio sacraménti absconditi a sæculis in Deo, qui ómnia creávit; ut innotéscat princípátibus et potestátibus in cæléstibus per Ecclesiám, multifórmis sapiéntia Dei, secundum præfinitiónem sæculórum, quam fecit in Christo Jesu Dómino no-

stro: in quo habemus fiduciam et accessum in confidentia per fidem ejus. Propter quod peto ne deficiatis in tribulationibus meis pro vobis: quæ est gloria vestra. Hujus rei gratia flecto genua mea ad Patrem Domini nostri Jesu Christi, ex quo omnis paternitas in cælis et in terra nominatur, ut det vobis secundum divitias gloriæ suæ, virtute corroborari per Spiritum ejus in interiorem hominem, Christum habitare per fidem in cordibus vestris: in caritate radicati et fundati ut possitis comprehendere cum omnibus sanctis, quæ sit latitudo, et longitudo, et sublimitas, et profundum: scire etiam supereminentem scientiæ caritatem Christi ut impleamini in omnem plenitudinem Dei.

palties and the Powers in the heavens the manifold wisdom of God according to the eternal purpose which He accomplished in Christ Jesus our Lord. In Him we have assurance and confident access through faith in Him. Therefore I pray not to be disheartened at my tribulations for you, for they are my glory. I bend my knees to the Father of our Lord Jesus Christ, from whom all fatherhood in heaven and on earth receives its name, that He may grant you from His glorious riches to be strengthened with power through His Spirit unto the progress of the inner man; and to have Christ dwelling through faith in your hearts: so that, being rooted and grounded in love, you may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know Christ's love which surpasses knowledge, in order that you may be filled unto all the fullness of God.

In votive Masses out of Paschal-time the Greater Alleluia is replaced by the Gradual. After Septuagesima the Lesser Alleluia is replaced by the Tract.

Greater Alleluia

Allelúja, allelúja. *Ps. 26, 10.*
Pater meus et Mater mea dereliquerunt me: Dominus autem assumpsit me. Allelúja. *Y. Ps. 44, 5.* Spécie tua, et pulchritudine tua: inténde, prospere procéde et regna. Allelúja.

Alleluia, alleluia. *Ps. 26, 10.*
For my father and my mother have left me; but the Lord hath taken me up. Alleluia. *Y. Ps. 44, 5.* With thy comeliness and thy beauty set out: proceed prosperously, and reign. Alleluia.

Gradual. *Ps. 44, 5*

Spécie tua, et pulchritudine tua inténde, prospere procéde

With thy comeliness and thy beauty set out, proceed pros-

perously and reign. *V.* Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully. et regna. *V.* Propter veritatem et mansuetudinem, et iustitiam: deducet te mirabiliter dextera tua.

Lesser Alleluia

Alleluia, alleluia. *V.* After her shall virgins be brought to the King: her neighbors shall be brought to thee with gladness. Alleluia. Allelúja, allelúja. *V.* Adducéntur regi virgines post eam: próximæ ejus afferéntur tibi in lætítia. Allelúja.

Tract. Ps. 44, 11, 12

Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty. *V.* Ps. 44, 13, 10. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honor. *V.* Ps. 44, 15, 16. After her shall virgins be brought to the King: her neighbors shall be brought to thee. *V.* They shall be brought with gladness and rejoicing: they shall be brought into the temple of the Lord. Audi, filia, et vide, et inclina aures tuas: quia concupivit rex speciem tuam. *V.* Ps. 44, 13, 10. Vultum tuum deprecabuntur omnes divites plebis: filiae regum in honore tuo. *V.* Ps. 44, 15, 16. Adducéntur regi virgines post eam: próximæ ejus afferéntur tibi. *V.* Afferéntur in lætítia, et exsultatione: adducéntur in templum regis.

Munda Cor Meum, page 763.

Gospel. Matt. 18, 1-5

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time the disciples came to Jesus, saying, "Who is greatest in the kingdom of heaven?" And Jesus called a little child to Him, set it in the midst of them, and said, "Amen I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven. Who-

✠ Sequéntia sancti Evangelii secundum Matthæum.

IN ILLO tempore: Accesserunt discipuli ad Jesum, dicentes: Quis, putas, major est in regno cælorum? Et advocans Jesus párvulum, stáruit eum in médio eórum, et dixit: Amen, dico vobis, nisi conversi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælorum. Quicúmque ergo humiliáverit

se sicut párvulus iste, hic est major in regno cœlórum. Et qui suscepit unum párvulum talem in nómine meo, me suscipit.

Creed, page 765.

ever, therefore, humbles himself as this little child, he is the greatest in the kingdom of heaven. And whoever receives one such little child for My sake, receives Me."

Offertory. Ps. 51, 10, 11

Ego autem, sicut olíva fructífera in domo Dómini, sperávi in misericórdia Dei mei in ætérnum: et expectábo nomen tuum, quóniam bonum est ante conspéctum sanctorum tuórum. (T. P. Allelúja.)

Offertory Prayers, page 767.

But I, as a fruitful olive tree in the house of God, have hoped in the mercy of God forever: and I will wait on Thy name, for it is good in the sight of Thy saints. (P. T. Alleluia.)

Secret

QUONIAM nobis misericórdiam tuam, Dómine, munus oblátum: et intercedente beáta Lúcia Virgine tua, nostræ simul protectióni proficiat et salúti. Per Dóminum.

Preface, page 773.

QUAY the offering of this gift win for us Thy mercy O Lord, and through the intercession of blessed Lucia, Thy virgin, may it be profitable unto us both for our protection and salvation. Through our Lord.

Communion. Ps. 23, 45

Innocens manibus et mundo corde accipiet benedictiónem a Dómino. (T. P. Allelúja.)

The innocent in hands and clean of heart shall receive a blessing from the Lord. (P. T. Alleluia.)

Postcommunion

SÚMPSIMUS, Dómine, divina mystéria, beáte Lúcie tue festivitáte letántes: cujus suffrágils quæsumus, largiáris, ut, quod temporáliter gérimus, ætérnis gáudiis consequámur. Per Dóminum.

Concluding Prayers, page 793.

WE HAVE received, O Lord, the divine mysteries on this joyful feast of Thy blessed Lucia: by whose prayers we beseech Thee, that this short period of our temporal rejoicing may be followed by one of joys without end. Through our Lord.

May 24—Our Lady of the Way, (White)

(B. M. V. "Della Strada")

The Beginning of Mass, page 756.

Introit. Ecclus. 24, 25

IN ME is all grace of the way and of truth: in me is all hope of life and salvation. Ps. 118, 1. Blessed are the undefiled in the way: that walk in the law of the Lord. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

IN ME grátia omnis viæ et veritátis: in me omnis spes vitæ et salutis. Ps. 118, 1. Beáti immaculáti in via, qui ámbulant in lege Dómini. *V.* Glória Patri.

Prayer

O LORD Jesus Christ, Thou Who art the way, the truth and the life: grant, graciously, that by the intercession of blessed Mary Thy Virgin-Mother, we, running in the way of Thy commandments, may attain to life everlasting. Who livest.

DÓMINE Jesu Christe, qui es via, veritas et vita, concède propítius; ut per intercessiónem beátæ Mariæ Virginis Matris tuæ, viam mandatórum tuórum curréntes, ad vitam perveniámus ætérnam. Qui vivis.

Lesson. Prov. 11, 11-18

Lesson from the Book of Wisdom.

Lectio libri Sapientia.

I WILL show thee the way of wisdom, I will lead thee by the paths of equity: which, when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumbling-block. Take fast hold of instruction, let her not go: keep her, for she is thy life. Be not delighted in the paths of the wicked, nor let the way of evil men please thee. Flee from it, pass not by it: turn aside, and leave it. For they sleep not, except they have done evil: and their sleep is taken away, unless they have caused some to fall. They eat the bread of wickedness, and drink the wine

VIAM sapientia monstrábo tibi, ducam te per sémitas æquitátis: quas cum ingressus fueris, non arctabúntur gressus tui, et currrens non habébis offendiculum. Tepe disciplinam, ne dimittas eam: custódi illam, quia ipse est vita tua. Ne delectéris in sémitis impiórum, nec tibi pláceat malórum, via. Fuge ab ea, nec tránseas per illam: declína, et désere eam. Non enim dormiunt nisi malefécerint: et rápítur somnus ab eis nisi supplantáverint. Cómedunt panem impietátis, et vinum iniquitátis bibunt. Justórum autem sémita, quasi lux splen-

dens, procedit et crescit usque ad perfectam diem.

of iniquity. But the path of the just goes forward as a shining light, and will increase even unto perfect day.

Gradual. Eccl. 24, 26, 27

Transite ad me omnes qui concupiscitis me, et a generationibus meis implerini. *V.* Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum. Alleluja, alleluja. *V. Luc. 1.* Benedicta tu inter mulieres et benedictus fructus ventris tui. Alleluja.

Come over to me all ye that desire me: and be filled with my fruits. *V.* For my spirit is sweet above honey: and my inheritance above honey and the honeycomb. Alleluia, alleluia. *V. Luke 1.* Blessed art thou among women and blessed is the fruit of thy womb. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 2, 19-21

Sequentia sancti Evangelii secundum Mattheum.

Continuation of the holy Gospel according to St. Matthew.

IN ILLO tempore: Angelus Domini apparuit in somnis Joseph in Egypto dicens: Surge, et accipe puerum et matrem ejus, et vade in terram Israel: defuncti sunt enim qui querebant animam pueri. Qui consurgens accepit puerum et matrem ejus, et venit in terram Israel.

AT THAT time: an angel of the Lord appeared 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.

Creed, page 765.

Offertory. Ps. 100, 1

Misericordiam et iudicium cantabo tibi Domine: psallam et intelligam in via immaculata, quando venies ad me.

Mercy and judgment I will sing to Thee, O Lord: I will sing, and I will understand, in the unspotted way, when Thou shalt come to me.

Offertory Prayers, page 767.

Secret

HANC oblationem, Domine, propitius respice, et intercedente beata Virgine Maria, fac revertantur pec-

IN THY loving kindness, O Lord, look down with favor on our offering: and, listening to the prayers of the blessed

Virgin Mary, make the wicked to turn aside from the way of sin and the just to persevere in Thy way and Thy truth. Through our Lord.

Preface No. 11, page 814.

Communion. Ps. 17, 33

God hath girt me with strength: and made my way to be blameless.

Deus præcinxit me virtute, et posuit immaculatam viam meam.

Postcommunion

GRANT, we beseech Thee, O almighty and merciful God, that, comforted by Thy gifts, we may, through the intercession of the blessed Virgin Mary, in all our days walk in the way of uprightness and thus attain to the glorious happiness of heaven. Through our Lord.

QUÆRÈ, quæsumus, omnipotens et misericors Deus, ut donis tuis refecti, per intercessionem beatæ Virginis Mariæ in semita justitiæ ambulantes, ad cælestem gloriam feliciter perveniâmus. Per Dôminum.

Concluding Prayers, page 793.

May 25—*St. Madeleine Sophie Barat,*
Virgin (White)

Double in the Oratories of Her Communities

The Beginning of Mass, page 756.

Introit. Cant. 8, 6

PUT me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death. *Ps. 107.* My heart is ready, O God, my heart is ready. I will sing, and will give praise, with my glory. *V. Glory.*

PONE me ut signaculum super cor tuum, ut signaculum super brachium tuum: quia fortis est ut mors dilæctio. *Ps. 107.* Paratum cor meum, Deus, paratum cor meum: cantabo et psallam in gloria mea. *V. Gloria Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

OLORD Jesus Christ, Who didst wonderfully grace Saint Madeleine Sophie with humility and love, after the

DOMINE Jesu Christe, qui Sanctam Magdalenam Sophiam ad exemplum Cordis tui humilitate et caritate mi-

rabilliter decorásti, et novam Virginum familiam per eam floréscere voluísti: fac nos Sanctíssimo Cordi tuo júgiter adherére; et ejúsdem imitatio-
 tione, tui gaudére consórtio: Qui vivis.

Lesson, Brethren, put ye on, as in the Mass on the 5th Sunday after Epiphany, page 196.

Outside of Paschal time and in Votive Masses.

Allelúja, allelúja. *V. Ps. 72, 28.* Allelula, allelula. *V. Ps. 72, 28.*
 28. Mihi autem adherére Deo. But it is good for me to adhere
 bonum est: pónere in Dómino to my God, to put my hope in
 Deo spem meam. Allelúja. *V. the Lord God: Allelula. V. I.*
I Reg. 2, 1. Exsultávit cor me- *Kings 2, 1.* My heart hath re-
 um in Dómino, et exaltátum joliced in the Lord, and my
 est cornu meum in Deo meo. horn is exalted in my God. Al-
 Allelúja. lelula.

Gradual. Eccus. 51, 18, 70

Quæsvi sapiéntiam palam I sought for wisdom openly
 in oratione mea, ambulávit in my prayer, my foot walked
 pes meus iter rectum, a juven- in the right way, from my
 tute mea investigábam eam. youth up I sought after her.
V. 23. Danti mihi sapiéntiam, *V. 23.* To him that giveth me
 dabo glóriam. wisdom will I give glory.

In Votive Masses after Septuagesma, omit the Lesser Allelula, and say the Tract.

Lesser Allelula

Allelúja, allelúja. *V. Hab., 3, 18.* Allelula, allelula. *V. Hab: 3, 18.*
 3, 18. Ego autem in Dómino. But I will rejoice in the
 gaudébo: et exsultábo in Deo Lord: and I will joy in God my
 Jesu meo. Allelúja. Jesus. Allelula.

Tract. Ps. 72, 24, 25, 26

Tenuísti manum dexteram Thou hast held me by my
 meam: et in voluntáte tua de- right hand; and by Thy will
 duxísti me, et cum glória sus- Thou hast conducted me: and
 cepísti me. *V.* Quid enim mihi with Thy glory Thou hast re-
 est in cælo? et a te quid vólui ceived me. For what have I in
 super terram? *V.* Defécit caro heaven? And besides Thee what
 mea, et cor meum: Deus cor- do I desire upon earth? For
 dis mei, et pars mea Deus in Thee my flesh and my heart
 ætérnum. hath fainted away. Thou art
 the God of my heart, and the
 God that is my portion forever.

Gospel. John 15, 1-12

✠ Continuation of the holy Gospel according to St. John.

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. 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 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. This is My commandment, that you love one another, as I have loved you.

✠ Sequētia sancti Evangelii secundum Joānnem.

IN ILLO tēpore: Dixit Jesus: Ego sum vitis vera: et Pater meus agricōla est. Omnem pālmitē in me non ferentē fructum, tollet eum: et omnem, qui fert fructum purgābit eum, ut fructum plus afferat. Jam vos mundi estis propter sermōnem, quem locūtus sum vobis. Manēte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite; sic nec vos, nisi in me manseritis. Ego sum vitis, vos pālmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potēstis facere. Si quis in me non manserit: mittetur foras sicut palmes, et arēscet, et colligent eum, et in ignem mittent, et ardet. Si manseritis in me, et verba mea in vobis manserint: quodcūque volueritis, petētis, et fiet vobis. In hoc clarificātus est Pater meus, ut fructum plūrimum afferātis, et efficiāmini mei discipuli. Sicut dilexit me Pater, et ego dilexi vos. Manēte in dilectiōne mea. Si praecepta mea servaveritis, manēbitis in dilectiōne mea, sicut et ego Patris mei praecepta servavi, et maneo in ejus dilectiōne. Haec locūtus sum vobis: ut gaudium meum in vobis sit, et, gaudium vestrum impleatur. Hoc est praeceptum meum ut diligātis invicem, sicut dilexi vos.

Offertory. Ps. 44, 15, 16

Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia et exsultatióne: adducéntur in templum Regi Dómino.

After her shall virgins be brought to the king: her neighbors shall be brought to thee. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

Offertory Prayers, page 767.

Secret

Adístro, Dómine, supplicatióibus nostris, adéstó munéribus, ut, interveniénté Sancta Magdaléna Sophia, per humilitátem et caritátem Cordis tui: nobis salutária reddántur. Qui vivis.

Look graciously, O Lord, upon our prayers; look graciously upon our offerings, that, by the intercession of Saint Madeleine Sophie, through the humility and love of Thy Heart, they may be made for us unto salvation. Who livest.

Preface for Weekdays, page 775.

Communion. Matth. 18, 5

Qui suscéperit unum párvulum talem in nómine meo, me suscipit.

And he that shall receive one such little child in My name receiveth Me.

Postcommunion

QUÆSTI dape reféctos, fac nos, Dómine Jesu Christe, in humilitáte et caritáte Cordis tui créscere; quibus Sanctam Magdalénam Sophiam ad perénnem in cœlis glóriam provexit: Qui vivis.

GRANT, Lord Jesus, that, refreshed with the heavenly banquet, we may grow in the humility and love of Thy Heart, whereby Thou didst advance Saint Madeleine Sophie to eternal glory in heaven. Who livest.

Concluding Prayers, page 793.

May 31—St. Angela Merici, Virgin (White)

This Mass in honor of the foundress of the Ursuline Nuns is celebrated only in the houses of that Order.

The Beginning of Mass, page 756.

Introit

GAUDEÁMUS omnes in Dómino, diem festum celebráre.

LET us all rejoice in the Lord, while celebrating

the feast day in honor of blessed Angela, because of whose solemnity the angels rejoice and honor the Son of God (P. T. Alleluia, alleluia). Ps. 44. My heart hath uttered a good word: I speak my works to the king. V. Glory.

brantes sub honore beate Angelę, de cujus solemnitate gaudent Angeli et collaudant Filium Dei. (P. T. Allelúja, allelúja.) Ps. 44. Eructavit cor meum verbum bonum: lico ego ópera mea regi. V. Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who hast willed that, through blessed Angela, a new family of consecrated virgins should blossom in Thy Church, grant us, through her intercession, to lead an angelic life, that, putting aside all earthly joys, we may deserve to attain those that are eternal. Through our Lord.

Deus, qui novum per beatam Angelam sacram virginum collégium in Ecclesia tua florere voluisti: da nobis ejus intercessione angelicis moribus vivere; ut terrenis omnibus abdicatis, gaudis perfruamur æternis. Per Dóminum.

Epistle, Brethren, see your vocation, as in the Mass of St. Agatha, February 5, page 910.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 72, 25, 26

For what have I in heaven. And besides These what do I desire upon earth? V. For These my flesh and my heart hath fainted away. Thou art the God of my heart, and the God of my portion forever.

Quid mihi est in celo: et a te quid volui super terram? V. Deficit caro mea et cor meum, Deus cordis mei et pars mea, Deus, in ætérnum.

Lesser Alleluia

Alleluia, alleluia. V. Apoc. 14, 4, 5. For they are virgins: These follow the Lamb whithersoever He goeth: For they are without spot before the throne of God.

Allelúja, allelúja. V. Apoc. 14, 4, 5. Virgines sunt: sequuntur Agnum quocúmque ferit: sine mácula enim sunt ante thronum Dei.

Tract. Cant. 1, 2

Thy name is as oil poured out: therefore young maidens

Oleum effusum nomen tuum: ideo adolescentulę dilex-

erunt te. *V.* Trahe nos: post have loved thee. *V.* Draw me:
 te currémus in odórem un- we will run after thee to the
 guentórum tuórum. *V.* Exsul- odor of thy ointment. *V.* We
 tábimus et lætábimur in te. will be glad and rejoice in thee.

Greater Alleluia

Allelúja, allelúja. *V.* Apoc. Alleluia, alleluia. *V.* Apoc.
 14, 4, 5. Virgines sunt, sequún- 14, 4, 5. For they are virgins:
 tur Agnum quocúmque ierit. These follow the Lamb whither-
 Sine macula enim sunt ante soever He goeth: For they are
 thronum Dei. Allelúja. *V.* without spot before the throne
 Cant. 6, 2. Ego dilécto meo et of God. Alleluia. *V.* Cant. 6, 2.
 diléctus meus mihi, qui péscit- I to my beloved, and my be-
 tur inter lília. Allelúja. loved to me, who feedeth among
 the lilies. Alleluia.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven, as in the Mass, Dillexisti, page 1372.

Offertory. Ps. 107, 2

Parátum cor meum, Deus, My heart is ready, O God, my
 parátum cor meum: cantábo heart is ready: I will sing, and
 et psallam in glória mea. (T. I will give praise, with my glory.
 P. Allelúja.) (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

HÓSTIA Dómine quam tibi **Q**UAY the victim which we
 beátæ Angelæ memóri- offer Thee, O Lord, ven-
 am recoléntes offérimus, et erating the memory of blessed
 nostræ pravitátis véniam im- Angela, both obtain the pardon
 plóret, et grátie tuæ nobis of our evil deeds and win for us
 dona concíliet. Per Dóminum. the gifts of Thy grace. Through
 our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 60, 5, 6

Inhabitábo in tabernáculo In Thy tabernacle I shall
 tuo in sæcula: prótegar in ve- dwell forever: I shall be pro-
 laménto alárum tuárum: tected under the covert of Thy
 quóniam tu, Deus meus, exau- wings. For Thou, my God, hast
 disti oratiómem meam. (T. P. heard my prayer. (P. T. Alle-
 Allelúja.) luia.)

Postcommunion

CELÉSTI alimónia refécti, **R**EFRESHED with heavenly
 súpplices te Dómine de- food, O Lord, we humbly

beg Thee that, by the prayers and example of blessed Angela, being cleansed of every stain, we may be pleasing to Thee both in body and in soul. Through our Lord.

precámur: ut beátae Angele precibus et exémplo, ab omni labe mundáti, et corpore tibi placeámus, et mente. Per Dóminum.

Concluding Prayers, page 793.

June 27—*Blessed Mary Magdalen—Sister of Charity—and her Companions, Martyrs (Red)*

Mass, *Me expectaverunt*, page 1363, except:

Prayer

O God, Who didst crown with the glory of martyrdom the exceeding great charity to the poor of Thy holy Virgins Mary Magdalen and her companions: through her intercession, grant us, we beseech Thee, to be so strengthened in charity that no calamity may avail to separate us from the love of Thee. Through our Lord.

DEUS, qui beatárum Virginum tuárum Mariæ Magdalénæ ejúsque sociárum eximiam in sublevándis pauperibus caritátem, martyrii glória coronáre dignátus es: præsta quesumus, ut ipsis intercedéntibus, tua nos quoque caritáte firmátos, a te adversitas nulla sejúngat. Per Dóminum.

Secret

FAVORABLY look down, we beseech Thee, O Lord, upon the gifts laid upon Thine altars for the feast day of Thy holy Virgin Martyrs, Mary Magdalen and her companions: and as by these sacred mysteries, Thou didst raise Thy saints to glory everlasting, so, through them, vouchsafe to us Thy forgiveness. Through our Lord.

INTÉNDE, quesumus, Dómine, múnera altáribus tuis pro beatárum Virginum et Mártýrum tuárum Mariæ Magdalénæ ejúsque sociárum, honóre propósita: ut sicut per hæc sacra mystéria illis glóriam contulisti, ita nobis indulgéntiam largiáris. Per Dóminum.

Postcommunion

MAY this heavenly sacrament, we beseech Thee, O Lord, imbue us with its own strength, so that aided by the prayers of Thy holy Virgin Mar-

QUÆSTIA Sacraménta, quesumus, Dómine, suffragántibus beátis Virgínibus et Mártýribus tuis, Mariæ Magdaléna ejúsque sócís.

própriam in nobis inserant ef-
ficáciam: ut quorum ple
nerámur in Fidei professióne
victóriam, eárum imitémur in
morum puritate constantiam.
Per Dóminum.

tyrs, Mary Magdalen and her
companions, whose victory in
defense of the Faith we de-
voutly honor, we may take ex-
ample from them in the prac-
tice of virtue. Through our
Lord.

March 15—*St. Louise de Marillac, Widow*
(White)

Foundress of the Institute of the Sisters of Charity

The Beginning of Mass, page 756.

Introit. Job. 30

HLEBAM super eum qui af-
fíctus erat, et compa-
tiebátur ánima mea páuperi:
quia ab infántia mea crevit
mecum miserátio, et de útero
matris meæ egréssa est mec-
cum. Ps. 40. Beátus qui intél-
ligit super egénium et páuper-
em: in die mala liberábit eum
Dóminus. V. Glória Patri.

I WEPT for him that was
afflicted and I had compas-
sion on the poor: for from my
infancy, mercy grew up with
me; and it came out with me
from my mother's womb. Ps.
40. Blessed is he that under-
standeth concerning the needy
and the poor: the Lord will de-
liver him in the evil day. V.
Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, caritátis auctor et
præmium, qui novam
in Ecclesiá tua familiam sus-
citásti, ejúsque matrem beá-
tam Ludovicam esse voluísti:
da quæsumus, ut caritátis óp-
era exercéntes, promíssam in
cælis, mercédem assequámur.
Per Dóminum.

O God, the lover and the re-
ward of charity, Who
didst raise up a new Sisterhood
in Thy Church and didst will
that blessed Louise should be
its mother: grant, we beseech
Thee, that by doing works of
charity we may be found
worthy to receive the reward
Thou hast promised. Through
our Lord.

Epistle, Deal thy bread to the hungry. from the Mass of St. Jerome Aemiliani, July 20, page 1113.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Eccles. 29

Shut up alms in the heart of the poor: and it shall obtain help for thee from all evil. *V. Tob. 4.* Eat thy bread with the hungry and the needy: and with thy garments cover the naked.

Conclūde eleemōsynam in corde pāuperis: et hęc pro te exorābit ab omni malo. *V. Tob. 4.* Panem tuum cum esuriētibus et egēnis cōmede, et de vestimētis tuis nudos tege.

Lesser Alleluia

Alleluia, alleluia. *V. Act. 10.* Thy prayer is heard and thy alms are had in remembrance in the sight of God. Alleluia.

Allelūja, allelūja. *V. Act. 10.* Exaudita est oratio tua: et eleemōsynę tuę commemoratę sunt in conspectu Dei. Allelūja.

Tract. Job. 29, 11, 12

The ear that heard me blessed me and the eye that saw me gave witness for me. *V.* Because I had delivered the poor man that cried out and the fatherless that had no helper. *V.* The blessing of him that was ready to perish came upon me: and I comforted the heart of the widow.

Auris audiens beatificabat me, et oculus videns testimonium reddēbat mihi. *V.* Eo quod liberassem pāuperem vociferantem, et pupillum cui non esset adjutor. *V.* Benedictio perituri super me veniebat, et cor viduę consolata sum.

Greater Alleluia

Alleluia, alleluia. *V. Acts 10, 31.* Thy prayer is heard and thy alms are had in remembrance in the sight of God. Alleluia. *V.* This woman was full of good works and almsdeeds which she did. Alleluia.

Allelūja, allelūja. *V. Acts 10, 3.* Exaudita est oratio tua et eleemōsynę tuę commemoratę sunt in conspectu Dei. Allelūja. *V.* Hęc erat plena opēribus bonis et eleemōsynis quas faciebat. Allelūja.

Munda Cor Meum, page 763.

Gospel, When the Son of man, from the Mass in the Monday in the first week of Lent, page 239.

Offertory. Acts. 10, 4

Thy prayers and thy alms are ascended for a memorial in the sight of God.

Oratiōnes tuę et eleemōsynę tuę ascēderunt in memoriām in conspectu Dōmini.

Offertory Prayers, page 767.

Secret

RÉSPICE, Dómine, oblatiões nostras in honorem beátæ Ludovicæ tibi reverenter exhibitas: et per ejus intercessionem nos in ómnibus vitæ sémitis fácias et a periculis tutos et ad virtútes júgiter expeditos. Per Dóminum.

LOOK down with favor, O Lord, upon the offerings which in honor of blessed Louise we reverently place before Thee; and ensure to us in all the paths of life safety from dangers and constant readiness in the practice of virtue. Through our Lord.

Preface for Weekdays, page 775.

Communion. Isaias. 54, 2

Diláta locum tentórii tui, longos fac funículos tuos: ad dexteram enim et ad lævam penetrábis, et semen tuum gentes hæreditábit.

Enlarge the place of thy tent and stretch the skins of thy tabernacles: for thou shalt pass on to the right hand and to the left and thy seed shall inherit the gentiles.

Postcommunion

DEVÓRIO nostra, Dómine, intercedente beáta Ludovica, contínuum e refectiõe cœlesti sumat auxiliũ: ut divínam Fidem quam intus fovémus in corde étiam foris exhibeámus in ópere. Per Dóminum.

QUAY our devotion, O Lord, ever find help from partaking of this heavenly banquet: so that the divine faith which in our hearts we cherish may be shown forth in our works. Through our Lord.

Concluding Prayers, page 793.

July 19—St. Vincent De Paul, Confessor (White)

The following Mass is proper in churches of the Vincentian Fathers and by special privilege in chapels of the Sisters of Charity.

The Beginning of the Mass, page 756.

Introit. Ps. 131, 15, 16

PÁUPERES Sion saturábo Pánibus; sacerdotes ejus induam salutári, et sancti ejus exsultatiõe exsultábunt.

THE poor of Sion I will satisfy with bread: her priests I will clothe with salvation, and her saints shall exult

with joy. (*P. T. Alleluia, alleluia.*) Ps. *Ibid.*, 1. O Lord, remember David: and all his meekness. *V. Gloria.*

(*T. P. Allelúja, allelúja.*) Ps. *Ibid.*, 1. Meménto, Dómine, David: et omnis mansuetúdinis ejus. *V. Glória Patri.*

Prayer

O GOD, Who for the benefit of the poor and the better discipline of the clergy didst by means of blessed Vincent gather together a new family in Thy Church: grant, we beseech Thee, that we, likewise burning with the same spirit, may both love that which he cherished and also put into practice that which he taught. Through our Lord.

DEUS, qui ad salutem pauperum et cleri disciplinam, novam in Ecclesiá tua per beatum Vincéntium familiam congregásti: da quæsumus; ut, eódem nos quoque spiritu fervéntes, et amémus quod amávit, et quod dócuit operémur. Per Dóminum nostrum.

Epistle. 1 Cor. i, 26-31 and ii, 1-2

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corinthios.

FOR consider your own call, brethren; that there were not many wise according to the flesh, not many mighty, not many noble. But the foolish things of the world has God chosen to put to shame the wise, and the weak things of the world has God chosen to put to shame the strong, and the base things of the world and the despised has God chosen, and the things that are not, to bring to naught the things that are; lest any flesh should pride itself before Him. From Him you are in Christ Jesus, Who has become for us God-given wisdom, and justice, and sanctification, and redemption; so that, just as it is written, Let him who takes pride, take pride in the Lord. And I, brethren, when I

VIDÉTE vocatiónem vestram, fratres, quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quæ stulta sunt mundi elégit Deus, ut confúndat sapiéntes; et infirma mundi elégit Deus, ut confúndat fórtia: et ignobilia mundi et contemptibilia elégit Deus, et ea quæ non sunt, ut ea quæ sunt destrúeret: ut non gloriétur omnis caro in conspéctu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia, et sanctificatio, et redemptio; ut quem ádmodum scriptum est: Qui gloriátur, in Dómino gloriétur. Et ego, cum veníssem ad vos, fratres, veni non in sublimitate sermónis, aut sapién-

tis, annúntians vobis testi-
mónium Christi. Non enim
judicávi me scire áliquid inter
vos, nisi Jesum Christum, et
hunc crucifixum.

came to you, did not come with
pretentious speech or wisdom,
announcing unto you the wit-
ness to Christ. For I deter-
mined not to know anything
among you, except Jesus Christ
and Him crucified.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and the Tract are replaced by the Greater Alleluia.

Gradual. Luke 4, 18

EVANGELIZÁRE paupéribus
misit me, sanáre con-
tritos corde. *V. Ps. 67, 11-12.*
Parásti in dulcédine tua páu-
peri, Deus: Dóminus dabit
verbum evangelizántibus vir-
túte multa.

HE HATH sent me to preach
the Gospel to the poor:
to heal the bruised of heart.
V. Ps. 67, 11-12. In Thy sweet-
ness, O God, Thou hast pro-
vided for the poor: the Lord
shall give the word unto them
that preach good tidings, with
great power.

Lesser Alleluia

Allelúja, allelúja. *V. Isai.*
52, 7. Quam pulchri super
montes pedes annuntiántis et
prædicántis pacem, annunti-
ántis bonum, prædicántis sa-
lútem. Allelúja.

Alleluia, alleluia. *V. Isai.*
52, 7. How beautiful upon the
mountains are the feet of him
that bringeth good tidings, and
preacheth peace: of him that
showeth forth good, that
preacheth salvation. Alleluia.

Tract. Prov. 31, 20

Manum suam aperuit inopi,
et palmas suas exténdit ad
páuperem. *V. Ps. 40, 2.* Beá-
tus qui intélligit super egénium
et páuperem, in die mala li-
berábit eum Dóminus. *V. Ps.*
111, 5-6. Jucúndus homo qui
miserétur, et cómmodat: dis-
pónet sermónes suos in ju-
dício, quia in ætérnum non
commovébitur.

He hath opened His hand to
the needy, and stretched out
His hands to the poor. *V. Ps.*
40, 2. Blessed is he that under-
standeth concerning the needy
and the poor: the Lord will de-
liver him in the evil day. *V. Ps.*
111, 5-6. Acceptable is the man
that sheweth mercy and lend-
eth: he shall order his words
with judgment: because he
shall not be moved for ever.

Greater Alleluia

Allelúja, allelúja. *V. Isai.*
52, 7. Quam pulchri super

Alleluia, alleluia. *V. Isai.*
52, 7. How beautiful upon the

mountains are the feet of him that bringeth good tidings, and preacheth peace: of him that showeth forth good, that preacheth salvation. Alleluia. *V. Ibid., 11.* Go ye out from the midst of Babylon: be clean, ye that carry the vessels of the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 9, 35-38

✠ Continuation of the holy Gospel according to St. Matthew.

AT THAT time Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every kind of disease and infirmity. But seeing the crowds, He was moved with compassion for them, because they were bewildered and dejected, like sheep without a shepherd. Then He said to His disciples, Thy harvest indeed is abundant, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest.

montes pedes annuntiántis et prædicántis pacem, annuntiántis bonum, prædicántis salutem. Allelúja. *V. Ibid., 11.* Exíte de médio Babylónis: mundámini, qui fertis vasa Dómini. Allelúja.

✠ Sequéntia sancti Evangelii secúndum Matthæum.

IN ILLO témpore: Circúibat Jesus omnes civitátes et castélla, docens in synagógis eórum, et prædicans Evangéllum regni, et curans omnem languórem et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discíplulis suis: Messis quidem multa, operári autem pauci. Rogáte ergo dñm messis, ut miset operários in messem suam.

Offertory. 3 Kings 8, 58

May the Lord our God incline our hearts unto Himself that we may walk in all His ways: and that we may keep His commandments, and His ceremonies and all His judgments which He commanded our fathers. (*P. T. Alleluia.*)

Inclínet Dóminus Deus noster corda nostra ad se, ut ambulémus in univérsis viis ejus, et custodiámus mandáta ejus, et cæremónias ejus, et júdicia quæcúmque mandávit pátribus nostris. (*T. P. Allelúja.*)

Secret

O GOD, Who upon blessed Vincent didst bestow the grace of putting into practice

DEUS, qui beáto Vincéntio, divína quotidie celebránti mystéria, tribuísti quod

tractábat imitári: ejus nobis précibus indúlge; ut, immaculátam hóstiám offeréntes, ipsi quoque in holocáustum tibi acéptum transeámus. Per Dóminum.

the lessons of those mysteries which he daily celebrated in the sacrifice of the Mass: grant us by his prayers, that when offering the Victim without spot, we may ourselves be transformed into a sacrifice pleasing unto Thee. Through our Lord.

Preface, page 775.

Communion. Ps. cvi, 8-9

Confiteántur Dómino misericórdiæ ejus, et mirabília ejus filiis hóminum: quia satiávit ánimam inánem, et ánimam esuriéntem satiávit bonis. (T. P. Allelúja.)

Let the mercies of the Lord give glory to Him, and His wondrous works to the children of men: for He hath satisfied the empty soul, and the hungry soul He hath filled with good things. (P. T. Alleluia.)

Postcommunion

QUÆLÉSTIBUS, Dómine, refécti sacraméntis, quæsumus; ut ad evangelizántem paupéribus Fílium tuum imitándum, beáti Vincéntii, sicut exémpis provócámur, ita et patrocíniiis adjuvémur. Per Dóminum nostrum.

REFRESHED by these heavenly sacraments, we beseech Thee, O Lord, that, stirred up as we are by the example of blessed Vincent to imitate Thy Son in His preaching of the Gospel to the poor, so also we may be helped by his patronage. Through our Lord.

Aug. 19—*St. John Eudes, Confessor (White)*

(*For the Sisters of the Good Shepherd*)

The Beginning of the Mass, page 756.

Introit. Is. 58, 11

DÓMINUS implébit splendóribus ánimam tuam, et ossa tua liberábit, et eris quasi hortus irriguus, et sicut fons aquárum, cujus non defícient aquæ. Ps. 72, 1. Quam bonus Israël Deus: his qui recto sunt corde. V. Glória Patri.

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. 72, 1. How good is God to Israel, to them that are of a right heart. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst wonderfully inflame blessed John Thy Confessor solemnly to promote the worship of the sacred Hearts of Jesus and Mary and through him didst will to found new religious families in Thy Church: grant, we beseech Thee, that we who venerate his devout merits may also be instructed by the example of his virtues. Through the same.

DEUS qui beátum Joán-nem, Confessórem tuum, ad cultum Sacrórum Córdium Jesu et Mariæ rite promovéndum, mirabiliter inflammásti, et per eum novas in Ecclesiá tua familias congregáre voluísti: præsta quæsumus, ut cujus pia mérita venerámur, virtútum quoque instruámur exémplic. Per eúndem Dóminum.

Lesson. 1 John 4, 7-11

Lesson from the Epistle of blessed John the Apostle.

DEARLY beloved: Let us love one another, for charity is of God. And everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is charity. By this faith the charity of God appeared toward 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.

Lectio Epistolæ beati Joán-nis Apóstoli.

CARÍSSIMI: Diligámus nos invicem, quia caritas ex Deo est. Et omnis qui diligit ex Deo natus est et cognóscit Deum. Qui non diligit non novit Deum; quóniam Deus caritas est. In hoc apparuit caritas Dei in nobis, quóniam Filium suum Unigénitum misit Deus in mundum, ut vivámus per eum. In hoc est caritas: non quasi nos dilexérimus Deum, sed quóniam ipse prior diléxit nos, et misit Fílium suum propitiatióne pro peccátis nostris. Caríssimi, si sic Deus diléxit nos, et nos debémus altérutrum diligere.

Gradual. Luke 10, 2

Pray ye the Lord of the harvest, that He send forth laborers into His harvest. *Y. Ps. 131, 16.* Her priests will I clothe with salvation, and her saints shall exult with exultation. Alleluia, alleluia. *Y. Gal. 2.* I live now

Rogáte Dóminum messis ut mittat operários in messem suam. *Y. Ps. 131, 16.* Sacerdótes ejus induam salutári, et Sancti ejus exultatióne exultábunt. Allelúja, allelúja. *Y. Gal. 2.* Vivo jam non ego: vi-

vit vero in me Christus, Al- not I, but Christ liveth in me.
leluja. Alleluia.

Munda Cor Meum, page 763.

Gospel, The Lord appointed. *from the Mass on the feast of St. Mark, April 25, page 989.*

Offertory. Ps. 142

Eripe me de inimicis meis, Deliver me from mine ene-
Dómine, ad te confúgi: doce mies, O Lord, in Thee have I
me fácere voluntátem tuam, fled: Teach me to do Thy will,
quia Deus meus es tu. for Thou art my God.

Offertory Prayers, page 767.

Secret

RÓSTIAS tibi, Dómine, in **W**E OFFER to Thee, O Lord,
honórem beáti Joánnis, in honor of blessed John
Sacerdotis tui, deféctus im- Thy Priest, these victims about
molándas: que temporálem to be immolated which be-
consolatióneri significánt, ut token temporal consolation, so
præmia non desperámus atér- that we may not despair of
na. Per Dóminum. eternal rewards. Through our
Lord.

Preface for Weekdays, page 775.

Communion. John 15, 4

Manéte in me et ego in vo- Remain in Me, and I in you.
bis. Qui manet in me et ego He that remaineth in Me and
in eo, hic fert fructum mul- I in him, that man beareth
tum, dicit Dóminus. much fruit, saith the Lord.

Postcommunion

SACRO múnere satiátis, **R**EPLENISHED with this sa-
præsta nobis, quæsumus, cred gift, grant us, we
Dómine, ut intercedénte beá- beseech Thee, O Lord, through
to Joánnē, quem Sacrórum the intercession of blessed John,
Córdium Jesu et Mariæ fer- whom Thou didst will to be the
véntem cultórem esse voluisti, fervent worshiper of the sacred
utrique Cordinéliter adhe- Hearts of Jesus and Mary, that,
réntes in terris, ipsórum gáu- adhering faithfully to both
dio frui mereámur in cælis. these Hearts on earth, we may
Per eúndem Dóminum. deserve to delight in their joy
in heaven. Through the same.

Concluding Prayers, page 793.

August 21—*St. Jane Frances de Chantal, Widow*
(*White*)

The following Mass is said only in the Houses of the Order of the Visitation.

The Beginning of Mass, page 756.

Introit. Gen. 12, 1, 2, 3

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 show thee. And I will make of thee a great nation, and I will bless thee, and I will magnify thy name; and thou shalt be blessed. *Ps. 83, 2.* How lovely are Thy tabernacles, O Lord of Hosts: my soul longeth and fainteth for the courts of the Lord. *V. Glory.*

EGRÉDERE de terra tua et de cognatione tua, et de domo patris tui, et veni in terram quam monstrabo tibi: faciamque te in gentem magnam, et benedicam tibi et magnificabo nomen tuum. *Ps. 83, 2.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini. *V. Gloria Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer. Almighty and merciful God, as in the regular Mass of *St. Jane Frances de Chantal, August 21, page 1167.*

Lesson. Eccus. 26, 18-24

Lesson from the Book of Wisdom. *Lectio libri Sapientie.*

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 on bases of silver, so are the firm feet upon the soles of a steady woman. As everlasting foundations upon a rock, so are the commandments of God in the heart of a holy woman.

MULIER sensata et tacita, non est immutatio eruditae anima. Gratia super gratiam mulier sancta et pudorata. Omnis autem ponderatio non est digna continentis animae. Sicut sol oriens mundo in altissimis Dei, sic mulieris bonae species in ornamentum domus ejus. Lucerna splendens super candelabrum sanctum, et species faciei super aetatem stabilem. Columnae aureae super bases argenteas, et pedes firmi super plantas stabiles mulieris. Fundamenta aeterna supra petram solidam et mandata Dei in corde mulieris sanctae.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Esther 14, 3

Et deprecabátur Dóminum Deum Israëli, dicens: Dómine mi, qui Rex noster es solus, ádjuva me solitárium, et cujus præter te, nullus est auxiliátor. *V. Sap. 8, 16.* Intrans in domum meam, conquiescam cum illa: non enim habet amaritudinem conversatio illius, nec tædium convictus illius, sed lætítiam et gáudium.

And she prayed to the Lord God of Israel, saying: O Lord, my God, Who alone art our King, help me, a desolate woman and who have no other help but Thee. *V. Wis. 8, 16.* Going into my house, I will rest with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 26, 4.* Unam pétii a Dómino, hanc requiram: ut inhábitem in domo Dómini omnibus diébus vitæ meæ. Allelúja.

Alleluia, alleluia. *V. Ps. 26, 4.* 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.

Tract

Veni sponsa Christi, áccipe corónam, quam tibi Dóminus preparávit in ætérnum; pro cuius amore sanguinem tuum fudisti. *V. Ps. 44.* Dilexisti justítiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, óleo lætítie præ consórtibus tuis. *V.* Spécie tua, et pulchritúde tua, inténde, prospere procéde, et regna.

Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee forever: for the love of Whom thou didst shed thy blood. *V. Ps. 44.* 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.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 44, 5.* Spécie tua, et pulchritúde tua, inténde, prospere procéde, et regna. Allelúja. *V.* Propter veritatem, et mansuetúdinem, et mansuetú-

Alleluia, alleluia. *V. Ps. 44, 5.* With thy comeliness, and thy beauty, set out, proceed prosperously, and reign. Alleluia. *V.* Because of truth, and meekness, and justice: and thy right

hand shall conduct thee wonderfully. Alleluia. *in*em, et justitiam: et deducet te mirabiliter dextera tua. Allelúja.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven is like unto a treasure, from the Mass Me expectaverunt, page 1365.

Offertory. Judith 15, 11

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 forever. *Quia fecisti viriliter et confortatum est cor tuum, eo quod castitatem amaveris, et post virum tuum alterum nescieris: ideo et manus Domini confortavit te, et ideo eris benedicta in ætérnum.*

Offertory Prayers, page 767.

Secret, May this saving victim, as in the regular Mass of St. Jane Frances de Chantal, August 21, page 1168.

Preface for Weekdays, page 775.

Communion. Judith 16, 26

Chastity also was joined to her virtue, so that she knew no man all the days of her life after the death of her husband. *Erat etiam virtuti castitas adjuncta, ita ut non cognosceret virum omnibus diebus vitæ suæ, ex quo defunctus est vir ejus.*

Postcommunion, Pour upon us, O Lord, from the Mass on the feast of St. Jane Frances de Chantal, August 21, page 1168.

Concluding Prayers, page 793.

Oct. 21—St. Ursula and Her Companions, Virgins and Martyrs (*Red*)

This Mass may be said only in houses of the Ursuline Nuns.
The Beginning of Mass, page 756.

Introit

LET us all rejoice in the Lord, celebrating a festival day in honor of the holy virgins at whose passion the angels rejoice and join together in praising the Son of God. **G**AUDEAMUS omnes in Domino diem festum celebrantes sub honore Sanctarum Virginum: de quarum passione gaudent Angeli et collaulant Filium Dei.

Ps. 32. Exsultate justi in Dómino! Rectos decet collaudatio. *V.* Glória Patri.

Ps. 32. Rejoice in the Lord, O ye righteous! Praise becometh the upright. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS qui digni tibi sacratibus virginibus, Ursula duce, mirandi agónis robur indidisti, quo per martýrii palmam, ad supérnae contemplationis pertingerent glóriam: da quæsumus, eórum intercessionibus nos adjuvári, quas hodiérna die, transcénso mortis stádio, in celéstibus fecisti triumpháre. Per Dóminum.

O GOD, Who hast given to the virgins worthily consecrated to Thee, the courage to face, with Ursula as their leader, a wonderful conflict whereby through the palm of martyrdom they arrived at the glory of heavenly contemplation, grant, we beseech Thee, that we may be helped by the intercession of those who on this day having passed through the gates of death, Thou hast made to triumph in heaven. Through our Lord.

Epistle, Brethren, concerning virgins, from the Mass Vultum tuum, page 1374.

Gradual. Ps. 33, 10

Timéte Dóminum, omnes Sancti ejus: quóniam nihil deest timéntibus eum. *V.* Inquiréntes autem Dóminum non deficient omni bono. Allelúja, allelúja. *V.* Ps. 44, 15. Adducéntur Regi vírgines post eam, proximæ ejus afferéntur tibi in lætítia. Allelúja.

Fear the Lord, all ye His saints: for there is no want to them that fear Him. *V.* They that seek the Lord, shall not be deprived of any good. Alleluia, alleluia. *V.* Ps. 44, 15. After her shall virgins be brought to the king: her neighbors shall be brought to thee with gladness. Alleluia.

Munda Cor Meum, page 763.

Gospel, The kingdom of heaven, from the Mass Dilexisti, page 1372.

Creed, page 765.

Offertory. Ps. 44, 15, 16

Afferéntur Regi vírgines post eam: próximæ ejus afferéntur tibi in lætítia et exsultatione; adducéntur in templum Regi Dómino.

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.

Offertory Prayers, page 767.

Secret

QAY the votive offerings, O Lord, of the mystical oblation, offered to Thy majesty in veneration of the holy Ursula and her companions, wipe out our evil deeds, and, having purified us, render us acceptable for the carrying out of so great mysteries. Through our Lord.

VOTIVA, Dómine, mystici libáminis dona, pro Sanctárum Ursulæ et sociárum ejus, vírginum tuárum, vénératione, majestáti tuæ obláta, nostra expúrgent facinora: et purificátos tantis mystériis exsequéndis nos reddant accéptos. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Matt. 25, 4, 6

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.

Quinque prudentes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est, Ecce sponsus venit: exíte óbviam Christo Dómino.

Postcommunion

HAVING been nourished by the sacrament of heavenly sustenance, we beseech Thee, O Lord, that by the intercession of Thy holy virgins, Ursula and her companions, what we do to celebrate their glory, may further our salvation. Through our Lord.

QUÆLÉSTIS alimóniæ reféc-ti Sacraménto, quæsumus, Dómine, ut intercedéntibus Sanctis Virgínibus Ursula et sóciis ejus, quæ pro illárum celebrámus glória, ad nostræ salutis proficiant incrementa. Per Dóminum.

Concluding Prayers, page 793.

Oct. 23—*Blessed Mary Clotilde Angela—Ursuline Nun—and Her Ten Companions, Virgins, martyrs*

(Red)

Mass, *Me expectaverunt*, page 1363, except:

Prayer

O GOD, Who hast deligned to crown with the glory of martyrdom the exceedingly

DEUS, qui beatárum vírginum tuárum, Clotildis Angelæ ejusque Sociárum,

eximiam in erudiendis puellis caritatem martýrii glória coronare dignatus es: præsta, quæsumus: ut, ipsis intercedentibus, tua nos quoque caritate firmatos, a te adversitas nulla sejungat. Per Dóminum.

great charity displayed in instructing young girls of Thy blessed virgins, Clotilde Angela and her companions, grant, we beseech Thee, that by their intercession, we also, being strengthened by Thy love, may not be separated from Thee by any adversity. Through our Lord.

Secret

INTENDE, quæsumus, Dómine, múnera altáribus tuis pro beatárum virginum et mártýrum tuárum, Clotildis Angelae ejúsque Sociárum, honóre propósita: ut, sicut per hæc sacra mystéria illis glóriam contulisti, ita nobis indulgéntiam largiáris. Per Dóminum.

INCLINE, we beseech Thee, O Lord, unto the gifts placed upon Thy altars in honor of Thy blessed virgins and martyrs, Clotilde Angela and her companions, that, as Thou hast bestowed glory on them through these sacred mysteries, so Thou mayest accord us pardon. Through our Lord.

Postcommunion

QUÆLÉSTI alimónia refécti, súpplices te, Dómine, deprecámur, suffragántibus beátis virginibus et martýribus tuis, Clotilde Angela ejúsque Sóciis, ut quarum pie venerámur in fidei professione victóriam, eárum imitémur in morum puritate constantiam. Per Dóminum.

QUAY the heavenly mysteries, we beseech Thee, O Lord, through the suffrages of Thy blessed virgins and martyrs, Clotilde Angela and her companions, produce in us their proper fruit so that we may imitate the constancy in purity of morals of those whose victory in professing the faith we piously venerate. Through our Lord.

Proper Masses for the United States

These feasts and solemnities are celebrated in some dioceses of the United States. Hence if in any locality a feast is celebrated, the Mass of which is not found in the Proper of Saints, the reader ought to refer to this Supplement.

Dec. 12—Feast of Our Lady of Guadalupe,

(White)

The Beginning of Mass, page 756.

Introit, from Mass *Salve sancta Parens*, page 1394.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who hast willed that, under the special patronage of the blessed Virgin Mary, we be laden with perpetual favors, grant to Thy suppliants that, as we this day rejoice in her commemoration on earth, we may enjoy the vision of her in heaven. Through our Lord.

DEUS, qui sub beatissimæ Virginis Mariæ singulari patrocinio constitutos, perpétuis beneficiis nos cumulâri voluisti: præsta supplicibus tuis; ut cujus hodie commemoratiône lætâmur in terris, ejus conspéctu perfruâmur in cælis. Per Dóminum.

Epistle, As the vine, from the Mass on the feast of Our Lady of Mount Carmel, July 16, page 1106.

Gradual. Cant. 6, 9

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun? *V. Eccclus. 50, 8.* As the rainbow giving light in the bright clouds, and as the flower of roses in the days of spring.

Alleluia, alleluia. *V. Cant. 2, 12.* The flowers have appeared in our land, the time of pruning is come. Alleluia.

Munda Cor Meum, page 763.

Gospel, Mary rising up, from the Mass on the feast of the Visitation of our Blessed Lady, July 2, page 1089.

Creed, page 765.

Offertory. 2 Par. 7, 16

I have chosen, and have sanctified this place, that My

Elégi, et sanctificávi locum istum, ut sit ibi nomen meum,

et permáneant óculi mei, et name may be there, and My
cor meum ibi cunctis diébus. eyes and My heart may re-
main there forevermore.

Offertory Prayers, page 767.

Secret

QUA, Dómine, propitiati-
óne, et beátæ Mariæ sem-
per Virginis intercessióne, ad
perpétuam atque præsentem
hæc oblátio nobis proficiat
prosperitátem. et pacem. Per
Dóminum.

THROUGH thine indulgent
mercy, O Lord, and
through the prayers of blessed
Mary ever a virgin, may this
oblation avail to the ensuring
to us of prosperity and peace,
now and forevermore. Through
our Lord.

Preface for Weekdays, page 775.

Communion. Ps. 147, 20

Non fecit táliter om-ni
natióni: et iudicia sua non
manifestávit eis.

He hath not done in like
manner to every nation: and
His judgments He hath not
made manifest to them.

Postcommunion from the Mass Salve Sancte Parens, page 1397.

Concluding Prayers, page 793.

Jan. 19—*The Holy Family, (White)*

In the Diocese of Brooklyn and in Canada. Mass as on page 178.

Feb. 1—*St. Brigid, Virgin (White)*

Mass Dillexisti, page 1370, except:

Prayer

DEUS, qui nos hodiérna
die beátæ Brigidæ vir-
ginis tuæ ánnua solemnitate
lætificas: concéde propítius
ut ejus adjuvémur méritis cu-
jus castitátis irradiámur ex-
émplicis. Per Dóminum.

O god, Who on this day dost
gladden us with the an-
nual festival of blessed Brigid,
Thy virgin, mercifully grant
that we be assisted by the
merits of her through whose
chaste example we are enlight-
ened. Through our Lord.

Feb. 5—*St. Philip of Jesus, Martyr (Red)*

In the Archdiocese of Baltimore and the Diocese of Los Angeles.

The Beginning of Mass, page 756.

Introit. Phillip. 2, 10, 11

IN THE name of Jesus let every knee bow, of those 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. 102, 1.* Bless the Lord, O my soul: and all that is within me, bless His holy name. *V.* Glory.

IN NÓMINE Jesu omne genu flectátur, cœlestium, ter-réstrium et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps. 102, 1.* Bénedic, ánima mea, Dómino: et ómnia, quæ intra me sunt, nómini sancto ejus. *V.* Glória Patri.

Prayer

O GOD, Who, when the first martyrs of Japan were put to death, wast pleased that, among them all, blessed Philip, bound to a cross and thrice pierced by a lance, should be the first to receive from Thee the crown of martyrdom: do Thou graciously grant that, supported by his patronage, we may attain to be likewise crowned with him in heaven. Through our Lord.

DEUS, qui inter primos Japóniæ Mátyres beátum Philíppum cruci alligátum, triplicique láncea confóssum, primum ómnium martyrio coronásti: concéde propitius; ut ejusdem nos suffúlti patrocínio cum illo páriter coronémur in cœlis. Per Dóminum.

In Lent, a commemoration of the Feria, and in like manner at the Secret and Postcommunion.

Epistle, Brethren, but God forbid, from the Mass on the feast of the Stigmata of St. Francis, September 17, page 1200.

Gradual. Ps. 102, 2, 3

Bless the Lord, O my soul, and forget not all He hath done for thee. *V.* He that forgiveth all thine iniquities: that healeth all thine infirmities.

Alleluia, alleluia. *V. Jas. 1, 12.* Blessed is the man that endureth temptation: because when he hath been proved, he shall receive the crown of life. Alleluia.

Bénedic, ánima mea, Dómino: et noli oblivísci omnes retributiónes ejus. *V.* Qui propitiátur ómnibus iniquitatibus tuis, qui sanat omnes infirmitátes tuas.

Allelúja, allelúja. *V. Jac. 1, 12.* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accipiet coronam vitæ. Allelúja.

After Septuagesima omit the alleluia and verse and say the Tract.

Tract. Ps. 117, 16-18

<p>Déxtera Dómini fecit virtútem: déxtera Dómini exaltávit me, déxtera Dómini fecit virtútem. <i>V.</i> Non móriar, sed vivam: et narrábo ópera Dómini. <i>V.</i> Castigans castigávit me Dóminus: et morti non trádidit me.</p>	<p>The right hand of the Lord hath wrought might: the right hand of the Lord hath exalted me, the right hand of the Lord hath wrought might. <i>V.</i> I shall not die, but live: and declare the works of the Lord. <i>V.</i> Chastising, the Lord hath chastised me: but hath not given me over to death.</p>
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Munda Cor Meum, page 763.

Gospel, If any man, from the Mass Sacerdotes, page 1307.

Offertory. Ps. 88, 25

<p>Véritas mea et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.</p>	<p>My truth and My mercy shall be with him: and in My name shall his horn be exalted.</p>
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Offertory Prayers, page 767.

Secret

<p>SANCTÍFICA, quæsumus Dómine, múnera tibi dicáta: et intercessióne beáti Philíppi Mártiris tui, ad perpetuum nobis tribue provenire subsidium. Per Dóminum.</p>	<p>DO THOU, O Lord, we beseech Thee, sanctify the gifts which we dedicate unto Thee; and by the intercession of blessed Philip Thy martyr, grant that they may turn to our perpetual support. Through our Lord.</p>
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Preface for Weekdays, page 775.

Communion. Matth. 16, 24

<p>Qui vult venire post me, ábneget seme ipsum, et tollat crucem suam, et sequátur me.</p>	<p>He who will come after Me, let him deny himself, and take up his cross, and follow Me.</p>
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Postcommunion

<p>SACRO corpore, et pretiósó sángulne Jesu Christi Filii tui, Dómine, satiáti: te súpplices deprecámur; ut intercedente beáto Philíppo</p>	<p>WE, who have been satisfied by the sacred body and the precious blood of Jesus Christ, Thy Son, suppliantly beseech Thee, O Lord, that by</p>
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the intercession of blessed Mártýre tuo ab omni adversitate liberémur. Per Dóminum. Through our Lord.

Concluding Prayers, page 793.

In Lent the Gospel of the Feria is read at the end of Mass.

March 22—**St. Catharine Flisca Adorna, Widow**
(White)

The Beginning of Mass, page 756.

Introit. Ps. 41, 3

MY SOUL hath thirsted after the strong living God: When shall I come and appear before the face of God? *Ps. 41, 2.* As the hart panteth after the fountains of water, so my soul panteth after Thee, my God. *V. Glory.*

SIRIVIT ánima mea ad Deum fortem vivum: quando véniam et apparebo ante fáciem Dei? *Ps. 41, 2.* Quemádmódu desiderat cervus ad fontes aquárum: ita desiderat ánima mea ad te, Deus. *V. Glória Patri.*

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD WHO, in blessed Catharine, contemplating the Passion of Thy Son, didst make fiercely to burn up the fire of Thy love: moved by her prayers, enkindle within us, we beseech Thee, the flame of charity, and grant us a share in the fruit of that same sacred Passion. Through the same.

DEUS, qui beátam Catharinam, in contemplánda Filii tui passióne, divini amoris igne flagráre fecisti: quæsumus; ut, ipsa intercedente, tuæ in nobis flammam caritatis accendas, et ejúsdem passionis participes dignánter efficias. Per eúndem Dóminum.

Epistle, Who shall find a valliant woman, page 1384.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 3

Grace is poured abroad in thy lips: therefore hath God blessed thee forever. *V. Because of truth and meekness and justice; and thy right hand shall conduct thee wonderfully.*

Diffúsa est grátia in lábilis tuis: proptérea benedixit te Deus in ætérnum. V. Propter veritátem et mansuetúdinem et justítiam, et dedúcet te mirabiliter dextera tua.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 72, 25, 26.* Quid mihi est in cælo? Et a te quid volui super terram? Defécit caro mea et cor meum: Deus cordis mei, et pars mea, Deus, in ætérnum. Allelúja.

Alleluia, alleluia: *V. Ps. 72, 25, 26.* What have I in Heaven, and beside Thee, what do I desire on earth? For Thee my flesh and my heart have fainted away. Thou art the God of my heart and the God that is my portion forever. Alleluia.

Tract. Ps. 44, 8, 5

Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus præparávit in ætérnum. *V. Ps. 44, 8.* Dillexisti justítiam, et odisti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætitiæ præ consórtibus tuis. *V. Ps. 44, 5.* Spécie tua, et pulchritúdine tua inténde, prospere procéde, et regna.

Come, spouse of Christ, receive the crown which the Lord hath prepared for thee forever. *V. Ps. 44, 8.* Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *V. Ps. 44, 5.* With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Greater Alleluia

Allelúja, allelúja. *Ps. 72, 25, 26.* Quid mihi est in cælo? Et a te quid volui super terram? Defécit caro mea et cor meum: Deus cordis mei et pars mea Deus in ætérnum. Allelúja. *V. Ps. 38, 4.* Concáluit cor meum intra me: et in meditatióne mea exardéscet ignis. Allelúja.

Alleluia, alleluia. *Ps. 72, 25, 26.* What have I in Heaven, and beside Thee, what do I desire on earth? For Thee my flesh and my heart have fainted away. Thou art the God of my heart and the God that is my portion forever. Alleluia. *V. Ps. 38, 4.* My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time, Jesus spoke this parable, page 1386.

Offertory. Ps. 107, 2

Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam in glória mea.

My heart is ready, O God, my heart is ready: I will sing and give praise with my glory.

Offertory Prayers, page 767.

Secret

LOOK down in Thy loving kindness, O Lord, we beseech Thee, on this our sacrifice: and through the intercession of blessed Catharine, enkindle in us the spirit of Thy love. Through our Lord.

His sacrificiis, quæsumus, omnipotens Deus, propitiatus inténde: et beata Catharina intercedente, spiritum in nobis tuæ dilectionis accende. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 88, 3

My heart and my flesh have rejoiced in the living God.

Cor meum, et caro mea exultavérunt in Deum vivum.

Postcommunion

HUMBLY we beseech Thee, O almighty God, Who hast vouchsafed to comfort us with sacraments, that, moved by the prayers of blessed Catharine, thou wouldst make us to despise the things of earth and ever to rejoice in sharing in those of heaven. Through our Lord.

SÚPPLICES te rogamus, omnipotens Deus: ut, quos tuis reficere dignatus es sacraméntis, intercedente beata Catharina, tribuas pro tui amóre terréna despícere; et cæléstium semper participatióne gaudére. Per Dóminum.

Concluding Prayers, page 793.

April 5—*Blessed Juliana of Cornillon, Virgin*
(White)

In the Diocese of Portland.

Mass Dilexisti, page 1370, except:

Prayer

O GOD, Who liftest up the lowly, and didst in wondrous wise inspire the holy virgin Juliana to add splendor to the worship of the Most Holy Sacrament: grant unto us, we beseech Thee, so to follow her in her lowly path upon earth as to merit to be exalted with her in heaven. Through our Lord.

DEUS humílium celsitúdo, qui beátam Virgínem Juliánam ad promovéndum sanctíssimi Sacraménti cultum mirabiliter inflammasi: tribue quæsumus; ita nos humilitátis ejus vestigia secári in terris, ut cum ipsa sublimári mereámur in cælis. Per Dóminum.

April 26—Our Lady of Good Counsel, (White)

Double Major

The Beginning of Mass, page 756.

Introit

GAUDEAMUS omnes in Dómino, diem festum celebrantes sub honore beátæ Mariæ Virginis, Boni Consilii Matris: de cujus solemnitate gaudent Angeli, et collaudant Filium Dei, allelúja, allelúja. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea regi. *V.* Glória Patri.

LET us all rejoice in the Lord, celebrating a festival in honor of the blessed Virgin Mary, Mother of Good Counsel; on whose festivity the angels rejoice and join in praising the Son of God. Alleluia, alleluia. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui Gentricem dilecti Filii tui matrem nobis dedisti, ejusque speciosam imaginem mira apparitione clarificare dignatus es: concède quæsumus; ut ejusdem monitis júgiter inhærentes, secúndum cor tuum vivere et ad cælestem pátriam feliciter pervenire valeámus. Per eúndem Dóminum.

O GOD, Who hast given us her who bore Thy beloved Son to be our mother and vouchsafed to glorify her image by a wondrous apparition, grant, we beseech thee, that by always adhering to Thy counsels, we may be able to live after Thine own heart and to arrive happily in our heavenly country. Through the same.

Epistle, As the vine, page 1106.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Prov. 8, 12, 34

Ego sapiéntia hábito in consilio, et eruditis intérsium cogitationibus. *V.* Beátus homo qui audit me, et vigilat ad fores meas quótidie, et obsérvat ad postes óstii mei.

I, Wisdom, dwell in counsel and am present in learned thoughts. *V.* Blessed is the man that heareth me and that watcheth daily at my gates and waiteth at the posts of my doors.

Lesser Alleluia

Allelúja, allelúja. *V.* Prov. 8, 35. Qui me invenerit, invé-

Alleluia, alleluia. *V.* Prov. 8, 35. He that shall find me shall

find life, and shall have salvation from the Lord. Alleluia. *niet vitam, et háuriet salútem a Dómino. Allelúja.*

Tract. Prov. 8, 14, 17, 20, 21

Counsel and equity is mine, Meum est consilium et
prudence is mine, strength is *seúqitas, mea est prudéntia,*
mine. *V.* I love them that love *mea est fortitúdo. V.* Ego dili-
me: and they that early in the *géntes me diligo: et qui mane*
morning watch for me shall *víggant ad me invénient me.*
find me. *V.* I walk in the way *V.* In viis justítie ámbulo, in
of justice, in the midst of the *médio semítarum judícii. V.*
paths of judgment. *V.* That I *Ut ditem diligéntes me, et*
may enrich them that love me, *thesáuros eórum répleam.*
and may fill their treasures.

Greater Alleluia

Alleluia, alleluia. *V. Luke 1, 28.* Hail Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia. *V.* 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 Savior. Alleluia. *Allelúja, allelúja. V. Luke 1, 28.* Ave María, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Allelúja. *V.* Per te Dei Génitrix nobis est vita pérdita data, quæ de cælo suscepísti prolem, et mundo genuísti Salvatórem. Allelúja.

Munda Cor Meum, page 763.

Gospel. Luke 1, 26-33

✠ Continuation of the holy Gospel according to St. Luke. ✠ Sequéntia sancti Evangelíi secúndum Lucam.

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

IN ILLO témpore: Missus est Angelus Gábriél a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingressus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedicta tu in muliéribus. Quæ cum audisset, turbáta est in sermóne ejus: et cogitábat qualis esset ista salutátio. Et ait Angelus

ei: Ne timeas Maria, invénisti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnabit in domo Jacob in ætérnum, et regni ejus non erit finis.

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 Jesus. 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 forever. And of His kingdom there shall be no end.

Creed, page 765.

Offertory. Jerem. 18, 20

Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis, allelúja, allelúja.

Remember, O Virgin Mother, that thou speak good things for us in the sight of God, that He may also turn aside His wrath from us. Alleluia, alleluia.

Offertory Prayers, page 767.

Secret

SANCTÍFICA Dómine quæsumus obláta libámina, et beáta Dei Genitricis Mariæ, Boni Consílii Matris, salubérrima Intercessióne, nobis salutária fore concéde. Per eúmdem Dóminum.

SANCTIFY, we beseech Thee, O Lord, the libations offered Thee, and by the most salutary intercession of the blessed Mother of God, Mary, Mother of Good Counsel, grant them to be for our salvation. Through the same.

Preface No. 11, page 814.

Communion

Regina mundi digníssima, María Virgo perpétua, intercéde pro nostra pace et salute, quæ genuisti Christum Dóminum Salvatórem ómnium, allelúja, allelúja.

O queen of the world, most worthy Mary, ever a virgin, intercede for our peace and safety, thou who didst bring forth Christ our Lord, the Savior of all. Alleluia, alleluia.

Postcommunion

ADJUVET nos quæsumus Dómine, gloriósæ tuæ Genitricis sempérque Virgínis

MAY the august intercession of Mary, Thy glorious and ever virgin Mother, be our

help, we beseech Thee, O Lord, that it may make those whom it hath overwhelmed with incessant benefits ever to see what should be done and strengthen them to fulfil what they see. Who livest.

Concluding Prayers, page 793.

April 27—**St. Thuribius of Mogrobejo, Bishop.**
Confessor (*White*)

In the Archdioceses of Baltimore, San Francisco and Los Angeles.

Mass, Statut, page 1302, except:

Prayer

LET the watchful care of blessed Thuribius, Thy confessor and pontiff, be a continual protection unto Thy Church: that even as his pastoral solicitude brought him glory, so his intercession may ever keep us fervent in Thy love. Through our Lord.

ECCLESIAM tuam, Dómine, beáti Thuribii, Confessoris tui atque Pontificis, continua protectiõne custódi: ut sicut illum pastorális sollicitudo gloriósum réddidit, ita nos ejus intercésio in tuo semper fáciat amóre ferventes. Per Dóminum.

Lesson. Eclus. 50, 1-14

Lesson from the Book of Wisdom. *Lectio libri Sapientia.*

BEHOLD a great confessor, who in his life propped up the house, and in his days fortified the temple. By him also the height of the temple was founded, the double building, and the high walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took care of his nation, and delivered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the

ECCE, Confessor magnus, qui in vita sua suffulsit domum, et in diébus suis corroborávit templum. Templi étiam altitúdo ab ipso fundáta est, duplex ædificátió, et excelsi parietes templi. In diébus ipsius emanavérunt pútei aquárum, et quasi mare adimpléti sunt supra modum. Qui curávit gentem suam, et liberávit eam a perditióné. Qui præváluit amplificáre civitátem, qui adéptus est glóriam in conversatióne gentis: et ingressum domus, et átril

amplificávit. Quasi stella matutína in médio nébulæ, et quasi luna plena in diébus suis lucet. Et quasi sol refúlgens, sic ille effúlsit in templo Dei. Quasi arcus refúlgens inter nébulas glóriæ, et quasi flos rosárum in diébus vernis, et quasi lília, quæ sunt in tránsitu aquæ, et quasi thus rédolens in diébus æstátis. Quasi ignis effúlgens, et thus ardens in igne. Quasi vas auri sólídum ornátum omni lápide pretióso. Quasi oliva púllulans, et quasi cypréssus in altitúdinem se extóllens. Circa illum coróna fratrum: et quasi plantátio cedri in monte Líbano, sic circa illum stetérunt, quasi rami palmæ, et omnes filii Aaron in glória sua.

entrance of the house and the court. As the morning star in the midst of a cloud, he shone in his days: and as the moon at her full and as the sun when it shineth, so shone he in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. As a bright fire, and as frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high. And about him was the ring of his brethren: as the cedar planted in mount Libanus, and as branches of palm-

trees, so stood they round about him, and all the sons of Aaron in their glory.

May 16—*St. John Nepomucene, Martyr (Red)*

Mass, Protexisti, page 1328, Secret and Postcommunion, from the Mass In Virtute, page 1309, with following Prayer:

Prayer

DEUS, qui ob invictum beatí Joánnis sacramentále siléntium, nova Ecclesiám tuam martyrii coróna decorásti: da nobis, ejus intercessióne et exemplo, linguam caute custodire: ac ómnia pótius mala, quam animæ detriméntum, in hoc sæculo toleráre. Per Dóminum.

O GOD, Whose Church the unconquerable sacramental silence of blessed John has enriched with yet another martyr's crown: grant that, strengthened by his prayers and example, we may set a guard upon our tongue, and be ready to endure any suffering the world can indict, rather than risk the loss of our soul. Through our Lord.

May 16—*St. Brendan, Abbot (White)*

Mass, Os justí, page 1349.

May 22—*St. Rita of Castia, Widow (White)*

The Beginning of Mass, page 756.

Introit. Ps. 117, 19-22

OPEN ye to me the gates of justice: I will go in to them, and give praise to the Lord: the stone which the builders rejected, the same is become the head of the corner. *Ps. 117, 1.* Give praise to the Lord, for He is good: for His mercy endureth forever. *V.* Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst vouchsafe to confer on St. Rita so great grace that she loved her enemies and bore in her heart and on her brow the stigmata of Thy love and passion, grant us, we beseech Thee, by her intercession and merits, so to spare our enemies and to meditate on the pains of Thy passion that we may obtain the rewards promised to the meek and to them that mourn. Who livest.

APERITE mihi portas justitiæ, ingressus in eas confitebor Dómino: lapidem, quem repropaverunt ædificantes, hic factus est in caput anguli. (Allelúja, allelúja.) *Ps. 117, 1.* Confitemini Dómino quóniam bonus, quóniam in sæculum misericórdia ejus. *V.* Glória Patri.

DEUS, qui sanctæ Ritæ tantam grátiam conférre dignátus es, ut inimicos diligeret, et in corde ac fronte caritátis et passiónis tuæ signa portáret: da nobis, quæsumus, ejus intercessióne et méritis; inimicis nostris sic párcere, et passiónis tuæ dolóres contemplári, ut promissa méritibus ac lugéntibus præmia consequámur: Qui vivis.

Lesson. Cant. 2, 1-13

Lesson from the Book of Wisdom.

Lectio libri Sapiéntiæ.

IAM the flower of the field, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under His shadow, Whom I desired: and His fruit was sweet to my palate. He brought me into the cellar of wine, He set in order charity in me. Stay me up with flowers, compass me about with apples: because I languish with love. His left

EGO flos campi, et lilium convallium. Sicut lilium inter spinas, sic amica mea inter filias. Sicut malus inter ligna silvæ, sic dilectus meus inter filios. Sub umbra illius, quem desideráveram, sedi: et fructus ejus dulcis gútturi meo. Introduxit me in cellam vináriam, ordinávit in me caritátem. Fulcite me flóribus, stipáte me malis: quia amore lángueo. Læva ejus sub cápite meo, et dextera illius amplexábitur me.

Adjúro vos, filiæ Jerúsalem, per cápreas cervósque cam-pórum, ne suscitétis, neque evigiláre faciátis diléctam, quoadúsque ipsa velit. Vox dilécti mei, ecce iste venit sáliens in móntibus, transfliens colles: similis est diléctus meus cáprea, hinnulóque cervórum. En ipse stat post paríetem nostrum, respiciens per fenéstas, prospiciens per cancélos. En diléctus meus loquitur mihi: Surge, própera, amica mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit: vox túrturis audita est in terra nostra: ficus prótullit grossos suos: víneæ floréntes dedérunt odórem suum. Surge, amica mea, speciósa mea, et veni.

hand is under my head, and His right hand shall embrace me. I adjure you, O ye daughters of Jerusalem, by the roses and the harts of the field, that you stir not up, nor make the beloved to awake, till she please. The voice of my beloved: 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.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 117, 6

Dóminus mihi adjútor: non timébo quid fáciat mihi homo. *V. Ps. 115, 16, 17.* Dirupísti víncula mea: tibi sacrificábo hóstiám laudis, et nomen Dómini invocábo.

The Lord is my helper, and I will not fear what man can do unto me. *V. Ps. 115, 16, 17.* Thou hast broken my bonds: I will sacrifice to Thee a sacrifice of praise, and I will call upon the name of the Lord.

Lesser Alleluia

Allelúja, allelúja. *V. Ps. 115, 18, 19.* Vota mea Dómino reddam, in conspéctu omnis pópuli ejus: in átriis domus Dómini, in médio tui Jerúsalem. Allelúja.

Alleluia, alleluia. *V. Ps. 115, 18, 19.* I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord in the midst of thee, O Jerusalem. Alleluia.

gámus: ut, intercedente sancta Rita caritátis et pasi-
sionis tuæ in mentibus nostris
signa ferámus, et perpétuæ
pacis fructu júgiter perfruá-
mur. Per Dóminum.

bly entreat Thee that, by the
intercession of St. Rita, we
may bear in our souls the
marks of Thy love and Thy pas-
sion and constantly enjoy the
fruit of perpetual peace.
Through our Lord.

Concluding Prayers, page 793.

May 23—*St. John Baptist de Rossi,*
Confessor (*White*)

In the Archdiocese of Los Angeles

The Beginning of Mass, page 756.

Introit. Deut. 15, 11

PRÆCÍPIO tibi ut aperias
manum fratri tuo egéno
et páuperi, qui tecum versá-
tur in terra. *Ps. 40, 2.* Beátus,
qui intélligit super egénium et
páuperem: in die malla liber-
ábit eum Dóminus. *V. Glória*
Patri.

ICOMMAND thee to open thy
hand to thy needy and poor
brother, that liveth with thee
in the land (*Allelula, allelula.*)
Ps. 40. 2. Blessed is he that
understandeth concerning the
needy and poor: the Lord will
delver him in the evil day. *V.*
Glory.

Kyrie, page 761; Glória, page 762.

Prayer

DEUS, qui sanctum Joán-
nem Baptistam Con-
fessórem tuum in evangeli-
zándis paupéribus caritáte et
patiéntia decorásti: concéde,
quæsumus; ut, cujus pia mé-
rita venerámur, virtútum quo-
que imitémur exempla. Per
Dóminum.

OGOD, Who didst adorn
blessed John Baptist, Thy
confessor, with charity and pa-
tience in the preaching of the
Gospel to the poor: grant we
beseech Thee, that we, who
venerate his pious merits, may
also imitate the examples of his
virtues. Through our Lord.

Lesson. Job 29, 1, 8-18

Lectio libri Job.

Lesson from the Book of Job.

IN DIEBUS illis: Addidit Job,
assúmens parábolam suam,
et dixit: Vidébant me jú-

IN THOSE days Job also added
taking up his parable and
said: The young men saw me

and hid themselves: and the old men rose up and stood. The princes ceased to speak and laid the finger on their mouth. The rulers held their peace, and their tongue cleaved to their throat. The ear that heard me blessed me, and the eye that saw me gave witness to me: 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 clad with justice: and I clothed myself with 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; and the cause which I knew not I searched out most diligently. I broke the jaws of the wicked and out of his teeth I took away the prey. And I said: I shall die in my nest, and as a palm tree I shall multiply my days.

venes, et abscondebantur: et senes assurgentes stabant. Principes cessabant loqui, et digitum superponebant ori suo. Vocem suam cohibebant duces, et lingua eorum gutturi suo adhererat. Auris audiens beatificabat me, et oculus videns testimonium redderat mihi: eo quod libererem pauperem vociferantem, et pupillum, cui non esset adiutor. Benedictio perituri super me veniebat, et cor viduæ consolatus sum. Justitia indutus sum: et vestivi me, sicut vestimento et diademate, iudicio meo. Oculus fui cæco, et pes claudo. Pater eram pauperum: et causam quam nesciebam, diligentissime investigabam. Conterebam molas iniqui, et de diebus illius auferabam prædam. Dicebamque in nidulo meo moriar, et sicut palma multiplicabo dies.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ecclus. 4, 1

Son, defraud not the poor of alms, and turn not away thine eyes from the poor. *V. Eccl. 7, 39.* Be not slow to visit the sick; for by these things thou shalt be confirmed in love.

Fili, eleemosynam pauperis ne defraudes, et oculos tuos ne transvertas a paupere. *V. Eccl. 7, 39.* Non te pigeat visitare infirmum: ex his enim in dilectione firmaberis.

Lesser Alleluia

Alleluia, alleluia. *V. Is. 58, 7.* 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 thine own flesh. Alleluia.

Allelúja, allelúja. *V. Is. 58, 7.* Frange esurienti panem tuum, et egenos vagosque induc in domum tuam: cum videris nudum, operi eum, et carnem tuam ne despexeris. Allelúja.

Tract. Ps. 111, 1-3

Beátus vir, qui timet Dó-
minum: in mandátis ejus cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectórum benedicétur. *V.* Glória et divítia in domo ejus: et justítia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord, in his commandments he hath great delight. *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 forever and ever.

Greater Alleluia

Allelúja, allelúja. *V. Ps. 73.* Ne avertatur húmllis factus confúsus: pauper et inops laudábunt nomen tuum. Allelúja. *V. Prov. 31, 20.* Manum suam apéruit inopi, et palmas suas exténdit ad páuperem. Allelúja.

Alleluia, alleluia. *V. Ps. 73, 21.* Let not the humble be turned away with confusion: the poor and needy shall praise thy name. Alleluia. *V. Prov. 31, 20.* He hath opened his hand to the needy and stretched out his hands to the poor. Alleluia.

Munda Cor Meum, page 763.

Gospel. Matt. 25, 31-46

✠ Sequéntia sancti Evangelíi secúndum Matthæum.

✠ Continuation of the holy Gospel according to St. Matthew.

IN ILLO témpore: Dixit Jesus discípulis suis: Cum vénerit Filius hóminis in majestáte sua, et omnes Angeli cum eo, tunc sedébit super sedem majestátis suæ: et congregabúntur ante eam omnes gentes, et separábit eos ab invicem, sicut pastor ségregat oves ab hædis: et státuet oves quidem a dextris suis, hædos autem a sinístris. Tunc dicet rex his, qui a dextris ejus erunt: Veníte benedícti Patris mei, possidéte parátum vobis regnum a constitutióne mundi. Esurívi enim, et dedístis mihi manducáre: sitívi, et dedístis mihi bíbere: hospes eram, et

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; and 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.

collegistis me: nudus, et cooperuistis me: infirmus, et visitastis me: in carcere eram, et venistis ad me. Tunc respondébunt ei iusti, dicéntes: Dómine, quando te vidimus esuriéntem, et pávimus te: sitiéntem, et dédimus tibi potum? quando autem te vidimus hóspitem, et collégimus te: aut nudum, et cooperuimus te? aut quando te vidimus infirmum, aut in carcere, et vénimus ad te? Et respóndens rex, dicet illis: Amen dico vobis, quám diu fecistis uni ex his frátribus meis mínimis, mihi fecistis.

Offertory. James 1, 27

Religion, clean and undefiled before God and the Father, is this: To visit the fatherless and widows in their tribulation; and to keep oneself unspotted from this world. (P. T. Alleluia.)

Religio munda et immaculáta apud Deum et Patrem, hæc est: Visitáre pupillos, et víduas in tribulatióne eórum, et immaculátum se custodire ab hoc sæculo. (T. P. Alleluja.)

Offertory Prayers, page 767.

Secret

QUAY our offered gift, we beseech Thee, O Lord, ascend as an odor of sweetness; and blessed John Baptist, Thy confessor, interceding, purify us in mind and body. Through our Lord.

OBLÁTUM tibi munus, quæsumus, Dómine, in odórem suavitatís ascendat: et, sancto Joánnè Baptista Confessóre tuo intercedénte, nos corpore et mente purificet. Per Dóminum.

Preface for Weekdays, page 775.

Communion. 2 Tim. 2, 24, 25

The servant of the Lord must not wrangle, but be mild toward all men, apt to teach, pa-

Servum autem Dómini non opórtet litigáre: sed mansuétum esse ad omnes, docí-

bilem, patientem, cum modestia corripientem eos, qui resistunt veritati. (T. P. Allelúja.)

tient: with modesty admonishing them that resist the truth. (P. T. Alleluia.)

Postcommunion

QUÆLÆSTIS, Dómine, participatio sacraménti, sancti Joánnis Baptistæ Confessoris tui suffragántibus méritis, fideles tuos mundet et múniat: ac bonis opéribus júgiter præstet esse inténtos. Per Dóminum.

QUAY this partaking of the heavenly sacrament, O Lord, through the helping merits of blessed John Baptist, Thy confessor, cleanse and protect Thy faithful people, and make them to be ever intent upon good works. Through our Lord.

Concluding Prayers, page 793.

May 30—**St. Ferdinand, King, Confessor** (*White*)

In the Diocese of San Antonio.

Mass, Justus ut palma, page 1352, except:

Prayer

DEUS, qui beáto Confessori tuo Ferdinándo præliári prælia tua, et fidel inimícos superáre dedísti: concéde; ut ejus nos intercessióne muníti, ab hóstibus mentis et córporis liberémur. Per Dóminum.

OGOD, Who wast pleased that blessed Ferdinand should fight Thy battles and overcome the enemies of the Faith: grant that, protected by his intercession, we may be delivered from the enemies of mind and body. Through our Lord.

June 9—**St. Columba, Abbot** (*White*)

Mass, Os justi, page 1349.

June 16—**St. John Francis Regis, Confessor**

(*White*)

In the Diocese of Kansas City.

The Beginning of Mass, page 756.

Introit. Luke 4, 18, 19

SPÍRITUS Dómini super me: propter quod unxit me: evangelizáre paupéribus

THE Spirit of the Lord is upon me, wherefore He hath anointed me: He hath

sent me to preach the Gospel to the poor, to heal the bruised of heart, to proclaim the accepted year of the Lord, and the day of retribution. (P. T. Alleluia, alleluia.) Ps. 9, 33. Arise, O Lord God, let Thy hand be exalted: forget not the poor. V. Glory.

misit me, sanare contritos corde, predicare annum Domini acceptum, et diem retributionis. (T. P. Alleluja, alleluja.) Ps. 9, 33. Domine Deus, exaltetur manus tua: ne obliviscaris pauperum. V. Gloria Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

O God, Who, that blessed John Francis Thy confessor might endure much labor for the salvation of souls, didst adorn him with a wondrous charity and an invincible patience: grant graciously, that we, gaining instruction from his example, and helped by his prayers, may obtain the rewards of everlasting life. Through our Lord.

DEUS, qui ad plurimos pro salute animarum perferendos labores, beatum Joannem Franciscum, Confesorem tuum, mirabili caritate, et invicta patientia decorasti: concede propitius; ut, ejus exemplis instructi, et intercessionibus adjuti, æternæ vitæ præmia consequamur. Per Dominum.

Epistle, Brethren, we had confidence, page 1029.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 91, 13-14

The just man shall flourish like a palm-tree: as a cedar of Libanus shall he be multiplied in the house of the Lord. Ps. 91, 3. To show forth Thy mercy in the morning; and Thy truth through the night.

Justus ut palma florébit: sicut cedrus Libani multiplicabitur in domo Domini. V. Ps. 91, 3. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

Lesser Alleluia

Alleluia, alleluia. Ps. 67, 12. The Lord shall give the word unto them that preach good tidings: with great power. Alleluia.

Alleluja, alleluja. V. Ps. 67, 12. Dominus dabit verbum evangelizantibus, virtute multa. Alleluja.

Tract. Ps. 111, 1-3

Blessed is the man that feareth the Lord; in His command-

Beatus vir, qui timet Dominum: in mandatis ejus

cupit nimis. *V.* Potens in terra erit semen ejus: generatio rectorum benedicetur. *V.* Glória et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

ments he hath great delight. *V.* Mighty on earth shall be his seed; the generation of the upright shall be blessed. *V.* Glory and wealth in his house, and his justice endureth forever and ever.

Greater Alleluia

Allelúja, allelúja. *V.* Ps. 67, 12. Dóminus dabit verbum evangelizántibus, virtúte multa. Allelúja. *V.* Osee, 14, 6. Justus germinábit sicut liliúm: et florébit in ætérnum ante Dóminum. Allelúja.

Alleluia, alleluia. *V.* Ps. 67, 12. The Lord shall give the word to them that preach good tidings with great power. Alleluia. *V.* Osee 14, 6. The just man shall bud forth as the lily; and flourish forever before the Lord. Alleluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus went about, page 1455.

Offertory. Job 29, 13, 15, 16

Benedictio peritúri super me veniébat, et cor víduæ consolátus sum: óculis fui cæco, et pes claudó: pater eram páuperum. (T. P. Allelúja.)

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. (P. T. Alleluia.)

Offertory Prayers, page 767.

Secret

CARITÁTIS víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte propitiábilis: et, beáti Joánnis Francisci préci bus et méritis, ad obtinéndum patientiæ et caritátis augméntum, éfficax et salutáris. Per eúndem Dóminum.

QAY 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 John Francis may it be most efficacious and salutary in obtaining for us greater patience and charity. Through the same.

Preface for Weekdays, page 775.

Communion. Is. 52, 7

Quam pulchri super montes pedes annuntiántis et prædicántis pacem: annunti-

How beautiful upon the mountains are the feet of him that bringeth good tidings, and

preacheth peace: of him that showeth forth good, that preacheth salvation. (P. T. Alleluia.)

antis bonum, prædicantis salutem. (T. P. Alleluja.)

Postcommunion

LET Thy loving-kindness, O Lord, ever increase our health; so that we who are refreshed with heavenly food and inspired by the example of the saints, by Thy merciful protection and the intercession of blessed John Francis, may happily win the haven of eternal salvation. Through our Lord.

QUESCAT in nobis, Dómine, pietátis tuæ effectus salutáris: ut cælesti pábulo refécti et Sanctórum exémplic accénsi, ad æternæ salutis portum, te misericórditer protegénte, et beáto Joánnæ Francíscó intercedénte, feliciter pervenire valeámus. Per Dóminum.

Concluding Prayers, page 793.

June 27—Our Lady of Perpetual Succor, (White)

In the Diocese of Concordia.

The Beginning of Mass, page 756.

Introit

LET us all rejoice in the Lord, celebrating a festival in honor of the Blessed Virgin Mary, for whose solemnity the angels rejoice and join in praising the Son of God. Ps. 44, 2. My heart hath uttered a good word: I speak my works to the King. *V.* Glory.

GAUDEÁMUS omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Virginis, de cujus sollemnitate gaudent Angeli, et colláudant Filium Dei. Ps. 44, 2. Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

ALmighty and merciful God, Who hast given us a picture of Thy most blessed Mother to venerate under the special title of Perpetual Succor, mercifully grant us to be so fortified, among all the vicissitudes of this wayfaring life, by the protection of the same immaculate, ever virgin Mary, that we may deserve to attain the rewards of Thine everlasting redemption. Who livest.

DÓMINE Jesu Christe, qui Genítricem tuam Mariám, cujus insignem venerámur imáginem, Matrem nobis dedisti perpétuo succurrere parátam: concéde, quæsumus; ut nos, maternam ejus opem assidue implorántes, redemptionis tuæ fructum perpétuo experiri mereámur: Qui vivis.

Lesson. Ecclus. 24, 23-31

Léctio libri Sapiéntiæ.

Lesson from the Book of Wisdom.

Ego quasi vitis fructificávi suavitátem odóris: et flores mei fructus honoris et honestátis. Ego mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei. In me grátia omnis viæ et veritátis, in me omnis spes vitæ et virtútis. Transíte ad me omnes qui concupíscitis me, et a generatióibus meis implémini: Spíritus enim meus super mel dulcis, et hæréditas mea super mel et favum: memória mea in generatiónes sæculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sitient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam ætérnam habebunt.

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 honeycomb. 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.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Cant. 6, 3, 9

Tota formósa et suávis es, filia Sion, pulchra ut luna, elécta ut sol, terríbilis ut castrórum ácies ordináta. *V. Judith, 13, 22.* Benedixit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícos nostros.

Thou art all lovely and sweet, O daughter of Sion, beautiful as the moon, bright as the sun, terrible as an army in battle array. *V. Judith 13, 22.* The Lord hath blessed thee by His power, because by thee He hath brought to naught our enemies.

Lesser Alleluia

Allelúja, allelúja. *V. Luc. 1, 28.* Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúja.

Alleluia, alleluia. *V. Luke 1, 28.* Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia.

Tract. Prov. 8, 17-19

I love them that love me: and they that in the morning early watch for me shall find me. *V.* With me are riches and glory, glorious riches and justice. *V.* For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

Ego diligentes me diligo: et qui mane vigilant ad me, inveniunt me. *V.* Mecum sunt divitiæ, et glória, opes superbæ, et justitia. *V.* Melior est enim fructus meus auro, et lapide pretioso, et gemmina mea argento electo.

Greater Alleluia

Alleluia, alleluia. *V. Luke 1, 28.* Hall, Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia. *V. Prov. 8, 34.* Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. Alleluia.

Allelúja, allelúja. *V. Luc. 1, 28.* Ave, Mariæ, grátia plena: Dóminus tecum: benedicta tu in mulieribus. Allelúja. *V. Prov. 8, 34.* Beatus homo, qui audit me, et qui vigilat ad foras meas quotidie, et observat ad postes ostii mei. Allelúja.

Munda Cor Meum, page 763.

Gospel. John 19, 25-27

✠ Continuation of the holy Gospel according to St. John.

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.

✠ Sequéntia sancti Evangelii secundum Joánnem.

IN ILLO témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus, Maria Cléophæ, et Maria Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múller, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Creed, page 765.

Offertory as on the feast of Our Lady of Mt. Carmel, page 1108.

Offertory Prayers, page 767.

Secret

BY THY clemency, O Lord, and the intercession of blessed Mary, ever a virgin,

MUA, Dómine, propitiatíone, et beátæ Mariæ semper Virgínis intercessióne,

ad perpétuam atque præsen- may this oblation profit us unto
 tem hæc oblatio nobis profi- eternal and also present well
 ciat prosperitatem et pacem. being and peace. Through our
 Per Dóminum. Lord.

Communion and Postcommunion as on the feast of Our Lady of Mt. Carmel, page 1108.

July 3—**Commemoration of All Holy Popes**
 (White)

In the Dioceses of Brooklyn and Los Angeles.

The Beginning of Mass, page 756.

Introit. Ps. 49, 5-7

CONGREGÁTE illi sanctos
 ejus, qui ordinaverunt
 testaméntum ejus super sac-
 rificia. Et annuntiábunt cæli
 justítiam ejus: quia Deus tu-
 us ego sum. *Ps. 49, 1.* Deus
 Deorum Dóminus locútus est:
 et vocávit terram. *V. Glória*
Patri.

GATHER ye together His
 saints to Him, who have
 set His Covenant before sacri-
 fices. And the heavens shall
 declare His justice: because I
 am thy God. *Ps. 49, 1.* The
 God of gods, the Lord, hath
 spoken: and hath called the
 earth. *V. Glory.*

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui pópulis tuis in-
 dulgéntia cónsulis, et
 amóre domináris: da spíritum
 sapiéntiæ, suffragántibus
 méritis Antístitum Ecclésiæ
 tuæ, quibus dedisti régimen
 disciplinæ; ut de profectu
 sanctárum óvium fiant gáudia
 æténa pastórum. Per
 Dóminum.

O God, Who bountifully pro-
 vident for Thy people, and
 lovingly rulest over them: do
 Thou, through the interceding
 merits of the Chief Bishops of
 Thy Church, give the Spirit of
 Wisdom to those unto whom
 Thou hast given the control of
 its discipline: that the good ad-
 vance of their holy flocks may
 be to the Shepherds a source
 of everlasting joy. Through
 our Lord.

Epistle, Brethren, remember your Prelates, from the Mass on the feast of St. Nicholas, December 6, page 843.

Gradual, Tract and Alleluia from Mass, Sacerdotes, page 1307.

Munda Cor Meum, page 763.

Gospel, Jesus came into the quarters, as on the feast of the Chair of St. Peter, January 18, page 871.

Offertory, I have found David, from the Mass Statuit ei, page 1340.

Offertory Prayers, page 767.

Secret

MAY the spotless sacrifice of Thine only-begotten Son which we offer unto Thee, O God, the Father Almighty, in honor of the holy Pontiffs, help us to obtain the spiritual remedy. Through the same.

ANIGÉNTI Filii tui, quam tibi, Deus Pater omnipotens, in honorem sanctorum Pontificum offerimus, immaculata hostia, prosit nobis ad medelam percipiendam. Per eundem Dominum.

Preface No. 13, page 816.

Communion Ps. 88, 25

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericordia mea cum ipso: et in nomine meo exaltabitur cornu ejus.

Postcommunion

GRANT, we beseech Thee, O Lord, that Thy faithful people may ever find joy in the veneration of Thy holy Pontiffs: and be protected by their unceasing prayer. Through our Lord.

DA, QUÆSUMUS, Domine, fidelibus populis: sanctorum Pontificum tuorum semper veneratione lætari; et eorum perpétua supplicatione muniri. Per Dominum.

Concluding Prayers, page 793.

July 24—*St. Francis Solano, Confessor (White)*

In Archdioceses of Baltimore, San Francisco and Los Angeles.

Mass, Os Justi, page 1349, except:

Prayer

O GOD, Who by means of blessed Francis didst bring a number of the tribes of America into the bosom of the Church: do Thou, through his merits and prayers, turn away Thine indignation from our sins, and graciously send down the fear of Thy name to the nations that have not known Thee. Through our Lord.

DEUS, qui plurimas Americæ gentes per beatum Franciscum ad sinum Ecclesiæ perduxisti: ejus méritis et precibus indignationem tuam a peccatis nostris averte; et in gentes, quæ te non cognoverunt, timorem nominis tui benignus immitte. Per Dominum.

Epistle, Brethren, with the heart, from the Mass on the feast of St. Andrew, November 30, page 835.

Gospel, Go ye unto the whole world, from the Mass on the feast of St. Francis Xavier, December 3, page 839.

Secret

QUONIAM, quod tibi offerimus, det nobis, quæsumus, omnipotens Deus, fidei, spei et caritatis augmentum: et, ut mereamur assequi quod promittis, interveniente beato Francisco Confessore tuo, fac nos amare quod præcipis. Per Dominum.

QUAY the gift which we offer unto Thee give unto us, we beseech Thee, almighty God, an increase of faith, hope, and charity; and that we may attain unto that which Thou dost promise, do Thou, through the intercession of blessed Francis Thy confessor, make us to love that which Thou commandest. Through our Lord.

Postcommunion

QUOD SUMPTIS, Dómine, redámur digni munéribus: Intercedente beato Francisco Confessore tuo, fac nos tuis semper obedire mandátis. Per Dóminum.

QUO THOU, O Lord, through the intercession of blessed Francis Thy confessor, make us ever to obey Thy commandments: that so we may become worthy of the gifts of which we have partaken. Through our Lord.

Aug. 11—*St. Emigdius, Bishop and Martyr (Red)*

In the Archdioceses of San Francisco and Los Angeles.

The Beginning of Mass, page 756.

Introit. Ps. 17, 8

QUONIAM commota est, et contremuit terra: fundamenta montium conturbata sunt, quoniam iratus est eis. Ps. 49, 15. Invoca me in die tribulationis: eruam te, et honorificabis me. V. Glória Patri.

QUHE earth was shaken and trembled, the foundations of the mountains were troubled because He was wroth with them. Ps. 49, 15. Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify me. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

O GOD, Who didst adorn blessed Emigdius, Thy martyr and pontiff, with victory over idols and the glory of miracles: mercifully grant, through his intercession, that we may deserve to defeat the guiles of evil spirits, and to shine forth with virtues. Through our Lord.

DEUS, qui beatum Emigdius Martýrem tuum atque Pontificem, idolórum victória et miraculórum glória decorásti: concéde propitius; ut, eo interveniénte, málorum spírituum fraudes vincere, et coruscáre virtútibus mereámur. Per Dóminum.

Lesson. Apoc. 40, 13-15

Lesson from the Book of the Apocalypse of blessed John the Apostle. Lécio libri Apocalypsis beáti Joánnis Apóstoli.

AT THAT hour there was made a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake the names of men seven thousand; and the rest were cast into fear, and gave glory unto the God of heaven. The second woe is past; and behold the third woe will come quickly. And the seventh angel sounded the trumpet, and there were great voices in heaven saying, The kingdom of this world is become our Lord's and His Christ's, and He shall reign forever and ever. Amen. And the four-and-twenty elders who sit on their seats in the sight of God, fell upon their faces, and adored God, saying, We give Thee thanks, Lord God Almighty, Who art, and Who wast, and Who art to come, for that Thou hast taken unto Thee Thy great power and hast reigned.

IN ILLA hora factus est terrémótu magnus, et décima pars civitátis cécidit: et occisa sunt in terrémótu nómina hóminum septem millia: et reliquí in tímórem sunt missi, et dedérunt glóriam Deo cæli. Væ secúndum áblit: et ecce væ tertium véniet cito. Et séptimus ángelus tuba cécinit: et factæ sunt voces magnæ in cælo dicéntes: Factum est regnum hujus mundi, Dómini nostri et Christi ejus, et regnábít in sæcula sæculórum: Amen. Et vigintiquátuor senióres, qui in conspéctu Dei sedent in sédibus suis, cecidérunt in fácies suas, et adoravérunt Deum, dicéntes: Grátias ágimus tibi, Dómine Deus omnipotens, qui es, et qui eras et qui ventúrus es: quia accepísti virtútem tuam magnam, et regnásti.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 59, 6-7

Dedisti metuéntibus te significationem ut fúgiant a fácie arcus. *V.* Ut liberéntur dilécti tui: salvum fac dextera tua, et exáudi me.

Thou hast given warning unto them that fear Thee, that they may flee from before the bow. *V.* That Thy beloved may be delivered: save me with Thy right hand, and hear me.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps. 88, 22. Manus mea auxiliábitur ei, et bráchium meum confortábit eum. Allelúja.

Alleluia, alleluia. *V.* Ps. 88, 22. My hand shall help him: and Mine arm shall strengthen him. Alleluia.

Tract. Jerem. 3, 12

Non avértam fáciem meam a vobis: et non iráscar in perpétuum. *V.* Is. 42, 6. Dedi te in fœdus pópuli, et in lucem géntium. *V.* Is. 25, 4. Factus est fortitúdo páuperi, fortitúdo egéno in tribulatióne sua.

I will not turn My face away from you and I will not be angry forever. *V.* Is. 42, 6. I have given thee for a covenant of the people, for a light of the gentiles. *V.* Is. 25, 4. Because thou hast been a strength to the poor, a strength to the needy in his distress.

Greater Alleluia

Allelúja, allelúja. *V.* Jerem. 1, 18. Dedi te in civitátem munitam, et in colúmnam férream, et in murum æreum. Allelúja. *V.* Ecclí. 39, 20. Date nómini ejus magnificéntiam, et confitémini illi. Allelúja.

Alleluia, alleluia. *V.* Jerem. 1, 18. I have made thee this day a fortified city, and a pillar of iron and a wall of brass. Alleluia. *V.* Ecclus. 39, 20. Magnify His name and give glory to Him with the voice of your lips. Alleluia.

Munda Cor Meum, page 763.

Gospel, When you shall hear, page 1319.

Offertory. Ps. 49, 4

Commovisti terram, et conturbásti eam: sana contritiónes ejus, quia commóto est.

Thou hast moved the earth and troubled it, heal Thou the breaches thereof, for it has been moved.

Offertory Prayers, page 767.

Secret

DO THOU, O Lord, sanctify the gifts which we offer unto Thee: that by means of them we may, through the intercession of blessed Emigdius, Thy Martyr and Pontiff, be defended from all dangers of soul and body. Through our Lord.

QUONIAM tibi Dómine oblata sanctifica: ut per ea, intercedente beato Emigdio Mártire tuo atque Pontífice, ab ómnibus ánimæ et córporis periculis liberémur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 8

Let all the earth fear the Lord, and all that dwell in the world stand in awe of Him.

Tímeat Dóminum omnis terra: ab eo autem commovéntur omnes inhabitántes orbem.

Postcommunion

MAY the sacrament which we have received be unto us, O Lord, through the intercession of blessed Emigdius, Thy Martyr and Pontiff, a safeguard to mind and body, and a means of efficaciously obtaining Thy mercy. Through our Lord.

SACRAMÉNTA quæ sumpsimus Dómine, per intercessiónem beáti Emigdií Mártiris tui atque Pontíficis, sint nobis ad tutaméntum mentis et córporis, et ad misericórdiam tuam effícaciter consequéndam. Per Dóminum.

Concluding Prayers, page 793.

Aug. 11—*St. Philomena, Virgin, Martyr (Red)*

Mass, Loquebar, page 1359.

Aug. 18—*St. Helena, Empress, Widow (White)*

In Diocese of Helena.

The Beginning of Mass, page 756.

Introit. Gal. 6, 14

GOD forbid that I should glory, save in the Cross of our Lord Jesus Christ: by Whom the world is crucified unto me, and I unto the world.

QUONIAM absit gloriári, nisi in Cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifixus est, et ego mundo. (T. P. Allelúja,

allelúja.) Ps. 22, 4. Virga tua (P. T. Alleluia, alleluia.) Ps. 22, et báculo tuus: ipsa me confortáta sunt. V. Glória Patri. 4. Thy rod and Thy staff: they have comforted me. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DÓMINE Jesu Christe, qui locum, ubi Crux tua latébat, beátæ Hélenæ revelásti, ut, per eam, Ecclésiám tuam hoc pretiósó thesauro ditáres: ejus nobis intercessióne concéde; ut vitális ligni pretío, ætérnæ vitæ præmia consequámur: Qui vivis.

OLORD Jesus Christ, Who unto blessed Helena didst reveal the place where Thy Cross lay hid: thus choosing her as the means to enrich Thy Church with that precious treasure: do Thou at her intercession, grant that by the price of the Tree of Life, we may attain the rewards of everlasting life. Who livest.

Epistle, Who shall find a valiant woman, page 1384.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 44, 10, 15, 16

Vultum tuum deprecábuntur omnes dívites plebis: filiæ regum in honóre tuo. V. Adducéntur Regi vírgines post eam: próximæ ejus afferéntur tibi. Afferéntur in lætítia, et exsultatióne: adducéntur in templum Regis.

Thy countenance shall all the rich among the people entreat: the daughters of kings are in thine honor. V. After her shall virgins be brought to the King, her neighbors shall be brought to thee: they shall be brought with joy and gladness, they shall be brought into the temple of the King.

Lesser Alleluia

Allelúja, allelúja. V. Ps. 111, 9. Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi. Allelúja.

Alleluia, alleluia. V. Ps. 111, 9. She hath dispersed, she hath given to the poor: her justice abideth forever and ever. Alleluia.

Tract

Veni sponsa Christi, áccipe coronám, quam tibi Dóminus præparávit in ætérnum; pro cuius amóre sanguínem tu-

Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee forever. V. Ps. 44, 8. 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 beauty and thy comeliness: set out proceed prosperously, and reign.

um fudisti. V. Ps. 44, 8. Dil- existi justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consórtibus tuis. V. Spécie tua, et pulchritudine, tua, inténde, prospere procéde, et regna.

Greater Alleluia

Alleluia, alleluia. *V. Ps. 111, 9.* She hath distributed, she hath given to the poor: her justice shall remain forever. Alleluia. *V. Ps. 44, 5.* With thy beauty and comeliness: set out, proceed prosperously, and reign. Alleluia.

Allelúja, allelúja. *V. Ps. 111, 9.* Dispérsit, dedit paupéribus: justitia ejus manet in sæculum sæculi. Allelúja. *V. Ps. 44, 5.* Spécie tua, et pulchritudine tua inténde, prospere procéde, et regna. Allelúja.

Munda Cor Meum, page 763.

Gospel, At that time Jesus spoke this parable, page 1386.

Offertory. 1 Cor. 2, 2

For I judged not myself to know anything: save Jesus Christ, and Him crucified. (P. T. Alleluia.)

Non enim judicávi me scire aliud, nisi Jesum Christum, et hunc crucifixum. (T. P. Allelúja.)

Offertory Prayers, page 767.

Secret

DO THOU, O Lord, by these sacred mysteries, grant us the grace which Thou didst mercifully vouchsafe unto blessed Helena: namely, always to bear Thy crucified Son in our hearts: Who with Thee.

PER hæc sacra mystéria concéde nobis, Dómine: ut, sicut beátæ Hélenæ misericórditer tribuisti ut Filium tuum crucifixum in corde semper gestáret; ita et nos eum in córdibus nostris perpétuo deferámus: Qui tecum.

Preface for Weekdays, page 775.

Communion. Cant. 7, 8

I will go up into the palm-tree: and lay hold of the fruits thereof. (P. T. Alleluia.)

Ascéndam in palmam, et apprehéndam fructus ejus. (T. P. Allelúja.)

Postcommunion

QUONCÉDE nobis, miséricors Deus: ut, qui salutiferae Crucis tue fructu in terra sumus recreati; per intercessionem beatae Helenae, eodem jugiter perfrui mereamur in caelis: Qui vivis.

GRANT, O merciful God, that we who on earth have been refreshed by the fruit of Thy salvation-bringing Cross, may, by the intercession of blessed Helena, deserve to enjoy that fruit forever in heaven. Who livest.

Concluding Prayers, page 793.

Sept. 1—*St. Bibiana, Virgin, Martyr (Red)*

In the Archdiocese of Los Angeles.

Mass, Loquebar, page 1359.

Sept. 7—*St. Cloud, Confessor (White)*

In the Diocese of St. Cloud.

Mass, Os Justi, page 1349, except:

Prayer

DEUS, qui beatum Clodaldum, propter te humiliatum in saeculo, et sacerdotii munere et virtutum splendore sublimasti: tribue nos, ejus exemplo, tibi digne ministrare, et per ejus intercessionem gratia semper et merito proficere. Per Dominum.

O GOD, Who, by the gift of the priesthood and the splendor of his virtues, didst glorify blessed Cloud humbling himself for Thy sake upon earth: grant us by his example to minister worthily unto Thee, and by his intercession ever to advance in merit and grace. Through our Lord.

Secret

ME, DOMINE, fidel nostrae salutisque auctorem cum sancto Sacerdote Clodaldo confitentes: quæsumus; ut hanc de manibus nostris hostiam laudis clementer suscipias, et, qua religione ipse vota sua reddidit, eadem nobis tribuas nostras persolvere. Per Dominum.

WE BESECH Thee, O Lord, Whom with the holy priest Cloud we confess to be the author of our faith and our salvation, to receive in Thy mercy this sacrifice from our hands, and to grant that we may render our vows with the same devotion wherewith he rendered his unto Thee. Through our Lord.



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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. 116, 1.) O PRAISE THE LORD, ALL YE NATIONS: PRAISE HIM, ALL YE PEOPLE. (Apoc. 7, 14.)

Postcommunion

SUMÉNTES, Dómine, in festivitáte sancti Clodóaldi Sacerdótlis divína mysteria: te súpplices deprecámur, ut, eréctis ad caléstia méntibus, ómnia detriméntum fácere valeámus propter eum, qui semetípsum nobis dedit, Jesum Christum. Fílium tuum, Dóminum nostrum qui tecum vivit.

WE who receive the divine mysteries on the festival of holy Cloud the Priest, beseech Thee, O Lord, that, our hearts being lifted up to heavenly things, we may appraise all things as loss, for the sake of Him Who gave Himself for us, Jesus Christ Thy Son our Lord. Who with Thee liveth.

September 26—*Sts. Isaac Jogues, John de Brebeuf and Companions, Martyrs (Red)*

Double of the Second Class

The Beginning of Mass, page 756.

Introit. Apoc. 7, 14

HI SUNT qui venérunt de tribulatióne magna, et lavérunt stolas suas, et dealbavérunt eas in sáanguine Agni. Ps. 11, 1. Laudáte Dóminum, omnes gentes; laudáte eum omnes pópuli. V. Glória Patri.

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. 11, 1. O praise the Lord, all ye nations; praise Him, all ye people. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DEUS, qui primitias fídel in amplíssimis Boreális Américæ reglónibus sanctórum Mártyrum tuórum Joánis, Isaáci eorúmque Sociórum prædicatióne et sáanguine consecrásti: concéde propítius: ut, eórum intercessióne, flórida christianórum seges ubíque in dies augeátur. Per Dóminum.

O GOD, Who didst consecrate 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: vouchsafe unto us, we beseech Thee, that through their intercession the fruitful harvest of Christians may everywhere daily receive an increase. Through our Lord.

Commemoration of Sts. Cyprian and Justina.

BEATÓRUM Mártyrum Cypriáni et Justínæ nos, Dómine, sóveant continuáta

MAY the continual protection of the blessed martyrs, Cyprian and Justina, com-

fort us, O Lord; for Thou dost not cease to behold with favor those whom Thou hast granted the grace of such assistance. Through our Lord.

præsídia: quia non desinis propitius intuéri, quos talibus auxiliis concesseris adjuvári. Per Dóminum.

Epistle. 2 Cor. 12, 11-15

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Léctio Epístolæ beáti Pauli Apóstoli ad Corinthios.

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, in wonders, and mighty deeds. For what is there that you have had less than the other churches, but that I myself was not burdensome to you? Pardon me this injury. Behold now the third time I am ready to come to you; and I will not be burdensome 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.

FRATRES: Ego a vobis debui commendári: nihil enim minus fui ab iis qui sunt supra modum Apóstoli, tamétsi nihil sum. Signa tamen apostolatús mei facta sunt super vos, in omni patientia, in signis et prodigiis et virtútibus. Quid est enim quod minus habuístis præ céteris ecclésiis, nisi quod ipse non gravávi vos? Donáte mihi hanc injúriam. Ecce tertio hoc parátus sum veníre ad vos; et non ero gravis vobis. Non enim quæro quæ vestra sunt, sed vos; nec enim debent filii paréntibus thesaurizáre, sed paréntes fíliis. Ego autem libénter impéndam et superimpénder ipse pro animábus vestris: licet plus vos diligens, minus díligar.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 123, 7, 8

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. *V.* The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Anima nostra sicut passer erépta est de láqueo venántium. *V.* Láqueus contritus est et nos liberáti sumus: adiutorium nostrum in nómine Dómine, qui fecit cælum et terram.

Lesser Alleluia

Allelúja, allelúja. *V.* 2 Cor. 1, 5. Sicut abundant passiones Christi in nobis, ita et per Christum abundat consolatio nostra, allelúja.

Alleluia, alleluia. *V.* 2 Cor. 1, 5. As the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrimis, in gáudio metent. *V.* Eúntes ibant et fiebant, mitténtes sémina sua. *V.* Veniéntes autem vénient cum exultatióne, portántes manípulos suos.

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.

Greater Alleluia

Allelúja, allelúja. *V.* 2 Cor. 1, 5. Sicut abundant passiones Christi in nobis, ita et per Christum abundat consolatio nostra, allelúja. *V.* Ex. 15, 11. Gloriosus Deus in Sanctis suis: mirábilis in majestáte, fáciens prodígia, allelúja.

Alleluia, alleluia. *V.* 2 Cor. 1, 5. As the sufferings of Christ abound in us, so also by Christ doth our comfort abound, alleluia. *V.* Ex. 15, 11. Glorious is God in His saints: marvelous in majesty, doing wonderful things. Alleluia.

Munda Cor Meum, page 763.

Gospel. Luke 6, 17-23

✠ Sequéntia sancti Evangelii secúndum Lucam.

IN ILLO témpore: Descéndens Jesus de monte, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judsæa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis curabántur. Et omnis turba querébat eum tângere: quia virtus de illo exíbat, et sanábat omnes. Et ipse, elevátis óculis in discipulos suos, dice-

✠ Continuation of the holy Gospel according to St. Luke.

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.

bat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esuritis: quia saturabimini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et ejécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

Offertory. *Wis. 3, 6*

As gold in the furnace He hath proved them; and as a victim of a holocaust He hath received them.

Tamquam aurum in fornace probávit illos Dóminus, et quasi holocásti hóstiam accépit illos.

Offertory Prayers, page 767.

Secret

O LORD, grant that we may offer to Thee with pure minds the immaculate Host which a spotless purity of life and continual desire for mortification rendered to Thy blessed Martyrs a most delightful banquet. Through our Lord.

IMMACULÁTAM Hóstiam fac nos, Dómine, méntibus tibi puris offérre, quam sanctis Martyribus tuis illibátus vitæ candor et juge mortificatiónis stúdiúm dapem suavísimam efficiébant. Per Dóminum.

Commemoration of Sts. Cyprian and Justina.

WE OFFER Thee, O Lord, the gifts of our devotion; may they, through Thy mercy, be rendered both pleasing unto Thee, for the honor of Thy just ones, and profitable for our salvation. Through our Lord.

OÚNERA tibi, Dómine, nostræ devotiónis offérimus: quæ et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miserante, reddántur. Per Dóminum.

Preface for Weekdays, page 775.

Communion. *Philip. 1, 20, 21*

Christ shall be magnified in my body, whether it be by life

Magnificábitur Christus in corpore meo, sive per vitam

sive per mortem: mihi enim or by death: for to me, to live
vivere Christus est et mori is Christ, and to die is gain.
lucrum.

Postcommunion

FORTIUM pane refectis
tribue nobis, omnipotens
Deus: ut, sicut sancti
Martyres tui Joannes, Isaacus
eorumque Socii, eodem roborati,
animam suam pro fratribus
ponere non dubitarunt;
ita nos, alter alterius onera
portantes, proximos nostros
opere et veritate diligamus.
Per Dominum.

REFRESHED by the Bread of
the strong, grant unto
us, O almighty God, that as
Thy blessed martyrs Isaac,
John, and their Companions,
strengthened by it, did not hesi-
tate to give their lives for their
brethren; so may we also, bear-
ing one another's burdens, love
our neighbors in deed and in
truth. Through our Lord.

Commemoration of Sts. Cyprian and Justina.

PRÆSTA nobis, quæsumus,
Dómine: intercedentibus
sanctis Martyribus tuis
Cypriano et Justina; ut, quod
ore contingimus, pura mente
capiamus. Per Dominum.

GRANT us, we beseech Thee,
O Lord, by the interces-
sion of Thy holy martyrs, Cy-
prian and Justina that what
we touch with our lips we may
receive with a pure heart.
Through our Lord.

Concluding Prayers, page 793.

Oct. 21—**St. Ursula and Companions,**

Virgins and Martyrs (Red)

In the Diocese of Portland.

Prayer

DA NOBIS, quæsumus, Dó-
mine, Deus noster,
sanctarum Virginum et Már-
tyrum tuarum Ursulæ et So-
ciarum ejus palmas incessá-
bili devotíone venerári: ut,
quas digna mente non póssu-
mus celebráre, humilibus sal-
tem frequentemus obséquis.
Per Dominum.

GRANT us, we beseech Thee,
O Lord our God, to rever-
ence with unceasing devotion
the victories of Thy holy Vir-
gins and Martyrs Ursula and
Companions; that those whom
we cannot fittingly celebrate,
we may at least approach with
lowly homage. Through our
Lord.

Secret

INTÉNDE, quæsumus, Dó-
mine, múnera altáribus
tuis pro sanctarum Virginum

REGARD, we beseech Thee,
O Lord, the gifts offered
upon Thine altars on this festi-

val of Thy holy Virgins and Martyrs Ursula and Companions; that, as by these blessed Mysteries Thou hast conferred glory upon them, so Thou wouldst vouchsafe us Thy pardon. Through our Lord,

et Mártýrum tuárum Ursulæ et Sociarum ejus festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulisti; ita nobis indulgéntiam largiáris. Per Dóminum.

Postcommunion

GRANT US, we beseech Thee, O Lord, by the intercession of Thy holy Virgins and Martyrs Ursula and Companions, that what we take with the mouth we may receive with a pure mind. Through our Lord.

PRÆSTA nobis, quæsumus, Dómine, intercedéntibus sanctis Virgínibus et Martyribus tuis Ursula et Sociabus ejus: ut, quod ore contíngimus, pura mente capíamus. Per Dóminum.

Nov. 5—Feast of the Holy Relics, (Red)

The Beginning of Mass, page 756.

Introit. Ps. 33, 20, 21.

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. 33, 2. I will bless the Lord at all times: His praise shall be always in my mouth. *V.* Glory.

MULTÆ tribulatiónes justórum, et de his ómnibus liberávit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. Ps. 33, 2. Benedicam Dóminum in omni tẽpore: semper laus ejus in ore meo. *V.* Glória Patri.

Kyrie, page 761; Gloria, page 762.

Prayer

DO THOU, O Lord, increase our faith in the Resurrection, Thou that workest wonders in 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.

AUGE in nobis, Dómine, resurrectiõnis fidem, qui in Sanctórum tuórum reliquis mirabilia operáris: et fac nos immortalis glóriæ participes, cujus in eórum cinéribus pignora venerámur. Per Dóminum.

Lesson, These men are men of mercy, page 1097.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 149, 5, 1.

The saints shall rejoice in Exsultábant Sancti in

glória: lætabúntur in cubilli-
bus suis. *V.* Cantáte Dómino
cánticum novum: laus ejus in
Ecclésia Sanctórum.

glory: they shall be joyful in
their beds. *V.* Sing unto the
Lord a new song: let His praise
be in the Church of the Saints.

Lesser Alleluia

Allelúja, allelúja. *V.* Ps.
67, 4. Justi epuléntur, et ex-
últent in conspéctu Dei: et
delecténtur in lætítia. Alle-
lúja.

Alleluia, alleluia. *V.* Ps. 67, 4.
And let the just feast, and re-
joice before God: and be de-
lighted with gladness. Alleluia.

Tract. Ps. 125, 5, 6

Qui séminant in lácrymis,
in gáudio metent. *V.* Eúntes
ibant et flebant, mitténtes
sémína sua. *V.* Veniéntes au-
tem vénient cum exsulta-
tíone, portántes manipulos
suos.

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.

Greater Alleluia

Allelúja, allelúja. *V.* Sanc-
ti tui, Dómine, florébunt sicut
lilium, et sicut odor bálsami
erunt ante te. Allelúja. *V.*
Ps. 115, 15. Pretiósá in conspé-
ctu Dómini mors sanctór-
um ejus. Allelúja.

Alleluia, alleluia. *V.* Thy
saints shall flourish like the
lily, O Lord, and be as the
odor of balsam before Thee.
Alleluia. *V.* Ps. 115, 15. Pre-
cious in the sight of the Lord
is the death of His saints. Al-
leluia.

Munda Cor Meum, page 763.

Gospel, At that time Jesus coming down, page 1323.

Offertory. Ps. 67, 36

Mirábilis Deus in sanctis
suis: Deus Israél, ipse dabit
virtútem et fortitúdinem plebi
suz: benedíctus Deus. Alle-
lúja.

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.

Offertory Prayers, page 767.

Secret

IMPLORÁMUS, Dómine, cle-
méntiam tuam: ut Sanc-
tórum tuórum, quorum re-
liquias venerámur, suffragán-
tibus méritis, hóstia quam

WE IMPLORE Thy clemency,
O Lord: that by the in-
terceding merits of Thy saints
whose relics we venerate, this
sacrifice which we offer may

be an expiation of our sins. Through our Lord. offerimus, nostrorum sit expiatio delictorum. Per Dóminum.

Preface for Weekdays, page 775.

Communion. Ps. 32, 1

Rejoice in the Lord, ye just: praise becometh the upright. Gaudéte, justí, in Dómino: 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. **M**ULTIPlicA super nos, quæsumus Dómine, per hæc sancta quæ sumpsimus, misericórdiam tuam: ut sicut in tuorum sollemnitáte Sanctórum, quorum reliquias cólimus, pia devotíone lætámur, ita eórum perpétua societáte, te largiénte, fruámur. Per Dóminum.

Concluding Prayers, page 793.

Nov. 7—St. Leonard, Abbot (White)

Mass, Os justí, page 1349, except:

Prayer

MAY the kindly prayers of Thy most holy Confessor, Leonard, avail us, O almighty God, before Thy Divine Majesty. Dutifully we venerate him: may we be helped by his intercession. Through our Lord. **M**AJESTÁTI tuæ, quæsumus, us, omnipotens Deus, nos sanctíssimi Confessóris tui Leonárdi pia commendet oratio; ut, quem venerámur officio, ipsíus suffrágiis sublevémur. Per Dóminum.

Nov. 27—Our Lady of the Miraculous Medal (White)

In the Diocese of Brooklyn.

The Beginning of Mass, page 756.

Introit. Exod. 13, 9

IT SHALL be as a sign in thy hand, and as a memorial **Q**UASI signum in manu tua, et quasi

monumentum ante oculos tuos, et ut lex Domini semper sit in ore tuo. Ps. 104, 1. Confitemini Domino, et invocate nomen ejus; annuntiate inter gentes opera ejus. V. Gloria Patri.

before thine eyes, and that the law of the Lord be always in thy mouth. Ps. 104, 1. O give thanks unto the Lord, and call upon His name: tell forth His deeds among the nations. V. Glory.

Kyrie, page 761; Gloria, page 762.

Prayer

DOMINE Jesu Christe, qui beatissimam Virginem Mariam Matrem tuam ab origine immaculatam innumeris miraculis clarescere voluisti: concede; ut ejusdem patrocinium semper implorantes, gaudia consequamur aeterna. Qui vivis.

OLORD 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.

Lesson. Apoc. 12, 1, 5, 14-16

Lectio libri Apocalypsis beati Joannis Apostoli.

Lesson from the Book of the Apocalypse of blessed John the Apostle.

SIGNUM magnum apparuit in caelo. Mulier amicta sole et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim. Et peperit filium masculinum, qui recturus erat omnes gentes in virga ferrea: et raptus est filius ejus ad Deum et ad thronum ejus. Et datae sunt mulieri alae duae aquilae magnae ut volaret in desertum in locum suum. Et misit serpens de ore suo post mulierem aquam tamquam flumen, ut eam faceret trahi a flumine. Et aperuit terra os suum, et absorbit flumen, quod misit draco de ore suo.

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 her mouth, and swallowed up the river, which the dragon cast out of his mouth.

From Septuagesima to Easter the Lesser Alleluia is replaced by the Tract, in Paschal-time the Gradual and Tract are replaced by the Greater Alleluia.

Gradual. Ps. 104, 5, 27

Remember the marvelous works which He hath done: His wonders, and the judgments of His mouth. *V.* He placed them the words of His signs: and of His wonders in the land.

Mementôte mirabílium ejus, quæ fecit; prodígia ejus, et júdicia oris ejus. V. Pósult in ea verba signórum suórum, et prodigiórum suórum in terra.

Lesser Alleluia

Alleluia, alleluia. *V. Ps. 18, 7.* His going forth is from the top-most heaven: nor is there any that can hide from His heat. Alleluia.

Allelúja, allelúja. V. Ps. 18, 7. A summo cælo egréssio ejus, nec est qui se abscondat a calóre ejus. Allélúja.

Tract. Ps. 86, 1, 2

The foundations thereof are in the holy mountains. The Lord loveth the gates of Sion, above all the tabernacles of Jacob. *V. Ps. 86, 3.* Glorious things are said of thee, O city of God. *V.* This man and that man is born in her and the Highest Himself hath founded her.

Fundaménta ejus in món-tibus sanctis: diligit Dóminus portas Sion super omnia tabernácula Jacob. V. Ps. 86, 3. Gloriósa dicta sunt de te, civitas Dei. V. Homo natus, est in ea, et ipse fundávit eam altíssimus.

Greater Alleluia

Alleluia, alleluia. *V. Judith 15, 10.* Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. *V. Cant. 4, 7.* Thou art all fair, O my love, and there is not a spot in thee. Alleluia.

Allelúja, allelúja. V. Judith 15, 10. Tu gloria Jerúsalem, tu lætítia Israël tu honorificéntia pópuli nostri. Allelúja. V. Cant. 4, 7. Tota pulchra es, Maria: et mácula originális non est in te. Allélúja.

Munda Cor Meum, page 763.

Gospel, At that time there was a marriage, page 187.

Creed, page 765.

Offertory. John 19, 27

Jesus said to the disciple, Behold thy Mother. And from that hour the disciple took her for his own.

Dixit Jesus discípulo: Ecce mater tua. Et ex illa hora acépit eam discípulus in sua.

Offertory Prayers, page 767.

Secret

BEÁTA Virgine María intercedente, cujus precibus exoratus Jesus Christus Filius tuus fecit initium signorum; da nobis, Domine Deus, sacramentum Corporis et Sanguinis ejusdem Filii tui pura mente conficere, ut æterni convivii mereamur esse participes. Per eundem Dominum.

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.

Preface No. 11, page 814.

Communion. Ecclus. 36, 6, 7, 10

Innova signa et immuta mirabilia. Glorifica manum tuam et brachium dexterum. Festina tempus et memento finis et enarrant mirabilia tua.

Renew the signs, and work fresh marvels; glorify Thy hand and Thy right arm; hasten the time, and remember the end, and let them declare Thy wondrous works.

Postcommunion

DÓMINE Deus omnipotens, qui per Immaculatam Genitricem Filii tui omnia nos habere voluisti: do nobis tantæ Matris auxilio, presentis temporis pericula devitare; ut vitam consequamur æternam. Per eundem Dominum.

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 life everlasting. Through the same.

Concluding Prayers, page 793.

Nov. 27—*St. Virgilius, Bishop, Confessor*

(White)

Mass Statuit ei, page 1337.

The Ecclesiastical Year and the Sacred Liturgy

The Divisions of the Ecclesiastical Year

THE ecclesiastical year begins on the first Sunday of Advent, that is, on the Sunday next, whether before or after, the feast of St. Andrew the Apostle, November 30.

Following this are the four weeks of Advent and the Christmas festivals, ending with the Epiphany, January 6.

The Sundays that follow are called the first, the second, and so forth, after the Epiphany. They are never more than six in number, and their series is, as a rule, interrupted by the coming of Septuagesima Sunday, which is the ninth before Easter and the first of those on which the liturgy is of a penitential character.

Septuagesima is followed by Sexagesima and Quinquagesima; this last is the Sunday next before Ash Wednesday, on which Lent begins. Lent has six Sundays: the two last of these are, respectively, Passion Sunday and Palm Sunday. The week beginning with Palm Sunday, that in which Our Lord was betrayed and crucified, is known as Holy Week. Easter Sunday, the feast of the Resurrection of Our Lord, upon the date of which the foregoing celebrations depend, is the Sunday next following the full moon first occurring after the twentieth day of the month of March. The earliest possible date for Easter is March 22, and the latest April 25.

The weeks between Easter and Trinity Sunday are known as Paschal Time. Forty days after Easter is the feast of the Ascension of Our Lord, which always falls on a Thursday; and ten days later, that is on the seventh Sunday and fiftieth day after Easter, is the feast of the Descent of the Holy Ghost, called Pentecost or Whit-Sunday. Trinity Sunday is the Sunday next following; on the Thursday after this Holy Church celebrates Corpus Christi, the festival of the Most Holy Sacrament, and after its octave day the feast of the Most Sacred Heart of Jesus, with which her cycle of movable feasts ends.

The remaining Sundays of the year, which cannot number more than twenty-eight nor less than twenty-three, are described as the third, fourth, etc., after Pentecost.

The Movable Feasts Around Which the Ecclesiastical Year Is Arranged.

The Sundays after Epiphany and Pentecost.—Easter may occur as early as March 22, and as late as April 25. This movable feast determines the date of other movable feasts, such as the Ascension, Pentecost, Trinity, and so forth. When Easter is exceedingly *early* there is not sufficient time between Epiphany and Septuagesima Sunday for the six Sundays, as

found in the liturgy, after Epiphany, whereas after Pentecost more than the twenty-four prescribed Sundays will be needed to complete the ecclesiastical year. It may happen, too, when Easter is *late* that there are not twenty-four Sundays after Pentecost.

The Sundays omitted after Epiphany are employed, as far as necessary, to make up the number required after Pentecost, that is, the liturgical parts with some slight changes are transferred. When one Sunday only is required, the sixth Sunday after Epiphany is taken; if two are necessary to fill out the ecclesiastical year, the fifth and sixth Sundays after Epiphany are transferred, or, if necessary, the third, fourth, fifth, and sixth.

Because of the special liturgical features of the twenty-fourth Sunday after Pentecost, this Sunday comes last, though it be the twenty-fifth, twenty-sixth, and so forth. The Sundays transferred as above are placed after the twenty-third Sunday after Pentecost. Septuagesima Sunday can not be earlier than January 18 or later than February 22. There may be as few as twenty-three Sundays after Pentecost, and as many as twenty-eight. When there are only twenty-three Sundays after Pentecost, the *twenty-fourth* will retain *Sunday*, while the *twenty-third* will be observed, rubrics permitting, on the day before (Saturday). The office of one of the Sundays after Epiphany, namely, the third, fourth, fifth, or sixth (there are special rubrics for the second), when it would otherwise be omitted, is said on the Saturday which immediately precedes Septuagesima Sunday.

Besides the above celebrations, there is the calendar of festivals fixed to particular days of the month. This varies according to the country and the diocese. The calendar (see list of contents) shows all festivals that are of obligatory observance throughout the Christian world.

Those festivals that are special to the United States, and certain others kept in various Religious Orders, have been placed in several special Supplements and will be found immediately after the Masses for the Dead (page 1546). To find a certain feast, consult the Alphabetical Index at the back of the book as every Mass and Feast in this missal is given therein. The calendar suffices for general needs to show what Mass is to be said on any particular day, but to ensure accuracy in every detail the directory or Ordo annually published in the locality should be consulted. This is the more necessary because of the overlapping of movable and fixed feasts, which often involves the transfer, or putting off, to another day of the one or the other. As a rule a feast of lesser always yields to one of higher liturgical rank.

Note: The reader is again advised to study the section in the front part of the book entitled, *Read Mass with the Priest*, which will enable him to use this book readily and appreciate its relation to the character of the Ecclesiastical Year as explained in this portion.

The Sacred Liturgy

The Yearly Liturgical Cycle

Liturgy in its full meaning is a vast and intelligent putting together of the affections toward the Supreme and Infinite Good by means of which the Church carries on forever that perfect worship in spirit and in truth which Christ came to render unceasingly to His divine Father. It includes all the sacrifices, rites, and chants, as well as the artistic inspirations in the mind of the painters, the sculptors, and the architects, who unite their talents and their prayers so that there may evolve therefrom the sacred edifice of the Catholic Church.

The Liturgy is not only the rule of prayer; it is the rule of faith. "The law of praying, is the law of believing." It not only comprises the relations or aspirations of the Church to Christ and to God, but also contains and transmits to us who have faith the divine word of the most Holy Trinity. It puts to the proof the efficacy of its prayers on the divine heart, and exerts a powerful influence on the "naturally Christian soul" of man, and in a special manner on the religious education of the masses. It has an immense influence on the catechetical training of the faithful; in former days the collective participation in the Liturgy with the fervor and spirit desired by our Mother the Church would be a great source of knowledge as well as of devotion. The Liturgy, as the true mouthpiece of God, aims at being eminently for the people, because it treats man according to his nature, that is, as a being formed of both spirit and matter, who, consequently, infers and abstracts that which is conceivable from that which is perceptible, and which, by reason of its external qualities, is manifest to the senses. So in order to be sure of reaching the intellect, it first conquers and subjugates the senses and the heart, and by means of all the attractions of art, painting, sculpture, and architecture, of music, poetry, and literature, binds the imagination and compels it to act as the handmaid of faith, at the very moment in which it transmits to the intellect the message of God.

Despite the many associations and celebrations in our day the knowledge of God makes but little headway even amongst Christians. Even those who are Catholics in name and in intention often know very little of the Catechism, and even if, for the most part, they are not ignorant of the actual words of the Acts of faith, hope, and charity, yet one cannot therefore say that the Gospel is in truth the standard and rule of life of all those who inscribe their names in the various Catholic societies.

A fatal error of the Reformation was that of individualizing religion through the principle of private judgment, and of presenting before God the Father, not one great family united by faith, but isolated individuals. The spirit of the Catholic Liturgy, on the other hand, is essentially social, in its character public, tangible, and dramatic. In this lies the secret of its early popularity.

The Church, says St. Ambrose, presents the most perfect form of admirable community and social life. As it has been redeemed collectively, and as it is collective in its constitution, so it believes, hopes, and loves collectively, combats collectively, is persecuted collectively, prays and triumphs collectively. The Church lives through Christ; not through Christ the Head separated from His mystical body, but through Christ, Head and Body, which is the Church.

The sacred Liturgy contains a spiritual teaching which is the most complete in itself, because it does not dwell almost conclusively, as so many personal devotions do, on one particular mystery, but in the course of the entire year it unfolds before the faithful and explains to them in a marvellous order the whole series of the dogmas concerning our holy redemption.

The Liturgy is best put into practice, in the hearing of Mass and receiving of Holy Communion, by keeping in touch with the various cycles of the sacred Liturgy, all of which lead to Jesus Christ in the Eucharist, and demonstrate in the sacrifice of the cross and the altar the realization and continuation of all that they offer to our faith, our hope, and our love.

From the late middle ages we distinguish in the Missal and the Breviary two parts—the Proper of the time (*Proprium de Tempore*) and the Proper of the Saints (*Proprium Sanctorum*). The Proper of the Saints is intended not to weaken nor replace the temporal cycle, but to adorn it and give it greater variety and grace, in the manner in which an artist would surround the figure of Christ in the apse of a Christian basilica with a circle of martyrs. The Proper of the Time occupies the entire year, so that the faithful may not simply glance at the mysteries, but by continuous acts of piety and practices of devotion assimilate them and be transformed in them. The true liturgical cycle of the Church is represented by the *Proprium de Tempore*, which, beginning with Advent, passes through the four weeks of expectation before Christmas, through the Epiphany, the forty days of Christ's fasting in the desert, the two weeks of His Passion, the fifty days of the Paschal feasts, and on to the Ascension and Pentecost, completing in this way our catechetical instruction on the mystery of Christ.

To this long cycle of fifty-two weeks, which contains the vivid and dramatic unfolding of the whole Christian catechism, it is as well to add that other short cycle, which, during the course of each week, celebrates the divine masterpiece of the six days of the Creation and draws a parallel between them and the acts of grace in the regeneration of the world through the blood of the Saviour.

There remains lastly a daily cycle, which, divided into seven periods, or, as the Breviary calls them, canonical hours, especially commemorates each day the mysteries of the Passion and death of our Saviour. This last daily cycle, which is the basis of the other two cycles, forms in its turn the setting, as it were, of the Eucharistic sacrifice which is daily offered up to God as the act of perfect worship in spirit and in truth which redeemed humanity offers to the ever-blessed Trinity.

One only God, one only Church, one only form of Catholic

piety, one complete whole, but with many sides; like a complex but closely connected organism, or rather, like a harmony produced by an infinity of sounds; we know only one devotion which fulfils all these conditions and blends in one harmony theology, art, architecture, music, all that is most true, most beautiful, and most worthy in this poor world: in a word, that which we have from the first called in the fullest significance of the word—"Catholic Liturgy."

The Sacred Liturgy from Advent to Septuagesima

First Part of the Ecclesiastical Year: 1. First Sunday of Advent to Christmas Eve. 2. Christmas to the Octave of the Epiphany. 3. Epiphany Octave to Septuagesima Sunday.

The essential object of the Liturgy's yearly cycle is to adore in spirit and in truth, by praise, to propitiate and to offer thanksgiving to the true God for His great glory and goodness. This glory and His goodness are especially manifest in the twofold work of cosmic creation and human redemption; hence in early times these two *theophanies* (divine manifestations) of the divine magnificence, while they afforded the central theme of the Eucharistic prayer and sacrifice, likewise gave inspiration to the liturgical cycle, as well for the week as for the year.

In the ancient Roman Liturgy, as well as that of other churches, there were two distinct cycles, the weekly and the yearly. The days of the week commemorate the six days of creation, while the annual cycle celebrated the work of our redemption. The Vesper hymns of St. Ambrose celebrate in beautiful words the work of each day of creation. The mysteries fulfilled by Our Saviour in traversing the way of redemption are honored, on the other hand, by a succession of feasts, which, beginning with Advent, and going on to Christmas, Lent, Easter and the twenty-four Sundays after Pentecost, embraces the whole year, and always maintains a wonderful harmony between the logical order of ideas and the chronological sequence of events. The weekly cycle recalls the work of God the Father, God the Son, and God the Holy Ghost; that of the year deals rather with our salvation and our last end, but both the one and the other have as their permanent objective the glorifying of God in His manifestations of power and of love.

1. Advent

From the stem of Jesse, according to the prophecy of Isaias, there came forth a most fair flower, and that flower was Christ. It is therefore only natural that there should be a continuity between the liturgy of the synagogue and that of the Christian faith. The authority of Imperial Rome even confused the Christians with the Jews; during the transitional period the Christian family, presenting the outward and legal appearance of a Jewish community, borrowed therefrom likewise various liturgical usages which still form part of her sacred patrimony,

and, like her faith, are, so to speak, of the seed of Abraham and of Israel by origin and descent.

The Roman Advent bore a joyful character; now we regard this season as a penitential time, or at least, a time in which the absence of Christ is stressed in the Liturgy. Until recent years it was customary in the United States to fast on the Fridays of Advent, but this is no longer done. It is a season of preparation, because during all the years before the birth of Our Saviour, the events of human history led up to this central fact.

The chants of the Mass, the responsories, the antiphons of the divine Office, all contain Alleluias. The *Gloria in excelsis* is omitted from the ferial Masses until Christmas. It would seem that the whole of nature, looking forward, as the Apostle describes it, to the last judgment, awaiting the revelation of the Son of God, feels herself uplifted by the Incarnation of the Word of God, Who after so many ages of waiting, comes at length into this world to bring His greatest handiwork to its final perfection. The Sacred Liturgy, during this time, gathers from the Scriptures all those passages which are most forcible and best adapted to express the intense and joyful longing with which the holy patriarchs, the prophets and the just men of the Old Testament hastened by their prayers the coming of the Son of God. We cannot do better than associate ourselves with their pious feelings, and pray the Word made Flesh that He will deign to be born in the hearts of all men and spread His kingdom likewise throughout those many lands where His holy Name has not hitherto been made known, and whose inhabitants still sleep in darkness and the shadow of death.

2. Christmas Season

The period from Christmas to the Octave of the Epiphany is filled with first of all the festal days commemorating the birth of Our Saviour and His manifestation of Himself to the world, and secondly, with the feasts of saints associated with Our Saviour's birth, or by tradition occupying these places in the Cycle of the Saints. From all eternity the Son of God lived with the Father and the Holy Ghost; on Christmas we celebrate the Word made Flesh, Christ born for us.

The exact day of Our Lord's birth on earth has never been revealed to us; but the Roman Church has, from early ages, set apart for its solemn celebration the twenty-fifth day of December. In the East, however, the birthday of Our Lord is kept on the sixth of January, and for that reason the one and the other festival has been continued, that of December 25 as the Nativity of Our Lord, that of January 6 as His Epiphany, or manifestation to the Gentiles.

Only on two days of the year may the priest celebrate three Masses, on the day of the commemoration of All Souls, and on Christmas. In the last instance, when sung, the first Mass is appointed for midnight, the second for daybreak, the third for the customary hour of high Mass. In the second Mass a commemoration is made of St. Anastasia, a holy Roman

matron, who suffered martyrdom under Diocletian (A. D. 304), and whose feast is kept on December 25.

3. *Epiphany Octave to Septuagesima Sunday*

The Sundays of the year are now counted after the Epiphany and after Pentecost. The number after the Epiphany before Septuagesima changes according to the earlier or later date of Easter.

Generally speaking the Sundays throughout the year had no fixed Station, or Church at which the Pope said Mass. This is true outside of Advent, Lent and Eastertime, except in a few cases such as the Second Sunday after the Epiphany. The Chants (Introit and other Propers) of the Third Sunday after Epiphany are repeated on the Fourth, Fifth and Sixth when such Sundays occur. The Epistles are taken from St. Paul, a rule which continues until the Easter Cycle.

The Church goes back to the regular or usual order in the Office and Mass. The green vestments are used for the Sunday and ferial Masses. On such days a commemoration is made of Our Blessed Lady and the prayer said is for the Church or Pope.

The Sacred Liturgy from Septuagesima to Easter

Second Part of the Ecclesiastical Year: 1. Septuagesima to Passion Sunday. 2. Passion Time and Holy Week.

In the Church of the Apostolic time the custom existed of keeping a vigil each Saturday in expectation of the coming of the Lord. Wednesday and Friday were fast days, the basis of the liturgical week. This primitive fast and vigil was known by the military term *statio*; as kept by the Christians it was of a wholly voluntary character.

The very spirit and supernatural character of Christianity must, even before the canons of the Councils existed, have given rise to special observances in preparation for Easter. Otherwise it would be difficult to explain the different rules of the various churches in this matter. Thus, whilst originally the fast lasted a week at Alexandria, at Rome, and in Gaul, other churches kept as a fast only the last two days of Holy Week, from the Lord's Supper on Maundy Thursday until Easter morning, precisely as was done, we are told by the Apostle St. James the Just.

The Council of Nicæa, fixed the duration of the fast at forty days. St. Gregory introduced a three weeks' preparation for Lent. At Jerusalem the Holy Sacrifice was not offered up on week-days during Lent, but at Rome Mass was omitted only on the last two days. A trace of this custom remains in the omission of Mass on Good Friday.

At the stational Masses the Kyrle and Litany were not said; the Litany was recited on the way from the place of the gathering (*Collecta*) to the stational church. The Introit was,

however, repeated and the other ceremonies carried out. Lent was also the preparatory period for the catechumens who were baptized on Holy Saturday.

Nowadays the changed conditions of social life have caused the Church herself to introduce some minor alterations into her rites. The preparatory ritual for catechumens has long fallen into disuse, but this does not mean that the Lenten liturgy has lost its living force, for even in these latter times many souls outside the fold of the Catholic Church await the touch of heavenly grace, and it is the duty of the Church to hasten by her prayers the hour of their conversion—*Oremus et pro catechumenis nostris*—as we are taught to say in the Office for Good Friday.

Lent, moreover, is the season of penitence, of amendment of life, of preparation for Easter, and these conditions of the spiritual pilgrimage transcend the ages and still continue the common duty of all the faithful.

The holy joys of Easter will shine more radiantly and will touch the heart of the Christian more intimately if, purified by penance, he shall have rendered himself worthy to live a supernatural life given entirely to God, after the likeness of the risen Christ, of Whom St. Paul writes: "He dies once; but in that He liveth, He liveth unto God."

The Sacred Liturgy During the Easter Cycle

Third Part of the Ecclesiastical Year: 1. Easter to Pentecost. 2. Time after Pentecost.

Following the death of Christ on the Cross, which paid the penalty for our sins, the Church knowing that this death was for our redemption, remembers even the crown of thorns as a crown of glory. After contemplating Christ upon the cross we now eagerly await His rising from the dead. When two days have passed the time comes at last for this poor weakened humanity, torn and bruised in the divine person of the Crucified, having now made fitting satisfaction to God for its sins, to be restored to its former honorable state. Jesus on the cross yields himself up into the hands of the Father. The Father accepts the offering—a lifeless body covered with wounds and bruises—and pressing it to His heart, warms it with the fire of His very being, and communicates to it His own divine life. Jesus rises again from death at the dawn of the third day, and as He had associated the entire human race with Himself in His atonement, so now He shares His triumph with His whole mystical body on Whom He, as head, sheds the glory of His resurrection.

The Eastertime proper extends from Easter Saturday to Pentecost Sunday. In the United States the period allowed for fulfilling the precept of Easter Communion extends from the first Sunday of Lent to Trinity Sunday. The prayers and masses of this season are all joyful; the Alleluia is restored to the Liturgy and repeated many times. Instead of the *Asperges*, the *Vidi aquam* recalling the baptism of the neophytes is sung before the principal mass on Sundays. The paschal candle

is given an honored place for it symbolizes the presence of Christ on earth; it is extinguished on Ascension Day. The feasts of Eastertime are chiefly those of martyrs who straight-way after death are admitted into Heaven.

The Sacred Liturgy During the Time After Pentecost

After Pentecost, the work of the regeneration of the human race has reached its highest point. Christ and the Paraclete live and dwell within the hearts of the faithful, who are thus able to render to the august Triad that perfect adoration in spirit and in truth which alone the Father desires. This is the profound significance of the feast of the most holy Trinity which closes the Octave of Pentecost, and begins the cycle of the twenty-four weeks or so which elapse between Trinity Sunday and Advent. This long cycle, which comprises nearly half the liturgical year, represents the daily history of the Church throughout the ages, a history which begins with the first Christian Pentecost, celebrated by the Apostles in the Upper Room, and which comes to a close with the coming of Christ as Judge, in His second Advent at the end of the world. This is the inner meaning of the two Gospel passages concerning the end of the world and the appearance of the divine Judge which the Liturgy causes to be read on the last Sunday after Pentecost and on the first Sunday in Advent.

During the cycle of the Sunday after Pentecost the marks of the Church, one, holy, catholic and apostolic in her being and in her life, are magnificently expressed in her Liturgy. Through the reading of the Epistles of the Princes of the Apostles, Peter and Paul, we experience over again their preaching and realize that the edifice of our faith rests on that one prophetic and apostolic foundation upon which Christ has built His Church. The history of the early Church contains also the forecast of that which the life of Christ's flock was to be in the ages to come.

Explanation of the Liturgy of the Proper of Time

FIRST SUNDAY OF ADVENT

Station at St. Mary Major¹

The Roman Missal to-day begins the liturgical cycle. The Incarnation is the true central point which divides the course of the ages. By the period of preparation called Advent, the ages before Christ and leading us to His birth are recalled;

¹Indulgences can be gained on those days on which in the Roman Missal the Mass is noted for a station. These indulgences can be gained outside of Rome by the members of certain confraternities; thus all members of the Confraternity of Christian Doctrine who on these days teach, or superintend the teaching of Christian Doctrine can gain these indulgences; they can also be gained by any of the faithful who assist at the explanation of the Catechism.

following the feast of Christmas the great events in the life of Christ and the ages that lead toward the final judgment are kept in mind. The Missal, therefore, is logical and corresponds closely to this lofty concept of history, by which the Incarnation is made the true central event in the world's drama. The early Christians began their liturgical cycle with the festival of Christmas; the present arrangement came into use towards the middle of the fifth century.

The spirit of the sacred Liturgy during Advent, full of the joyful announcement of approaching freedom, is one of holy enthusiasm, tender gratitude, and an intense longing for the coming of the Word of God in the hearts of all the children of ~~Advent~~.

The Introit gives eloquent expression to the feelings of humanity, cast down, yet full of hope, and begs the Saviour to bring it back into the path which leads to Bethlehem, along the way of truth and justice. The Epistle calls upon us after our period of slackness and spiritual lethargy to rouse from sleep. The Church in the Gospel connects the second coming of Our Lord at the end of the world with his first appearance at Bethlehem as Our Redeemer. At one time the *Dies iræ, dies illa*, now used in masses for the dead, was sung on this day before the Gospel.

Man is made up of spirit and flesh, and whilst the former is desirous of being drawn towards truth and love, the latter understands only such good or evil as can be perceived by the senses, and must therefore be held in check by penance and by a salutary fear of the judgments of almighty God.

The indulgences of the Roman Stations are:

Plenary Indulgence (under the usual conditions).

1. To those who on the day of a Station devoutly visit the Church and assist at functions morning or evening, according to the local custom or the instruction of the Pope.
2. If there be no public services in the Church, by saying before the Blessed Sacrament the Our Father, Hail Mary and Glory be to the Father, five times; adding the Our Father, Hail Mary and Glory be to the Father, three times before any relics set out for veneration, and the Our Father, Hail Mary and Glory be to the Father, at least once for the intention of the Pope.

Partial Indulgence of ten years to all members who make a visit to the Church and recite the prayers above. (Pius XI, April 12, 1932; cfr. Sac. Pœnit., Feb. 25, 1933.)

THE SECOND SUNDAY OF ADVENT

Station at Holy Cross in Jerusalem

After Bethlehem and the manger comes Golgotha with the cross already shining far off over the peaceful country of Ephrata, where the Incarnate Word first appeared upon earth. The station is therefore at the Sessorian Basilica—the Roman counterpart of the *Martyrdom* at Jerusalem. Here was kept

the holy cross which the Empress Helena had presented to the Church in Rome. Many allusions are made to-day to Jerusalem in the Liturgy.

The Prayer is inspired by the famous cry of the Baptist, "Prepare ye the way of the Lord;" so we pray to God to pour His grace into our hearts. This preparation consists in the spirit of contrition purifying the soul and in the sincere purpose of obedience to the divine precepts.

In the Epistle St. Paul in a few touches sketches the mission of the Redeemer to establish all mankind in one single family, the Church. The Gospel testifies to the divinity of Christ by deeds rather than by words.

The Eucharistic grace for which we beg in the Post-Communion is that the holy bread, the memorial of the death of Our Lord, may destroy in us the germs of evil and may nourish us unto everlasting life.

THE THIRD SUNDAY OF ADVENT

Station at St. Peter's

In Rome on the fourth Sunday of Advent there was no station—because of the great ordinations of priests and deacons, *mense Decembri*, which took place on the preceding night—hence this third station preparatory to Christmas was celebrated at St. Peter's with great splendor.

The station Mass for this day, as it immediately precedes the Christmas season, had originally a strikingly festive character. We know the novenas and triduums in preparation for the greater feasts are of later origin, and in the golden age of the Liturgy these weeks before Easter and Christmas, with their vigiliary Masses and station synaxes at the most famous basilicas of the Eternal City, were intended to prepare the souls of the faithful and to obtain for them from heaven the grace to profit by the various solemnities of the liturgical cycle.

The note of joy has diminished somewhat in modern times; however, at the Mass the sacred ministers are clothed in rose-colored vestments in place of the customary ones of violet, and the organ once again fills the aisles with its strains.

To dispose our souls for the worthy reception of divine grace demands suitable preparation before approaching the sacraments, by giving due care to prayer and meditation. Wholly immersed in vain and worldly desires Jerusalem was indeed ill-prepared to see the King of Glory in the Man of Sorrows. Ritual and external practices of worship are praiseworthy and necessary, but preparation for the right use of grace is something far more searching and needful.

WEDNESDAY IN EMBER WEEK

Collecta at the Title of Eudoxia. Station at St. Mary Major

The solemn fast of the three days in Ember Week originally peculiar to the Roman Church, was afterwards borrowed by the other Latin dioceses. St. Leo I explains the Ember Days saying that especially at the end of the year it is fitting

that we dedicate the first fruits to the Divine Providence. An ancient tradition reserved the ordinations of priests and deacons to the month of December, and the faithful—following a custom introduced by the Apostles themselves—felt constrained to unite with the bishop in prayer and fasting, in order to call down from God an abundance of priestly gifts upon the heads of those newly chosen to minister at the altar.

Formerly, after assembling, the procession of clergy and people, chanting the Litany, went from St. Peter *in Vinculis* to St. Mary Major by way of the Suburra, the Viminal and the Esquiline. To-day's station—following the custom for Ember Wednesdays—is at St. Mary Major, in order that the new Levites may be placed under the heavenly patronage of her whom the Fathers of the Church, sometimes call the "virgin-priest," in whose temple the Incarnate Word Himself was anointed priest by the divine Paraclete.

Originally, on the days of the stational processions, when the great Litany was sung on the way, the Introit was omitted, and the Pope, on reaching the church, recited the Prayer after the last Kyrie. The deacon first invited the faithful to prostrate themselves so that they might pray for a while in secret—*Flectamus genua*; then, after a few moments spent in prayer, he gave the signal to get up again, and the Pontiff summed up the petitions of the assembly in a brief formula—*collecta*—and presented them to God.

In the Post-Communion we pray Our Lord that he will us not to rest satisfied with that pleasure in outward devotion which is sometimes kindled by partaking of the heavenly food, but to aim at laying a firm foundation of virtue.

FRIDAY IN EMBER WEEK

Collecta at St. Mark's. Station at the Twelve Holy Apostles

The *collecta*, or place of assembly, whence the stational procession used on this day to start on its way to the *Apostoleion*, must have been in the ancient titular Church of St. Mark *in Pallacinis*, which is quite near by.

The station preceding the solemn ordinations in Rome is always at the Church of the Twelve Holy Apostles, partly in homage to the holy Apostles whose mission to evangelize the world is to be carried on by the Levites of to-morrow, and partly on account of the great celebrity to which this venerable basilica attained under Julius I and John III.

The Mass is once again an impassioned longing of the soul for the coming Emmanuel. Isaiah speaks in the Epistle, and describes for us in glowing colors the future emancipator of Israel. The Gospel narrates the visitation when Mary begins her works as the dispenser of grace. She visits the house of Elizabeth and Jesus sanctifies John in his mother's womb. Thus is John the first among the saints to owe all his gifts of grace to Mary, and there, under the humble roof of Zacharias, is sung for the first time that sublime canticle, the *Magnificat*, which shall form the dedication hymn of the first

church of Our Lady, and shall be the daily prayer of the Church through all the ages.

The coming of the Incarnate Word inaugurates a new era. We are brought into this new kingdom by the Sacrament of Redemption. We pray Our Lord that the sacred outpouring of the chalice of salvation, while it cleanses us from old stains, may renew our interior life and make us partakers of the mystery of salvation.

SATURDAY IN EMBER WEEK

Station at St. Peter's

In the first ages ordinations took place in Rome only in the month of December, usually at the tomb of St. Peter. The Pope alone inherits the plenitude of St. Peter's primacy, and in the Twelfth Century it came to be the rule that the papal consecration alone was carried out at the altar over the tomb of the Apostle.

The long Mass contains the traces of the fast which began after supper on Friday and lasted until the dawn of Sunday; in that period there was no Mass on Saturday. St. Gregory shortened the primitive vigil and the Mass assumed the form in which we have it to-day. The Mass includes the great canticle of the Blessings which, in the earlier rite, formed the morning doxology. According to the Pontifical now in use, Tonsure is conferred after the Kyrie Eleison; the ordination of Porters follows the first lesson; of Readers, the second; of Exorcists, the third; of Acolytes, the fourth; of sub-deacons, the fifth. Deaconship is conferred at the end of the Epistle; the priesthood is conferred after the first versicle of the Tract.

Christianity came into a world in which events were carefully noted; the oriental religions arose in a primitive world lost in the haze of primitive barbarism. It is for this reason that St. Luke begins the narrative of the Gospel of Jesus with chronological notes concerning the rulers who were then controlling the destinies of Palestine.

The Messias assumes the consoling name of Emmanuel, God with us. The Word Himself will soon come to make His dwelling-place amongst us and to redeem us, and, in order to show by His very name all this merciful plan of salvation, He will be called Emmanuel and Jesus—that is, Saviour.

FOURTH SUNDAY OF ADVENT

Station at the Twelve Holy Apostles

When the vigils were kept there was no station because the Mass of this Sunday concluded the night vigil at St. Peter's. When this vigil was shortened the second Mass was introduced at the basilica of the Holy Apostles. This accounts for the use of the same Gospel as in the Mass of Saturday.

A Roman tradition attributed the compilation of the Gregorian Antiphonary to the inspiration of the Holy Ghost. Consequently this work was deemed to be intangible, so no alterations nor additions could be permitted. Hence the chants of to-day's Mass were borrowed from other preceding Masses, so

that the fourth Sunday of Advent possesses nothing peculiar to itself save the Offertory, the Epistle and the three Prayers.

The Offertory is from St. Luke and repeats the gracious salutation of the Angel to Mary, interwoven with the blessings addressed to her by Elizabeth. The history of the prayer *Ave Maria*, so dear to the piety of the faithful, and grown so familiar to us especially through the rosary, begins with this splendid Gregorian Offertory which gives us the text of the *Ave* in its original form as it was used throughout the Middle Ages. The Holy Mary has been added at a later time out of that Christian piety of the time of the first Franciscans distinguished by its tender love for the Blessed Virgin.

During Advent the Church surrounds the Immaculate Mother of God with special devotion, because she, during the nine months in which she bore Our Lord in her womb, made it her first thought to sanctify by her love, her humility, her entire consecration to Jesus, this period of glad expectancy and of preparation for the birth of the Son of God.

DECEMBER 24—CHRISTMAS EVE

Station at St. Mary Major

It was only when Our Lord's nativity was celebrated with increasing solemnity that a special Mass was said on this vigil. The actual solemnity of December 25, instead of consisting of two Masses, one of the vigil and the other of the feast, with a third inserted in commemoration of St. Anastasia, ended by allowing four Masses, all of them in honor of the Christian mystery—*viz.*, one in the evening of December 24 at the beginning of the night Office, one at midnight at the first cock-crowing, one in the early morning, and one, finally, at the hour of Terce.

Unlike the other vigils, in which the penitential character and a sense of sadness predominate, that of Christmas, is full of vivacity and holy joy. This is fully in accordance with the nature of the heart of man. After so long a period of anxious and painful expectation the sudden news of our approaching deliverance lightens the heart, while a common joy unites us and makes us forget for a moment the hard conditions of our life here below.

DECEMBER 25—CHRISTMAS DAY

The First Mass—at Midnight. Station at St. Mary at the Crib

The feast of Christmas was from the first a feast of the Apostolic See. The fixation of the date resulted from the separation by the Roman Church of the celebration of Our Savior's birth from that of His other great manifestation now placed on the Epiphany.

The characteristic feature of the feast of Christmas in the Roman rite is the custom of the three Masses, one at the first cock-crowing—*ad galli cantum*—the next at dawn, the third in broad daylight. St. Gregory bears witness to the

custom, but it is certainly older than his time, for the biographer of Pope Telesphorus, in the *Liber Pontificalis*, claims that it was this latter Pontiff who first introduced the singing of the *Gloria in excelsis* into the midnight Mass at Christmas. The Mass at midnight recalls the circumstance that Christ was born in Bethlehem at midnight.

The midnight Mass commemorates the eternal birth of the Word of God amid the magnificence of His Father's glory; the Mass at dawn celebrates His appearance in time in the humility of the flesh, and lastly, the third Mass, at St. Peter's, symbolizes His final coming on the day of judgment, to judge both the living and the dead.

In order to reproduce in liturgical form at Rome, as at Jerusalem, the scene of the Savior's birth, Pope Sixtus III (432-40) had erected in St. Mary Major a sumptuous oratory at the crib, and one which was considered by the Romans to be a copy of the original at Bethlehem.

At the foot of the crib we say to the Christ Child in the words of St. Alphonsus "Ah, how much it has cost Thee to love us!"

The Second Mass—at Dawn. Station at St. Anastasia

Originally, the stational Mass at St. Anastasia was wholly in honor of the martyr of that name, but later on, as the feast of Christmas gradually gained in importance, that of St. Anastasia dwindled down to a commemorative Collect. Under the Diocletian persecution this holy martyr was burnt alive on this day. The mystical meaning attached by mediæval liturgists to the hour of dawn had no foundation in the Roman custom.

This Mass draws its chief inspiration from the thought of the sun, whose rising already begins to dispel the shades of night and leads us to the contemplation of Him who was begotten, *Light of Light*, from the bosom of the divine Father before the rising of the day-star.

Generosity, magnificence and light, these are always the marks of God's handiwork. Sin is generally committed in darkness and in secret, for the wicked hate the light, but the Redemption is wrought upon Calvary in sight of the whole world, so that all people, through the light of faith, may recognize and adore the crucified Savior.

*The Third Mass—in Daylight. Station at St. Mary Major
(at one time at St. Peter's)*

The shortness of the winter days and the difficulty of going in procession to the Vatican lead to the substitution of St. Mary Major as the stational Church instead of St. Peter's. In the Middle Ages the Pope celebrated Mass in the great hall of Sixtinus with unusual ceremony and great solemnity.

The Introit is from Isaiah: "Behold a child is born to us, and a son is given to us," Who, notwithstanding the infinite nothingness to which He stoops, is God eternal, the creator of the universe, Who rules and governs all things in the power of His Word, and upon Whose shoulder rests the divine and

universal monarchy. He, as the brightness and express image of the Father, will reveal Him to men, and will be to them the envoy of the Most Holy Trinity, the angel or messenger of the glad tidings of redemption.

The Gospel, from St. John contains, perhaps, the most sublime page to be found in the whole of the Scriptures. It speaks of the twofold begetting of the Word in His divine and in His human nature. As the image of the supreme artificer, the Word is at once the prototype and the pattern of all that is created; but in Him this image is identical with His own substance, so that all things live in Him.

Jesus is born of woman in order that we may one day cease to be the children of woman and may be raised to the dignity of sonship to almighty God. The Word joins our human nature to His person, to make us sharers in the divine grace.

DECEMBER 26—ST. STEPHEN, PROTO-MARTYR

Station at St. Stephen's on the Cœlian Hill

The feast of St. Stephen is one of the oldest in the Liturgy. The greatest saints, that would appear, wish to gather around the cradles of the Christ-Child as if to give additional grandeur. The Church of St. Stephen on the Cœlian Hill was finished only under John I (523-26).

In the Prayer we pray to God that we may imitate the example of Stephen, not only by forgiving our enemies, but by even loving them and asking for them the grace of conversion.

The Lesson or Reading in the Mass contains the trial of Stephen as preserved in the Acts of the Apostles, along with the account of his martyrdom.

Stephen is not only a martyr; he is one of the most striking personages of the apostolic age; so much so that the Greeks give him the title of Apostle, so the Roman Liturgy places him in the category of the prophets, doctors and masters, whose cruel fate is described to us in the Gospel for to-day.

On this day, then, let us beg, through the intercession of St. Stephen, the grace of fortitude, which is one of the seven gifts of the Holy Ghost.

DECEMBER 27—ST. JOHN, APOSTLE AND EVANGELIST

Station at St. Mary Major

The feast of St. John is the only feast of an apostle now remaining in the Christmas cycle. The station is at St. Mary Major, dedicated to the Savior; this basilica seemed the most suitable place for the celebration of the Christmas station in honor of St. John to whom the Blessed Virgin had been entrusted, both on account of the Savior's crib there preserved, and of the mosaics of Sixtus III commemorating the Council of Ephesus, held near the tomb of the Evangelist.

The Gradual is drawn from that passage of St. John's Gospel in which reference is made to the popular belief

current in the first generation of Christians in Asia that the beloved disciple should not die before the *parousia* or last coming of Christ. The advanced age of the Apostle, on the other hand, seemed to lend credit to this opinion. So St. John, in the very last chapter of his Gospel, desired—as a sort of final postscript—to rectify this erroneous interpretation of the Savior's words. "So I will have him to remain till I come, what is it to thee?" The words were uttered by Our Lord merely as an hypothesis. "So (if) I will"; but in the several oral versions of the episode the conditional and hypothetical particle "if" was easily passed over; hence St. John felt the necessity of explaining the misunderstanding and setting the matter right.

DECEMBER 28—THE HOLY INNOCENTS

Station at St. Paul's

The relics of the Holy Innocents are said to have been preserved in the splendid church of St. Paul's; the station of to-day, however, was determined by the delicate feeling of the ancient liturgy that the great solemnities of the year should always be celebrated by a station at the tombs of SS. Peter and Paul.

At a very early date the feast of the Holy Innocents massacred by Herod out of fear of Him who was born King of the Jews, was placed near the feast of Christmas; hence in Rome this day was observed as a day of mourning and penance. Purple vestments were used and the faithful abstained from flesh meat and foods cooked in fats. The fast, however, is no longer observed.

The Gospel describes the flight of the Holy Family into Egypt and the massacre of the Innocents. How short-sighted is human scheming! At the very time that it tries to thwart the designs of almighty God, it is just then that it merely serves them the better. Herod is desirous of slaying the newborn Messiah; this he fails to do, but sends instead a number of innocent babes into Limbo, there to proclaim His coming, while the Savior goes forth to enlighten and to bless the land of Egypt.

DECEMBER 31—ST. SYLVESTER, POPE AND CONFESSOR

Station at the Cemetery of Priscilla

To-day's station was celebrated in the *Via Salaria*, at the Basilica of St. Sylvester in the cemetery of Priscilla, where the great Pontiff of the Church's triumphant peace lay resting beside the martyrs Felix and Philip, two of the sons of St. Felicitas, and at a short distance from Pope Marcellus and the martyr Crescentian. St. Gregory the Great delivered one of his forty homilies there; indeed, for many centuries that spot was the goal of pious pilgrims when visiting the holy places of the Eternal City.

St. Sylvester was one of the very earliest saints to receive public veneration, even though he was not a martyr, but only

a confessor crowned by the Lord, by reason of his exile in the caves of Soracte. This title *prope martyribus*, joined to his extraordinary personal virtues and to the circumstance of his having inaugurated a new era of splendor and prosperity for the Church, availed to surround the brow of Sylvester with the aureole of the blessed and make his name famous even in the far-off East. Legendary fancy did not fail to take advantage of the popularity of the great Pontiff: thus he became the destroyer of the famous dragon which used to poison the air with its breath, a curious but very impressive figure of the Church's victory over idolatry.

JANUARY 1—OCTAVE OF CHRISTMAS: FEAST OF
THE CIRCUMCISION

Station at St. Mary in Trastevere

The Roman Calendars originally made no mention of the Circumcision which came in through the influence of the Gallican Liturgies. Rome preferred to solemnize the eighth day after the Nativity of Our Lord.

The Mass and Office for to-day's feast show a mixed character. At first it was merely a question of the Octave of Our Lord; then, in connection with the Basilica of Our Lady, where the station was held, a special commemoration of the virginal motherhood of Mary Most Holy was inserted, the Circumcision and Presentation in the Temple being afterwards added, although this last, doubtless through Byzantine influence, was afterwards expunged from the office of January 1, so that it should be celebrated on February 2.

The grand Post-Communion, terse and forcible, yet perfectly balanced and rhythmical, implores through the prayers of Mary our purification from sin and our attainment of celestial bliss.

Jesus in heaven, in the essential brightness of His glory, is seated at the right hand of the Father, but here below his more fitting throne of mercy and grace is in the bosom of the Virgin who holds Him a little babe in her arms.

JANUARY 5—VIGIL OF THE EPIPHANY

Station at St. Peter's

The festive character which originally pervaded the whole fortnight after Christmas Day necessarily forbade the keeping of this vigil, which, however elaborate, must always bear a penitential character. When, about the Eighth Century, the stational afternoon Mass was introduced, it was assigned to the Vatican Basilica, whither the Pope was accustomed to repair from the Lateran on that afternoon with his Court for the celebration of Vespers and of the Night Office. This explains why the station is noted in the Missal as being at the Basilica of St. Peter on two days in succession.

In the Holy Family of Nazareth authority and personal dignity are seen in inverse order. Jesus is the last in the house and is obedient to all. Mary, indeed, commands her

divine Son, but yields obedience to Joseph; and he, out of obedience to the eternal Father who so ordains it, serves both Jesus and Mary, giving them commands, thus setting an example of the manner in which all prelates and superiors should act in the Church of God.

JANUARY 6—THE EPIPHANY OF OUR LORD

Station at St. Peter's

Epiphany means "appearance" or "manifestation," and among the Eastern Christian had originally the same significance as Christmas in Rome. It was the festival of the eternal Word, clothed in the flesh, revealing Himself to mankind. Three different phases of this historical manifestation were especially venerated—*viz.*, the adoration of the Magi at Bethlehem, the changing of the water into wine at Cana, and the baptism of Jesus in the Jordan.

The station at St. Peter's is inspired by the same thought as that of Christmas Day. In Rome the greater festivals are celebrated at the *Pastor Ecclesiæ* whose basilica is the sheep-fold of the Roman flock.

The interior life of a Christian is the reproduction of the life of Jesus; thus the object of the Church in placing before us the annual cycle of feasts is not merely to commemorate the great historical epochs in the history of our redemption, but also to reproduce in our souls their spiritual teaching. Hence in the Night Office of this feast of the Epiphany we do not so much adore the Christ who showed Himself twenty centuries ago to the Magi, but rather the Christ who has revealed Himself to us, too, who are now living.

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

Station at the Title of Pammachius

On the day following the Epiphany the station was on the Cælian Hill where once the martyrs John and Paul were beheaded and buried; about the Eighth Century it was transferred to the Sunday. The Octave of the Epiphany, repeating the same mass each day, is of comparatively late origin.

The Prayer is one of the most beautiful in the Missal. In this true theological gem we pray God of His heavenly mercy to grant the prayers of His suppliant people that they may not only see by the divine light that which they ought to do, but may also have strength to carry it out.

SECOND SUNDAY AFTER THE EPIPHANY

Station at St. Eusebius

The ordinary Sundays of the year are never characterized by any stationary solemnity. This Sunday, counted either from Christmas or from the Epiphany in ancient Lectionaries, is an exception. Why this day was chosen for a station we do not know. Possibly on one of the days following the Epiphany there was a procession at St. Eusebius and when this procession was abandoned the station was transferred to the Sunday.

The Communion tells of the miraculous changing of the water into wine and of the surprise of the ruler of the feast, and brings out fully the meaning of the miracle by connecting it with the Holy Eucharist. Our Lord has kept the good wine until now because only in this last age of the world, the Messianic age, as St. John calls it, has He given to men the good wine of His Blood in the Blessed Sacrament. Furthermore, the sweetness of the holy love of God is an inebriating draught which He keeps until the last for those who serve Him faithfully.

SEPTUAGESIMA SUNDAY

Station at *St. Lawrence-without-the-Walls*

The Eastern usage regarded Saturday and Sunday as festival days, and therefore as exempt from the Lenten fast; so, in order to complete the forty days of Lent, the Greeks anticipated the penitential season by some weeks, and from this Sunday onward abstained from the use of meat. Among the Latins four days had to be supplied making Lent begin on Ash Wednesday; the piety of the more devout wished for something more. St. Gregory therefore instituted, or at least gave definite form to, a cycle of three weeks' preparation for Lent, with three solemn stations at the patriarchal Basilicas of St. Lawrence, St. Paul, and St. Peter, as though to begin the Easter fast under the auspices of the three great patrons of the Eternal City.

From this Sunday until Maundy Thursday the *Gloria in excelsis* is omitted in masses of the season. The Collect, which immediately follows the litany (at present the *Kyrie*) on days of fasting and penance, truly represents, therefore, the ordinary and normal form of the litany as used in the ancient liturgy of the Mass and of the Divine Office.

The fruit of to-day's meditation on the Epistle of St. Paul and on the parable of the vineyard is the uncertainty of eternal salvation. It is not enough for us to have been baptized or called to a holy state; it is necessary to labor diligently and imitate the chosen few, that is, the saints and martyrs.

SEXAGESIMA SUNDAY

Station at *St. Paul*

To-day's Mass at the Basilica of St. Paul combines a melancholy strain of penitence with notes of rejoicing in honor of the Apostle of the Gentiles.

The Epistle describes vividly the incredible trial endured by St. Paul in his apostolate among the Gentiles. The parable of the sower related in the Gospel, is aptly chosen by the Church for this feast of the Apostle Paul, who scattered the seed of the good tidings from Damascus and Arabia in the east even unto the Pillars of Hercules in the west.

Many are the evils that threaten our eternal salvation in the midst of the world; the good seed falls on the highway, but its growth is prevented in many ways. Each one of us

should resolve at the foot of the altar to make use, as St. Paul would have us do, of every means to ensure our final salvation. What shall it profit us to gain the whole world, if by so doing, we imperil our own soul?

QUINQUAGESIMA SUNDAY

Station at *St. Peter*

Having assured ourselves by the stations at St. Lawrence and St. Paul on the two preceding Sundays of the patronage of these saints we go to-day to the Basilica of St. Peter and on next Sunday to that of the Holy Savior in order to commence with full confidence the holy cycle of penance. On Wednesday of this week the Church begins the Lenten fast.

In the Epistle, St. Paul attempts to raise a corner of the veil which hides the Eternal Love from the eyes of mortals. God is the primary and immediate object of the precept of charity, as He is the final end to which the creature tends. Nevertheless, the Apostle dwells rather upon His illuminative intercourse with men, in so far as they are created in His likeness and are the mystical members of Christ.

The Gospel gives us the definite announcement of the approaching Passion of Our Lord. The miracle of the blind man confirms the wavering faith of the disciples. Even the Apostles did not yet understand the mystery of the cross; how necessary, then, is it for us to meditate upon Christ crucified, lest we should fail in a matter of the highest moment, towards which the whole of our spiritual life should be directed—that is, the mystery of expiation through suffering.

THE LENTEN LITURGY AT ROME¹

From the time of the Apostles two weekly fasts, Wednesday and Friday, were regarded as the principal foundation of the liturgical week. In the third century in Rome the fast was prolonged for three weeks. It was the example of Our Lord's forty days' fast in the desert which impelled the Fathers at the Council of Nicæa to fix the duration of the fast ordained by them at exactly forty days. Through many centuries almost down to our time, Lent was regarded as the support of Christian training, the "truce of God," during which period even the law-courts and the places of amusement were closed, the whole body of the faithful put aside all other concerns, and endeavored by practices of penance and by liturgical instruction to renew their spiritual energy in order to rise to a holier life with Christ risen and triumphant over death.

At Jerusalem, Lent began eight weeks before Easter, a custom which was imitated to a certain degree by the Latins, when they, too, began the fast on the Wednesday of Quinquagesima—afterwards known as Ash Wednesday—in order to make up the four days lacking to their Lenten fast of

¹From *The Sacramentary* by Ildefonso Schuster, Cardinal Archbishop of Milan.

thirty-six days. The very first idea of a penitential period in preparation for Easter seems to have arisen with regard to the catechumens, who prepared themselves by prayer and fasting to receive holy baptism on the night before Easter.

Ash Wednesday has now for many centuries marked the beginning of the venerable solemnities of the fast, but in the Roman Liturgy it is still possible to discern through subsequent changes different formulas for the beginning of Lent, which at various times superseded one another. Three weeks before Easter the Pope wearing his crown (*regnum*), as on all great festivals, passed from the Lateran to the stational basilica of Santa Croce in Gerusalemme, carrying in his hand a golden rose sprinkled with balsam, which he afterwards presented to the prefect of the city.

In the time of St. Gregory the Great the paschal fast began on the first Monday of Lent, so in reality only thirty-six days were devoted to rigorous penance. This Pope also reorganized the stational functions in Rome. The people were accustomed to assemble at a certain church and await the arrival of the Pope; a prayer (*collecta*) was said, and then the procession moved to the stational church where Mass was said. This was usually late in the day, for it was the custom not to take either food or drink until sunset. The season of Lent was also the time in which the catechumens were prepared for baptism; at the beginning of Lent their names were given to the bishop and later the great scrutiny was held.

ASH WEDNESDAY

Privileged Major Feria

Collecta at St. Anastasia. Station at St. Sabina

Since the time of St. Gregory this day has inaugurated at Rome the forty holy days of Lent, and was called in *capite jejunii*. The canonical penance imposed on public penitents began on this day. In the rite of the blessing of the ashes, a last trace remains of the ceremony of the imposition of canonical penance on public penitents. Towards the Eleventh Century the disciplinary rule of public penance being done away with, instead of the penitents of former days, the Pope, the clergy, and the Roman people took part indiscriminately in this function, and began to walk barefoot, with ashes sprinkled on their heads, to the Basilica of St. Sabina.

The collecta or assembly of the people was at the church of St. Anastasia, where the ashes were imposed on the heads of the clergy and people. They then proceeded up the Aventine Hill to the little church founded or rebuilt under Celestine I (423-32) by an Illyrian priest by the name of Peter and called by the name Sabina even before the relics of the martyred St. Sabina were brought thither from the *area Vindictiani*.

The rubric prescribes that the ashes blessed on this day be obtained by the burning of the palms, or green branches, blessed on the Palm Sunday of the preceding year.

THURSDAY AFTER ASH WEDNESDAY

Collecta at *St. Nicholas in Carcere*. Station at *St. George in Velabro*

The Basilica of St. Nicholas stands in the ancient *forum olitorium* near the theatre of Marcellus; during the Middle Ages it was raised to the status of a deaconry.

The station at St. George's was instituted by St. Gregory II (715-31), when the *cultus* of the great Cappadocian martyr had become exceedingly popular in Rome. A titular church already existed here in 482, as an inscription of that date mentions an *Augustus lector de Belabru*, but the dedication to St. George was certainly of later date.

To-day's Gospel, telling of the centurion of Capharnaum, alludes to the military character ascribed by tradition to St. George, which caused him to be specially invoked during the Middle Ages as the armed champion of the Christian family.

The Mass is a call to penance. The Lesson from Isaiah recalls the warning given to Ezechias of his approaching death; the thought of death is a powerful inducement to us to change our mode of life. If we would only realize that the moment of our passing from this world to eternity may come unawares, we would implore earnestly a space of time in which to do penance, and resolve to lead a good life.

FRIDAY AFTER ASH WEDNESDAY

Collecta at *Santa Lucia in Septizonio*. Station at *Sts. John and Paul*

Santa Lucia in Septizonio is an ancient deaconry which stood at the southern corner of the Palatine, near the *Septizonium* of Septimius Severus.

The stational Mass was on the Cælian Hill, in the Basilica of Bizante, erected by that senator and his son Pammachius within the house of SS. John and Paul. The two martyrs had suffered death on this spot for the faith, and had been secretly buried in a crypt. They were thus the only Roman martyrs buried in the very heart of the Eternal City.

The Mass sets forth the emptiness of external ceremonies where these are not accompanied by an internal spirit of true repentance. The Gospel sets forth the Christian law of love and good-will toward our neighbor. To return the courtesy of others with equal grace is a rule of good manners that even pagans may practice, but in order to be able to pardon injuries, to do good without hope of return, we need the example, the command, and the grace of Jesus Christ.

SATURDAY AFTER ASH WEDNESDAY

Collecta at *St. Lawrence in Lucina*. Station at *St. Trypho*

St. Lawrence in Lucina stands on the *Via Lata* in the *Campus Martius*. The tile of Lucina still stands first in hierarchical rank among the presbyteral titles, and besides many other relics of early martyrs, a large portion of the gridiron on which St. Lawrence was burnt is preserved in the spacious basilica, consecrated by Pope Celestine III in 1196.

The title of St. Trypho is of mediæval origin, and appears to have been built by the famous Crescenzi family. Under Clement VIII the building being in a ruinous condition, both the station and the relics of Sts. Trypho, Rêspicius, and Nympha were transferred to the neighboring Church of St. Augustine.

The Lesson of the Mass teaches that in order to receive the divine graces, we must break the bond of sin, perform outward works of mercy, and render God inward and spiritual worship. The choice of the Gospel has reference to the numerous miracles obtained by the faithful at the tomb of St. Lawrence. The Sabbath is symbolical of the peace of God, and of the repose of the soul after the tempests of this life. Many desire it but few attain it. He who would rest with Christ must first climb the mount of Calvary and die upon the cross before he can find peace in the tomb of Joseph of Arimathea.

FIRST SUNDAY IN LENT

Station at St. John Lateran

As to-day is not a day of fasting, there is no *collecta* previous to the stational procession, this procession being a rite of a distinctly penitential character, and therefore not in keeping with the Sunday festival.

St. Peter's is the ancient liturgical cathedral of the Roman Pontiffs, who repair there to officiate on all the great festivals, but the habitual seat, the normal residence of the Popes, is the Lateran, and for this reason the *Basilica Salvatoris* (St. John Lateran) can claim the title of Mother and Head of all the churches of the city and of the world.

In the Mass for this Sunday great prominence is given to Psalm 90 that psalm which was quoted by Satan when tempting Our Lord. The faithful should contemplate with special devotion the mystery of Christ tempted in the desert, for there is no other which shows more clearly how the divine Providence makes even the wiles of the devil serve to our sanctification.

Although the faithful have already been fasting for four days, it is only to-day that the Liturgy celebrates the beginning of Lent, for until this Sunday nothing has been changed either in the divine Office or in the Mass. The proper Preface and other prayers are now used and the Lenten forms are followed in the divine Office.

MONDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at Sts. Cosmas and Damian. Station at St. Peter's Chains

Pope Felix IV (526-30) constructed the basilica where the *collecta* in honor of the two celebrated Eastern doctors takes place. During the Byzantine period it was held in very great veneration, and crowds flocked to the sanctuary of the two martyred physicians as to a sure source of health.

The chains of St. Peter are preserved at the Basilica in *exsquilis*, dedicated by Sixtus III to the Apostles Peter and Paul; the relics of the seven martyred Machabees are preserved under the altar. The Chains of St. Peter are kept there; those of St. Paul are at the Ostian basilica.

The Prayer begs almighty God to illuminate our minds with His heavenly light, so that the Lenten fast may not only discipline our bodies, but may render our souls both contrite and earnest. The Lesson from Ezechiel describes a scene frequently reproduced in the *cubicula* of the ancient cemeteries. It teaches the docility with which the soul entrusts itself to the care of the divine Shepherd, keeps it from all danger, and renders it the object of his heart's tenderest solicitude.

TUESDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at St. Nicholas in Carcere. Station at St. Anastasia

In the Middle Ages the church of St. Nicholas was one of the most central and important of the Roman churches. The funeral ceremony of Urban II was held here; the name *in carcere* (in prison) also goes back to the Middle Ages.

St. Anastasia is commemorated in the second Mass of Christmas; her feast at Rome is perhaps older than the feast of Christmas itself. The church is said to mark the spot of the martyr's dwelling; she was a holy widow martyred under Diocletian.

The *Lucernare* (*Psalm 140*) of the Gradual is noteworthy. In oriental liturgies it belongs to the Night Office. We must bear in mind that for many centuries Rome did not use the canonical Office of Vespers, its place being taken by the station Mass celebrated either during Lent or on the eve of some solemn feast, at the very hour of sunset, when the Eastern Church was reciting the Office of the *Lucernare*. We learn from the Mass the importance of prayer and meditation, and how careful should be our preparation to approach the sacraments.

EMBER WEDNESDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at St. Peter ad Vincula. Station at St. Mary Major

The ancient Roman sources speak of three ember fasts, not four. Perhaps the actual fixing of the spring ember days in the sixth week before Easter dates from a time when the paschal fast began only three weeks before the great festival.

It was customary at Rome on the Wednesday preceding the ordinations of the month of March to hold the scrutinies of the candidates for the priesthood in the Liberian Basilica (St. Mary Major) under patronage of her whom Proculus of Constantinople invoked in the words: "O temple, in which God was made a priest."

The first Prayer and Lesson, in this time of fast and on this ancient catechetical day, evoked the remembrance of Mount Horeb where Moses dwelt for forty days, fasting and conversing with God in order to receive from him the Tables of the Law. The second Lesson tells of the wonder-working bread which fortified the prophet Elias: a type of the Eucharist, the true unleavened bread of mortification which, as the Scripture says, purifies the soul and leads it to the height of Calvary.

THURSDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at *St. Agatha in Monasterio*. Station at *St. Lawrence in Panisperna*

The titular church of the famous deaconry of the Suburra was dedicated to the Sicilian martyr Agatha; in the eighth century a monastery was attached to it.

St. Lawrence in *Panisperna* on the Viminal marks the spot of his martyrdom. Gregory II who instituted this station with a graceful allusion to the splendor of the sepulchral Basilica, called the *Speciosa*, (St. Lawrence-outside-the-Walls) in the Introit celebrates the sanctity of the great archdeacon, to whose prayers the early Fathers especially attributed the final triumph at Rome of the cross over paganism.

The Mass dwells on fasting and prayer; the Gospel recalls the woman of Chanaan who, by humility and perseverance in prayer, obtained the cure of her daughter. Our Lord at first appeared to refuse to perform a miracle in favor of a Gentile woman; the cure of her daughter showed the mercy of God willing to penance the Chanaanite and the publican.

FRIDAY AFTER THE FIRST SUNDAY IN LENT

Collecta at *St. Mark*. Station at the *Twelve Holy Apostles*

The church built by Pope Mark (337-40) is reckoned among the first erected in Rome. It is possible that the dedication to the Evangelist of Alexandria is of later date. Under the altar of the Basilica of the Holy Apostles dedicated by John III (560-73) are preserved the relics of St. Philip and St. James. In the Middle Ages, many bodies of saints were brought hither from the Apronian Cemetery on the *Via Latina*, amongst them that of the martyr Eugenia, in whose honor the station of the Fourth Sunday in Advent was celebrated in this church.

The Liturgy insists on the necessity of a reformation of life; when baptism was administered to adults, it was expected that the sacrament should effect in the catechumen a complete change of heart. The Pool of Bethesda, of which the Gospel (*John 5, 1-15*) speaks, symbolizes the baptismal font of the catechumens, and is, to all the faithful, a figure of the adorable Heart of Jesus, through Whose wounded side they pass into an ocean of love and compassion.

EMBER SATURDAY OF THE TWELVE LESSONS AFTER
THE FIRST SUNDAY IN LENT

Collecta at *St. Mary in Transpontina*. Station at *St. Peter*

St. Mary in Transpontina stood between the Ælian Bridge and the colonnade which led to *St. Peter's*. The present church is not an ancient building nor does it stand on the original site, but about three hundred yards nearer the Vatican.

The station is at *St. Peter* because of the ordinations; according to the Roman idea every transmission of ecclesiastical power through sacred orders, was derived from the supreme power of Peter. Therefore ordinations in Rome must take place at the Vatican, with this distinction, that whereas it was the prerogative of the Pope to receive consecration at the altar which was over the tomb of the Prince of the Apostles, in other cases the ceremony took place in one of the adjoining oratories.

In former days there was no Mass on this morning; the day was spent in strict fasting, the whole of the night in prayer, singing psalms, and listening to the reading, both in Greek and in Latin, of twelve lessons from Holy Scripture. The five lessons which now precede the Epistle are the last relics of this ancient solemnity; the conferring of holy orders, minor and major were joined with them.

The Gospel of to-day shows us how deeply imbedded was the thought of the cross in the heart of Jesus. Even amid the glory of Mount Thabor He spoke with Moses and Elias of His approaching death, in order to make known the force of the love which impelled Him to sacrifice Himself for us.

SECOND SUNDAY IN LENT

Station at *St. Mary in Dominica*

In early days there was no stational Mass, nor proper Mass for this Sunday; there was only the Mass following the long fast of Saturday. The name given to the Basilica of *St. Mary* on the Cælian Hill, in *Dominica*, is of very ancient origin—of the Fourth Century, at least—when the Lord's house was generally called the *Dominicum*.

The Mass is made up chiefly of parts of the Mass of Saturday. In the Prayer we ask God to behold our poverty, our weakness and our need, and implore His help that our bodies may not succumb to outward evils, and our souls to sin. The use of the Gospel of the Transfiguration for the second time emphasizes this festival. The early Roman Liturgy did not, it is true, devote many festivals to celebrating even the most important mysteries of the life and Passion of Our Savior, but in its annual cycle it offered to the faithful full opportunity of meditating, at the proper season, on all the solemn mysteries of the Redemption. The spirit of the liturgy is strongly opposed to the novelty so dear to the secular mind.

MONDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at *Sts. Cosmas and Damian*. Station at *St. Clement*

The basilica of the two holy physicians stands in the Forum, having been adapted from the ancient *templum Romuli* and the *templum sacræ urbis*.

The Basilica of St. Clement (whose name is mentioned in the Canon of the Mass) rises on the site of an ancient Roman *domus*, which tradition connects with his name. During the final persecution, there was a deliberate attempt to profane that sanctified spot, by erecting here an altar to Mithras, which, however, under Constantine, gave place once more to the cross of Christ. In the Introit (*Ps. 25*) the martyr himself speaks in the person of the Psalmist: "In the churches will I bless the Lord"—that is, in those assemblies which were brought together by Clement in his own house, and which were the forerunners of the stational gatherings.

TUESDAY AFTER THE SECOND SUNDAY IN LENT

Station at *St. Balbina*

There was no *collecta* on this day, perhaps because the Basilica of St. Balbina stood alone, far away on the Aventine, there being no other church in its vicinity from which the stational procession could set out.

The foundress of the *titulus Balbinæ*—dedicated at first to the divine Redeemer, before it took the name of the martyr Balbina, who was buried in the cemetery of Prætextatus—was perhaps the matron—Balbina, after whom a portion of the Catacomb of St. Callistus was called.

The Mass recalls our needs and places them before God. In the final Benediction of the people, we pray that the divine mercy may favorably accept our supplications, and heal the diseases of our souls, so that having obtained the forgiveness of our sins, we may truly rejoice in the blessing of God.

WEDNESDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at *St. George*. Station at *St. Cecilia*

The Basilica of St. George still stands on the further side of the *pons Senatorum*, in the *regio* of the Velabrum.

The *titulus Cæciliæ* is in Trastevere, in the actual house of the martyr. In 1595, the sarcophagus under the altar containing her relics was opened, and the body of the holy virgin was found in the same position as it had assumed after the fatal blow of the executioner, lying on one side, with the knees slightly bent and her arms stretched along the side.

The privilege which Jesus concedes to His chosen friends is that of drinking His chalice. The draught is bitter, but it gives strength to the soul. Love is nourished on sacrifice and pain. The more we love Jesus, the more we shall suffer for Him.

THURSDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at *St. Chrysogonus*. Station at *St. Mary in Trastevere*

The Basilica of St. Chrysogonus, in Trastevere, built under

Constantine stands on the same spot as the former house of the martyr.

An ancient tradition says that on the site of the Basilica of St. Mary in Trastevere Pope Callixtus (219-24) died for the faith, being thrown into a well. The Christians obtained from the Emperor Alexander Severus the right to have a meeting-place in Trastevere; the present church is near this ancient site; a tavern was near-by, the remembrance of which may have suggested the choice of the parable of the rich reveller in the Gospel.

The rich man dies and is buried in hell. This is a fearful warning for those who allow themselves to be carried away by the lure of earthly pleasures.

FRIDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at St. Agatha in Monasterio. Station at St. Vitalis

The meeting-place to-day is in the deaconry of St. Agatha "of the Goths" in the Suburra, which was restored to Catholic worship by Gregory the Great.

From there the procession went to the neighboring Church of Vestian, dedicated under Innocent I (402-17) to the martyr Vitalis. The martyrology of Ado confused this Vitalis with the saint of the same name at Ravenna. In the Mass, the choice of the lesson of Joseph let down by his brothers into an empty well, and the Gospel of the wicked husbandmen who stoned their master's son, was suggested by the *Acta* of St. Vitalis, which tell us how the martyr was first buried up to the waist in a pit and then stoned to death.

The Church, as though she feared that the very splendor of her liturgy might lead simple folk into thinking that Christianity consisted merely in holding functions and receiving the sacraments, insists continually in her Lenten formulas that we should by our good works, give reality to what is so sublimely expressed in the liturgy.

SATURDAY AFTER THE SECOND SUNDAY IN LENT

Collecta at St. Clement. Station at Sts. Peter and Marcellinus

The church of SS. Peter and Marcellinus is about three hundred yards distant from St. Clement's. Pope Damasus as a boy learnt the circumstances of the martyrdom of these two saints from the lips of the executioner himself.

As the liturgy of this day lays great stress on the contrast between the two brothers, Esau and Jacob, and between the faithful son and the prodigal, it is possible that underneath there lies an allusion to that executioner, who expiated his crime by baptism and penitence.

We ourselves were once a long way off, like the prodigal son, and if we now belong to the household of the faith it is because the Good Shepherd has brought us back to the fold.

We must try to smooth away difficulties, to help on conversions, and to imitate the angels of God, who rejoice with Jesus in heaven over one repentant sinner.

THIRD SUNDAY IN LENT

Station at *St. Lawrence-without-the-Walls*

Pope Pelagius II (578-90) added a large upper *aula* to the original Laurentian Basilica and dedicated it to the Blessed Virgin. For this reason Leo IV (847-55) decreed that the station of the Octave of the Assumption should be held there, and the Gospel of to-day alludes to this dedication by praising the great Mother of God.

In the Epistle to the Ephesians read as the Lesson for to-day, St. Paul speaks very appropriately of the divine light and its fruits, which are first described in their negative aspect, when he warns his hearers against sensual pleasures, evil-speaking, and covetousness, and then in their positive aspect, goodness and justice and truth.

The Church celebrates her solemn stations in the sanctuaries of the martyrs in order to remind us that we are the heirs of their spiritual patrimony. Their blood cemented the first Christian edifice, and we, as children of the martyrs, possess their sepulchres and the places sanctified by their confession, inasmuch as we succeed them in the profession of the same faith.

MONDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at *St. Adrian*. Station at *St. Mark*

The church of St. Adrian was dedicated by Pope Honorius I (625-38) to the memory of this famous martyr of Nicomedia, who, during the Byzantine era, was the object of much devotion in Rome.

The stational Basilica *de Pallacine*, dedicated later on to St. Mark the Evangelist, was erected by the Pope of that name (337-40), and is the only church in Rome sacred to the memory of this devoted disciple of St. Paul, and faithful interpreter of St. Peter, who wrote his Gospel after St. Peter's death, at the request of the faithful in Rome.

The scriptural passages read to-day have in mind the Eastern origin of the titular patrons of the Basilica, and tell us, therefore, of the Syrian Naaman, who, rejecting the grander rivers of Damascus, was cleansed from his leprosy in the lesser waters of the Jordan.

Catechumens desiring to be healed from the leprosy of infidelity and original sin, must humble themselves, and, abandoning the rivers of Damascus—that is, the attractions of their former worldly life—must wash themselves clean in the pure waters of holy baptism.

TUESDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at *Sts. Sergius and Bacchus*. Station at *Pudentiana*

The Byzantines built at least five churches in Rome to the

honor of the martyrs Sergius and Bacchus. The one where the people collected for the procession to the Basilica of Pudens, was called the *Canelicum*, and stood in the *regio* of the *Montes*. The *titulus sancti Pudentis* was one of the oldest of the urban titular churches; ancient ecclesiastical tradition asserts that it was sanctified by the sojourn of Peter in the house of the senator Pudens, mentioned by St. Paul in his epistles. The memories of Pope St. Pius I (158-67), of his brother Hermas, the mystic author of the *Pastor*, those of Priscilla, Pudentiana, Praxedes, Justin the Philosopher, Hippolytus the Doctor are all connected with the history of this house; it was really the papal residence in the second century.

The Lessons and prayers may have reference to St. Peter, whose presence in the house of Pudens was the cause of all manner of prosperity and abundance. Charity and hospitality never impoverished anyone, and when the needy are given shelter for the love of God it draws down upon that roof the blessings of divine Providence.

WEDNESDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Balbina. Station at St. Sixtus

The distance from the Church of St. Balbina on the Aventine to that of St. Sixtus on the *Via Appia* is not great. St. Sixtus (Xystus) was the first Pope martyred in the Catacombs; his name is in the Canon of the Mass.

In ancient times the scrutiny of the catechumens who wished to be admitted to holy baptism on Easter Eve began to-day; the Mass, therefore, has a distinctly catechetical character, especially in the Lessons.

The Communion speaks of the ways of life; the way of the cross, of the sepulchre, and of the descent into Limbo, by which Christ passed to the glory of the resurrection.

THURSDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Mark. Station at Sts. Cosmas and Damian

Under the high altar of St. Mark's rest the bodies of the martyrs Abdon, Sennen, and Hermes, transferred thither by Gregory IV (827-44).

The station Basilica we have already noticed as the place of the *collecta* on the second Monday in Lent. The Mass refers chiefly to the anniversary of the martyrdom, and the frequent mention of health, sickness, and healing recalls the great popularity of the veneration paid to the holy *Anargyri* (moneyless) in those early days.

FRIDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at St. Mary ad Martyres. Station at St. Lawrence in Lucina

St. Mary *ad Martyres* is the name given to the beautiful Pantheon of Agrippa when it was turned into a Christian Church by Boniface IV (608-15). The Romans of the Middle

Ages loved this majestic sanctuary, where among other relics was preserved in a casket locked with thirteen keys the image of the Holy Face.

Lucina was a matron living in the time of Pope Marcellus (304-9) who placed her houses in the *Via Lata* at the disposal of the ecclesiastical authorities; these erected there the *titulus Marcelli*, and, when the church was confiscated, built another not far off, in *Lucina*. Pope Celestine III placed under the altar a large piece of the gridiron on which St. Lawrence was martyred.

The Liturgy now becomes permeated with the thought of Baptism. After hearing of the water gushing from the rock in the desert, we now read in the Gospel (John 4, 5-42) of the living water which Our Lord promised to the Samaritan woman. This second scriptural scene was also familiar to the faithful as a type of the sacrament of Baptism, and we see it represented as early as the second century in the cemetery of Prætextatus.

SATURDAY AFTER THE THIRD SUNDAY IN LENT

Collecta at *St. Vitalis* "*ad duas domos.*" Station at *St. Susanna*

St. Vitalis was dedicated by Innocent I (412-17) to the martyrs Vitalis, Gervase, and Protase. The Basilica of St. Susanna is the ancient *titulus Gaii*, called also after the saints Gabinius and Susanna, the brother and the niece of the Pontiff who performed the dedication; it rises on the ruins of an ancient Roman building (the two houses, *ad duas domos*) and was a parish church in the time of Pope Symmachus (498-514).

The story of Susanna, so familiar to the early Church, and so often reproduced in the paintings of the Catacombs, should fill our souls with loving confidence. Susanna prefers to fall a victim to the vengeance of her accusers rather than sin against God. She places all her trust in the Lord, and her prayer becomes her salvation.

The holy Gospel describing the scene where the woman taken in adultery is brought before Christ, is a great consolation to sinners who can never hope to regain the esteem of their fellow men but who hear the voice of God within them saying: "Neither will I condemn thee."

FOURTH SUNDAY IN LENT

Station at *Holy Cross in Jerusalem*

Ever since the time of St. Helen, a large portion of the true cross has been preserved in the basilica *in cœdibus sessoris*, and for this reason the station is held there to-day. Its earliest designation was *Basilica Heleniana*, or more commonly *Sancta Hierusalem*, whence we have those frequent allusions to Jerusalem in to-day's Mass.

Sending the golden rose blessed by the Pope as a gift to one of the Catholic princes is a ceremony which at Rome gives a special distinction to the Fourth Sunday in Lent.

The Introit sounds the note of joy (*Lætare*) in the triumph of the holy cross; to-day is the feast of holy Jerusalem. The church invites us, as it were, to take a little rest in order to recruit our strength before proceeding with renewed fervor on the road of penance.

The Liturgy, therefore, reminds us of how Our Lord multiplied the loaves and the fishes in the desert, and fed therewith five thousand persons (*John 6, 1-15*). That food represents the Word of God, which is the food of the soul; it also represents the material blessings with which divine Providence unflinchingly sustains our human nature.

MONDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at *St. Stephen on the Cœlian Hill*. Station at the *Four Holy Crowned Martyrs*

The circular church of the Proto-martyr Stephen is situated less than three hundred yards from the Basilica of the Four Holy Crowned Martyrs, which rises fortress-like on the hill-side.

The relics of the titular saints (there are three groups of four martyrs in Roman History: Clement, Simpronianus, Claudius, and Nicostratus, buried *ad duas lauros* on the *Via Labicana*; a group of stone-cutters from Pannonia drowned in the river Save, and a group of four other martyrs from Albano); are preserved in the crypt under the high altar.

The story of the judgment of Solomon, of which we find a representation even in the paintings at Pompeii, teaches that the Church herself, rather than the Synagogue, is the Mother of souls: the true Mother loves her children.

TUESDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at the *Monastery of "Santa Maria Domnæ Rosæ."* Station at *St. Lawrence in Damaso*

The church of the *collecta* corresponds to the present *Sta. Caterina dei Funari*; at one time *Sancta Maria domnæ rosæ* was the residence of the Dean of the Lateran Schola, and in 1536 Paul III granted it to St. Ignatius Loyola, who founded there an institution for poor girls.

St. Lawrence in Damaso is built on a spot full of memories connected with the family of Pope Damasus (366-84). His relics rest under the high-altar.

The Lesson (*Exod. 32, 7-14*) contains the beautiful prayer of Moses for his people, who had fallen into the sin of idolatry. This is perfect love—to be willing that one's name be struck off from the book of life rather than let one's own brethren perish beneath the justice of God.

In going up to the feast of Tabernacles only when the festival was well begun, Jesus wishes to teach us to love and reverence the sacred Liturgy and the rites of religion, and shows us that He Himself is the center of creation and of all history.

WEDNESDAY IN MEDIANA AFTER THE FOURTH
SUNDAY IN LENT

Collecta at *St. Mennas*. Station at *St. Paul* "*aperitione aurium*"

The Church of *St. Mennas* stood on the left bank of the Tiber at the first milestone on the *Via Ostiensis*. The Alexandrians in Rome had such devotion to this Egyptian saint that his *natalis* on November 11 was still honored in the Seventh Century by the celebration of the station at his sanctuary.

St. Paul is the prototype and model of catechumens, on account of his conversion on the way to *Damascus*. The miracle which Christ worked upon the blind man was renewed in a spiritual sense upon the candidates for baptism, to whom the Pontiff explained for the first time with solemn rites the Creed, the Lord's Prayer and the beginning of the four Gospels.

The entire Mass is inspired by the thought of the sacrament of Baptism. Holiness is the common vocation of all; one often speaks nowadays of a vocation to the priesthood or to the religious life, but too little is said of the call to the Christian life, which is bestowed on us through the grace of holy Baptism. Yet the religious vocation itself does but develop in us the call to a Christian life, by means of the counsels of perfection. These are not two separate forms of Christianity; the Christianity of the Gospel and that of the monastic rule are but one and the same Christian profession.

THURSDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at *St. Quiricus*. Station at *St. Martin* "*ad montes*"

The Church of *St. Quiricus* (at one time *St. Quiricus* and *Julitta*, Oriental martyrs) is at the foot of the *Quirinal* hill.

Through the zeal of Pope *Symmachus*, two oratories were erected beside the ancient *titulus equitii*, dedicated to the first two confessors to whom after the martyrs liturgical cultus was paid, *Sts. Martin* and *Sylvester*. It is located on the *Esquiline* hill.

The Mass dates only from the time of *Gregory II*: the sung parts are from other feasts. Both the Epistle and the Gospel recount a miracle of raising the dead to life; *St. Martin* of *Tours* was celebrated as the resuscitator of three dead persons. The story of *Elisæus* is an example of the discretion needed by superiors in dealing with those under their care.

FRIDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at *St. Vitus* in "*Macello Liviae*." Station at *St. Eusebius*

The assembly of the faithful was appointed for to-day at a church once called *ad Lunam*. During the Seventh Century, when *St. Vitus* was a popular Italian saint, this church received his name.

Jesus, whose house occupied the site of the station church was martyred under the Arian Emperor Constantius II (353-361). The nearness of an ancient burying-ground may have influenced the choice of the Epistle and Gospel of the Mass.

The resurrection of Lazarus may be regarded as a type of the sacrament of Penance. Jesus alone has power to convert the heart, but He delegates to his apostles and ministers the office of freeing Lazarus from the bands and the winding-sheet which envelope him.

SATURDAY AFTER THE FOURTH SUNDAY IN LENT

Collecta at *St. Angelus* "in piscibus." Station at *St. Nicholas in Carcere*

The gathering of the faithful to-day was near the fish-market; the church was in existence before the Eighth Century. The seven martyred sons of *St. Symphorosa* repose here.

Over sixty churches were dedicated to *St. Nicholas*: this one stands near the ancient site of a public prison, and is built on the ruins of a pagan temple of *Pietv*.

This Saturday is called *sitientes* from the opening words of the Introit. Since the time of *Pope Gelasius* it has been a day for conferring Holy Orders, and was therefore once a day of great fast, extending through the night.

The Gospel teaches us that if the house of God on earth is not to be turned into a house of traffickers—still less can we purchase our entrance into heaven. We are to drink with joy from the fountains of grace which flow from the blessed Eucharist.

PASSION SUNDAY, OR SUNDAY IN MEDIANA

Station at *St. Peter*

The liturgical cycle of the Passion begins with the Mass at the Vatican, where *Nero* crucified the first Vicar of Christ and where *Symmachus* had built an oratory named *Sancta Hierusalem*, as the *Sessorian Basilica* was originally called, in honor of the triumphant Standard of Redemption.

The Mass of this Sunday is entirely dominated by the memory of the Sacrifice on *Golgotha*, and is one of the most beautiful and pathetic in the whole Roman Antiphonary. During the fortnight, the early *Ordines Romani* forbade the final doxology. In to-day's Mass the *Judica me* is sung at the Introit, and is therefore omitted previous to the Confession before the priest goes up to the altar.

The communion verse (1 Cor. 11 24-25) expresses the union of the daily sacrifice with the Passion of our Lord. The liturgical celebration of the Passion begins today; the words of *St. Paul* (as adapted by the Church) emphasize the commemoration of the sufferings and death of Christ in every reception of Holy Communion. The whole Christian life (as

St. Ambrose remarked) is linked through its sufferings, austerities, self-denials and sacrifices, with the one only sacrifice of Jesus Christ. The whole work of salvation is the continuation and completion of the mystery of our Saviour's death and resurrection. His sacrifice sanctifies and consecrates all our sacrifices and makes of them one offering before God.

MONDAY AFTER PASSION SUNDAY

Collecta at St. Mark. Station at St. Marcellus

The Church of St. George *de Balabru* is at the foot of the Palatine, where the four-sided arch of Janus stands, and where, from remote antiquity, the pagan populace used to seek divinations.

The Basilica of St. Chrysogonus in Trastevere, near the classical guard-house of the *Vigiles*, still preserves under the sanctuary the remains of the dwelling-place of the martyr of that name, which dates back to the time of Constantine.

In the Prayer we ask two things of God: firstly, that He would so sanctify our lenten fast that our interior dispositions may harmonize with our bodily abstinence; and, secondly, that our penitence and contrition of heart may obtain for us the pardon of our past shortcomings.

In the Gospel, grace is compared to water, because, like water, it extinguishes the fire of the passions, refreshes the spirit, quenches the thirst of immoderate desires, and gives life and growth to the beautiful flowers of virtue.

TUESDAY AFTER PASSION SUNDAY

Station at St. Cyriacus at the Baths of Diocletian

A very ancient regulation prohibited the procession and the stational Mass on Mondays, Tuesdays and Thursdays throughout the year, except on the feasts of the martyrs. Hence the *Ordines Romani* observe that no station was held on this day.

St. Cyriacus was long venerated at the Basilica of St. Mary *in Via Lata*; his body was brought there during the middle ages.

The story of Daniel in the lion's den read in this Mass was widely known in the early days of Christianity, for it is reproduced in many of the catacombs. St. Cyriacus is said to have first exercised, like Daniel, his apostolate at the Persian Court, that of King Sapor.

In the Post-Communion we beseech God that our frequency in drawing near to the holy table may be for us both a token and a pledge of our approaching each day nearer to the celestial altar and the eternal prize.

WEDNESDAY AFTER PASSION SUNDAY

Collecta at St. Mark. Station at St. Marcellus

The *Collecta* is at the church built by Pope Marcus, where the station is held on Monday after the third Sunday in Lent.

The title of Marcellus stands on the *Via Lata*, on the site once occupied by the house of a matron named Lucina. Recent excavations have corroborated the data furnished by the *Acta of St. Marcellus*, so that we may hold for a certainty that the church was erected during the pontificate of the martyr who was afterwards buried there.

The Lenten fast is now drawing to its close, wherefore we pray in the Collect that the abstinence which we have practiced, being sanctified by the mortification of all our evil passions, may serve to enlighten the hearts of the faithful. God himself has placed this desire in our hearts, so we trust that he will graciously accept it and will grant it abundant fruit.

THURSDAY AFTER PASSION SUNDAY

Collecta at *Sta. Maria "in Via Lata."* Station at
St. Apollinaris in Archipresbyteratu

Under the high altar of *Sta. Maria* is preserved with all veneration the body of Agapitus, the famous martyr of Præneste (Palestrina), together with some relics of *St. Cyriacus*, the martyr of the *Via Ostiensis*.

On the feast of *St. Apollinaris* (July 23) the Lesson from the Epistle is read dealing with the Prince of Pastors, and with humility and faith, because the archbishops of Ravenna began to arrogate to themselves papal honors. *St. Apollinaris*, who came to Rome with *St. Peter*, was martyred in Ravenna in A.D. 79; many churches and chapels were built in Rome in his honor during the period of the greatness of Ravenna.

Rome replied to the usurpations of the Patriarchs of Ravenna in the Middle Ages with lessons on humility drawn from the Gospels. This is the law ordained by God: the papal blessing consolidates and gives increase to the position of her sons, but if one of these rises up against the See of Peter, he will infallibly be crushed by the majesty of Rome. From the Gospel we learn that Jesus desires all humanity to behold the Magdalen and repent for their sins. We are not all able to fast, nor can we all be apostles, but everyone of us has a heart to consecrate to the love of God alone.

FRIDAY AFTER PASSION SUNDAY

(For the Feast of the Seven Dolors of the B.V. Mary, kept on this day, see p. 966)

Collecta at *Sts. John and Paul.* Station at *St. Stephen on the Cœlian*

The Basilica of *SS. John and Paul* was built by Bizante and Pammachius over the very house where the two martyrs suffered death for the Faith.

The circular church of *St. Stephen* was called *in Cœlio monte* in order to distinguish it from the many churches dedicated to him in the city itself. *Primus* and *Felician*, the first

martyrs whose bodies were brought from extra-mural cemeteries into the city were placed by Pope Theodore I in a small chapel of this church.

Caiphas the high priest spoke, saying that Jesus should die for the nation. Christ is to die in order to bring together all the children of God dispersed throughout the world in one great family, which shall be neither Jew nor Greek nor Gentile, but only one holy Catholic Church. Stephen receives this last wish of his divine Master, and boldly announces it to the Hellenist Synagogues of Jerusalem.

God holds the souls of all men in his hands, and we should welcome with open arms those whom he has brought back from a long way off, remembering how we, too, had once strayed far away, but are now converted to the Shepherd of our souls.

SATURDAY AFTER PASSION SUNDAY

Collecta at *St. Peter* "when the Pope gives the paschal alms to the poor." Station at *St. John before the Latin Gate*

To signify their close connection with the Apostolic See, a host consecrated by the Pope was sent to the titular priests. When they said their own Mass they placed in the chalice a particle of the host sent to them on this Saturday; abundant alms were distributed to the poor.

In course of time both these ceremonies became obsolete and in their place a new station was instituted at the Church of *St. John before the Latin Gate*. The tradition which relates that *St. John* was miraculously preserved from death when plunged into a caldron of boiling oil is very ancient, as it is vouched for by *Tertullian*; the first to connect this scene with the place before the Latin Gate where the Church of *St. John* now stands is *Ado* in his *Martyrology*.

In the Prayer we beseech God that the people who are dedicated to Him may increase in the affections of pious devotion and may develop by good works that seed of holiness which was sown in their hearts at holy Baptism. The school in which they must learn this lesson of perfection is the Church herself with her Sacraments and her Liturgy; so that the Christian life may become one long chain of graces connected one with another, each grace serving to prepare and dispose us to receive another. During our present lives every chastisement sent by God is for our correction; in the final prayer the Church asks for the special help of God that will enable the soul to make the acts of contrition and love which must precede its reconciliation and forgiveness; then comes the purification from sin by the infusion of sanctifying grace. In a few days Christ will be lifted up on the cross, whence He will draw all men unto Himself.

PALM SUNDAY

Collecta at *St. Sylvester in the Lateran*. Station at *St. John Lateran*

The great ceremonies of Holy Week took place in the ancient pontifical residence in the Lateran Palace. After the palms

were blessed, they were carried to the chapel of St. Sylvester and distributed. The Mass was sung in the Basilica of the Savior.

In the blessing of the palms we have an ancient type of the liturgical synaxes or gatherings for the recitation of the Divine Office, the instruction of the faithful and prayer, which were not followed by the celebration of Mass. This type of synaxis, taken from the Jewish rite used in the synagogues of the Dispersion, formed part of the Christian ritual from the time of the Apostles.

In our present rite, not all parts are equally ancient; the Collects or prayers which follow the Preface in the blessing of the palms are of ancient origin and sublime conception; in them the Church seems to wish to pour out all her love for her Redeemer about to sacrifice Himself for her.

The Mass begins upon the return of the procession; it dwells chiefly upon the sufferings of the Redeemer, His humiliations and sorrows, though not unmindful of His glorious resurrection. This week was called "paschal" week because the sacred Liturgy in these last days of Lent does not separate the remembrance of the Saviour's Passion from that of His triumphant resurrection. The Collect expresses this in beautiful words.

The remembrance of the sufferings endured for our sakes by Jesus Christ should be constantly revived in our hearts, that it may awaken in them those feelings of love and gratitude of which St. Paul speaks: "Christ has loved me, and has given Himself for me. I live, but it is no more I who live, it is Christ who liveth in me. I live in His faith." The reading of the whole narrative of the Passion of Our Lord is a very ancient Roman tradition; the *Ordines* of the ninth century attest it.

MONDAY IN HOLY WEEK

Collecta at St. Balbina. Station at St. Praxedes

A little way off from the titular Church of Balbina stands the Basilica *de fasciola* (of the bandage), the ancient station for this day. Tradition says that St. Peter, when he sought to leave Rome to escape persecution, stopped to replace the bandage which covered the wound in his leg caused by the chains he had worn in prison. At that moment Christ appeared to him. St. Peter inquired: "Domine, quo vadis?" (Lord, whither goest Thou?), and Our Lord made answer: "I go to Rome to be crucified again." The vision passed and Peter understood from these words that it was in the person of his first Vicar that Christ was to be put to death in Rome, and in obedience to the implied command, he returned in all haste to the city.

The title of Praxedes has been the station since the end of the Middle Ages; an ancient mosaic representing the Blessed Virgin and SS. Praxedes and Pudentiana is venerated here. A column of reddish jasper brought to Rome from Jerusalem in

1223 is affirmed by tradition to be the one to which Our Redeemer was bound for the scourging at the pillar.

In the Mass, Christ calls upon His Father, protesting His own innocence and imploring him to curb the attacks of Satan upon the human race.

The Gospel, recounting the anointing of the feet of Jesus with the spikenard of great price, and the remarks of Judas Iscariot, are reminders of the coming betrayal, Passion and death. The sweet perfume is the symbol of the perfection of the contemplative life, which the worldlings look upon as wasted, but which fills the Church of Christ with sweetness.

TUESDAY IN HOLY WEEK

Collecta at Sta. Maria in Portico. Station at St. Prisca

In the porch of the palace of Galla, the daughter of the consul Symmachus, a mediæval church existed. Galla, on entering a convent, turned her own house into a hospital and refuge for the poor, in the time of Pope John I (523-26). A new church now exists, a little distant from the ancient site.

The Basilica of St. Prisca on the Aventine is rightly associated with the Roman domestic church of Aquila and Priscilla, saluted by St. Paul (*Romans 16, 3, 5*). It is one of the most ancient sanctuaries in Rome, hallowed by the presence and ministry of St. Peter and St. Paul. Under the high altar lies the body of Prisca, a virgin and martyr (not the wife of Aquila and disciple of St. Paul).

The Mass is a celebration of the mysteries of the Passion of the Redeemer, that we may derive therefrom the fruit which the Church offers us in the holy Liturgy. We are not simply commemorating an historic event. The works of Christ bear fruit when they are recalled, and have the same divine power when the Church expounds them to the Christian world to-day as they had when they were first done or spoken before the Jews.

Only in the Middle Ages was St. Mark's account of the Passion introduced as the Gospel for this Mass. The Psalm of the Introit (*Ps. 66*) is the most beautiful prayer that we can, in union with the Church, lift up to Christ crucified; may the light of His countenance shine upon us; may God have mercy on us and bless us. His dying eyes are fixed on us in love, and that glance is a living and shining ray which enlightens the whole world.

WEDNESDAY IN HOLY WEEK

Morning synaxis at the Latern. Collecta at St. Peter in Chains. Station at St. Mary Major

In the early Roman church, there was no Liturgy for this day; it was kept as we now keep Good Friday; the Mass was omitted and only the Litany solemnly recited. The Mass was reserved for the evening, in St. Mary Major. By the time of St. Leo the Great, this day already had its Mass. It was the rule that it be celebrated in St. Mary Major, to entrust

as it were the aspirants for Baptism to her loving care who on Good Friday will be named the Mother of Mercy and the Advocate of the human race.

The Introit announces the triumph of the Cross; the Church desires to confirm our faith in Him whose Passion is read in the Gospel according to St. Luke, Whom to-morrow we shall see crucified between two thieves. The crucifixion is the summary of Catholic belief. The Cross is the crown of all the works of God, and the masterpiece of His love. God is well pleased with it; He cannot hear it commemorated nor behold its image without being moved with pity towards us.

MAUNDY THURSDAY

Station at the Lateran

The Basilica of the Savior, or the Church of St. John Lateran, is the scene of the solemn rites with which the Church commences on this day the celebration of the paschal feast. Originally there were three Masses, one in the morning for the reconciliation of public penitents, another for the consecration of the holy oils destined for Extreme Unction and Baptism, and a third at the close of the day in commemoration of the Last Supper and for the Easter Communion. These rites have now been simplified, and the holy oils are blessed in the Mass of the Easter Communion. After the Mass of to-day, Holy Communion is not distributed until the Resurrection has been celebrated in the liturgy. For detailed description of the ceremonies of Maundy Thursday, see note in proper part of the Missal for this day.

GOOD FRIDAY

Collecta at the Lateran. Station at the Holy Cross in Jerusalem

The Roman Basilica, Holy Cross in Jerusalem, is to-day's station, for Christ had said, "It cannot be that a prophet perish out of Jerusalem." Formerly, the Pope walked bare-foot from St. John Lateran, swinging a censer filled with precious perfumes before the wood of the true Cross, carried by a deacon.

Originally, there was not even the Mass of the Presanctified on this day, as a sign of deep mourning. Our present rite does not go back beyond the Middle Ages, and represents the order used in the titular churches of Rome, in which the Pope was never present. For detailed description of the ceremonies of Good Friday see note in proper part of the Missal for this day.

HOLY SATURDAY

Collecta at St. John Lateran, for the catechumens

In olden days the paschal fast was very strict, extending from the evening of Good Friday until the dawn of Easter Sunday. In Rome, not even children were dispensed from this fast; this was also the rule in the Celtic Church. Mass was

not celebrated on this day, as the whole Church was watching in devout expectation until the night should come in which the mystery of Christ's Resurrection should be celebrated. The night between Holy Saturday and Easter Sunday was spent in prayer; Tertullian speaks of this custom as a law. It was only in the later Middle Ages that the ceremony was definitely anticipated in the afternoon, and eventually, as now, in the morning of Holy Saturday.

The first ceremony is that of the Lights, or Easter fire (*Eucharistia lucernaris*). It seems to have a twofold origin: the Easter fire of the Celtic Churches and the sacred rite of lighting the evening candle, to burn throughout the long vigil; it was not among the primitive rites in Rome, but was adopted during the Carolingian period.

Next follows the vigil, with its primitive form of the Divine Office, with the ancient prophecies whose reading filled the night. Then came the blessing of the font and the Baptism of the catechumens, followed by the Mass. For detailed description of the ceremonies for Holy Saturday see note in proper part of the Missal for this day.

EASTER SUNDAY

Station at *St. Mary Major*

Throughout this paschal week the Roman Liturgy is entirely absorbed by two great thoughts, that of the Resurrection of Our Lord and that of the Baptism of the neophytes. These are, as it were, two mysteries which mutually complete and explain each other. Each is a symbol of the other; the one is the prototype, the other the antitype; but neither can be understood if considered by itself, for the regeneration of souls to the life of grace through the sacrament of Baptism, after a spiritual manner which yet is full of reality, is a new Resurrection of Christ in His Mystical Body.

There is no longer any mention of fasts and corporal penances, but instead, visits are paid to the great Roman Basilicas, the white-clad band of neophytes being conducted thither as in a triumphal procession.

After the paschal vigil of Holy Saturday at the Lateran the first basilica to be visited is that of the Mother of God on the Esquiline, for it is fitting that to her, before any other, the joys of the Resurrection should be announced, to her who more intimately than any other shared in the Passion of Jesus.

The Introit is derived from Psalm 138, which extols the knowledge and the presence of God that pervade the innermost part of our being. The antiphon has, however, been adapted to the paschal solemnity. Truly Christ fell asleep upon the cross, having yielded up His spirit to His Father, and now He awakens in the loving arms of the Almighty, who has accepted the spotless victim spontaneously offered to Him, and, pressing Him to His bosom, has revived within Him the spark of His own divine life. Christ has indeed arisen from the dead.

In the Postcommunion we are reminded that the Holy Eucharist is a pledge of the Communion of Saints, uniting the hearts of all the faithful in the spirit of love. This is why, in olden days, the faithful, at the moment of receiving Holy Communion from the hands of their bishop, gave him the kiss of peace, of which we find a last trace in our present custom of kissing the ring of a bishop.

The Holy Eucharist is not only for the commemoration of the death of Our Lord, it is also a representation of Him in His glory. Therefore, whilst it sows in us the seeds of death, that we may learn to die with Christ, it gives us at the same time a part and share in His Resurrection.

EASTER MONDAY

Station at St. Peter

Among the early Christians the Easter festivities were prolonged for the entire week; to no other feast was so much solemnity given. During this week Rome kept continuous festival; business transactions were suspended; every morning the stational Mass was celebrated at one of the chief basilicas. The station at St. Peter's brings to his tomb the newly baptized and bears witness in the Mass to the lively faith of the Apostle in whose house to-day the Roman Church is desirous of renewing, as it were, the paschal feast.

In the Epistle St. Peter lifts up his voice and proclaims the glory of Christ's Resurrection. In the Gospel mention is made of the apparition of Our Lord to Peter on the evening of Easter Sunday. The disciples on the way to Emmaus knew the Lord in the breaking of the bread. It is probable that this was the eucharistic bread; as the Savior at the Last Supper received the Eucharist first Himself, in all likelihood He did so again after His Resurrection.

The Prayer speaks of the paschal Sacrament as being closely bound up with the redemption of the world. The spiritual Israel has come forth from the slavery of Egypt. May the Lord then protect this newly won liberty.

EASTER TUESDAY

Station at St. Paul

After visiting St. Peter's, it was fitting that the neophytes should at once be brought to the Doctor of the Gentiles, beside whose tomb they had learnt the first rudiments of the new law of the Gospel. Therefore in the Lesson from the Acts of the Apostles chosen for to-day, it is Paul who announces to the faithful the Resurrection of the Savior as Peter did on Easter Monday.

The Gospel from St. Luke describes the first appearance of Jesus to the Apostles. As the Resurrection of Our Lord is the central tenet of the Christian faith, so the Divine Wisdom, in order to take away all excuse for the unbelief of the synagogue, willed that the miracle should be proved beyond all possibility of doubt.

In the Prayer with solemn simple words a rule of life is set forth to-day surpassing the heights to which any mere human mind could rise. The Church prays that God may grant to be baptized realization of all which Baptism means inasmuch as it communicates the very life of Jesus Christ Himself. In the Postcommunion the Church teaches that there are two kinds of Communion, the sacramental and the spiritual. By the first we partake actually of the body and blood of Christ; by the second we live by the spirit of the Eucharist, as the sacramental Communion can be received only at certain times and in certain places, Our Lord unites the soul so intimately to Himself in the Holy Eucharist that it lives by His spirit and breathes in unison with His heart. Such, in its highest sense, is spiritual Communion.

WEDNESDAY IN EASTER WEEK

Station at *St. Lawrence-without-the-Walls*

To-day we honor St. Lawrence, the Cross-bearer of the Roman Church, to express our gratitude for the favor shown by him to the catechumens in bringing them to holy Baptism.

The Gospel gives the account of the third appearance of the risen Savior to the Apostles. On the shores of Lake Tiberias St. John, the virgin soul among the Apostles, sees him first, but Peter, the most ardent and the most impetuous, in the vigor of his faith throws himself into the water and is the first to reach the divine Master, whilst the others slowly follow in the boat. The fishes brought by St. Peter at the command of Jesus are interpreted to represent the neophytes baptized on Holy Saturday.

Throughout the paschal season the Church displays a great veneration for the martyrs, of which the first evidence is seen to-day at the tomb of St. Lawrence. The reason of this devotion is that the martyrs have a special claim to the glory of the Resurrection, since they have participated more closely than others in the ignominy of the Cross.

THURSDAY IN EASTER WEEK

Station at *the Twelve Holy Apostles*

At the high altar of the Church of the Twelve Apostles are preserved the relics of the Apostles Philip and James only; the stationary feast is celebrated in honor of all the Apostles together. The Lesson from the Acts of the Apostles deals with the conversion of the treasurer of Candace, Queen of the Ethiopians by Philip the deacon, not the Apostle.

The Gospel gives the account of the appearance of the risen Savior to Mary Magdalen; this occurred before He showed Himself to the Apostles, but in the Liturgy it is put back until to-day on account of the respect for them.

The words of Jesus to the Magdalen are very consoling; by the Resurrection Our Lord has linked humanity to Himself by an intimate bond. Jesus is truly our Brother, God is in every deed our Father. By the death of Christ we have gained far more than we had lost by sin, and it is in this sense that the deacon sings in the Easter *præconium*: "O happy fault, that was worthy of so great a Redeemer."

FRIDAY IN EASTER WEEK

Station at *St. Mary ad Martyres*

In the Seventh Century the Roman Pantheon was dedicated to St. Mary and the heroic sons of the Roman Church who had suffered martyrdom. The martyrs indeed seem to have a particular right to the glory of the Resurrection on account of their perfect resemblance to Christ crucified; and many ancient liturgies kept a special feast in their honor in the very midst of the Easter festival. To-day's station at *Martyres* remains as a last record of this early liturgical tradition, for, later on, the collective feast of the martyrs was transferred, even in Rome, to the middle of the month of May and still later to the first day of November.

The Introit contains an allusion to the paschal feast of the neophytes, who, like the Israelites of old, have escaped from the slavery of Egypt across the Red Sea, which is a symbol of holy Baptism. The enemy who was overwhelmed by the waves is Satan, or sin.

The doctrine taught in the lesson taken from 1 Peter 1 that contained in the article of the creed: "He descended into hell." Among the souls in Limbo were patriarchs and prophets and some who had paid no heed to the warnings of Noe when he predicted the destruction of the world in the flood.

The words must not be taken to mean that Christ preached in hell in order to convert the souls who had already been condemned for their sin of unbelief; for the state of the soul cannot change after death. Christ descended into the abode of the dead to announce both to the good and to the wicked the redemption now accomplished; to the good for their supreme consolation, to the wicked as a further reason for their condemnation.

In the Communion the mission of the Church to teach nations and baptize is proclaimed.

SATURDAY IN EASTER WEEK

Station at *St. John Lateran*

The conclusion to-day of the baptismal celebrations the neophytes together again in the Lateran Basilica beside the font in which on Easter Eve they were born to newness of life. To-day's stationary liturgy seems to be influenced more than ever by the thought of purity and innocence, like a loving mother carried away by the beauty of her newborn child.

On this day in the early Roman Liturgy the Pope used to distribute to the people the *Agnus Dei* of the blessed wax mixed with sacred chrism, on which was impressed the image of the Lamb of God. This custom, one of great antiquity, took place during the Mass, whilst the *schola* of the cantors chanted the invocation *Agnus Dei* before the Kiss of Peace preceding the Communion.

The Epistle explains the teaching of St. Peter to the first Christian converts about the sublime dignity to which they have been raised by Baptism. The Gospel bests the return

of the newly baptized to the Lateran Basilica; Peter is the pastor whose words have taught the neophytes; John is the co-titular patron of the Lateran baptistry, so that it is in his house, as it were, that the station is celebrated to-day.

After eight days Jesus showed Himself to His Apostles saying: "Peace be to you." When time is drawing to an end and the last day is at hand, He will appear once more to His Church, and by the gift of His peace will strengthen her against the final persecutions of Antichrist.

LOW SUNDAY (OR *DOMINICA IN ALBIS*)

In the morning, Station at St. Pancras; in the afternoon, at Sts. Cosmas and Damian

Low Sunday, so-called in English, by contrast with Easter or High Sunday, is known in the Liturgy as *Dominica in Albis*, the Sunday of the laying aside of the white robes; for in early ages it was on the evening before this Sunday that the neophytes, or converts, baptized together on Holy Saturday and then solemnly robed in white, the color symbolical of the innocence recovered by them through the grace of the sacrament, returned to the use of the ordinary habiliments of civil life.

From the time of St. Gregory the Great, the Basilica of the martyrs outside the walls were never chosen as the object of the stational processions on account of their distance. On the Octave of Easter, when everything is eloquent of spiritual youth, an exception is made in honor of the tomb of a young martyr, the fourteen-year-old Pancras or Pancratius.

According to the ancient Roman tradition Easter Week ended with the Vespers of the Saturday after Easter; hence to-day the neophytes lay aside their white garments as a sign that the festival is over, and resume their ordinary dress, and the Church in the Collect at the Mass speaks of Easter as of a festival which has already taken place.

The Gospel recalls the institution of the Sacrament of Penance. It was fitting that the Lord should on the very day of the Resurrection institute that sacrament which takes away sorrow and mourning in this world and calls sinners to a new life of sanctity. In memory of that fact Catholic tradition still imposes on the faithful the duty of receiving absolution from a priest before receiving their Easter Communion.

When the veneration of the martyrs Sts. Cosmas and Damian became general in Rome, the Easter stations had been for a long time already settled; however, under Felix IV a station was assigned to the Basilica of Sts. Cosmas and Damian, on the second Sunday after Easter. As this conflicted with the station at St. Peter, it was put back until the afternoon of Low Sunday.

SECOND SUNDAY AFTER EASTER

Station at St. Peter

On this Sunday St. Gregory the Great delivered his magnificent homily on the Gospel of the Good Shepherd, near the

tomb of the first universal pastor. Christ founded the papal primacy on the unshakable faith and intense love of Peter; and he, following in his Savior's steps, did not hesitate to give his life for the flock entrusted to him.

The devotion to Jesus the Redeemer under the figure of the Good Shepherd was dear to the faithful from very early times; in the catacombs Christ is frequently represented as a shepherd. The liturgical and traditional use of the Gospel of the Good Shepherd on the second Sunday after Easter is very old. Jesus, therefore, presents Himself to us to-day as the "Good Shepherd" and tells us what will henceforth be His relationship with His flock. Of those outside the fold Our Lord speaks gently; not a word of reproach but merely a statement of facts.

In the Postcommunion we beseech almighty God that, having participated in the sacrament which causes us to live through his own life, he will grant us the enjoyment in eternity of the grace we have to-day received. How wonderful is the thought that the best preparation for a Holy Communion is that Communion which precedes it!

For the remaining Sundays of Eastertide no stational Church is assigned.

APRIL 25—ST. MARK

The Greater Litanies

Collecta at the Title of Lucina. Station at St. Peter

The Litanies and the Mass of Rogation for this day are of ancient origin, except the Introit, which in early days was replaced by the Litany in processions. The feast of St. Mark is of much later origin.

The pagan festival, *Robigalia*, occurred on April 25th; young people used to go across the Milvian bridge to sacrifice to Robigus who preserved grain from blight. The Christian procession formed at St. Lawrence in Lucina and went by the Flaminian Way over the same bridge, where the sign *In hoc signo vinces* appeared to Constantine. Then going along the Tiber, passing in back of Castel Sant Angelo entered St. Peter's. The people were thus taught that it was not the favor of the heathen god, but a devout life, humble prayer, and the intercession of the saints, especially that of St. Peter, the *Pastor ovium*, which would disarm the justice of God offended by our sins. This rite is called the Greater Litanies, because it was of a much more solemn nature than the ordinary stational litanies.

The procession is a survival of classical tradition incorporated into religious customs; the Church preferred to give a spiritual significance to observances implanted in the hearts of the people, rather than suppress them partially.

The Litany still preserves the very ancient type of prayer which ended the night vigil and served as a transition between the vigil Office and the offering of the Holy Sacrifice. The oldest part of the Litany is that which begins with the words "Through the mystery of thy holy incarnation" which belongs to primitive Christianity.

The whole Mass shows us how highly we should value prayer. Even in the middle of the night, and even to the extent of seeming importunate, our prayers should rise to God, because our miseries and our weaknesses are so numerous, and because God has decreed that His grace shall be granted to us only on the wings of prayer.

St. Mark, who was by birth a Jew, was converted to the Faith by St. Peter, whom he afterward accompanied to Rome, as secretary or interpreter. St. Peter sent him to Alexandria in Egypt, and he was first bishop of that city. He governed his See for about twenty years and in the end was martyred, A.D. 70, by the heathen. His symbol is a lion, for his Gospel begins with the mission of John the Baptist in the desert and the voice of the lion resounds in desert places.

MONDAY AFTER THE FIFTH SUNDAY AFTER EASTER

Station at St. Mary Major. The Rogations

In Rome, the Litanies on St. Mark's day had a festal character. The triduum of penitential litanies before the feast of the Ascension was first instituted at Vienne by St. Mamertus about the year 470, and was accompanied by fasting and abstention from servile work. When Rome adopted this custom the fast was abolished, and the three days' prayer retained. The procession and Mass followed the same order as on April 25.

TUESDAY AFTER THE FIFTH SUNDAY AFTER EASTER

Station at St. John Lateran. The Rogations

This station is a proof of the late introduction of the Rogations into the Roman Liturgy. The Lateran Basilica is no longer called the Basilica of the Savior, but of St. John the Baptist, to whom is thus given the place immediately after the Blessed Virgin and before the Apostle Peter. St. John the Baptist is the type of that penitence which disposes us to ask for and to obtain grace. The procession and Mass followed the same order as on April 25.

WEDNESDAY BEFORE THE ASCENSION

Station at St. Peter. The Rogations

This station at the Vatican Basilica on the last day of the Rogations was instituted out of veneration for the tomb of the Apostle, and in order to assimilate as far as possible the lesser litanies to the greater ones of April 25 which ended at the Basilica of St. Peter. The Litany of the Saints is a jewel of ancient prayer; in its present form it dates from the Tenth Century. The names of the saints are the glory of the Church; the thought of them fills us with hope. The procession and Mass followed the same order as on April 25.

ASCENSION DAY

Station at St. Peter

The liturgical festival of the Ascension, whilst less ancient than that of Pentecost, is one of the oldest of the cycle, was

already so universally observed that St. Augustine was able to attribute its institution to the Apostles themselves. At Rome, the Pope, after the night Office was concluded, and after Mass had been celebrated at the altar of St. Peter, was crowned by the cardinals, and towards the sixth hour was accompanied by bishops and clergy to the Lateran.

On this day Jesus was taken up into heaven; His faithful disciples continued to gaze heavenward. The contemplative vision of Paradise is reserved, however, for those who have already passed into the Church Triumphant.

The supreme glorification of the Head who is this day enthroned at the right hand of the Father in heaven affects the members also, like the precious balsam which, as the psalmist tells us, descended from the head of Aaron on to his flowing beard and on to his gorgeous pontifical vestments. This spiritual unction is the gift of the Holy Ghost, which Christ obtains to-day from heaven for his Church. Hence the connection between the Ascension and Pentecost is very close, nor can we understand the one without the other.

SUNDAY AFTER THE ASCENSION

Station at *St. Mary "ad Martyres"*

On this day when the Pope celebrated Mass at *Sancta Maria rotunda*, formerly in the *Pantheon*, he preached about the coming of the Holy Ghost; to illustrate his words a shower of roses in *figura ejusdem Spiritus Sancti* (as a figure of the same Holy Spirit) was scattered from the central opening in the roof upon the people as he preached.

THE NIGHT VIGIL OF PENTECOST

Station at *St. John Lateran*

In ancient times Baptism was administered on this night in the Lateran exactly as on Easter Eve; but in the Twelfth Century, when the ceremony had already been anticipated on the afternoon of Holy Saturday, the Pope went at sunset to celebrate solemnly Vespers and Matins at St. Peter's. In private Masses the Lessons, the Litany, etc., are omitted, and the Introit is recited as on the Wednesday after the Fourth Sunday in Lent on the occasion of the great baptismal scrutinies.

Throughout the Mass there are references to Baptism and Confirmation. Although Baptism is distinct from Confirmation, yet the latter takes its name of *Confirmatio* from the fact that the coming down of the Holy Ghost into the soul of the neophyte completes the work of his supernatural regeneration. Through its sacramental character it confers on him a more perfect likeness to Jesus Christ, impressing on his soul the final seal or ratification of his union with the divine Redeemer.

PENTECOST SUNDAY

Station at *St. Peter*

Peter is the leader around whom gathers the little flock of Sion on this first Christian Pentecost, and he inaugurates

to-day his pontifical primacy when he announces for the first time the Gospel message to the representatives of the various nations, without distinction of race or nationality, of country or State.

On this day Christ, risen from the grave and seated at the right hand of the Father, communicates His own divine life to the members of His Mystical Body through the outpouring of the Holy Ghost. So the Church having attained its full development, now first appears before the world.

To appreciate the Introit it should be heard with the majestic and joyful melody which the ancient Gregorian music has allotted to it.

The Sequence, *Veni, Sancte Spiritus*, attributed to Innocent III, replaced under Pius V an older one of great beauty. This Sequence is repeated daily throughout the Octave.

The Holy Ghost descends in power to vindicate the innocence of Jesus by filling the Church with such surpassing sanctity that it becomes, as it were, a fire prefiguring the final judgment on the enemies of God. The faithful kneel at the invocation of the Holy Spirit, Who at the last day requires the restoration of the Christian soul to the body which has been His mystical temple.

MONDAY IN PENTECOST WEEK

Station at the Apostles, at the Eudoxian Title ad Vincula

Originally the feast of Pentecost brought to an end in Rome the fifty days of the Easter celebrations and introduced the fast of the Ember Days of the summer quarter. Afterwards it became customary to continue the festivity for two more days, the Monday and the Tuesday, and, finally, after the time of St. Leo the Great it was extended like the Octave of Easter through the entire week.

The station was at St. Peter in Chains to avoid having two successive stations at the Vatican.

To-day's Gospel shows the immense contrast between God and man. God so loves the world that, in order to save it, He sacrifices His only-begotten Son, whilst mankind repays this supreme love with utter ingratitude and obstinately chooses darkness rather than light.

TUESDAY IN PENTECOST WEEK

Station at St. Anastasia

The titular church of St. Anastasia, once the Court church during the Byzantine period, is chosen for to-day's station instead of the Basilica of St. Paul, as the latter is too far out for a procession at this season of the year when the weather is too warm.

During the Octave of Pentecost the Church celebrates more especially the glories of the grace of the Holy Ghost and His secret work of sanctification in the Mystical Body of Christ. Thus to-day she repeats in the verse for the Communion the words of Our Lord: "The Spirit who proceedeth from the

Father, he shall glorify me," and this glorification consists chiefly in our sanctification and in the growth of the Kingdom of God in our souls.

EMBER WEDNESDAY IN PENTECOST WEEK

Station at St. Mary Major

The station is at St. Mary Major, as is the rule in Rome whenever the scrutinies of the candidates for Holy Orders are to take place. The Mass bears a festival character; at one time the Ember fast was postponed for a few weeks. Gregory VII re-established the Ember Days in their proper place, but the festal tone of the Office was retained.

The contrast between to-day's fast and the Gospel lesson in which Jesus offers Himself as the bread of eternal life is very opportune. Man does not live by bread alone, but has an absolute need of the Word of God, without Whom this earthly existence is as a day without light, an empty pretence of life, a gloomy image of death.

THURSDAY IN PENTECOST WEEK

Station at St. Lawrence-without-the-Walls

The station is now at St. Lawrence, although the Mass would indicate that at one time it was at the Church of the Twelve Apostles.

The Lesson from the Acts describes the joy which filled the people of Samaria when the deacon Philip preached the Gospel and worked miracles among them. This joy is a gift of the Holy Ghost. If the world nowadays is more than ever before restless and eager for amusements, it shows that it has none of the joy and consolation of the divine Paraclete, of which it has become unworthy by its resistance to His grace.

EMBER FRIDAY IN PENTECOST WEEK

Station at the Twelve Holy Apostles

The stational Mass was at one time placed at Sts. John and Paul, but in the earlier days was held where the Roman Missal now assigns it.

The spirit in which the Church solemnizes her feasts is one of intense spiritual joy. The Introit to-day contains, as it were, the summary of a great ascetic treatise on Christian joy: "My lips shall rejoice when I shall sing to thee, alleluia, alleluia"; this is the inward consequence of this prayer of love.

In the Postcommunion we pray that the sacred mysteries of the altar, which we have just celebrated in obedience to Our Lord's command, may become a remedy which shall strengthen our weakness in the hard trials that beset us.

EMBER SATURDAY IN PENTECOST WEEK

Station at St. Peter

In the Seventh Century due to the postponement of the Ember fast the station was at St. Stephen on the Cælian

Hill; in the Eleventh Century a return was made to the primitive place, St. Peter.

Of the five scriptural Lessons which precede the *Gloria in excelsis* of the Mass, some refer to the feast of Pentecost and some to the "fast of the fourth month," as St. Leo the Great calls it; they represent a kind of compromise or fusion of the two rites. Formerly the vigil lasted throughout the night, and twelve lessons were read, both in Greek and in Latin; but in the time of St. Gregory the Great the vigil was shortened and brought within more reasonable limits, as we now find it in our present Missal.

Ordinations are held on this day, the various Orders being given as on the Ember Saturday in September.

The Paschal Season closes with the Mass. The Sacrifice of the Mass fittingly brings the holy season of Easter to an end. Our redemption is now accomplished, and the Holy Ghost has come as though to insure its lasting efficacy by means of the sacramental character which He impresses on our souls. This is the special prerogative of the divine Paraclete; His work is always definite, complete, and final, like a conclusion which follows inevitably and irrevocably on its premises. This is the reason why sins against the Holy Ghost can never find pardon; for they are the outcome of the final hardening of the soul in utter hatred of Supreme Love.

EMBER WEDNESDAY IN SEPTEMBER

Station at St. Mary Major

The Liturgy of the Ember Day fasts possessed originally a distinctly festive quality, and was partly a festival of thanksgiving for the ingathering of the fruits of the season. These rustic feasts originated at Rome. The observance of the Ember Day fasts was only introduced into Milan in the days of St. Charles Borromeo.

The liturgy of this week has kept to a great extent unchanged its early festive character, which recalls so vividly the rural feasts of ancient Rome at the close of the vintage.

The idea of a special preparation for the solemn Ordinations represents a later addition, which, however, dates from the time of Gelasius I.

The station on Ember Wednesday is, as a rule, at St. Mary Major, and the three Lessons in the Mass are a survival of the ancient Roman liturgical use, which recalls those very early times when to the two Lessons from the Law and the Prophets, customary in the synagogues of the Dispersion, the Apostles added a third lesson taken from the Gospels.

The passage from the Gospel of St. Mark (9, 16-28) teaches that humble prayer, on the other hand, and fasting, spiritualize our nature, which is thus raised to a supernatural state, and render it invulnerable to the fatal blows of Satan.

The Church to-day insistently invites us to rejoice, and tells us that this holy joy in the Lord is that which nourishes our spiritual strength.

EMBER FRIDAY IN SEPTEMBER

Station at the Twelve Holy Apostles

The Station on Ember Friday is regularly at the Church of the Twelve Holy Apostles in Rome. This arose from the founding of this Church at the same time when the Friday Liturgy became common. An ancient Roman custom of fasting strictly three days in the week was relaxed somewhat under Pope Callixtus and limited to the three periods of the harvest, the vintage, and the drawing off of the new wine.

The Introit bids us seek the Lord; the search after God is in the ancient rule of St. Benedict the one condition by which the vocation of aspirants to the religious life is to be judged. In the prayer we ask that to bodily abstinence we may add mental observances. The Postcommunion of to-day is used in many feasts of saints; we ask for greater benefits which can be none other than the grace of union with Jesus in heaven.

EMBER SATURDAY IN SEPTEMBER

Station and Vigil at St. Peter's

This Mass, which was celebrated during the night at St. Peter's, is a last relic of the ancient night vigils held every Sunday during the first three centuries. The verse for the Offertory, "I have cried in the day and in the night before thee," recalls the original nocturnal character of this Mass.

The Lessons recall various Jewish fasts and feasts; thus the second Lesson describes the Fast of Tabernacles. This is also a day for Ordinations; after the first Lesson the *Ostiaris* or door-keepers are ordained; after the second, the *Lectors*; after the third, the Exorcists; after the fourth, the Acolytes; after the fifth the Sub-deacons. This Lesson from Daniel and containing the canticle *Benedicite* concluded the office and served as a transition to the Mass. After the *Benedicite* came the great Litany with the Ordination of new deacons and priests of the Roman titles. The Roman Pontifical now places the Ordination of sub-deacons after the Lesson from Daniel. The Ordination of deacons after the Epistle of St. Paul to the Hebrews and the Ordination of priests before the last verse of the Tract.

In the Postcommunion we ask God that His grace, of which the Eucharist is the vital source, may be fully efficacious in us, so that the mystical union of the soul with Him which is typified by this Sacrament may attain to its full perfection in heaven.

Short Accounts of Certain Feasts and Lives of Saints Found in the Proper of Saints of This Missal

Feasts of January

JAN. 11. St. Hyginus, Pope and Martyr: St. Irenæus after listing Telesphorus as a martyr, adds the name of Hyginus. His name was placed in the Roman Missal in the late Middle Ages; during the first two centuries hardly any of the martyrs had left any trace in the Liturgy. Their burial places were generally unknown and their worship was local; there was danger that Catholic devotion to the saints might be regarded as a new form of paganism. Hyginus was a Pope and a martyr (died 142). Because of the Octave of the Epiphany, his feast is celebrated by a simple commemoration in the Mass *Statuit*.

JAN. 14. St. Hilary, Bishop, Confessor and Doctor of the Church: This feast kept in Tours on January 13 from the end of the Fifth Century was inserted in the Roman Calendar by Pius IX. St. Hilary was a native of Poitiers, and his family was one of the most illustrious in Gaul. In the year 353 he was chosen bishop of Poitiers. About the year 356 he was banished by order of Emperor Constantius. He died in his native city, January 13, 363.

St. Felix, Martyr: This holy priest born at Nola, near Naples, died 312, is also commemorated on this day. He is famous for many miracles. Cruel persecution failed to bring about his death; to him the famous St. Paulinus owed his conversion.

JAN. 15. St. Paul, the First Hermit, Confessor: Innocent XIII raised the traditional feast of St. Paul to the rank of a double for the Universal Church. In the middle of the Third Century, St. Paul, a native of Egypt, fled into the desert, at the age of twenty-two, to escape the persecution that Emperor Decius waged against Christians. There he devoted his life to penance and prayer. He passed nearly a hundred years in solitude, and from the time he was forty-three years old his food was brought to him by ravens. The emblem of the Hermits of St. Paul was a palm-tree; in the Mass of to-day frequent graceful allusions are made to this providential tree which furnished both food and clothing to our saint, and which by its spreading branches so truly symbolized in holy Scripture the supernatural energy of the just. He died about 341, wrapped in the cloak of St. Anthanasius lent to him by St. Anthony of the Desert.

St. Maurus, Abbot: St. Maurus, son of the Roman patrician Eutychius and first disciple of St. Benedict, accord-

ing to the *Dialogues* of St. Gregory the Great, hastening in obedience to help St. Placid who was drowning, walked dry-footed on Nero's lake at Subiaco. Died in 584, in France.

JAN. 16. St. Marcellus, Pope, Martyr: Marcellus did not die a violent death and was formerly venerated at Rome as a Confessor in the original meaning of the word. Because of his mildness in reconciling sinners by the Sacrament of Penance the austere heretical party raised a tumult. The tyrant Maxentius then condemned Marcellus to exile from the trials of which he subsequently died. He may thus be rightly called a martyr because of his sufferings.

JAN. 17. St. Anthony, Abbot: St. Anthony, the father and patriarch of monks, in all likelihood founded in Egypt the first monasteries authorized in the Church. He died in the year 356, at the age of a hundred and four years. In consequence of the disease called St. Anthony's fire, a great number of hospitals and chapels called after him arose throughout France and Italy.

JAN. 18. Feast of the Chair of St. Peter at Rome: Eleven years after the ascension of Our Blessed Lord, St. Peter who had been appointed the head of the Church on earth by Christ Himself, transferred the seat of the Papacy from Antioch to Rome, where he preached the Faith and established his episcopal chair, and there the Bishops of Rome have been ever since accounted his successors. The feast of the Chair of St. Peter is that of the foundation of the See of Rome. From the Third Century it was symbolized by a chair carved in wood or tufa, a relic now kept high in the apse of the Vatican Basilica.

St. Prisca, Virgin, Martyr: A commemoration is likewise made of St. Prisca, a noble Roman virgin who suffered martyrdom about the year 275. Her relics are preserved in the ancient church in Rome which bears her name.

JAN. 19. Sts. Marius, Martha, Audifax, and Abachum, Martyrs: *Station at the Cemetery ad Nymphas;* This group of Persian martyrs, consisting of husband, wife, and two sons, were originally buried *ad nymphas Catabassi*. They came to Rome under the Emperor Claudius II and visited Christians cast into prison. The Mass for their feast is very ancient and in excellent liturgical form.

St. Canute, King, Martyr: St. Canute (died 1086), King of Denmark, by his zeal for the Faith made enemies who put him to death in the Church of St. Alban. Pope Benedict XV adorned his altar in the Church of St. Mary in Trastevere (Rome) with artistic candelabra.

JAN. 20. Sts. Fabian, Pope, and Sebastian, Martyrs: *Station at the Cemetery of Callixtus and at that ad Catacumbas:* Pope St. Fabian ruled the Church from A.D. 236 to A.D. 250. He died a glorious martyr in the persecution under Decius in 250. St. Sebastian was a high officer in the army of Emperor Diocletian. When it was learned that he was a Christian he was condemned to death. He was first shot with arrows, but

as he survived this he was finally beaten to death in 288, by order of the Emperor.

JAN. 21. St. Agnes, Virgin, Martyr; Station at the "Lesser Cemetery" of St. Agnes: St. Agnes, a Roman maiden, in her thirteenth year was beheaded, in the year 304, for the sole reason that she was a Christian. The original Mass for her feast in the Gregorian Sacramentary had a magnificent Preface not inserted in modern Missals. She is praised by all the Fathers of the Latin Church; the family of Constantine built a magnificent basilica at her tomb.

JAN. 22. Sts. Vincent and Anastasius, Martyrs; Station at the Vatican at the Oratory in Jerusalem and at the Monastery Ad Aquas Salvias on the Ostian Way: These two martyrs also had each the honor of a separate station Mass at Rome. St. Vincent, a Spanish deacon, suffered death for the Faith, under Diocletian, in the year 300. St. Anastasius, a native of Persia, was also put to death for being a Christian. The feasts of these two are both celebrated on the same day. The example of the heroic fortitude of the martyrs who in the hope of the resurrection, rather than betray the Faith, seek no escape from death, is, indeed, necessary in our days when a sentimental pietistic feeling threatens to replace in the conscience of many the practical profession of the Christian life.

JAN. 23. St. Raymund of Pennafort, Confessor: St. Raymund was born in 1175 of a noble Spanish family. In middle life he entered the Order of St. Dominic. In 1250 he was called to Rome by Pope Gregory IX, who made him his confessor and grand penitentiary. He refused the position of archbishop and also that of general of his Order, and devoted himself to labors among infidels. He died in 1275.

St. Emerentiana, Virgin, Martyr: St. Emerentiana is said to have been stoned by the pagans, when, while still a catechumen, she was discovered praying at the tomb of St. Agnes, her foster-sister.

JAN. 24. St. Timothy, Bishop, Martyr: St. Timothy was a convert of St. Paul who believed that he was intended for an evangelist. Timothy was ordained and at once became the beloved fellow-worker of St. Paul. Finally, he became the first bishop of Ephesus, and while there received the two Epistles which bear his name. In the year 97 he was beaten and stoned to death because of his opposition to idolatrous ceremonies. Pius IX in 1854 raised his feast to the rank of double.

JAN. 25. Conversion of St. Paul the Apostle; Station at St. Paul: Since the eighth century the feast of the conversion of St. Paul has been set apart by the Church to return thanks to almighty God for His act of grace in bringing the future apostle to the Faith. At one time the feast was even a holy-day of obligation. After the miracle of Christ's Resurrection no other wonder in the history of the early Church is a stronger proof of the divine origin of Christianity than the marvelous conversion of St. Paul.

JAN. 26. St. Polycarp, Bishop, Martyr: Polycarp, whose name signifies much fruit, was ordained by St. John and made bishop of Smyrna. He was martyred in Smyrna in 165.

JAN. 27. St. John Chrysostom, Bishop, Confessor, Doctor of the Church: St. John was born at Antioch in 344. He was called Chrysostom, which means "golden mouthed," on account of his eloquence. He was made bishop of Constantinople in 398, and died in 407 after suffering bitter persecution.

JAN. 28. St. Peter Nolasco, Confessor: St. Peter was born of a noble family in Languedoc, about 1189. He founded the Order for the Redemption of Captives, and for twenty-five years toiled to release Christian captives from Turkish slavery. Worn out by his labors he died on Christmas Day, 1256.

The Second Feast of St. Agnes, Virgin, Martyr: According to some, St. Agnes appeared to her parents eight days after her martyrdom. The ancient sacramentaries show clearly that this day celebrates the actual earthly birthday of St. Agnes; the nativity of John the Baptist and of the Blessed Virgin are thus celebrated because they were free from original sin; the earthly birth of St. Agnes is celebrated because her whole life abounded in divine grace.

JAN. 29. St. Francis de Sales, Bishop, Confessor, and Doctor of the Church: St. Francis de Sales was born near Annecy, 1567. He became bishop of Geneva in 1602. In union with St. Jane Frances of Chantal he founded the Order of the Visitation. His life was filled with good works. He died December 28, 1622. Pope Pius IX made him a Doctor of the Church.

JAN. 30. St. Martina, Virgin, Martyr: St. Martina was a noble Roman lady who was martyred in the Third Century. Urban VIII composed hymns for her feast.

JAN. 31. St. John Bosco, Confessor: St. John was born Aug. 16, 1815, at Becchi, Italy. His life work was that of taking care of young boys and girls. For this purpose he founded the Congregation of the Salesian Fathers in 1852 and the Daughters of Our Lady Help of Christians in 1872. Such was his zeal for the welfare of young people that today there are over 1,400 of his institutions spread over the earth. He died in 1888 and was canonized by Pope Pius XI, Easter Sunday, 1934.

Feasts of February

FEB. 1. St. Ignatius, Bishop, Martyr: St. Ignatius was the third successor of St. Peter at Antioch; a tradition says that he was held on the knee of Our Lord when the Savior spoke the words "Suffer the little children to come unto me." During the persecution of Trajan he was condemned to death and sent in chains to Rome. While on the way he wrote letters to various churches; he rejoiced when he heard the roaring of the lions

set loose to devour him. He was martyred at Rome on October 17, about the year 110. He is commemorated every day in the prayer which precedes the *Pater Noster*, known as the "Great Intercession."

FEB. 2. The Feast of the Purification of the Blessed Virgin Mary, or Candlemas Day: The celebration of this feast began very early at Jerusalem. It commemorates not only the Purification of the Blessed Virgin but also the meeting of Simeon and the Infant Jesus in the Temple. In the East it was regarded as a feast of Our Lord; Pope Sergius I ordered that it should be preceded by a penitential procession to St. Mary Major, and thus it became predominantly a feast of the Blessed Virgin. The blessing of the candles as a peculiar rite dates only from the Tenth Century. Candles were distributed at Rome at all nocturnal processions; it is probable that this custom has been retained on this day because of the words of the canticle of Simeon, "*Lumen ad revelationem gentium.*"

FEB. 3. St. Blaise, Bishop, Martyr: St. Blaise, bishop of Sebaste in Armenia, suffered among other torments that of flaying with a wool-combers' brush under Licinius, and was finally beheaded (317). In the Eleventh Century there were thirty-five churches dedicated to him in Rome. He saved the life of a child who was dying choked by a bone. In consequence he is invoked especially for healing all diseases of the throat. His throat is preserved as a relic in the Vatican. The church blesses two candles and prays for all those whose necks the candles shall touch that they be delivered from diseases of the throat and every other evil. He is one of the fourteen "auxiliary" saints.

FEB. 4. St. Andrew Corsini, Bishop, Confessor: St. Andrew, born at Florence of the noble Corsini family, was consecrated at birth to the Blessed Virgin. His mother dreamed she had given birth to a wolf, which, on entering into the Carmelite Church, was suddenly changed into a lamb. As a young man he fell into many sins, but led by divine grace he entered the Carmelite Order, became its head in Tuscany and later bishop of Piesole. He was a model bishop, recognizing that the pastoral office demands not mere goodness but an eminent state of sanctity. Died 1373.

FEB. 5. St. Agatha, Virgin, Martyr: St. Agatha, born in Sicily, resisted the solicitations of Governor Quintianus, who ordered her breast to be torn, but it was healed on the following night by the Apostle, St. Peter, as is mentioned in the Communion. She died uttering a prayer in 251. Her name is in the Canon of the Mass.

FEB. 6. St. Titus, Bishop, Confessor: St. Titus, the first bishop of the island of Crete, died about the end of the First Century of our era. He received from St. Paul an Epistle, which with the two Epistles to St. Timothy, forms the group known in the New Testament as the Pastoral Epistles.

St. Dorothy, Virgin, Martyr: St. Dorothy, a virgin-martyr, was beheaded under Diocletian at the beginning of the

Fourth Century. Legend says that at the moment of her martyrdom the lawyer Theophilus begged of her flowers of Paradise, which she sent to him.

FEB. 7. St. Romuald, Abbot: St. Romuald at the age of 20, undertook a life of prayer, meditation, and penance. He founded under the rule of St. Benedict an Order which takes its name from a field owned by Maldule. In a vision Romuald while in this field saw a ladder on which monks clothed in white ascended and descended. He acquired this field and built the monastery which he called Camaldule.

FEB. 8. St. John of Matha, Confessor: St. John of Matha, a Frenchman, with his compatriot, St. Felix of Valois, founded the Trinitarian Order for the redemption of Christian slaves from the Mohammedans. The little cell in which he lived in Rome is still to be seen. On the door of the church nearby there still exists, dating from the time of Innocent III, a striking mosaic of the Savior between two slaves, one white and the other black.

FEB. 9. St. Cyril of Alexandria, Bishop, Confessor, Doctor of the Church: This feast was instituted in 1882 by Leo XIII, who chose this day because January 28, on which date the saint's name appears in the Martyrology, is already assigned to another Office. The name of St. Cyril immediately evokes the memory of those celebrated early sessions of the Council of Ephesus, when, through the agency of Cyril, the most splendid pages of the doctrine concerning the Blessed Virgin Mary were recorded. Nestorius having thrown doubt upon the dogma that in Jesus Christ there is only one person, it consequently resulted from this heresy that there could no longer be bestowed upon the Blessed Virgin the title of Mother of God, by which the faithful until then had been accustomed to invoke her. He died A.D. 444.

St. Apollonia, Virgin, Martyr: St. Apollonia, a Christian virgin of Alexandria, was martyred under the Emperor Decius (249). Because during her martyrdom her teeth were broken and torn out, devotion spread to her as a protectress against tooth-ache. Under divine impulsion she joyfully cast herself into the flames prepared for her.

FEB. 10. St. Scholastica, Virgin: St. Scholastica, the twin sister of St. Benedict, followed in the footsteps of piety of her saintly brother. In the *Dialogues* of St. Gregory the Great it is related that on the occasion of the last conversation of St. Scholastica with her brother, he had determined to return to his monastery at evening, but Scholastica leaning with her elbows on the table and holding her forehead in her hands, began to shed tears. A violent storm immediately burst forth, and the rain fell in torrents, so that Benedict was compelled to remain and continue the spiritual conversation. St. Gregory says that on that occasion she had more power than he over the heart of God, because whilst St. Benedict upheld the law of discipline and justice she, on the other hand, appealed to a higher law, that of love: *plus potuit, quia plus amavit*. She died in the early half of the Sixth Century.

FEB. 11. The Feast of the Apparition of Our Blessed Lady at Lourdes: Our Blessed Lady appeared to Bernadette Soubirous on February 11, 1858, and said "I am the Immaculate Conception." Pope Pius X in 1908 ordered that this feast be kept in the Universal Church on this day. The miracles at Lourdes have continued to the astonishment of the world down to the present time. In 1933 Bernadette was canonized and her feast fixed on this day.

FEB. 12. The Seven Holy Founders of the Order of the Servants of the Blessed Virgin Mary: These holy men, canonized by Pope Leo XIII, were Florentine merchants, who lived in the Thirteenth Century. They established the Order of the Religious Servants of the Holy Virgin, commonly called the Servites, which aimed to increase the devotion of Our Lady's seven Sorrows. Their work was rewarded by the conversion of many sinners. They were called Servites by little children whose innocent lips were miraculously opened on one of the public squares of Florence to utter the praises of these seven holy men.

FEB. 14. St. Valentine, Priest, Martyr: St. Valentine was a holy priest in Rome who assisted the martyrs in the persecutions under Claudius II. In the end he was beheaded for being a Christian, February 14, 270. He was a doctor of medicine as well as a priest; one of the catacombs is dedicated to him.

FEB. 15. Sts. Faustinus and Jovita, Martyrs: Sts. Faustinus and Jovita, two brothers, suffered death for the Faith at Brescia in Northern Italy, about A.D. 121.

FEB. 18. St. Simeon, Bishop, Martyr: This holy Bishop was, according to an ancient tradition, the last offshoot of the noble stem of Jesse, and a distant relative of Our Savior. He became Bishop of Jerusalem and was crucified under Emperor Trajan, A.D. 107.

FEB. 22. The Feast of the Chair of St. Peter at Antioch: In the ancient Roman traditions the Feast of St. Peter's Chair at Rome was kept on this date; this custom remained unaltered down to the sixteenth Century. The Chair of St. Peter became a symbol of the universal primacy which Peter and his successors exercised over the whole Church. The Mass is the same as that on January 18, except that there is no commemoration of St. Prisca.

FEB. 23. St. Peter Damian, Bishop, Confessor, Doctor of the Church: This saintly Bishop of Ostia, selected as advisor by seven popes in succession was a fearless and distinguished son of the Order of St. Benedict, who, in the Eleventh Century—a very turbulent period marked by antipopes, heresies, and a lamentable relaxation of the religious spirit—was like a column of fire guiding the faithful along the narrow path of the Cross of Christ that leads in safety to heaven. He passed from this life to God on February 22, 1072, but because of the feast of the Chair of St. Peter, his yearly commemoration takes place

to-day. Leo XII ordered that his Office—which was at first observed only by the Benedictines—should be extended to the Universal Church.

The Vigil of *St. Matthias the Apostle*: Commemoration is made, in the Mass of *St. Peter Damian*, of the vigil, or eve of *St. Matthias, Apostle*, whose feast is kept on February 24, except in leap year; at that time it is kept on February 25.

The Mass for the vigil of an apostle will be found in the *Common of Saints*, page 1299. This vigil does not appear in ancient liturgical documents; it was instituted by *St. Pius V* in order to raise the feast of *St. Matthias* to the same dignity as that of the feast of the other apostles.

FEB. 24 (*In leap year Feb. 25*). *St. Matthias, Apostle*: *St. Matthias* was elected to take the place of *Judas* among the apostles. He is honored as a martyr by the Church. In the Roman Canon of the Mass the name of *Matthias* is not among those of the twelve apostles, whose number is completed by the addition of the name of *Paul*. In the series of apostolic men in the prayer preceding the *Pater noster*, *Matthias* is named between the *Proto-martyr* and the *Apostle Barnabas*. His relics are said to be kept in the *Basilica of St. Mary Major*. *St. Clement of Alexandria* says that he gave to us the beautiful maxim: "We must wholly subdue the body through mortification, subjecting it to the spirit of the crucified Jesus."

Feasts of March

MAR. 4. *St. Casimir, Confessor*: The festival of this saint, who preserved a virginal purity in the midst of the frivolities of a royal court (died 1483), was instituted by *Paul V*. He practiced bodily mortification in a high degree, gave abundant alms and meditated continually on the sufferings of Christ.

St. Lucius, Pope, Martyr: *St. Lucius* is praised greatly by *St. Cyprian* for his manner of dealing with lapsed Christians; he was exiled from Rome almost immediately after he became bishop; he lived only a few weeks after his return.

MAR. 6. *Sts. Perpetua and Felicitas, Martyrs*: *St. Perpetua* had just become a mother and *St. Felicitas* was on the point of becoming one, when they were thrown into prison at Carthage during the persecution of *Severus*. They prayed that they might become martyrs and were filled with joy at their condemnation. They were put to death in the amphitheatre in 202. They were the first saints to be included from outside Rome in the Roman Calendar of the Fourth Century. They are named in the Canon of the Mass.

MAR. 7. *St. Thomas Aquinas, Confessor, Doctor*: At the age of 5, *St. Thomas* was committed to the care of the Benedictine monks at Monte Cassino; he died at the Abbey of *Possanova* in 1274. He is called the "Angel of the Schools." The special glory of *St. Thomas*, his most salient virtue, is the profound

love which he shows for the sacred tradition of the Church. He appears almost to be one with it, and has therefore become its most authoritative interpreter. It would, indeed, not be easy to find in the annals of Christianity a more inspired mind, reflecting better the perfections of the angelic spirits than that of the great Dominican, who, building upon the foundations laid by the ancient Fathers of the Church, gave with marvelous accuracy a definite form to our knowledge of God. Leo XIII declared him the patron of all catholic schools.

MAR. 8. St. John of God, Confessor: St. John, because of his divine love called "of God" founded the order of Brothers Hospitallers, which devotes itself to the healing of bodies and of souls. He is patron of Catholic hospitals and of all those whose last days of expiation upon earth, before appearing at the judgment seat of God, are passed amid the throes and agonies of disease. Leo XIII caused his name to be placed in the Litany of the Dying. The pharmacy of the apostolic palaces is always under the direction of a Religious of the Order of St. John of God, who thus holds the post of infirmarian to the Pope. He died March 8, 1550.

MAR. 9. St. Frances of Rome, Widow: St. Frances, a noble Roman lady, married at the age of 11, was for forty years a perfect Christian spouse. Pope Innocent X placed her name in the Calendar of the Church as a striking example and heavenly patron of the state of widowhood. She was professed as an Oblate of the Basilica of Sta. Maria Nova under the rule of St. Benedict. She renounced all her possessions and labored for the poor even joining crowds of beggars asking for alms. She died 1440.

MAR. 10. The Forty Holy Martyrs of Sebaste: The Forty Martyrs of Sebaste suffered in Armenia under Emperor Licinius, A.D. 320. Refusing to sacrifice to idols 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, forty being the number consecrated by the fasts of Jesus, Moses and Elias." God can raise up sons to Abraham from the stone; if we do not correspond to his grace the loss will be ours alone, since God will perform by means of another that which He would otherwise have deigned to accomplish through our instrumentality. This is what happened in the case of the Forty Martyrs of Sebaste. The angels had prepared forty crowns in heaven; one of the confessors of the Faith broke down under the torments, and apostatized, but his place was immediately taken by one of the executioners, who thereby merited the fortieth crown. They were much praised by St. Basil and St. Gregory of Nyssa, and were greatly venerated even in the West.

MAR. 12. St. Gregory the Great, Pope, Confessor, and Doctor of the Church. Night Vigil and Stational Mass at St. Peter: St. Gregory I, called the Great, was one of the most illustrious of the Popes. For fourteen years his pontificate was a model of ecclesiastical rule. He healed schisms; revived discipline; aided in the conversion of the Spanish and French Goths, and

kindled anew in Britain the light of the Faith. He set in order the prayers and chant of the Church; and the Church reckons him one of her four great Doctors. He died March 12, 604. To this day the Pope when solemnizing High Mass at St. Peter's is vested at the altar which covers the tomb of St. Gregory.

MAR. 17. St. Patrick, Bishop, Confessor: St. Patrick, Apostle of Ireland, was sent to that country by Pope St. Celestine as a missionary. He found Ireland heathen and left it Christian. St. Patrick died, A.D. 464, and was buried at Down, in Ulster. He scattered the seed of the Gospel with such success that, from the innumerable band of holy men and women which it produced, the verdant land of Erin was known in the Middle Ages by the glorious title of the "Island of Saints"—a glory which three centuries of bitter persecution of the Catholic Faith at the hands of the Anglican Church utterly failed to eclipse. Pius IX in 1859 as a tribute to the vigorous faith of this nation raised the feast of St. Patrick which has appeared in the Roman Breviary since the Fifteenth Century, to the rank of a double. Patrick is the great patriarch of the Irish episcopate, and of Irish monachism. This monachism left its mark throughout mediæval Europe wherever the *Scotti* planted their tents and introduced their traditions. His feast is a holy day of obligation in Ireland; there is a church dedicated to him in Rome, not far from the *Via Salaria*.

MAR. 18. St. Cyril of Jerusalem, Bishop, Confessor, Doctor of the Church: St. Cyril, Patriarch or Archbishop of Jerusalem, was proclaimed a Doctor of the Church by Pope Leo XIII. His instructions in Christian doctrine, solid, simple, and profound, show the teachings of the Church in his day to be the same as they are to-day. He died in 386, after a troubled episcopate of thirty-five years.

MAR. 19. St. Joseph, Spouse of the Blessed Virgin Mary, Confessor: Joseph, says the Holy Scripture, was a just man; he was innocent and pure; he was gentle and tender; he was prudent and a lover of silence; above all he was faithful and obedient to divine calls. Devotion to St. Joseph has developed amongst Christian people in so marvelous a manner, following such wonderful laws, that it is impossible not to recognize therein the working of Divine Providence. In the early Church the festivals were such as referred to the mystery of the salvation of the world. The golden period of devotion to Mary began with the Council of Ephesus. Second only to Mary comes Joseph who although not the Father of Jesus, had a father's authority over Him. He was invested with this authority by the Eternal Father. The commands of God to the Holy Family were delivered by an angel to Joseph. During the Fourteenth and Fifteenth Centuries devotion to him grew rapidly fostered by St. Bridget of Sweden and St. Bernardine of Sienna. Pius IX declared Joseph "Patron of the Universal Church."

MAR. 21. St. Benedict, Abbot: The son of a member of the Roman nobility, he was born at Nursia, near Spoleto, about the year 480. While still quite young, he left Rome, giving up his studies and career in the world and retired to a place called

Subiaco, where he lived as a hermit, receiving the monastic habit from Romanus, monk of a neighboring monastery. After three years of eremitical life, was made abbot of Vicovaro, but the monks, finding his way of life too strict, strove to poison him. He left them and founded, first, twelve monasteries at Subiaco, and later the great Abbey of Monte Cassino where he wrote the Holy Rule. He died in 543. In mediæval Rome there were more than eighty Benedictine monasteries charged with the singing of the Divine Office in the chief basilicas. St. Gregory the Great was the first to encourage the universal devotion to St. Benedict, when less than fifty years after the death of the Saint, he wrote his life and made known his rule. It was owing to him that this immortal code of perfection, kept for greater security in the papal archives at the Lateran, very soon superseded in Europe all other earlier forms of monastic life and became the *Regula Monachorum*, the eminently Roman and papal rule of the monastic devout life. To the Benedictines is conceded a proper Mass with a sequence and Preface proper.

MAR. 24. St. Gabriel, Archangel: The festival of St. Gabriel was appointed for this day in the Roman Missal by Pope Benedict XV. It is placed close to the festival of the Annunciation of the Blessed Virgin to whom he announced that she had been chosen to become the Mother of God. In the Old Testament he is mentioned in the Book of Daniel, and he was the Archangel who appeared to the High Priest, Zachary, the father of John the Baptist.

MAR. 25. The Annunciation of the Blessed Virgin Mary: *Collecta at St. Adrian. Station at St. Mary Major:* This ancient feast, like that of Christmas, was considered originally as a feast of Our Lord, rather than of the Blessed Virgin. It has been fixed on the date of March 25, since before the Seventh Century.

At the High Mass on this day the celebrant and his ministers kneel on the altar-steps during the singing of the *Et incarnatus est*, in the Nicene Creed. Should the feast fall on Passion Sunday, it is celebrated on the following Monday. If it falls in Holy or Easter week it is celebrated on the Monday after Low Sunday.

The Mass, although we are in the middle of Lent, carries us straight back to Advent. Yet this white winter blossom which recalls the snows of Christmas has its own deep significance, for it reminds us of Gideon's fleece—that gracious symbol of the spotless virginity of the Mother of God—which was found by the Prophet newly wet with the dew of spring in the midst of a sun-baked plain in Palestine.

MAR. 27. St. John Damascene, Confessor, Doctor of the Church: St. John of Damascus suffered much from the Greek Emperors of Constantinople for upholding the teachings of the Church in regard to the religious honor shown to pictures and statues of the saints. After many persecutions, he went to his reward in heaven in 754. Pope Leo XIII ordered his

feast to be celebrated by the Church. His many writings, his knowledge, piety, and eloquence caused him to be compared by the Second Council of Nicæa to a "river of gold." He was the last Byzantine to contribute anything to the formation of the Catholic theological structure. While not a bishop, nor a leader of men, by loving truth and preaching it fearlessly he became a light to shine in the darkness of those separated from the apostolic communion.

MAR. 28. St. John Capistran, Confessor: St. John Capistran, who was born in 1385 (died 1456) distinguished himself in early life as a public man. At the age of thirty he entered the Franciscan Order and was ordained a priest. From that time his zeal for the salvation of souls was unceasing. In a crusade against the Turks during the Fifteenth Century he was the leading spirit. He was canonized in 1724, and Pope Leo XIII ordered that his feast should be observed by the whole Church. To his preaching and prayer is attributed the victory over the Turks under the walls of Belgrade. The prayers in the Mass make allusion to this triumph and to the fervent devotion practiced by the great Franciscan toward the holy name of Jesus.

Feasts of April

APR. 2. St. Francis of Paola, Confessor: St. Francis was born at Paola in Calabria (1416). At an early age he led such a holy life that many disciples came to follow his way of living in the desert place to which he had retired. He gave them a rule and formed them into the Order of the Minims placing them in humility a degree below the Friars Minor. His prophecy that the Motherhouse of his order would one day stand on the Pincian Hill in Rome was fulfilled in 1493 when Charles VIII built a church there. After a long life, famous for prophecies and miracles which he seemed to work at will, he died at the age of 91 in 1508.

APR. 4. St. Isidore, Bishop, Confessor, Doctor of the Church: Devotion to this great Doctor of Catholic Spain, rose in Rome shortly after his death in 636. The Synod of Toledo composed of fifty-two bishops in 652 proclaimed him "Doctor most famous of our day, most recent glory of the Catholic Church, following in time those who had gone before us, but not lower in his knowledge of doctrine." He was the great source of ecclesiastical learning for many centuries. His instruction on the office of a bishop states that the bishop should read the Scriptures and the Canons, imitate the examples of saints, engage in vigils, fasts and prayer, join humility with authority, and place his chastity under the guard of charity, without which all other virtues are nothing.

APR. 5. St. Vincent Ferrer, Confessor: This great Dominican of the Fourteenth Century (died 1419), calling himself "the Angel of the Judgment" when two or more aspirants claimed the papal throne, brought back to repentance by his powerful preaching and miracles, a great multitude of the faithful. At

first he favored the anti-pope, Benedict XIII, to whom he was confessor, but later realizing the claim of the ambitious Spaniard to be indefensible, he left him and foretold that the skull of the anti-pope would be tossed about the street by children as a plaything. This came to pass in 1811, when the French occupied the castle of Illucca and cast the corpse of the anti-pope buried there out of the window. He celebrated a sung Mass every morning early, imitating the manner of its institution by Our Divine Savior in the room of the Last Supper.

APR. 11. St. Leo the Great, Pope, Confessor, Doctor of the Church: The feast of this great Pope was transferred from the day of his death, November 10, 461, to April 11, the day on which his body was first laid in the tomb under the outer porch of the old St. Peter's. He is called "Great," not only for his learning, but also for his successful government of the Church by overcoming heretics and saving Rome from the invasion of Attila. The magnificent Offices of Advent are attributed to him and certainly several of his compositions are contained in the Leonine Sacramentary. By his humility, mildness, and charity this great Pope won the love and reverence of emperors, princes, and people of every rank.

APR. 13. St. Hermenegild, Martyr: St. Hermenegild, a Spanish prince, was a convert from Arianism, thanks to the influence of his Catholic wife and the instructions and prayers of St. Leander. His conversion so angered his father, the king, that the monarch had him cast into prison. On Easter night a heretical Arian bishop was sent to him with Holy Communion, but he refused to receive even the Easter Communion from the hands of a heretic, and his father then put him to death. St. Gregory the Great learned of his martyrdom while at Constantinople and inserted the account in the third book of his *Dialogues*.

APR. 14. St. Justin, Martyr: St. Justin, a converted philosopher, and probably priest, is the greatest of the early Apologists. Before arriving at the sublime knowledge of the Cross he passed through all the various schools of philosophy. He fearlessly proclaimed Christianity, both in argument with the Jew Trypho and in his *Apologies* to the Emperors and the Senate. As in the writings of St. Justin, so in his Mass said to-day, the antithesis between human learning and divine knowledge is ever recurring. Thus in the Gradual we read "The wisdom of this world is foolishness with God" (I Cor. iii, 19). Under the Emperor Marcus Aurelius he was scourged and put to death April 13, 162. His tomb is believed to be in the Cemetery of Priscilla, and in 1882, Pope Leo XIII made him after Thomas Aquinas, Patron of Catholic Philosophy, and prescribed the celebration of his feast throughout the whole Church.

Sts. Tiburtius, Valerian and Maximus, Martyrs: St. Valerian was espoused to St. Cecilia, and was converted to the Faith by her, and with her became the means of converting his brother, Tiburtius. Maximus, the officer appointed to attend their execution, was brought to the Faith by their example.

APR. 17. St. Anicetus, Pope, Martyr: St. Anicetus was Pope when St. Polycarp, the disciple of St. John came to Rome to consult about the date on which Easter should be kept. The reasons offered by St. Polycarp did not convince St. Anicetus, nor did the argument of Anicetus move St. Polycarp. St. Anicetus had such respect for St. Polycarp, who had known St. John the Evangelist, that although disagreeing on this matter of discipline, he allowed St. Polycarp to celebrate Mass in the presence of all the faithful in Rome. He was given the title of martyr, because of his sufferings for the Faith, although he was not put to death by his persecutors. He died about 161, and was buried in the Vatican near the tomb of the Apostles, where all the Popes of the first two centuries were buried.

APR. 21. St. Anselm, Bishop, Confessor, Doctor of the Church: St. Anselm was born at Aoust, in Piedmont, of noble parents. He embraced the religious life, became an abbot, and succeeded Blessed Lanfranc as Archbishop of Canterbury. Banished by William Rufus, he found at Rome under Urban II a warm welcome; he assisted the Pope in combating the errors of the Greeks at the Council of Bari. Full of faith he said, "God loves nothing better in this world than the liberty of His Church." Pope Leo XIII on his death bed composed some verses in honor of St. Anselm and caused them to be sent at once to the great basilica adjoining the university college of the Benedictine Order, which had been built under this Pontiff. (Died April 21, 1109.)

APR. 22. Sts. Soter and Caius, Popes, Martyrs: St. Soter was raised to the Papacy after the death of St. Anicetus, about 161, and was martyred under Emperor Marcus Aurelius. St. Caius succeeded St. Eutychian as Pope in 283. He died April 21, 296. For his sufferings under Diocletian he was made a martyr although he died a natural death. Ancient inscriptions bear testimony to the devotion of the faithful to these Pontiffs.

APR. 23. St. George, Martyr: The feast of St. George is found in the Ethiopian, Coptic, Syriac, and Latin liturgies. The ancient "Georgia" is named after him. He is renowned as the armed defender of the Church, one who carried the trophies of victory over the enemy. The Emperor Diocletian had at first favored this illustrious son of a noble family of Cappadocia, but when St. George reproached the Emperor with his cruelty to Christians, he was cast into prison and put to death with such great cruelty that in the Eastern Liturgy he is styled the "Great Martyr." England chose him for her patron in 800.

APR. 24. St. Fidelis of Sigmaringen, Martyr: St. Fidelis of Sigmaringen (Suabia) was born in 1577 and was ordained a priest in 1612. He brought so many into the Church that he incurred the hatred of the Swiss Calvinists, who killed him in 1622. He is the proto-martyr of the later reformed Capuchin Friars Minor.

APR. 25. St. Mark the Evangelist; Major Litanies. Station at St. Peter's: The procession on this day is in no way related

to the feast of St. Mark; if the feast be transferred the Great Litanies are not transferred, unless Easter Sunday should fall on April 25, when the procession would take place on the following Tuesday. The feast of St. Mark was not regularly inserted into the Roman Calendar until about the Twelfth Century. This is explained by the original association of the commemorations of the saints with their tombs. Although St. Mark was among the first who with St. Peter brought the Faith to Rome and at the request of the Romans themselves, wrote his Gospel, he did not die in the Holy City.

Mark is said to have been the young man who, on the night that Jesus was made prisoner, left the sheet in which he was clothed, in the hands of the soldiers and fled naked. He accompanied his cousin, Barnabas and Paul, on their first apostolic mission. Paul, however, would not take him along on the second journey; when Paul was in prison at Rome, Mark was again closely associated with him. To St. Mark is attributed the foundation of the Church in Alexandria, which See he governed for about twenty years and in the end was martyred, about the year 70. His body was taken to Venice whose patron he has been since the Ninth Century and where there is a great Basilica dedicated to his name.

APR. 26. *Sts. Cletus and Marcellinus, Popes and Martyrs:* According to the testimony of St. Irenæus, Cletus is to be identified with Anacletus, who governed the Church after Linus and before Clement. Of his actions we know nothing beyond the notice in the *Liber Pontificalis* to the effect that he embellished the tombs of the Princes of the Apostles, and that he himself was buried in the Vatican. The fact that Cletus was raised to the supreme pontificate, whilst the immediate disciples of Peter and Paul were still living, testifies to his great merits.

Even more obscure is the history of Pope Marcellinus, concerning whom the strangest legends were circulated from very early days. According to certain apocryphal writings, dating from the time of the disputes of Symmachus, he had formerly offered incense to idols, but had afterwards expiated his apostasy like Peter, and had voluntarily exposed himself to martyrdom. St. Cletus lived in the First Century; St. Marcellinus at the end of the third.

APR. 27. *St. Peter Canisius, Confessor and Doctor of the Church:* St. Peter Canisius, called "The Second Apostle of Germany," as St. Boniface was the first, was the first German Jesuit. He was born at Nymwegen, May 8, 1521, and was received into the Society of Jesus by Blessed Peter Faber, at Mayence, May 8, 1543. After an extraordinarily apostolic life as teacher, orator, writer, adviser, he died a holy death on December 21, 1597, at Freiburg, Switzerland. He was beatified November 20, 1868, and canonized May 21, 1925. He had a great love for children; to him we owe the first catechism of Christian Doctrine; he is often pictured as surrounded by a group of devout children, teaching them the catechism. The greatest stress he placed upon the education

of priests. "To train good priests," he said, "is the simplest way towards the sanctification of an entire people."

APR. 28. St. Paul of the Cross, Confessor: St. Paul of the Cross, born at Ovada, founded the Congregation of the Passionists, amid the solitary rocks of Monte Argentario. He felt that in order to form apostles and missionaries it is necessary to have retirement from the world, seclusion, spiritual recollection, strict poverty, and austere penance. He preached everywhere the mystery of the Cross; the Passionists make a vow to propagate the memory of Our Savior's passion. He died in Rome October 18, 1775.

St. Vitalis, Martyr: St. Vitalis was a martyr of Ravenna; the Emperor Justinian erected a splendid basilica in his honor. He was martyred by being buried alive up to his waist and then stoned.

APR. 29. St. Peter of Verona, Martyr: St. Peter was a Dominican priest of unspotted life, who labored earnestly for the conversion of heretics. In the end he was cruelly killed near Como, in Italy, April 6, 1252. He was the object of widespread veneration in Italy during the Fifteenth Century. In his day heresy was a crime against the state and punished by civil authority. St. Peter, as inquisitor, was thus able to protect the Faith and to save the state from revolution.

APR. 30. St. Catharine of Siena, Virgin: St. Catharine of Siena was the twenty-third in a family of twenty-four children. She is best known for the work she did in persuading Gregory XI in bringing the Papacy from Avignon back to Rome. She worked miracles for the sake of the poor and the afflicted. At the age of eighteen she received the habit of the Third Order of St. Dominic. For three years she never spoke to any one but God and her confessor. During her prolonged fast her only food was Holy Communion. Our Savior appearing to her on one occasion offered her a crown of thorns and another of roses, bidding her choose; she eagerly took the crown of thorns and forcibly pressed it upon her head. She died in 1380.

Wednesday after the Second Sunday after Easter; THE SOLEMNITY OF ST. JOSEPH, Spouse of the Blessed Virgin Mary, Patron of the Universal Church, Confessor: This feast became obligatory on the Universal Church after the occupation of Rome by the troops of Victor Emmanuel II. The Pope proclaimed St. Joseph Patron of the oppressed Household of the Faith, and entrusted to him the defence of the Catholic Church. By virtue of his espousals to Mary he became the representative of the Eternal Father in the Holy Family of Nazareth; he still continues to exercise his fatherly care over the Catholic Church, and extension and continuation of the family life of Bethlehem and Nazareth.

At first the feast of the Patronage of St. Joseph was appointed for the Third Sunday after Easter, but when, in the liturgical reform of Pius X, it was desired to restore to the

Sunday Order, their precedence over those of the saints, the feast of St. Joseph had also to give way and was anticipated on the preceding Wednesday.

To compensate for this it was raised to the rank of a feast of the first class with an Octave.

In her Liturgy the Church attributes to St. Joseph a special power of intercession on behalf of the dying. This most holy patriarch was assisted in his own agony by Jesus and Mary, in whose arms he gave up his soul to God, more by the force of love than by that of suffering.

Feasts of May

MAY 1. Sts. Philip and James, Apostles: In the Church of the Twelve Apostles in Rome there were some relics of the apostles Philip and James the Just or Less. Because of the consecration of the Church of the Holy Apostles on May 1, and the relics of St. James preserved in this Church, the feast of James the Less was joined with that of St. Philip and celebrated on this day. The stational mass is said here on all Fridays in ember week and on Easter Thursday. The apostle St. Philip was one of the first chosen disciples of Christ. He preached the Gospel in Eastern Europe, and in Phrygia, and in the end suffered death by crucifixion. St. James governed the Church of Jerusalem for nearly thirty years, until about A.D. 62, when he was stoned to death by the Jews.

MAY 2. St. Athanasius, Bishop, Confessor, Doctor of the Church: St. Athanasius, Doctor of the Church and Patriarch of Alexandria, one of the most renowned of the Fathers of the Church, was the heroic and successful defender of Catholic doctrine against Arius. After many sufferings in the cause of God's Church, he died May 2, 373.

While living in Rome during his exile he described to the Romans the wonderful life of Antony and Pachomius in Egypt, sowing the seed of monasticism in Rome. He taught with great power the independence of the Church from civil authority.

MAY 3. The Finding of the Holy Cross: The Cross on which Our Blessed Lord suffered for us was, following Jewish usage, buried on Mount Calvary after the Crucifixion. The precise spot was revealed in a vision to the Empress Helena, mother of Constantine, the first Christian Emperor.

This date commemorates the recovery of the True Cross in the reign of the Emperor Heraclius and its delivery by him about the year 629 into the hands of the Patriarch Zacharias of Jerusalem, from which city it had been carried away some years previously by the Persians with the object of transporting it to their own country.

God has been pleased to give so much power to the Cross that at its sign alone the demons fly; by it the priest blesses the faithful, the devout receive abundant graces. The early Christians had so much devotion to it that, according to the ancient Fathers, they never began any action without first making the sign of the cross upon themselves.

In the Middle Ages no public deed, inscription, law etc., was begun to be written without first tracing upon it the sign of the cross. This sign was accepted as the signature of the uneducated; it often preceded that of ecclesiastics, and in many country districts even the dough and the bread were marked with a cross before they were baked.

Sts. Alexander, Eventius, Theodulus, and Juvenal, Martyrs: St. Alexander, Pope, was martyred, A.D. 119, in the tenth year of his pontificate. With him suffered Sts. Eventius and Theodulus, St. Juvenal, (A.D. 367), also commemorated on this day, was a holy bishop in Central Italy,

MAY 4. St. Monica, Widow: St. Monica, born in Africa, married a pagan whom she converted. As described in the ninth book of his *Confessions*, the beautiful figure of the mother of St. Augustine will continue to live in the Church as one of the finest examples of a Christian mother. Night and day she prayed for her son; he tells us that she "shed for him more tears than other mothers shed over a coffin." God heard her prayers after twenty years and gave to her son, under the influence of St. Ambrose, the grace of conversion. She died at Ostia in 387, after God had granted to her and to Augustine a marvelous ecstasy.

The body of St. Monica remained at Ostia until the year 1162, when a certain Walter Prior, of the Canons Regular of Aroasia, in Belgium, removed the body secretly from its tomb and carried it off to his own monastery. The celebration of her feast on the 4th of May spread from this monastery through Belgium, Germany and France and thus came into general liturgical use.

MAY 5. St. Pius V, Pope, Confessor: Coming from a family in poor circumstances, a Dominican friar from his fifteenth year, this great Pope as a simple Religious, as bishop, and as cardinal was famous for his intrepid defence of the Faith and discipline of the Church, and for the spotless purity of his life. The secret of his power lay in seeking the glory of God alone, and in his constant attention to prayer. By this latter means he overcame the insolence of the Turks and sanctified the people entrusted to his care. His name adorns the front page of the Roman Missal and Breviary, because it was by his authority that the revision of the liturgical books was brought to a conclusion. Since his time the Holy See and the entire hierarchy have followed definitely the road of that salutary revival of the ecclesiastical spirit which was marked out by the Council of Trent. He died in 1572.

MAY 6. St. John before the Latin Gate: Besides the solemn feast two days after Christmas, the Church commemorates the attempt to put St. John to death in a caldron of boiling oil outside the Latin Gate. The saint came from it unhurt, and even more vigorous than before. A church now marks the site which a late tradition assigns to this event. This feast celebrates the martyrdom of the evangelist who, according to the prophecy of the Savior, was also, like his brother, to

drink of the chalice of the Passion, in order that he might have the right to one of the highest thrones in the Messianic kingdom, which his mother had begged for him.

MAY 7. St. Stanislaus, Bishop, Martyr: St. Stanislaus, a Polish martyr, was Bishop of Cracow. King Boleslaw II was outraging the whole kingdom by his acts of lust and cruelty. St. Stanislaus, finding all remonstrances useless, excommunicated him. By order of the king he was cut in pieces at the foot of the altar while celebrating High Mass on the feast of the Apparition of St. Michael in the oratory of the Holy Archangel on the outskirts of Cracow. As, however, that day has been dedicated from the early Middle Ages to St. Michael, when the feast of the martyred bishop was introduced into the Calendar of the Universal Church by Clement VIII, it was kept in anticipation on the eve of his death.

MAY 8. The Apparition of St. Michael the Archangel: There are several feasts of St. Michael in the Liturgy. Very ancient is the commemoration of the dedication of the celebrated Lombard sanctuary on Sant'Angelo on Monte Gargano in Apulia, near the ancient Sipontum. There is a tradition that St. Michael appeared on this mountain and requested that a church be erected to him and all the angels.

In the Old and the New Testament St. Michael, in the struggle against the Evil One, is always depicted as the invincible champion of God. The mystery of iniquity which, according to St. Paul, shall be boldly revealed in the last ages of the world and which has already begun its work of perversion, meets at present with an obstacle which hinders its full development. This obstacle is usually said to be the protection of St. Michael. St. Michael is appointed by God himself to be the protector and defender of the Church. After the protective duty conferred on St. Joseph, there is no work on earth of such great importance and sublimity as that entrusted to St. Michael.

MAY 9. St. Gregory Nazianzen, Bishop, Confessor, Doctor of the Church: St. Gregory of Nazianzen, one of the Fathers of the Greek Church, was born in Asia Minor; he was made a bishop and afterward Patriarch of Constantinople. He labored with wonderful success against the Arians. His success drew on him the hatred of the enemies of the Faith. Finally, he resigned his See and retired to his native town, where he died in 390. As a champion of the Faith he was so well equipped, so strenuous, and so exact that he is called St. Gregory the Theologian. His firmness restored the Faith of the Council of Nicea to Constantinople; he was, however, a man of gentle spirit and eminently poetic mind. Renouncing his bishopric he set his heart on the contemplative life and monastic discipline.

MAY 10. St. Antoninus, Bishop, Confessor: St. Antoninus entered the Dominican Order in his sixteenth year. In 1446 he was compelled to accept the archbishopric of Florence. When the false Renaissance was beginning to give a tone of

classical paganism to society he set an example of fervent pastoral zeal, joined with the love of study and of the most austere virtues of the cloister. He died in 1459.

Sts. Gordian and Epimachus, Martyrs: Under Pope Adrian I the bodies of these two martyrs were placed in the same tomb. Gordian was a Roman judge converted by a holy priest who was brought before him for trial under Julian the Apostate. St. Epimachus was an Alexandrian martyr who at first had a separate mass in the Liturgy.

MAY 12. Sts. Nereus, Achilleus, Domitilla, and Pancras, Martyrs: Sts. Nereus and Achilleus were servants of St. Flavia Domitilla. She was the wife of the consul Flavius Clemens, cousin of the Emperor Domitian. She died in exile on the island of Pandataria. Her granddaughter, likewise Domitilla, also died in exile on the island of Pontia. The virgin whose feast is celebrated to-day is the second Domitilla.

The fourteen-year-old Pancras suffered martyrdom probably in the reign of Diocletian, and was buried by the matron Ottavilla in a property belonging to her on the *Via Aurelia*, where the basilica dedicated to him still stands. There the station is celebrated on Low Sunday, when the neophytes, newly born in the Spirit, used to put off their white baptismal garments. In the Middle Ages it was the custom that the most solemn oaths should be taken at the tomb of the martyr Pancras, as though the simple innocence of a childhood consecrated by the blood of martyrdom would ensure a safer guarantee of their genuineness. The Romans venerated him with great fervor.

MAY 13. St. Robert Bellarmine, Bishop, Confessor, Doctor of the Church: St. Robert Bellarmine, of whom Pope Clement VIII said: "The Church of God had not his equal in learning," was born in 1542 at Montepulciano and died in 1621. He entered the Society of Jesus, was made a Cardinal and distinguished himself by his teaching, preaching, writing and defense of the rights of the Church. During St. Aloysius' last years, St. Robert was his spiritual director. He was beatified in 1923, canonized and declared a Doctor of the Church in 1931. He is the patron of catechetical instruction, and members of the Confraternity of Christian Doctrine may gain a plenary indulgence on his feast day under the usual conditions.

MAY 14. St. Boniface, Martyr: St. Boniface, a Roman martyr, suffered at Tarsus, the capital of Cilicia, at the beginning of the Fourth Century. He had gone thither, as a penance for the sins of his past life, to recover relics of the saints. After his martyrdom his body was taken back to Rome and enshrined in a church that was erected in his honor.

MAY 15. St. John Baptist de la Salle, Confessor: St. John Baptist de la Salle was canonized by Leo XIII, who also extended the observance of his feast to the Universal Church. His place in ecclesiastical history is chiefly important from the social point of view, since at least two centuries before

world changes rendered necessary the education of the masses, and before technical schools had gained for themselves the all-important place in the training of the young which had up till then been held exclusively by classical teaching, God gave him an intuition of this need as though by a prophetic vision. St. John Baptist de la Salle, answering the divine call, resigned his honorable position as a canon of Rheims, and, overcoming much opposition and many difficulties, founded the Society of the Brothers of Christian Schools, which still is productive of so much good throughout the Church. He died at Rouen on Good Friday, April 7, 1719, at the age of 68.

MAY 16. St. Ubalduſ, Bishop, Confessor: St. Ubalduſ, Bishop of Gubbio in Central Italy, died at his poſt in 1160, after great devotion to his flock and with ſuch a reputation for ſanctity that he was canonized in leſs than thirty years after his death. He is remembered for his great power over the evil ſpirits.

MAY 17. St. Paſchal Baylon, Confessor: St. Paſchal Baylon, was a ſimple lay brother of the Franciſcan Order, and, by preference, occupied himſelf with the rougheſt and moſt ſervile taſks. He was diſtinguiſhed by an ardent love and devotion to the Bleſſed Sacrament. He died in the odor of ſanctity, May 15, 1592. Even after death his body moved and his eyes opened in an act of adoration when the prieſt raiſed up the ſacred hoſt at the elevation in the Maſs. Pope Leo XIII declared him protector of all Eucharistic Congreſſes and works.

MAY 18. St. Venantius, Martyr: St. Venantius, at the age of fifteen, was ſeiſed as a Chriſtian, and was beheaded with his converts by order of Emperor Decius in 250. Clement X, who had a particular devotion to this holy youth, ordered his feaſt to be kept throughout the Church.

MAY 19. St. Peter Ceſtine, Pope, Confessor: St. Peter Ceſtine was the founder of the Ceſtine Order. He was living in a mountain ſolitude when he was called to Rome by his election to the Pontificate. He was accuſed of exceſſive ſimplicity in public affairs, nor did he deny the truth of this accuſation. Other Popes, ſuch as Sts. Martin and Benedict IX had reſigned the Papacy; the Thirteenth Century canon-iſts nevertheleſs, diſputed whether it was lawful for the Supreme Pontiff ever to renounce his poſition. Ceſtine V decided the queſtion according to primitive Roman traditions, and laid aſide the papal robes to return to his former monaſtic life. Both during his pontificate and after his humble abdication, he worked many miracles. He died May 19, 1296.

St. Pudentiana, Virgin: St. Pudentiana, a Roman virgin, was the daughter of the Senator Pudens, who had been converted by Sts. Peter and Paul. Pudentiana and her ſiſter, St. Praxedes, paſſed their lives in good works.

MAY 20. St. Bernardine of Siena, Confessor: St. Bernar-

dine of Siena in Italy was a Franciscan friar, who devoted his life to the saving of souls. He it was who started the devotion to the Holy Name of Jesus. St. Bernardine died May 20, 1444.

MAY 25. St. Gregory VII, Pope, Confessor: St. Gregory VII was one of the most famous of the successors of St. Peter. He was born at the foot of the Capitol, near the deanery of St. Mary in *Portico*, which he caused to be restored after he had become Pope, reconsecrating the high altar. In his early youth Hildebrand was professed in the Order of St. Benedict in the little monastery of St. Mary on the Aventine, where the Priory of the Knights of Malta now stands. He was elected Pope in 1073, and his conflicts with Henry IV, Emperor of Germany, have made his name immortal throughout the whole Christian world. On May 25, 1085, in the twelfth year of his pontificate, Gregory entered into his rest. He died in exile at Salerno, where his body is buried in the Cathedral.

St. Urban I, Pope, Martyr: St. Urban, who succeeded St. Calixtus in the year 223, was Pope for seven years. He suffered martyrdom under Emperor Alexander Severus.

MAY 26. St. Philip Neri, Confessor: This holy priest who died in 1591, exercised the apostolic ministry at Rome for about fifty years, and in the midst of a frivolous and corrupt society became the adviser of Popes, of Cardinals and of some of the most distinguished persons of his time. Until recent years his feast was kept in Rome as a holy day of obligation and the Pope himself used to go in state to celebrate Mass at his tomb in St. Mary in *Vallicella*. He instituted the Congregation of the Priests of the Oratory; he desired to reawaken the religious spirit in Christian society through the frequenting of the holy sacraments and through catechetical instruction.

Stern and severe towards himself he was full of gentleness towards others and even humorous when the occasion required it. St. Philip was able to raise the dead to life, to hear their confession, to converse with them, and then, at their request to open to them once more the gates of eternity by the sign of the cross. He refused all ecclesiastical honors, even the cardinalate. He was so filled with love at Holy Mass, that he used to spend three hours in offering the Holy Sacrifice.

St. Eleutherius, Pope, Martyr: St. Eleutherius succeeded St. Soter in the pontificate in 176, and governed the Church for fifteen years. He died a martyr, 192.

MAY 27. St. Bede, Confessor, Doctor of the Church: St. Bede, the illustrious ornament of the Anglo-Saxon Church and the first English historian, is universally known as "Venerable Bede." He was declared a Doctor of the Church by Pope Leo XIII. He trained six hundred scholars, who were attached to him by his piety, learning, and sweet disposition. He left beautiful lives of Anglo-Saxon saints, and his commentaries on the Scriptures are still in use by the Church.

He died May 26, 735. Historians relate of him that he passed no time in idleness and never ceased to study; he always read, always wrote, always thought, and always prayed.

St. John I, Pope, Martyr: St. John I was Pope during the reign of Theodoric, the Arian king of the Goths, who cast him into a dungeon at Ravenna, where he died from his sufferings, May 27, 526. His body was carried to Rome and buried under the porch at St. Peter's.

MAY 28. St. Augustine of Canterbury, Bishop Confessor: St. Augustine was a Roman monk, and was sent by Pope Gregory the Great with forty companions to England in order to convert that land to the Faith. The result far surpassed the expectations of the Pope, for God set his seal on the preaching of St. Augustine by so great a number of miracles that the age of the apostles seemed to have come again. Ethelbert, the King of Kent, together with the chief persons of his court, was the first to receive Baptism from the hands of the saint, who gave bodily health to the sick as well as salvation to their souls.

By command of St. Gregory, Augustine was consecrated the first Bishop of the English by Virgilius of Arles. Returning to England, he consecrated bishops for other Sees and established his own See, as Primate, at Canterbury, where he also built a monastery. He died on May 26, 609, and was at once venerated as a saint. This feast was placed on the Calendar by Leo XIII.

MAY 29. St. Mary Magdalen dei Pazzi, Virgin: St. Mary Magdalen dei Pazzi was born in 1566. The charity that burned in her heart led her to enter a Carmelite convent at the age of eighteen. Among the special gifts for which St. Mary Magdalen is celebrated, is the sweet perfume which to this day is given out by the pure and incorrupt remains of this holy virgin. Many of the revelations granted to this saint are also famous, such as one concerning the immense glory attained by St. Aloysius Gonzaga in heaven. She died May 25, 1607.

MAY 30. St. Felix I, Pope, Martyr: Pope St. Felix, in the sixth year of his pontificate, received the martyr's crown under Emperor Aurelian, 274. It was St. Felix who commanded Masses to be celebrated over the tombs of martyrs in remembrance of which the relics of martyrs are still placed in the altar stone.

MAY 31. St. Angela Merici, Virgin: The feast of the foundress of the Ursulines under the rule of the Third Order of St. Francis was inserted in the Calendar of the Universal Church by Pius IX in 1861. The devout pilgrimages of St. Angela to the Holy Land and to Rome recall, in a manner, those made by St. Bridget of Sweden some two centuries earlier. She showed the same faith and enjoyed equal respect with the Popes, so much so that Clement VII would not allow her to leave the Eternal City. After having brought together a band of holy women, who devoted themselves to the Christian education of girls, St. Angela passed away from this life, full of merits, on January 27, 1540.

MAY 31. St. Petronilla, Virgin: St. Petronilla was long venerated as the daughter of St. Peter; recent study has shown that she belonged to the Roman family of the Aurelii. The mistake arose from misunderstanding an inscription. On her tomb the Pope and the Roman Church formed by oath a spiritual relationship with France, which thus became the eldest daughter of the Church.

Friday after the Octave of Corpus Christi; FEAST OF THE SACRED HEART OF JESUS:

The origin of this feast is similar to that of the Blessed Sacrament. The symbolism surrounding the wound in the side of Jesus made by the lance of Longinus, from which flowed blood and water, was already familiar to the early Fathers of the Church. There are wonderful pages in the writings of St. Augustine and St. John Crysostom about the Church which, radiant with youth, springs from the side of the new Adam asleep upon the cross, as well as about the divine sacraments which flowed from the loving Heart of the Redeemer.

This tradition of the Fathers was preserved and developed by the Benedictine school of piety; so that when, finally, in the Twelfth Century, St. Bernard directed the mystical devotion of his monks of Clairvaux towards a special *cultus* of the human nature of the Savior, the devotion to the Sacred Heart after the manner now paid to it by the Liturgy may be said to have come into being. From simply meditating on the wounds of Jesus, the Benedictine mystics had developed a special devotion to that in His side, and entering through the opening made by the lance of Longinus, had penetrated to his very Heart wounded by the lance of love.

The feast of the Sacred Heart was given approbation by Clement XIII in the year 1765. In 1856 at the urgent request of the French Bishops, Pope Pius IX extended the feast to the Universal Church. On June 11, 1899, by order of Pope Leo XIII and with the formula prescribed by him, all mankind was solemnly consecrated to the Sacred Heart. Popes Pius X and Pius XI were authors of further acts of approval and finally, on January 29, 1929, the latter Pontiff approved and ordered for use in the Universal Church the proper Office and Mass for the feast and its octave as set forth in the decree of the Sacred Congregation of Rites of the same date.

Feasts of June

JUNE 2. Sts. Marcellinus, Peter, and Erasmus, Martyrs: Sts. Peter and Marcellinus, the latter a priest, suffered martyrdom under Diocletian. St. Erasmus, a bishop in the south of Italy, also suffered martyrdom in the same persecution.

JUNE 4. St. Francis Caracciolo, Confessor: St. Francis Caracciolo, born in the kingdom of Naples, was one of the founders of the Order of Clerks Regular, who in turn watched in perpetual adoration before the Blessed Sacrament. His short life of forty years was profitable in the sight of God;

he edified by his holy life, not only Naples and Rome, but also distant Spain. He died on June 4, 1608, and was canonized by Pope Pius VII.

JUNE 5. St. Boniface, Bishop, Martyr: St. Boniface was a native of Devonshire, England. His first attempt to convert pagans having failed, he went to Rome where he received the Pope's blessing on his mission, and then set forth with the papal authority to preach to the German tribes. He thus became the apostle and first archbishop of the Germans. While engaged in his earnest work he, with other Christians, suffered martyrdom, on June 5, 755. Pius IX extended the Office of St. Boniface to the whole Church.

JUNE 6. St. Norbert, Bishop, Confessor: St. Norbert, archbishop of Magdeburg, in North Germany, was the founder of the Canons Regular or Premonstratensians, as they were called. The doctrine of the Real Presence having been questioned by Tanchelin of Antwerp, our saint, who was distinguished for his devotion to the Blessed Sacrament, reclaimed many who had fallen away, and rekindled the love of Our Lord in the Blessed Eucharist. His order takes its name from Prémontré where it was founded. The chief characteristic of the mission of St. Norbert was his eloquent preaching of the word of God. This is an entirely apostolic mission which is not always appreciated as much as it should be. The preaching of the Gospel is indeed a most necessary thing, for no man can believe the Word of God and be saved except there be an apostle to preach it to him. He died in 1134, worn out with toil.

JUNE 9. Sts. Primus and Felician, Martyrs: These two martyrs were brothers who gave their lives for the Faith, June 9, under Diocletian. Hundreds of spectators who witnessed their martyrdom proclaimed themselves Christians and likewise suffered for the Faith. Their bodies were the first to be brought into Rome from the cemeteries outside the walls.

JUNE 10. St. Margaret, Queen of Scotland, Widow: St. Margaret was the granddaughter of an English king. In 1070 she married Malcolm III of Scotland, and reigned as queen of that country for twenty-three years. She gave bountifully to the poor and saw that the laws of God and His Church were observed throughout her realm. Pope Innocent XII appointed June 10 for the observance of her feast. She was the guardian angel of her people, on account of which Clement X proclaimed her the patron of Scotland. She died in 1093.

JUNE 11. St. Barnabas, Apostle: St. Barnabas, who was originally known as Joseph, a rich levite, was a native of Cyprus. According to *The Acts of the Apostles*, he "having land, sold it, and brought the price, and laid it at the feet of the apostles." In company with St. Paul they journeyed to the cities of Asia Minor and the people were amazed at their preaching. St. Paul constantly gives him the title of apostle, which has therefore been ascribed to him in the

Liturgy. Persecuted by the Jews he was stoned to death in the island of Cyprus. His name is mentioned in the Canon of the Mass immediately after that of St. Matthias.

JUNE 12. St. John of St. Facundus, Confessor: St. John was born at St. Facundus in Spain, and belonged to the Augustinian Order. He was distinguished for his devotion during holy Mass; he loved peace-making and brought an end to a civil war among the factions in Salamanca. He died June 11, 1470.

Sts. Basilides, Cyrinus, Nabor, and Nazarius, Martyrs: Sts. Basilides, Cyrinus, Nabor, and Nazarius were Christian soldiers in the army of Maxentius. They were beheaded by order of Aurelius, prefect of Rome.

JUNE 13. St. Anthony of Padua, Confessor: St. Anthony of Padua, of the Order of St. Francis, was called the "Hammer of Heretics." For nine years he labored in France, Italy, and Sicily. Men heard his voice, saw his miracles, and their hearts were turned to God. Nothing is lacking to the glory of St. Anthony; he had a great desire for martyrdom, and on that account he entered the Franciscan Order and set sail for Mauretania. He was an apostle, and the fame of his fervent preaching filled Italy and Rome, where he proclaimed the Word of God in 1327. Both during his lifetime and after his death in 1331, St. Anthony became renowned as a worker of miracles, and there are few cities which do not possess a church or an altar dedicated to him.

JUNE 14. St. Basil, Bishop, Confessor, Doctor of the Church: St. Basil the Great was Archbishop of Cæsarea in the Asiatic Province of Cappadocia. His solid and eloquent words silenced the Arian heretics who were persecuting the Church, and he restored the spirit of discipline and fervor. He was one of the most celebrated Fathers of the Eastern Church. He is the author of a monastic rule from which St. Benedict derived many points, and which is still observed by the monks of the East. During his lifetime he was called a vessel of election by St. Ephrem. He died January 1, 379.

JUNE 15. Sts. Vitus, Modestus and Crescentia, Martyrs: St. Vitus was a martyr who is spoken of in the Martyrology of St. Jerome as being a native of Lucania, or of Sicily, and whose veneration was very widely diffused in Italy during the Lombard period. The Mass was originally of St. Vitus only, but later there were associated with him the martyrs Modestus and Crescentia; the former, according to the *Acta*, being his teacher, the latter his nurse. St. Vitus was delivered by his father to be scourged because he had been baptized; his judge was struck blind but healed by his prayers. His teacher and nurse then took him to foreign parts whence he was summoned by Diocletian to deliver his son tormented by the devil. When St. Vitus had done this he was ordered to worship false gods; upon his refusal, together with Modestus and Crescentia, he was plunged into a caldron of molten lead and flaming resin. They died in 303.

JUNE 18. St. Ephrem the Syrian, Deacon, Confessor and Doctor of the Church: St. Ephrem born at Nisibis in Mesopotamia of a pagan father, was cast out of his home and lived as a hermit in the desert. He never became a priest but was deacon of the Church of Edessa. From early times, because of his opposition to the Arians, he had been famed as a teacher of the Universal Church; not only the Syrians, but the Byzantines, the Slavs, the Armenians, and the Copts had incorporated in their liturgical books the melodious compositions of the celebrated Deacon of Edessa, who was called in consequence by the Eastern Church the "Lyre of the Holy Spirit." He died at Edessa in 379. In 1918, the year in which the Centenary of St. Jerome was being kept, Pope Benedict XV compared these two heroic monks of the East. On October 5, 1920, this same Pope proclaimed St. Ephrem a Doctor of the Church. He is the only Deacon honored with the title of Doctor.

Sts. Mark and Marcellianus, Martyrs: Sts. Mark and Marcellianus were twin brothers, of an illustrious family in Rome. They gave their lives for Christ in 286, under the persecutions of Diocletian, after suffering cruel torture. According to the *Acta* of St. Sebastian, which do not, however, date from primitive times, Mark and Marcellianus, after having fearlessly confessed the Christian Faith in the midst of torments, were on the point of denying it, being overcome by the tears of their parents who came to visit them in prison. Thus we see how great a danger to the souls of the Religious is to be found in unrestrained family affection, as St. Philip Neri well observes in reference especially to these two martyrs.

JUNE 19. St. Juliana Falconieri, Virgin: St. Juliana Falconieri, born in Florence in 1270, niece of St. Alexis Falconieri, even as a child showed such sanctity that her holy uncle told her mother that she had given birth to an angel. To hear sin spoken of made her tremble. At the age of fifteen she consecrated her virginity to God. She founded the Order of the Mantelette (wearers of a short cloak or mantle); she was then asked by St. Philip Beniti to take charge of the whole order of the Servites and thus may be regarded as a second foundress of this Community devoted to the Sorrows of the Blessed Virgin. Toward the end of her life, on account of constant sickness, it was not possible for her to receive the Blessed Sacrament; she asked that it might be held near her heart. When this was done the sacred host miraculously penetrated her breast. She died on June 19, 1340.

In olden times the pagans placed in the mouth of the dead a piece of money as payment to the boatman Charon. In the Fourth Century it was already an ancient tradition of the Roman Church to comfort the last moments of the faithful by administration of the Eucharist; the Viaticum also was sometimes placed on the breast of the dead person. This custom which testified to the robust faith of that early age in the immortality of the soul and final resurrection was afterwards modified by the Church, decreeing that Communion

after Confession and Extreme Unction should suffice as Viaticum.

JUNE 19. Sts. Gervase and Protase, Martyrs: Sts. Gervase and Protase, said to be twins, were called by St. Ambrose the proto-martyrs of Milan. At the close of the Fourth Century he discovered their relics and had them suitably enshrined. Their names are included in the Litany of the Saints.

JUNE 20. St. Silverius, Pope, Martyr: This Pope was a son of Pope Hormisdas who had been married before receiving Holy Orders. He fell a victim to the brutal tyranny of Belisarius. Accused of favoring the Goths he was stripped of the papal insignia and handed over to some sub-deacons who clothed him in the monastic habit. It was then announced that Silverius had become a monk. The Emperor Justinian restored him, but Belisarius was once more able to exile him to the island of Palmaria, where he succumbed to hardships and want in 538. God glorified him by many miracles.

JUNE 21. St. Aloysius Gonzaga, Confessor: This saint was like a white and fragrant lily in his virgin purity, transplanted by God from the luxurious and sensual Court of Madrid to the chosen garden of St. Ignatius of Loyola at Rome. The whole life of Aloysius breathes forth sanctity and purity; his Baptism, which was administered at the very moment of his birth, his first Communion at the hands of St. Charles Borromeo; his reception into the Society of Jesus by Claudio Acquaviva, the spiritual direction given to him at the Collegio Romano by St. Robert Bellarmine; his severe penances, and, lastly, his holy death as a victim of charity in the service of the plague-stricken sufferers in the Hospital of the Consolazione at Rome. He died on the octave-day of Corpus Christi, 1591, at the age of twenty-three years. Benedict XIII declared him the patron of young people.

JUNE 22. St. Paulinus, Bishop, Confessor: St. Paulinus was Bishop of Nola in Southern Italy. So great was his charity that he sold himself into slavery in order to ransom the son of a poor widow, who had been carried off by the Vandals of Africa. He was afterward set free, and returned to Nola, where he died in 431. Otho III brought his body from Beneventum to the little island in the Tiber near the Trastevere. Pius X had them carried back in triumph to his episcopal city at Nola, and ordered a new Mass in his honor to be inserted in the Missal and his feast raised to a double in the Universal Church. His figure is one of the most attractive of ancient times. Without leaving his monastic retreat he exerted great influence on his times; he was not a man of action, but of prayer, given to solitude and a lover of poetry and fine arts.

JUNE 23. Vigil of the Nativity of St. John the Baptist: In Rome the devotion to St. John centers around the Lateran Basilica where Pope Hilary had erected two oratories, one in honor of St. John the Evangelist and the other in honor of

St. John the Baptist. These two oratories became so famous that they gave the name of St. John to the Lateran Basilica itself.

The greatness of St. John the Baptist consists entirely in his mission of preparing the way for Jesus Christ. Therefore he did not live for himself, but for Christ and for His greater glory. This is genuine humility, the foundation of all true greatness before God.

JUNE 24. The Nativity of St. John the Baptist: The day of the death of other saints is kept as their feast, and in the case of St. John the Baptist the day of his birth is celebrated, as having taken place amidst the outpouring of the gifts of the Paraclete. The feast is celebrated with great liturgical splendor, the station Mass was celebrated in the Basilica of the Saviour. This grandeur of early devotion to the Baptist need cause no one to wonder, if we realize the eminent position which St. John holds in the history of the Incarnation. His seal of canonization is seen in the eulogy addressed to him by the Word of God Himself made man, when He pointed him out to the people as the greatest among all the prophets, and among all those born of woman, the new Elias, the burning and shining light.

Many churches and oratories were dedicated to him; at one time three Masses were celebrated in his honor. When Pope Benedict XIV examined the question of the precedence over St. Joseph given to St. John in the Litany of the Saints, it was not considered opportune to decide how the passage in the Gospel (Matth. 11, 11) "among those born of women, there hath not arisen a greater than John the Baptist," was to be understood. Now that devotion to St. Joseph has thrown so much light on his person, it is clear that the primacy accorded to St. John is to be understood of his prophetic and Messianic mission. He surpassed in dignity and in sanctity all the patriarchs, prophets and saints who announce and prepare the way for the New Testament. St. Joseph belongs to another period. He enters into the divine plan, not as prophet, but as part of the plan of the Incarnation itself. He introduces and presents Jesus with all honor to the world as the heir of the Messianic promises. Mary and Joseph have transcendent dignity; this in no way detracts from the glory of St. John whose praise is sung in the liturgical hymns. Our musical scale took its names (Do, re, mi) from the ascending tones of the Vesper hymn of St. John.

JUNE 25. St. William, Abbot: The feast of the founder of the Solitaries of Monte Vergine was inserted in the Calendar of the Universal Church by Leo XIII. This monastic Congregation was widely diffused at one time in the South of Italy, but having greatly decreased in numbers it was amalgamated in the second half of the Nineteenth Century, with the Benedictines of Subiaco.

St. William, who died in 1142, was noted for the austerity of his life and for his great gentleness towards others. His body rests now on the summit of the Parthenius, in the

Basilica of Our Lady which he built, and where every year many thousands of pilgrims assemble to do honor to the Blessed Virgin.

JUNE 26. Sts. John and Paul, Martyrs: Sts. John and Paul were both Christian officers in the army under Julian the Apostate. They suffered martyrdom in their own house, on the Cælian Hill. They spent ten days allowed them to deliberate about renouncing their devotion to Christ in distributing all their goods to the poor. The fact that, unlike other martyrs who were buried outside the walls, they had their place of burial in the very heart of the Eternal City, was looked upon by the early Christians as a special honor granted to them and to Rome by Divine Providence. Archeological discoveries have fully confirmed the truth of the Acts of their martyrdom. Their dwelling-house, the place of their execution, the graves, and important paintings have been brought to light. The two brothers when on earth possessed one home and one Faith, and now in heaven possess the same immortal crown.

JUNE 28. St. Irenæus, Bishop, Martyr: St. Irenæus, born at Smyrna in Asia Minor, was a pupil of the Martyr St. Polycarp, Bishop of that city, and himself a favorite disciple of St. John the Evangelist. Later he became Bishop of Lyons in Gaul, where, with many other Christians, he was put to death for the Faith, 202. In his writings, many of which are still extant, St. Irenæus bears eloquent testimony to the primary in the Church of St. Peter's See. His words are memorable: "It is necessary that the whole Church—that is to say, all the faithful scattered throughout the world—be in agreement with this Church by reason of her primacy for the Apostolic tradition was ever preserved in her."

Vigil of the Feast of Sts. Peter and Paul: On this vigil in the Divine Office, the last lesson with the homily on the Gospel was sung by the Pope himself.

At one time this vigil was kept with equal solemnity in the Basilicas of St. Peter and of St. Paul. Later the celebration at St. Paul's became monastic; the people attended the Mass at St. Peter's.

JUNE 29. Sts. Peter and Paul, Apostles: On June 29, A.D. 67, St. Peter was crucified, head downward, by order of Nero, on a hill overlooking the Vatican. On the same day, St. Paul was beheaded outside one of the gates of Rome. The Romans celebrated this feast with splendor equal to, if not surpassing, that of Easter.

There are two stations, the one at St. Peter's, the other at St. Paul's, but in both Masses the Collects are common to the two apostles indissolubly united in a single prayer. It is just because of this ancient feeling which is common not only to the Romans, but to all the Fathers, that the two Founders of the Roman Church can never be divided. Tradition has preserved the memory of the places in which St. Peter and St. Paul dwelt. It is certain the chair of St. Peter and the chains of St. Paul were carefully guarded. The

Vatican Basilica is erected over the burial place of St. Peter; the Ostian Basilica, St. Paul's-Outside-the-Walls, honors the Apostle of the Gentiles.

JUNE 30. Commemoration of St. Paul the Apostle: As June 29 is mainly devoted to the honoring of St. Peter, this day is assigned as the special feast of St. Paul. The Mass of to-day according to ancient Roman traditions was that of the second station of yesterday. As Peter still lives and governs through his successors, so does Paul continue to preach the Gospel every day throughout the world by means of his writings which the Church reads almost invariably at Holy Mass. The *Acts* and the *Epistles* tell us enough about the life of Paul to give us a rule and model of what a truly pastoral and apostolic life should be. On this model, under the rule of St. Benedict for more than fourteen hundred years, the disciples of the Patriarch of Monte Cassino have lived in a monastery in the shadow of the Basilica, and carried on the Divine Office.

Feasts of July

JULY 1. The Most Precious Blood of Our Lord Jesus Christ: The Missal gives to-day the Octave of St. John the Baptist, which, however, only appears in the Roman Calendar during the late Middle Ages. In the liturgical reform of Pius X this day was chosen for the feast of the Most Precious Blood, which had already been fixed under Pius IX for the first Sunday in July. Pius IX instituted this feast in thanksgiving for the deliverance of the Apostolic See from the violent revolutionaries who had expelled the Pope to Gaeta. In 1849, with the assistance of the French army, they were vanquished and the pope was able to return to Rome.

The meaning of this festival is closely akin to that of the Sacred Heart. The Precious Blood is the price of universal redemption, which love would not have to be anything less than itself. There is a very close connection between the Heart and the Blood not only because, according to St. John, after the death of Jesus, blood and water flowed from His wounded Heart, but because the first chalice in which that divine Blood was consecrated and vivified was precisely the Heart of the incarnate Word.

The apostle of this special devotion was the Blessed Gaspare del Bufalo, founder of the congregation of the Most Precious Blood.

The Mass is of quite recent composition. In the ancient Roman rite the Mass of Passion Sunday was especially intended to recall to the remembrance of the faithful the infinite value of the Blood of Jesus Christ.

JULY 2. The Visitation of Our Blessed Lady: Ember Friday in Advent was the original date for this feast. The celebration by the Greeks on July 2 of the placing of the robe of the Blessed Virgin in the Basilica of Blachernæ (A.D. 469) became in the Latin church the commemoration of the visit of Mary to the home of Zachary and Elizabeth. It was kept

by the Franciscans as early as 1263; the Council of Basel (1431) made it a holy day of obligation.

In honor of this mystery, St. Francis de Sales instituted the order of the nuns of the Visitation. The original design of this kindly saint was that the nuns should imitate the Blessed Virgin in her charitable assistance in the house of her cousin, who, though well advanced in years, was miraculously about to become a mother. Providence, however, thought fit to alter the plan while still in the hands of the designer, so that the latter was accustomed jestingly to say that he had made something which he had never intended to make, whereas he could not make that which he would in reality have wished to have made.

Sts. Processus and Martinian, *Martyrs*: Sts. Processus and Martinian were the keepers of the Mamertine prison, during the imprisonment of Sts. Peter and Paul, by whom they were converted. Like them they suffered martyrdom under Emperor Nero. Their relics now repose in St. Peter's; during the Vatican Council the papal throne occupied by Pius IX stood at the tomb of these two gaolers of the Princes of the Apostles.

JULY 3. St. Leo II, *Pope, Confessor*: This feast was originally the second commemoration of St. Leo the Great, who was the object of very marked devotion in the Middle Ages. It was celebrated on the anniversary of the removal of his body from the porch to the interior of St. Peter's. Later it became the feast of Pope Leo II who approved the acts of the Sixth Ecumenical Council which condemned the heresy of those who asserted that Christ had only one will. In his brief pontificate he gave an example of earnest preaching and devotion to the poor. He died in 683.

JULY 4. Of the Octave of the Apostles, Sts. Peter and Paul: Although during the Middle Ages, in a great number of churches, the anniversary of the ordination of St. Martin of Tours and of the dedication of his famous basilica was kept on this date, yet Christian Rome continued to celebrate the Octave of her great Apostles Peter and Paul.

JULY 5. St. Anthony Mary Zaccaria, *Confessor*: This famous Lombard preacher was one of that band of saints whom the Lord, in the Sixteenth Century, sent to carry out in Italy that ecclesiastical reform which had indeed been long desired, but which the Canons of the Council of Trent alone could not effect. It was necessary that they should be put into practice with heroic zeal, and this could be done only by a saint. He founded the order of Regular Clerks who from the Church of St. Barnabas near which they lived are called "Barnabites." They gave much assistance to St. Charles Borromeo in his work of reform. Anthony died at the age of 36, July 5, 1539, and was canonized by Pope Leo XIII.

JULY 6. Octave-Day of the Holy Apostles, Sts. Peter and Paul: To-day Christian Rome brings the Octave of her great apostles to an end. The importance, however, of these grand

figures was such that, in the Middle Ages, their *natalis* (birth-day) formed as it were the center of a special liturgical cycle.

Protestants have tried to set Paul above Peter, by attributing to the former, rather even than to Christ himself, the foundation of the Church. Catholic theology and the Catholic catechism suffice to protect the faithful from falling into such heresies as these. Christ founded the Church on Peter, but He disposed that among the apostles Paul should be the chief propagator of the Gospel, and the most important interpreter of divine revelation.

JULY 7. Sts. Cyril and Methodius, Bishops, Confessors: These two celebrated apostles of the East are bound by more than one tie to the history of Papal Rome. The Slav nations are indebted to Cyril and Methodius for their civilization, their faith, and their original communion with the See of Peter. To this day the Slav pilgrim who visits Rome and kneels at the sepulchre of the Prince of the Apostles sees upon that tomb a painting representing the Savior between St. Peter and St. Paul. That venerated ikon, on which is traced an inscription in the Slavonic tongue, is said to have been placed there by Sts. Cyril and Methodius as a mark of their homage and devotion to the Apostolic See.

They were consecrated bishops by Pope Adrian II. They invented a writing for the language of the Slav; translated the Scriptures and made use of this language in the Liturgy. Cyril, worn out by the mission, returned to Rome and prepared a tomb for himself in the shadow of St. Clement's. He died in 869 at the age of 42. Methodius died in 885.

JULY 8. St. Elizabeth, Queen of Portugal, Widow: St. Elizabeth, Queen of Portugal, was born in 1271 and died July 4, 1336. She was distinguished for her devotion to the poor and her heroic acts of charity. Her special grace was that of making peace. The joy caused at the Aragonese Court by the birth of Elizabeth brought about the reconciliation of her father and her grandfather; death surprised the good queen whilst on a journey which she had undertaken for the purpose of procuring peace between her son and her son-in-law.

JULY 10. The Seven Holy Brothers, Martyrs, with St. Rufina and Secunda, Virgins: Felicitas and her seven sons were put to death for the Faith, about the year 162, under Marcus Aurelius. The sons preceded their mother to heaven; she followed them four months afterwards. In order to strike terror into the hearts of the Christians the death sentences were not all carried out in the same place, for Januarius was beaten to death with leaden scourges and was buried in the Cemetery of Prætextatus, Felix and Philip died under the whip and received burial in that of Priscilla, Silanus was thrown from a precipice and was interred with his mother in the Cemetery of Maximus, Alexander, Vitalis and Martial were beheaded and were given the honor of sepulture in the Cemetery of the Giordani.

Under the Emperors Valerian and Gallienus, a hundred years later, two sisters Rufina and Secunda, rather than lose

their consecrated virginity accepted martyrdom. The forest in which they were put to death, hitherto called the dark wood, soon was called the bright wood in their honor.

JULY 11. St. Pius I, Pope, Martyr: St. Pius I, a great Pope of the Second Century, is said by tradition to have established a baptistery in the house of the Pudenti, or *de Pastore*. His brother is the author of the *Shepherd of Hermas* which has been styled "a vast examination of the conscience of the Roman Church at the end of the first half of the Second Century." To St. Pius is attributed the fixation of the feast of the Resurrection on Sunday, which day then became the central Sunday of the year. He was buried in the Vatican.

JULY 12. St. John Gualbert, Abbot: Born at Florence at the end of the Tenth Century, John Gualbert was trained in the school of St. Benedict. Raised to the papacy he exalted that office and the position of the hierarchy which had been degraded by the imperial power. He stamped out simony and brought back order and peace to the land of Tuscany. At Valombrosa he founded a monastery, whence came many saints and which still flourishes. On one occasion meeting the murderer of his brother, he pardoned him in the name of the Redeemer. For this act he received a singular recognition from Our Crucified Lord. He died on July 12, 1073, and was canonized in 1193.

Sts. Nabor and Felix, Martyrs: Sts. Nabor and Felix suffered martyrdom at Milan under Maximian Herculeus, about the year 304. St. Ambrose honored their memory and from Milan devotion to them spread throughout the Universal Church.

JULY 13. St. Anacletus, Pope, Martyr: According to the 11st of Popes furnished us by St. Irenæus, Anacletus is probably the same person as Cletus, the successor of Linus and the predecessor of Clement on the papal throne. Some say that he was banished from Rome and returned to rule the Holy See a second time. He completed the tomb of St. Peter at the Vatican, near which he was himself interred. To him is assigned the decree that bishops should be consecrated by three bishops at least; that clerics should be publicly ordained by their own bishop and that they all should receive Holy Communion after the consecration in the mass of ordination. He was martyred under the Emperor Trajan.

JULY 14. St. Bonaventure, Confessor, Bishop, Doctor of the Church: Born in Tuscany in 1221, Giovanni Fidanza, in consequence of a miraculous cure, entered the Franciscan Order. While still young, he became minister general; guided by his wise and prudent spirit, the Franciscan Order was saved from the schism which was about to divide the rigorous from the mild. He was closely united to St. Thomas Aquinas; both taught at the University of Paris at the same time. St. Bonaventure was created Cardinal and Bishop of Albano in 1273 by Gregory X; he died on July 15 in the following year at Lyons whilst the Ecumenical Council was being held in

that city. The Pope and the entire Council took part in his funeral; every priest in the world said Mass for his soul.

St. Bonaventure is a true example of the ascetic Franciscan school, which has spread among the people a fervent devotion to the most sacred human nature of the Redeemer. When he writes on the Passion of Our Lord or speaks in praise of the Blessed Virgin, his language grows eloquent and a seraphic ardor glows in his words.

Sixtus IV, when he canonized St. Bonaventure in 1482, ordered that the celebration of his feast in the Basilica of the Holy Apostles should be considered as a solemnity of the sacred Apostolic Palace. In later years a church and a monastery were dedicated to this saint on the Palatine.

JULY 15. St. Henry, Emperor, Confessor: The name of St. Henry, Emperor of Germany, born in 972, is held in veneration by all. He spread Christianity and advanced piety and religion among his subjects. He died in 1024. He defended the Church and the Holy See. He came down repeatedly into Italy in order to defend the rightful Pontiff against opposing factions. Detained at Monte Cassino by illness he was miraculously cured through the intercession of St. Benedict. He asked to be accepted as a monk in the Abbey of St. Vanne at Verdun; the abbot commanded him in the name of religious obedience to re-ascend the throne. He spent a great part of his treasure in founding episcopal sees, enriching churches, and endowing monasteries. On one occasion he sent his imperial insignia to the Abbey of Cluny in order that they should be offered up to the Redeemer. St. Henry died on July 13, 1024, and was canonized by Pope Eugenius III in 1145.

JULY 16. Our Blessed Lady of Mount Carmel: To-day the whole Latin Church joins with the Friars of the Blessed Virgin of Mount Carmel in celebrating the munificence of the Mother of God towards this Order which is dedicated to her. The origin of this illustrious brotherhood which has given so many saints to the Church, is well known. A little while before the year 1185, a priest of Calabria having had a revelation of the prophet Elias, ascended Mount Carmel and began to restore one of the four ancient monasteries which he found there, and of which only the foundations remained.

The new institution prospered, and although the latest comer, it was able to graft itself successfully upon the great tradition, already centuries old, of the monastic life which Oriental cenobites and Benedictine monks had led on Mount Carmel. Albert, Patriarch of Jerusalem, gave certain rules of conduct to those hermits who were living at that time under their superior Brocardo, rules which subsequently were approved, together with the new foundation, by Honorius III and Gregory IX.

In the Thirteenth Century Innocent IV approved the rule under the generalship of Simon Stock. On July 16, 1251, the Carmelite habit was placed in his hands by the Blessed Virgin. It was blessed by the Pope and many privileges attached to it, not only for members of the Order, but for all those who enter the Confraternity of Our Lady of Mount Carmel and wear

the scapular. The Feast of Our Lady of Mount Carmel was inserted into the Calendar under Benedict XIII in 1726.

JULY 17. St. Alexius, Confessor: St. Alexius was the only son of a wealthy Roman noble. For Christ's sake he left his home and, poor and unknown, devoted his life to God's service. He died early in the Fifth Century. His memory is venerated in many lands.

JULY 18. St. Camillus of Lellis, Confessor: St. Camillus of Lellis was born in 1550 of a noble family. He tried twice to enter the Capuchin Order, but each time had to leave on account of a sore on his leg. He then spent his life in ministering to the sick in the hospitals of St. Giacomo degli Incurabili, and of the Santo Spirito. He instituted a congregation of regular Clerics, devoted to the care of the sick. St. Philip Neri who at one time was his confessor, saw in a vision that the angels themselves inspired the Religious instituted by him with the words best suited to comfort the dying. Leo XIII appointed him the celestial patron of those who are at the point of death; his name is in the Litany of the Dying. He died at Rome, July 14, 1614.

St. Symphorosa and Her Children, Martyrs: Symphorosa and her sons were martyred under Hadrian in the year 120. The mother was drowned on this day in the River Anio, whilst her sons had already won the crown of martyrdom on June 30; Crescens had been stabbed in the throat, Julian in the breast, Nemesius in the heart, Primitivus in the stomach; Justus had received his death-wound in the back, Stacteus in the side, and Eugenius had been actually cleft in two. The bodies of the Tiburtine martyrs were brought to Rome by Stephen III, and were placed in the deaconry church of St. Michael.

JULY 19. St. Vincent de Paul, Confessor: St. Vincent de Paul, founder of the Congregation of the Priests of the Mission (Lazarists), and the Society of the Sisters of Charity, while a young priest was held as a slave in Africa where he had been sold by pirates. On his return to France he became a parish priest. For a time he took the place of a galley slave. His parish was a country parish; his experience led him to found the Priests of the Mission, bound by special vow to undertake this special work. At one time he was entrusted by St. Francis de Sales with the spiritual direction of the nuns of the Visitation. Assisted by Louise de Marillac he founded the Sisters of Charity.

The authority exercised by St. Vincent was immense, and was undisputed throughout the kingdom. He was a member of the king's Privy Council, and thus had control over the appointments to the episcopal sees and to the richest benefices of the Church of France. Yet Vincent, meek and humble of heart, ascended the magnificent stairs of the palace and took part in the royal councils with the same evangelical simplicity, and clothed in the same poor and shabby garments in which he traversed the streets of Paris rescuing abandoned waifs and strays and succoring the helpless sick and suffering. He

died in 1660 at St. Lazarus, the motherhouse of his Congregation. Leo XIII declared him the patron of all charitable associations.

JULY 20. St. Jerome Emiliani, Confessor: In the Sixteenth Century God raised up a number of saints who by prayer, teaching and good works combated the influence of the pagan Renaissance. Among these was St. Jerome Emiliani, who spent himself in the care of orphans and the poor. He instituted homes for orphan children, and founded the Congregation whose object was to educate orphans. They are called the Somaschi, from Somascha, the little Italian town in which they were first established. He died on February 8, 1537, from the plague which he contracted while burying the dead.

It was related that St. Charles Borromeo, when going several years afterwards to make a pastoral visitation at Somascha, became aware of the presence of the relics of a saint through the sweet perfume which emanated from his tomb. Asking for a thurible, St. Charles offered incense on the sepulchre, being thus the first to render public veneration to the saint.

St. Margaret, Virgin, Martyr: St. Margaret, called by the Greeks, Marina, was martyred at Antioch in Pisidia under Emperor Diocletian at the end of the Third Century. Devotion to her became very popular in Rome during the Middle Ages, and many chapels and churches were dedicated to her. She is invoked, especially, by those who are about to become mothers.

JULY 21. St. Praxedes, Virgin: St. Praxedes was a sister of St. Pudentiana, whose feast is celebrated on May 19th. She was the daughter of the Roman Senator Pudens, and after consecrating her virginity to God, she gave up all her wealth to the poor.

Pope Paschal I transferred the bodies of many saints from the catacombs and placed their relics in the Church of St. Praxedes; an inscription states that 2,300 bodies of saints repose in the crypt under the apse of the Church.

JULY 22. St. Mary Magdalen, Penitent: The Latin writers, beginning with Tertullian, have generally and with great probability identified Mary of Magdala as the sister of Lazarus, and as the sinner who anointed the feet of Jesus. The Greeks, on the other hand, distinguished three Marys.

Her brother Lazarus, died in the island of Cyprus. His body was brought to Constantinople by the Emperor Leo VI and laid in the Lazarion, (899). The body of Mary, his sister, who, according to a tradition dating from the Sixth Century, had been buried at Ephesus, was soon brought and laid beside him in the new sepulchral basilica of Byzantium. The Greeks give to her the title of "like unto an apostle" because she first announced to the world and to the apostles themselves the resurrection of the Lord. For this reason the *Credo* is said in the Mass today, as in Masses of the apostles.

The scene of the conversion of Mary of Magdala is perhaps one of the incidents in the Gospel which best reveal the

gentleness of the heart of the Redeemer. To Mary much is forgiven, because she loved much; this is the remedy for sinners; this is the spirit which sustains the Church Militant, wherein we may indeed see many sins caused by human frailty, but in which there may be found also a great love ready to pardon all.

JULY 23. St. Apollinaris, Bishop, Martyr: St. Apollinaris was the disciple of St. Peter, who preached the Gospel at Ravenna. The importance of the See of Ravenna in the Sixth Century brought about an attempt to exalt that See unduly. On this account we have in the Mass today the voice of St. Peter recommending the pastors of the Church to avoid the spirit of domination and pride, and the words of the Gospel teaching the lesson of humility. St. Apollinaris after a cruel scourging and exile was martyred at Ravenna in 79 A.D. The great cathedral of that city is dedicated to him.

St. Liborius, Bishop, Confessor: St. Liborius was the fourth bishop of Le Mans, France. He was renowned for the miracles which he wrought on behalf of those suffering from stone; his name was added to the Calendar by Pope Clement XI, who suffered with this dangerous malady and was cured by the intercession of the saint. He died about the year 397.

JULY 24. Vigil of St. James, Apostle: This vigil was celebrated from the earliest times. It is recorded in the Martyrology of St. Jerome.

St. Christina, Virgin, Martyr: St. Christina, a Tuscan virgin, who when ten years old had taken and destroyed the silver idols in her father's house, was in consequence tied to a post and pierced with arrows. Her tomb was discovered in 1880; an examination of her relics showed that she was scarcely more than fourteen years of age at the time of her death.

On this day the Greeks celebrate another St. Christina, martyr of Tyre. The Greeks salute her as a "stainless bride wounded by arrows."

JULY 25. St. James the Greater, Apostle: St. James was the brother of John, and the first of the Apostolic College to suffer martyrdom. He was beheaded by Herod Agrippa about the year 43. He was one of the intimate friends of Our Savior: he witnessed the Transfiguration and the agony in the Garden of Olives. Christ foretold his martyrdom on the occasion when the mother of James and John asked for her two sons that they be seated one at his right hand and one at his left in His Kingdom. James preached the Gospel in Judea and Samaria and even in distant Spain.

In the Sixth Century the tomb of the two apostles of the name of James was still being venerated at Jerusalem. But in the Ninth Century we find that the relics of St. James the Great were already the object of great devotion at Santiago de Compostella, whither they must have been carried after the Arabs had taken possession of the Holy City. Throughout the

Middle Ages, the pilgrimage to Galicia to the tomb of St. James was one of the most popular of all, and wholly worthy of the special place which St. James occupied beside Our Blessed Lord.

St. Christopher, Martyr: St. Christopher, a native of Chanaan, was martyred at Lycia in the Third Century. He was greatly venerated in the East. His name, which signifies "one who carries Christ," won for him great veneration even in the city of Rome. Many statues of St. Christopher were placed at the entrance to cathedrals. He is the patron of travelers and is invoked in storms, tempest and plagues. The medal of St. Christopher is frequently attached to motor vehicles.

JULY 26. St. Ann, Mother of Our Blessed Lady: The privileges and graces with which God had surrounded the Immaculate Conception of His Blessed Mother Mary were reflected upon her happy parents, Joachim and Ann. We find, therefore, that in the Sixth Century Justinian built a church at Constantinople in honor of St. Ann.

Devotion to the grandparents of the divine Redeemer spread almost everywhere in the East. The Syrians venerated St. Ann under the name of Dina on July 25; other eastern Churches placed her feast on another date. Pope Leo III placed pictures of Joachim and Ann in the Church of St. Mary Major. Gregory XIII in 1584 inserted the feast of St. Ann in the Roman Missal.

At Rome in the patriarchal basilica of St. Paul the precious relic of the arm of St. Ann was venerated even in the days of St. Bridget of Sweden, who obtained a very small portion of it as a gift. St. Ann then appeared to her and showed her how to venerate and take care of the sacred relics. Leo XIII and Benedict XV have given several fragments of this arm of St. Ann to celebrated sanctuaries dedicated to her in Canada and in Normandy, where God has been pleased to honor them by performing various miracles.

Her feast was extended to the Universal Church by Pope Leo XIII in 1879. Pope Benedict XV visited her chapel outside the Vatican; this was the first time after 1870 that a Pope left the Vatican.

JULY 27. St. Pantaleon, Martyr: St. Pantaleon was a physician of Nicomedia. His name signifies in the Greek "many shall obtain mercy"; it was given him by Christ with this promise. During his martyrdom Our Lord appeared to him as he was tortured on the rack and burned with flaming torches. He is the principal patron (after St. Luke) of the medical profession. His blood liquifies on his feast day in the phial in which it is preserved at Ravello near Amalfi.

JULY 28. Sts. Nazarius, Celsus, Victor I, and Innocent I, Martyrs: St. Nazarius was baptized by Pope Linus at Rome; in his turn he baptized the youthful Celsus. They were both beheaded at Milan about the year 368. Their bodies, buried in a garden outside the city, were found by St. Ambrose in

395. The body of St. Nazarius appeared as if it had just been beheaded. It was placed by St. Ambrose in the Basilica Romana. The body of the boy Celsus was found in another part of the garden, but was not removed. However, a basilica was later built in his honor.

Pope St. Victor, the thirteenth in order from St. Peter, is famous in the history of the Church of the first three centuries for his encyclicals addressed to all the churches, in which he appointed synods with a view to coming to an agreement concerning the date of the celebration of Easter. Even the bishops of the most remote dioceses of Asia Minor obeyed the Pope's order and sent their votes to Rome, but as these were not in accordance with the Roman view, it very nearly caused a schism. He succeeded in settling the controversy about the date of Easter, and is said to have decided that in case of necessity Baptism might be given with natural water. He was the first ecclesiastical writer to write in Latin.

St. Innocent I, Pope, Confessor (402-417), took a vigorous part in the defence of St. John Chrysostom; upheld the rights of the Holy See and wrote a letter on liturgical questions which remains a notable document to this day.

JULY 29. St. Martha, *Virgin*: St. Martha accompanied her sister St. Mary Magdalen and her brother St. Lazarus into Gaul, where she closed her holy life. Her sacred relics are venerated at Tarascon, in Provence.

The ways by which God leads men's souls are very varied; one way may be more perfect than another, but each soul must sanctify itself in its own fashion. Grace does not do violence to nature, but perfects it; thus, although St. John tells us that Jesus loved Martha, Mary, and Lazarus, each of the sisters always retains her own individual character in the Gospel narrative. Mary feels more deeply, and, therefore, though she is habitually more recollected, yet she is also a woman of an eager and pleasing disposition, more courageous in her actions.

The virtues of Martha, the elder sister of Lazarus, on the other hand, are more commonplace and less exceptional. She is a good housekeeper, diligent, affectionate, and forbearing in undertaking the additional labor which Mary's different nature puts upon her. In discharging her daily duties she looks at life chiefly from the practical side. The Savior loves her much, because, though Mary is eager to receive spiritual food from him, Martha, on the contrary, shows a mother's tender care both for Him and for His disciples, who were always received as members of the family in her home at Bethany.

Sts. Felix II, Simplicius, Faustinus, and Beatrice, *Martyrs*: The martyr-Pope St. Felix II governed the Church during the exile of Pope Liberius, in the middle of the Fourth Century. Simplicius and Faustinus were drowned in the Tiber, probably in 303, when the great persecution under Diocletian was at its height.

Beatrice, their sister, with the aid of the priest Priscus, recovered their bodies in order to give them burial; for which offence she was strangled in prison.

In the Fourth Century a basilica was built at the side of the sepulchre of the two brothers and their sister.

JULY 30. Sts. Abdon and Sennen, *Martyrs*: Sts. Abdon and Sennen were Persians who, coming to Rome in the Third Century, courageously confessed the faith of Christ and were put to death in the persecution of Decius in 250.

JULY 31. St. Ignatius of Loyola, *Confessor*: St. Ignatius, founder of the Society of Jesus, was born at Loyola in Spain, in the year 1491. He served his king as a soldier till his thirtieth year. Convalescing from a severe wound received at the siege of Pampeluna, he was given, in the absence of other books, the Lives of Jesus Christ and of the Saints. It dawned on his chivalric nature that the Church has need of her army to defend under the sovereign Pontiff the interest of God against heresy and all evil. On his recovery he ascended Montserrat and in the Benedictine Abbey there he laid down his sword at the feet of the Blessed Virgin. He learned here to love the Psalms and canticles of the Divine Office which he was later to recommend to the faithful; he desired that those who were to make his Spiritual Exercises should choose a dwelling whence they could easily go to the Offices of Matins and Vespers as well as to Mass. Among the Benedictines of St. Paul's in Rome, Ignatius pronounced his vows and was regularly elected the first general of his new Society.

The name of Loyola and the Society founded by him are synonymous with the highest degree of Catholic life and activity, so that the enemies of the Church, whilst they may show toleration for other religious Orders, keep up an undying hatred for that of St. Ignatius, in which they justly recognize the most efficient and invincible army which Providence has placed under the immediate command of the Vicar of Christ.

Ignatius and his companions, by means of the Spiritual Exercises tried to raise the clergy to a higher realization of their own dignity and mission. Their zeal for the Liturgy led them to restore the churches to their former cleanliness, dignity, and magnificence. Drawn by these exterior attractions, the faithful were the more easily induced to frequent the Sacraments and the Offices of the Church. From the very beginning they undertook works of education and missionary labors.

With the sweet name of Jesus on his lips and in his heart, St. Ignatius gave his soul to God on July 31, 1556. His body is preserved in Rome in the magnificent church built by Cardinal Alessandro Farnese and dedicated to his memory.

Feasts of August

AUG. 1. St. Peter's Chains: The chains with which St. Peter the Apostle was fettered from time to time have always been the object of veneration among the faithful. They are pre-

served in a basilica in Rome, which is called Saint Peter *ad Vincula* (in chains). The anniversary of the dedication of this church falls on August 1st. The chains of the Apostle Paul are preserved in the Basilica of St. Paul. The reverence shown to the chains of the two apostles must have been very widely spread in olden times from the moment when Justinian I asked the Pope for "a portion of the chains of the holy apostles, if it were possible" and St. Gregory the Great relates that in his day the faithful were eagerly desirous of the favor of possessing at least a small quantity of the filings of St. Paul's chains. The chains of St. Peter are in two portions, one having eleven links, shaped so as to hold the hands, and the other twenty-three links, at the end of which are two half circles to hold the neck. Only four links are preserved of the chains which bound St. Paul.

AUG. 1. The Holy Machabees, Martyrs: The Seven Machabees, brothers, and other Jews, suffered martyrdom for their faith in the second century before Christ, under the tyrant Antiochus Epiphanes, the impious king of Syria. They are the only martyrs who suffered before Christ that are honored with a feast of universal observance. Their relics were placed in the church of St. Peter's Chains beneath the new altar on August 1st.

AUG. 2. St. Alphonsus Mary de Liguori, Bishop, Confessor, Doctor of the Church: St. Alphonsus was born of noble parents near Naples, Italy, in 1696, and died in 1787. In the midst of many evils he appeared with a three-fold mission as Doctor, Bishop, and founder of a new religious Order. As Doctor he became the great teacher of Moral Theology; he found the middle way between the two extremes of the lax and the over-rigorous, and by his ascetic writings he spread amongst the people Catholic piety, devotion to Our Lady, to Jesus in the Blessed Sacrament, to the Passion, and defended the supreme rights of the Church and of the Pope.

As apostle and bishop St. Alphonsus sought to imitate Our Divine Redeemer in His evangelizing journeys through the villages of Galilee and Judea. Hence he founded his own society of missionaries whom he destined to labor among the poor peasants and mountaineers rather than the inhabitants of the towns.

As founder of a new Order, the saint has the merit of having adapted the scope of his work to the needs of the time, and of having brought it to completion in spite of innumerable difficulties. Although approved by the Pope, the King of Naples refused to permit the new Order to establish itself. St. Alphonsus himself was excluded from the houses of his own Order in the Kingdom of Naples. This schism existed until his death. After his death the whole scene changes; the rejected founder is raised to the altars, and his Congregation extends its boundaries beyond the confines of Italy and of Europe.

He was devoted in a special manner to the Holy Eucharist, and left a beautiful little book entitled *Visits to the Blessed Sacrament*.

AUG. 2. St. Stephen I, Pope, Martyr: St. Stephen, by birth a Roman, was made Pope on May 3, 253, and governed the Church for three years. He decided the question of the validity of Baptism when administered by heretics, ordering that the tradition should be preserved according to which it was sufficient that they receive confirmation. He was murdered by the Emperor's soldiers while seated in his episcopal chair in the catacombs, during the celebration of Mass, August 2, 257.

AUG. 3. The Finding of the Body of St. Stephen, the First Martyr: The body of St. Stephen, the first martyr, with those of some other saints, was discovered near Jerusalem in the year 415. Later the body of the saint was taken to Constantinople and finally to Rome, where it now lies beside that of St. Lawrence. The many miracles that occurred on the finding of St. Stephen's body led to the institution of this festival, besides that of December 26th. A tradition states that Gamaliel, the teacher of St. Paul, had buried the body of St. Stephen at his country house; Nicodemus and Abibas, son of Gamaliel, and Gamaliel himself, were also buried there.

AUG. 4. St. Dominic, Confessor: St. Dominic, the founder of the Order of Friars Preachers, was born in Spain in 1170, and died at Bologna, Italy, in 1221. In 1208 while the saint was at prayer Our Lady appeared to him, gave him the Rosary, and bade him go forth and preach. Beads in hand, he led the Catholic troops against the Albigensians and crushed that heresy. Countless souls were brought to grace by his words. His parents attributed his birth to the prayers of the holy Benedictine Abbot, Dominic of Silos; his mother saw in a vision her child in the shape of a little dog, holding a torch in his mouth. He became the great defender of Catholic Doctrine, and the opponent of heresies.

AUG. 5. The Dedication of the Church of Our Lady-of-the-Snow: Tradition tells us that during the pontificate of Pope Liberius, in the Fourth Century, in the heat of August, the plan of the church of St. Mary Major was traced out in a miraculous fall of snow. For this reason that basilica is known as St. Mary-of-the-Snow, and the name is also given to the feast of its dedication. The stations at Christmas are held in this Church because some relics of the Crib of Bethlehem are preserved there. The Pope was also accustomed to officiate there on the first Sunday in Advent, at the beginning of the ecclesiastical year.

AUG. 6. The Transfiguration of Our Lord Jesus Christ: This festival was originally commemorated on the Vigil of Ember Saturday in Lent. With the decline of liturgical understanding a special festival was instituted in its honor in order to arouse popular devotion to this mystery. It is now the patronal feast of the Lateran Basilica, and of all churches under the title of St. Savior.

Sts. Sixtus, Felicissimus, and Agapitus, Martyrs: Pope St. Sixtus II, mentioned in the Canon of the Mass,

was the first martyr actually put to death in the catacombs themselves. Under the Emperor Valerian (258) he was beheaded on his throne just as he finished Mass. His four deacons were put to death with him, and two others, Felcissimus and Agapitus, were decapitated the same day while St. Lawrence, the archdeacon, was put to death three days later.

AUG. 7. St. Cajetan, Confessor: St. Cajetan was born in 1480 in Lombardy, of pious and noble parents. From childhood he was known as a saint and in later years as "a hunter of souls." Even before St. Ignatius he undertook to establish a body of Clerks Regular following the apostolic life. Together with Pietro Carafa, afterwards Pope Paul IV, he took the austere vow of entrusting himself entirely to Divine Providence and living solely on any alms which might be voluntarily given by the faithful.

Christian Rome venerates him as one of her most distinguished citizens. He took a notable part in the reform of the Breviary under Clement VII. When celebrating Mass in St. Mary's Major at the crib of Our Lord, he merited the grace of holding the divine Infant in his arms. Worn out with toil and sickness he went to his reward in 1547.

St. Donatus, Bishop and Martyr: St. Donatus, Bishop of Arezzo in Tuscany, suffered martyrdom under Emperor Julian the Apostate, in 361. He was illustrious for his sanctity and for his gift of working miracles. The Church has always remembered him with the highest veneration.

AUG. 8. Sts. Cyriacus, Largus, and Smaragdus, Martyrs: St. Cyriacus was a holy deacon of Rome under Popes Marcellinus and Marcellus. With Largus, Smaragdus, and about twenty others he was crowned with martyrdom in 303, in the persecution of Diocletian. The occasion of the translation of their remains many years later to a church dedicated to them led to the institution of a festival in their memory. St. Cyriacus is invoked for diseases of the eye, and against diabolical possessions.

AUG. 9. St. John Mary Vianney, Confessor: St. John Mary Vianney was born at Dardilly, France, in 1786. He was a farm-hand until his nineteenth year, when he began his studies for the priesthood. His talents were poor, and his progress slow. He was ordained at Grenoble in 1815; he became parish priest of Ars in 1818. That little town was the scene of his marvelous labors until his holy death, August 4, 1859. He was canonized May 31, 1925, by Pope Pius XI. For forty years his food and sleep were insufficient to sustain human life; during the last ten years of his life he spent from sixteen to eighteen hours a day in the confessional. Enlightened by God, he could read hearts and soften the most hardened sinner. He healed the sick and cast out devils; like his Master he was openly persecuted, calumniated and hated by wicked men. His little parish attracted thousands of people. Towards the end of his life 158,000 people visited Ars in a single year. He founded an orphanage for girls, trusting its support to Divine Providence. He had the gift of prophecy,

and told many souls what the future held in store for them. He is in a special manner the model for all parish priests.

Aug. 9. The Vigil of St. Lawrence: The vigil of St. Lawrence has been observed in the Church certainly since the Fourth Century. The ancient vigils consisted of a fixed number of scriptural Lessons alternated with responsorial Psalms and episcopal Collects. When day began to break, the Holy Sacrifice was offered and the fast came to an end.

St. Romanus, *Martyr*: St. Romanus was a Roman soldier. He was converted to the Christian faith by the preaching of St. Lawrence, and was beheaded the day preceding that of the saints martyrdom.

Aug. 10. St. Lawrence, *Martyr*: After the feast of Sts. Peter and Paul this is the greatest festival in the ancient Roman Liturgy. The terrible martyrdom endured by the famous archdeacon deeply impressed the generations that came immediately after him, for whom Lawrence became at Rome that which Stephen had been at Jerusalem.

In order to save from confiscation some property of the Church that had been intrusted to Lawrence, he sold it and gave the proceeds to the poor. As the enemies of the Church believed he had concealed the treasures and hoped to make him reveal their hiding-place, he was roasted alive on a gridiron. After an agony of hours he expired with a prayer on his lips for the conversion of the heathens.

His ashes were placed in peace by the priest Justin in the cemetery of Cyriacus. Constantine erected a basilica on the spot, which has since been rebuilt several times. The gridiron is still preserved in the old Church of San Lorenzo *in Lucina*.

Aug. 11. Sts. Tiburtius and Susanna, *Martyrs*: St. Tiburtius, a subdeacon, son of the prefect of Rome, being accused of professing the Christian religion, was beheaded, 286, outside the walls of Rome. Nine years later St. Susanna, a holy virgin, after many torments laid down her life for Christ.

Aug. 12. St. Clare, *Virgin*: St. Clare, born at Assisi in Umbria, was the first of the holy virgins whom St. Francis, consecrating to God, bound to Christlike poverty. On a visit to St. Francis, she expressed to him her desire to become a Spouse of Christ. To St. Francis had been given a little chapel called the *Portiuncula* by the Benedictine abbot of Monte Subasio. St. Francis gave to Clare the rule of St. Benedict to follow, as he desired to graft his new foundation on to the old Order, so as to give it a canonical basis, one already recognized by Holy Church. St. Francis determined that Clare should not imitate the rich convents of Benedictines then in Umbria, but should go back to the early traditions of Benedictine poverty; thus it was that Pope Gregory IX was able to write to them before they had a rule of their own: "Now you are worthy daughters of the blessed Benedict." Her sister Agnes and other women soon joined her; they walked barefooted, slept on the ground, observed perpetual abstinence, and made poverty the basis of their lives.

St. Clare teaches us to have great devotion to the Holy Eucharist. In the midst of her extreme poverty she caused the Blessed Sacrament to be kept in a silver case placed in an ivory pyx. One day when the Sarcens attacked the Convent of San Damiano, Clare herself held up the pyx containing the Blessed Sacrament like a shield between the nuns and the fury of the infidels. The enemy turned and fled.

St. Clare passed to her heavenly reward, August 11, 1253, and was canonized by Pope Alexander IV, two years later.

AUG. 13. Sts. Hippolytus and Cassian, Martyrs: St. Hippolytus is one of the saints associated with St. Lawrence, who baptized him, and whom he followed to martyrdom in 258.

St. Cassian was a schoolmaster, and the official who sentenced him to death for being a Christian had him murdered by his own pupils.

AUG. 14. The Vigil of the Feast of the Assumption of Our Blessed Lady. As early as the Seventh Century the preparation, by a solemn fast, for keeping devoutly the great festival of the Assumption, is described as a custom of great antiquity. In many parts of the Church the strict fast enjoined lasted over several days. The Mass celebrated on this day is of Our Blessed Lady, on account of its being that of a vigil, and is said in purple vestments, and the hymn *Gloria in excelsis* is omitted.

St. Eusebius, Confessor: St. Eusebius was a Roman priest distinguished for his zeal in the cause of orthodoxy. He lived in the Fourth Century of our era. He appears to have died in prison. The universal veneration in which he was held led to his immediate canonization.

AUG. 15. The Assumption of the Blessed Virgin Mary: Among the feasts of the Blessed Virgin that of the *dormitio sanctæ Mariæ*, or of her bodily assumption into heaven, was from very early times the most solemn and the most widely observed. In the time of Pope Sergius I a solemn procession proceeded to St. Mary Major, where Mass was celebrated. It was customary to carry images of the Savior and of His Blessed Mother in this procession; outside of Rome a similar ceremony was observed.

It should, however, be borne in mind that though the divine maternity of the Blessed Virgin Mary may be regarded as the immediate reason of her Assumption into heaven, yet the first and formal reason of this privilege is to be sought in her Immaculate Conception. It is true, indeed, that the dignity of the Mother of the Incarnate Word was the primary reason for which God preserved the Immaculate Conception of Mary from all stain of original sin—and in this sense the Gregorian Sacramentary rightly attributes the reason of the bodily resurrection of the Blessed Virgin to her prerogative as Mother of the Word—but in order to express this truth with perfect accuracy, it is necessary to say that the formal reason for the preservation of her body from corruption was precisely her immunity from all stain of original sin.

The consecrated formulas of the Roman Liturgy have not any difficulty in expressing and in reconciling the fact of the death of the Blessed Virgin with her bodily resurrection, due to her exalted dignity.

The end of that transitory state in which the pilgrim soul finds itself on earth is called by us death, but it does not necessarily imply any idea of pain or abasement in the case of the Immaculate Mother of God. The state of separation of soul and body with all its consequences, such as bodily corruption, long and violent separation of form from matter, etc., had no power over the Mother of God.

The authority of the Roman Liturgy concerning the possibility of dogmatic definition of the Assumption of the Blessed Virgin is paramount, for it reflects the teaching and authority of the supreme Pontiff. Now that Catholic devotion anticipates the day when the infallible Teacher of Truth will place this last gem in the diadem which adorns Our Lady in heaven, theologians will be able to draw largely on that fount of Catholic tradition which is contained in the Liturgy, especially that of Rome.

Aug. 16. St. Joachim, Father of the Blessed Virgin Mary, Confessor: The excellence of a fruit is always a sign of the quality of the tree which bore it. In the case of St. Joachim, the Immaculate Conception of Mary reflects a splendid glory on the chaste union of her parents.

The Gospels speak of a sister of Our Lady who accompanied her even to the foot of the cross. According to some authorities she too was a daughter of Anna and of Joachim.

His feast was first introduced into the Breviary by Julius II, who fixed the date of March 20. Leo XIII (Joachim Pecci) raised it to a double of the second class. In the reform of the Breviary carried out by Pius X, August 16th was the date fixed.

The close relationship which existed between the Savior and St. Joachim confers on the latter of great dignity, raising him above other saints, so that the honor paid to him is reflected upon Christ Himself in a special manner and upon His Immaculate Mother. They loved him and honored him in this world above all others. Their love is like a precious gem which adorns the crown of the holy Patriarch in heaven.

Aug. 17. St. Hyacinth, Confessor: St. Hyacinth, the glorious apostle of Poland and Russia, was admitted into the Order of Friars Preachers by St. Dominic himself. By his example of holy living and by the power of his preaching, multitudes were converted, churches and convents were built, and 120,000 pagans and infidels were baptized by his hands. He died at Cracow A.D. 1257, on the feast of the Assumption.

Aug. 18. Of the Octave of the Assumption: The doctrine of the Assumption of the Blessed Virgin Mary has not been defined as a dogma of faith; however, it is accepted universally in the Church. Benedict XIV declared that no one is permitted to doubt its truth. The solemnity attached to its feast makes it part of the ordinary belief of the faithful.

Aug. 18. St. Agapitus, Martyr: The Roman Martyrology commemorates to-day Agapitus who, at the age of fifteen, was put to death with a sword at Præneste in Italy. His tomb has recently been found with the inscription "Agapitus, pray for me." His body was transferred to Corneto in 1437.

Aug. 19. St. John Eudes, Confessor: St. John Eudes was born at Ri, France, November 14, 1601; he made brilliant studies at Cæn; became an Oratorian and a priest; founded, in 1641, the Congregation of Our Lady of Refuge (Good Shepherd Nuns); left the Oratory and founded, in 1643, the Society of Jesus and Mary (Eudists) for the education of priests and for missionary work; instituted the feasts of the Hearts of Jesus and Mary; wrote a number of ascetical books; died at Cæn, August 19, 1680.

He was noted as a preacher and for his great love of God. He made a special vow always to do what was most pleasing to God. In the confessional all the fire of his pulpit oratory disappeared and he was as gentle as a lamb.

Aug. 20. St. Bernard, Abbot, Doctor: St. Bernard, Abbot of Clairvaux, was born in Burgundy, in 1091. He was at once a reformer of the monastic life, a preacher of the Crusade, a Doctor of the Universal Church, a worker of miracles, a peace-maker between kings, princes and peoples, the oracle of Popes, and the champion of the Roman See against schisms and heresies. The mortal frame of the saint, consumed by penance and by sickness, could scarcely contain his soul on fire for the glory of God. This fire communicated itself to those around him; his secretaries had difficulty in recording the numerous miraculous cures which he worked by the touch of his hand, or simply by a blessing. On a visit to Italy he installed at the ancient Abbey *ad aquas Salvias*, as first abbot, Bernardo Pisano, who became Pope Eugenius III. He died at Clairvaux, August 20, 1153, and was buried at the foot of the Blessed Virgin's altar. Pius VIII declared him a Doctor of the Church.

Aug. 21. St. Jane Frances, Widow: St. Jane Frances Fremiot was born in France and was married to Baron de Chantal. She made her house the model of a Christian home. On the death of her husband, with the assistance of St. Francis de Sales, she founded the Order of the Visitation, of which she became the first superior.

Aug. 22. Immaculate Heart of Mary: Devotion to Mary's Heart always flourished in the Church, but its first official approval did not come till the beginning of the 19th century when Pius VI approved, for certain religious organizations, a Feast for the Most Pure Heart of Mary. The devotion was approved for the universal Church when Pius XII dedicated all mankind to the Heart of Mary in December, 1942, following this by the institution of the new Feast of the Immaculate Heart of the B. V. M. **Sts. Timothy, Hippolytus and Symphorian, Martyrs:** St. Timothy of ~~Arkona~~ was martyred at Rome in the Fourth Century. He was buried in a special grave in the gardens of Theona, not far from the cemetery of St. Paul.

This was a recognition of the fact that he bore the same name as the great disciple of St. Paul.

St. Hippolytus (not the rival of Pope Callixtus) was a martyr of Porto. His history is wrapped in obscurity.

St. Symphorian is a celebrated martyr of Autun, beheaded under the reign of Aurelian about 180. When he was being led to martyrdom his pious mother called to him: "My son, my son, look up to heaven and behold Him Who reigns there. You are not being led to death, but to a better life."

Aug. 23. St. Philip Benizi, Confessor: St. Philip Benizi was born in Florence on the feast of the Assumption in 1233. He was one of the first to profess the religious life as a Servite, and in time became general of the Order. With his brethren he preached in many countries of Europe, and journeyed even into western Asia to spread the Christian faith. In his humility he refused honors, and even the Papacy, which was offered him by the cardinals assembled in conclave. He entered into the glory of heaven in the year 1285.

It is said that when he was dying he repeatedly asked for his book, and when the infirmarian did not understand his meaning the saint made signs that he wanted his crucifix, which was the book in which he was accustomed to meditate.

The Vigil of St. Bartholomew, Apostle: Like the other Apostles, the holy Nathanael or Bartholomew, a true Israelite, sincere and without guile, as Our Savior Himself testified, was honored with a vigil which was already noted in the *Martyrology* of St. Jerome.

The Mass is that of December 20, but at Rome the Office of to-day was not introduced until much later.

Aug. 24. St. Bartholomew, Apostle: In the Gospel of St. John, Bartholomew is not mentioned among the Apostles, but it is stated that Philip and Nathanael came to Jesus, and that Jesus said of Nathanael, "the Israelite in whom was no guile." In the list of the apostles in the other Gospels, Nathanael is not mentioned, but after Philip is placed Bartholomew.

The Redeemer chose all the apostles at once, and formed them from the beginning into a hierarchial group with St. Peter at their head, in order to show us that the rightful priesthood instituted by Christ is that which is derived in unbroken succession from the twelve apostles chosen by Our Savior, and being in communion with the See of Peter, is also in communion with the entire Catholic episcopate.

Bartholomew is said to have preached the faith over a great part of Asia and suffered martyrdom in Armenia, where he was flayed alive. His body was transferred many times, and is now believed to repose in the Church of St. Bartholomew on an island in the Tiber.

Aug. 25. St. Louis, King, Confessor: To-day we commemorate a king who was a faithful disciple of Christ Crucified, and whose life bears witness to the truth that virtue is not always rewarded in this world. Louis was inspired by his zeal for

the Faith to attempt the reconquest of the Holy Places sanctified by the blood of the Redeemer, but instead of triumph and victory, he only met with defeat and captivity, and when he was at last ransomed by his people, he brought back to Paris as a symbolic trophy of his campaigns the crown of thorns once worn by Our Savior.

He died of plague under the walls of Tunis, to which city he was about to lay siege, on August 25, 1270. Christian Rome dedicated a celebrated church to him, not far from the *Stadium Domitiani*.

The custom of genuflecting at the words in the Credo, *et homo factus est*, and of making profound reverence at the passage in the Gospels recording the death of Jesus was introduced by this pious king in his own chapel; they are now part of the ordinary ceremonial.

Aug. 26. St. Zephyrinus, Pope, Martyr: St. Zephyrinus, a Pope of the Third Century, after a lengthy reign in the course of which he earned the title of martyr by his suffering, died a holy death. He is said to have forbidden the use of wooden chalices in the celebration of the Mass, and to have prescribed that all the faithful should receive Communion on Easter Day. He defended the Church against heresies and especially of those who denied the Trinity.

Aug. 27. St. Joseph Calasanctius, Confessor: St. Joseph Calasanctius was born in Aragon in 1556. Having become a priest it was revealed to him that he should teach the children of the poor. He founded the Order of the Poor Clerks Regular of the Pious Schools of the Mother of God. He was ever a devout pilgrim at the shrines of the martyrs, and daily visited the seven Churches of Rome, where he lived for fifty years. He died August 25, 1648.

Aug. 28. St. Augustine, Bishop, Confessor, Doctor of the Church: St. Augustine was born at Tagaste, Africa, in 354. In his early life he abandoned the pious teaching of his mother and fell into grievous sins. Finally at Milan he was converted by the example and words of St. Ambrose and baptized in 387. His mother, St. Monica, died seven months later when, with her son, she was about to return to Africa. St. Augustine remembered her always in his prayers and offered the Holy Mass for her soul. He was made bishop of Hippo in 395, and established a common life for his clergy. The rule of St. Augustine is drawn from his 211th epistle which he wrote for nuns and which later was adapted for the men. He is one of the few saints who was appreciated even during his lifetime; his contemporaries recognized his sanctity and his learning. No council was held at that time in Africa of which the Bishop of the small city of Hippo was not the leading spirit. He died in 430. His body was saved by African bishops from the profanation of the Vandals. It was taken first to Sardinia, and then to Pavia, where it is still preserved in *Ciel d'Oro*.

St. Hermes, Martyr: St. Hermes, a prefect of Rome, suffered under Emperor Hadrian, about 132, in the time of Pope Telesphorus.

AUG. 29. The Beheading of St. John the Baptist: Besides the chief feast of St. John the Baptist, that of his nativity, the Church commemorates on the twenty-ninth of August, his glorious death and birth into heaven. Ever since the Fourth Century in Africa, in the East, in Syria, and in many places all over the world, the beheading of St. John the Baptist has been commemorated on August 29th. When in 362, pagans violated the tomb and burned his remains, some parts were saved by monks, and taken to St. Athanasius at Alexandria. The head is said to have been preserved at Jerusalem, and may later have been brought to Rome.

The Gospel of the Mass recounts his martyrdom. He died because his sanctity as precursor of Christ was intolerable to the immoral Herodias. He anticipated in his death the humiliations of Calvary, but he was rewarded by having his praises spoken by the Savior Himself, even if Jesus and his disciples did not actually assist at his funeral, as some legends maintain.

St. Sabina, Martyr: St. Sabina, a Roman widow of high birth, suffered martyrdom under Emperor Hadrian, early in the Second Century, and was buried in the same grave with St. Seraphia, her maid-servant, who had instructed her in the Faith.

AUG. 30. St. Rose of Lima, Virgin: St. Rose, the first canonized saint of the New World, was born at Lima in 1586. She received the name of Isabella in Baptism, but one day her mother saw a beautiful rose drooping over the baby's cradle, and ever afterwards called her Rose. She was an obedient child; her mortifications were most severe. She prayed, worked, and wept for the conversion of sinners; she excelled in her love for holy purity. She lived a life of simplicity and prayer in a small hut in a corner of her father's garden; the birds would visit her and sing with her the praises of God. The Savior frequently appeared to her. Her devotion to the Passion of Our Lord was remarkable as were her own sufferings. Her bed was strewn with glass shards, with nails and thorns; she wore chafing hair-cloth; her head was crowned with painful thorns skillfully concealed by roses. She died August 26, 1617. Her Office was written by the eminent Cardinal Bona.

Sts. Felix and Adactus, Martyrs: St. Felix suffered martyrdom in the year 303, and was joined by Adactus, who shared his martyr crown. A painting of the Sixth Century depicts both of them with the priestly tonsure. Felix is an old man, but Adactus stands on the right hand side, although he is young and beardless.

AUG. 31. St. Raymond Nonnatus, Confessor: The mother of this heroic Spanish saint, did not live for him to know and love. He asked the Blessed Virgin to take him as her special son. She revealed to him that he should devote himself to the ransoming of captives. He then founded the Order of Our Lady of Mercy for this purpose. He even gave himself up as a hostage to the Mohammedans for their sake. He was

made a Cardinal after his rescue, but died shortly after in 1240.

Feasts of September

SEPT. 1. St. Giles, Abbot: St. Giles, an Athenian, lived probably in the second half of the Seventh Century, and founded a celebrated monastery in the diocese of Nimes. St. Urban made his feast common to the Universal Church. His feast was kept at Rome with great solemnity with fireworks, music, races through the streets, etc. He is invoked for the cure of epilepsy and other diseases. The abbey erected in his honor was a magnificent structure and center of pilgrimage during the middle ages.

The Holy Twelve Brothers, Martyrs: The Holy Twelve Brothers, natives of Africa, suffered at Beneventum in Southern Italy, under Emperor Valerian, A.D. 258.

SEPT. 2. St. Stephen, King of Hungary, Confessor: St. Stephen, King of Hungary, introduced Christianity into his native land. Pope Sylvester II gave him the privilege of having a cross carried before him like an archbishop. He did all that an apostle could do for his country. By his example and his influence he induced the nobles and the people to embrace the Catholic Faith; he gave Christian legislation to the kingdom; he founded and endowed episcopal sees, built monasteries and established charitable institutions, not only in Hungary but even in Constantinople, Jerusalem, Ravenna and Rome.

St. Stephen, seven years before his death, saw his young and most innocent son Emerich, an angel of purity and holiness, whom God glorified by many miracles, precede him on the way to heaven. He followed him to the tomb on August 15, 1034, but Innocent XI appointed his feast to be kept on September 2, in memory of the victory which the Christian army won over the Turks at Budapest on this day.

SEPT. 5. St. Lawrence Justinian, Bishop, Confessor: St. Lawrence Justinian was the first Patriarch of his native city, Venice. Renouncing the prospect of a noble marriage, he entered the Canons of St. George in Alga. All his revenues were spent on the poor and the building of new monasteries. God made it known that the safety of the glorious Venetian state was due, not to the diplomatic skill of her doges, or her formidable galleys, but to the holiness and merits of her bishop. He was a true fore-runner of the ecclesiastical reform later carried out by the Council of Trent. He died on January 8, 1455, a model of humility and pastoral zeal. Innocent XII fixed his feast on this day, the anniversary of his episcopal consecration.

SEPT. 8. The Nativity of Blessed Virgin Mary: This festival originated in the East where it is mentioned very early. At Rome it was not observed before the reign of Pope Sergius I. As Eve, our first mother, arose from the side of Adam,

dazzling with life and innocence, so Mary came forth, bright and immaculate from the heart of the eternal Word, Who, by the co-operation of the Holy Spirit, as the Liturgy teaches us, was pleased to form that body and soul which were to be, one day, his tabernacle and altar. This is the sublime meaning of the feast of the Birthday of the Blessed Virgin Mary. It is the dawn foretelling the day which already breaks behind the eternal hills, the mystic rod which rises from the venerable root of Jesse; the stream which springs from Paradise; it is the symbolical fleece which is stretched on our dry earth to catch the miraculous dew. This is the new Eve, that is to say, the life and the Mother of all the living, who is born today for those to whom the first Eve became the mother of sin and death.

SEPT. 8. St. Hadrian, Martyr: St. Hadrian was an officer in the Roman army; from persecuting Christians he was so moved by their constancy that he embraced the Faith and suffered martyrdom toward the end of the Third Century.

SEPT. 9. St. Gorgonius, Martyr: The body of this martyr was interred in the cemetery on the *Via Labicana*, and Pope Damasus adorned his tomb with the following inscription: "This sepulchre hollowed out of the hill-side contains the body of the martyr Gorgonius, who thus watches before the altar of Christ. Whosoever comes to seek the tombs of the saints in this place will find that other blessed ones rest here, who were led to heaven by the same faith."

SEPT. 10. St. Nicholas of Tolentino, Confessor: St. Nicholas of Tolentino, in central Italy, received his name because he was born after his parents had made a pilgrimage to the tomb of St. Nicholas of Bari. He is one of the glories of the Hermits of St. Augustine. His life is remarkable because of the great devotion which he showed to the mystery of the Christ. He had impressed upon his body the stigmata of Christ. He is represented holding a lily, because he was always a model of innocence and purity. His feast dates from the time of Sixtus V.

SEPT. 11. Sts. Protus and Hyacinth, Martyrs: These holy martyrs, scourged and beheaded, during the persecutions of the Third Century, were commemorated by Pope Damasus with the following inscription: "The kingdom of heaven holds thee, O Protus, and thither dost thou follow him, O vallant Hyacinth, robed in the purple of thy blood. They were brothers and were unconquered in spirit. Protus first won his crown, but Hyacinth equally deserved the palm."

SEPT. 12. The Most Holy Name of Mary: This feast originally instituted by Innocent XI in memory of the great victory won over the Turks before the walls of Vienna (September 13, 1683), was fixed for this date under Pope Pius X. Innocent XII had ordered that it should be kept on the Sunday within the Octave of the Nativity of Our Lady.

Whatever interpretation of the name of Mary we may accept, whether it means *bitterness*, the *lady of the sea*, or *beloved of God*, it is still the name of our Mother in heaven,

the name which was first on the lips of the divine Child, the name which after that of Jesus holds all our hope of salvation. Many saints, especially St. Bernard and St. Gabriele dell' Addolorata, recognize in the most sweet name of Mary the virtues and prerogatives which the Doctors of the Church find in the name of the Savior, such as light, strength, sweetness and protection. Therefore the devout Christian desires above all things to pronounce the holy names of Jesus and Mary with his last breath before going forth to behold their countenances.

Pius X granted great indulgences to those who should make use of this pious invocation.

SEPT. 14. The Exaltation of the Holy Cross: In ancient times, under the name of "the Exaltation," the finding of the Holy Cross was celebrated on September 14th in the West, as is still done in the East. But when in the Eighth Century the feast of May 3 was instituted, that of September 14th was retained as one of thanksgiving for the recovery, a hundred years earlier, by the Great Emperor Heraclius, of the inestimable relic, from the infidel Chosroes, King of Persia, who had possessed himself of the holy relic when pillaging the city and churches of Jerusalem. In the East the finding of the Holy Cross by Helena, the mother of Constantine, was celebrated with great splendor. Particles of the true Cross, were, in time, brought from Jerusalem to many other churches in the East and in the West. These churches sought to imitate the solemn ceremonies in use at Jerusalem in order to do homage to the Holy Cross, the triumphant standard of our salvation.

SEPT. 15. The Seven Dolours of the Blessed Virgin Mary: Popular devotion to the Sorrows of Our Blessed Lady, whom Holy Church invokes as Queen of Martyrs, led, in the Middle Ages, to the institution of several local festivals, such as that, still kept in some places, of Our Lady's Compassion. The devotion was fostered by the Holy Founders of the Servite Order who seem to have been the first to distinguish and enumerate the Seven Dolours. It has been raised by Pius X to the rank of a double of the second class.

St. Nicomedes, Martyr: St. Nicomedes, a Roman priest, was scourged to death in the persecution under Domitian, in the life-time of St. John the Evangelist. He suffered about the year 90.

SEPT. 16. Sts. Cornelius and Cyprian, Bishops, Martyrs: St. Cornelius succeeded St. Fabian as Pope in 251. He behaved with zeal and piety in his pastoral charge and adhered to his duty with courage and steadfastness. The holy Pope suffered martyrdom, September 14, 252.

St. Cyprian, Archbishop of Carthage and Primate of Africa, laid down his life for Christ, September 14, 258, six years later, to the day, after his friend St. Cornelius. St. Cyprian is one of the most famous of the earlier Fathers of the Church.

Sts. Euphemia, Lucy, and Geminianus, Martyrs: St. Euphemia, a virgin of Chalcedon, suffered in the per-

secution continued by the successors of Diocletian, about the year 307. The Council of Chalcedon was held in her sepulchral church. St. Lucy and St. Geminianus, two other martyrs who suffered in the same persecution, are commemorated with St. Euphemia.

SEPT. 17. The Impression of the Stigmata of St. Francis: While St. Francis of Assisi, in September, 1224, was rapt in meditation on Mount Alvernia, Almighty God as a mark of His special favor deigned to impress on his hands, feet, and side the likeness of the sacred wounds of Christ. Until the day of the saint's death blood flowed from these wounds at intervals. Pope Sixtus V ordered this feast to be observed by the whole Church. Clement VIII suppressed it, because the Church only dedicates special solemnities to the mysteries of our redemption; particular favors granted to the saints by God directly concern their individual sanctification, and are commemorated when the life of each saint is read in the Breviary on the day of his feast. The feast was restored, however, by Paul V, and raised to a rank of a double by Clement XIV. Its observance is a privilege overstepping the ordinary rules of the Liturgy, extended in honor of St. Francis and not only rare, but also unique. Christ was pleased to imprint upon his new apostle, the herald of the Great King, this stigmata as His final seal, changing him to His own image and likeness and uniting him to Himself on the rood of the Cross.

SEPT. 18. St. Joseph of Cupertino, Confessor: St. Joseph of Cupertino, a Franciscan friar in Italy, was born June 17, 1603. The feast of this glorious Son of the Seraph of Assisi was made universal throughout the Church by a Pope of the same Order, Clement XIV. He is famous for his evangelical simplicity and for his ecstasies. The whole of the Mass assigned to him brings out the mystical side of his sanctity. He worked many miracles, and died a happy death at Orsino on September 18, 1663, as he himself has predicted.

SEPT. 19. St. Januarius and Companions, Martyrs: During the persecution under Diocletian St. Januarius, patron of the city of Naples and bishop of Beneventum, was beheaded with his deacons and some others. In the great church at Naples are preserved some of the blood of St. Januarius in two glass phials, and also his head. The blood is congealed, but every year up to the present it liquefies when placed near the martyr's head. This miracle has been verified both by scientists and by many pious and learned persons. Cardinal Schuster, now Archbishop of Milan, was able to observe it closely and, like others who have studied it, was obliged to confess that there seems to be no possible natural explanation of this event. It may be that in this manner God is pleased to show to the people of Naples that the blood of their great Patron is still active and powerful in the sight of the Lord, for with God there is no past, but all is present and living in His sight.

SEPT. 20. St. Eustace and Companions, Martyrs: St. Eustachius, or Eustace, an officer of the Roman army under Em-

peror Trajan, was burned at the stake for the Faith, with his wife and children, during the reign of Emperor Hadrian. We pray to him to preserve us from fire, eternal or temporal. In art he is depicted with a stag and hunting equipment.

SEPT. 20. Vigil of St. Matthew, Apostle: In accordance with her usual custom the Church appoints a vigil to the feast of the holy apostle, Matthew. It has been kept in the Church from ancient time and is mentioned in the *Martyrology* of St. Jerome.

SEPT. 21. St. Matthew, Apostle, Evangelist: St. Matthew was a Galilean by birth. In the Gospel he humbly relates the story of his own conversion. To the glory of an apostle he adds that of an evangelist. He wrote his Gospel in Aramaic, and it was afterwards translated into Greek. The Aramaic text has perished. This Gospel is a divinely inspired work included in Sacred Scripture. He gives the line of ancestors from whom Jesus descended as a man, and on this account is represented by the animal with a human face in the symbolical vision of Ezekiel. Little is known of his life; the Fathers in general say that he died in Persia. St. Paulinus of Nola asserts that he died amongst the Parthians. When his remains were discovered at Vella and brought to the Cathedral of Salerno, Pope Gregory VII began his journey there, but died on the way, and was buried near the tomb of St. Matthew.

SEPT. 22. St. Thomas of Villanova, Bishop, Confessor: St. Thomas of Villanova, Archbishop of Valencia, Spain, was a Religious of the Order of St. Augustine. He was distinguished by his perfect humility and his charity to the poor, to whom he gave all he possessed. When he died the very bed on which he lay no longer belonged to him. He had given it a few days before to a poor man, who in his turn allowed him to keep it for the short time that it would still be of use to him. He died September 8, 1555.

St. Maurice and Companions, Martyrs: St. Maurice was an officer of the Theban legion, a body of about 6000 men. These soldiers were Christians and loyal to their emperor and to God. They refused to sacrifice to the heathen gods and were put to the sword, in 286, by Maximian, the colleague of Diocletian, unresistingly giving their lives for the Faith.

SEPT. 23. St. Linus, Pope, Martyr: St. Linus, the immediate successor of St. Peter, ruled the Church for about twelve years. In the year 79 he suffered martyrdom, and was buried alongside the Prince of Apostles. His name is in the Canon of the Mass.

St. Thecla, Virgin, Martyr: The virgin St. Thecla was converted by St. Paul while preaching at Iconium. She left a luxurious home and followed the apostle in his later journeys. She suffered many tortures for the Faith but finally passed her life in solitude in Isauria, and there died a holy death.

SEPT. 24. Our Lady of Ransom: The Order of Our Lady of Ransom was founded in the Thirteenth Century by St. Peter

Nolasco (Jan. 31) and St. Raymond of Pennafort (Jan. 23), aided by King James of Aragon. The object of the Order was to redeem Christians held in slavery by the Mohammedans. Pope Gregory IX instituted the feast of Our Lady of Ransom and afterwards it was extended by Pope Innocent XII to the Universal Church.

SEPT. 26. *Ss. Cyprian and Justina, Martyrs:* St. Cyprian was converted to the Christian Faith by the holy virgin St. Justine, and with her suffered martyrdom. They were both beheaded in the year 304 at Nicomedia, the residence of Emperor Diocletian.

Devotion to *Ss. Cyprian and Justina* was introduced into Rome during the Middle Ages, when tradition asserted that their relics were preserved near the Lateran Basilica.

SEPT. 27. *Ss. Cosmas and Damian, Martyrs:* *Ss. Cosmas and Damian*, twin brothers, distinguished themselves as physicians. They gave their lives for the Faith at Cyrus in Syria where they were buried. Besides using their skill for the healing of diseases they sought to spread the Faith in Christ. After many tortures they died about the year 285 in the persecution under Diocletian. The fame of their miracles spread over the whole world; many churches were erected in their honor at Rome and elsewhere. Their names are mentioned in the Canon of the Mass and in the Litany of the Saints.

SEPT. 28. *St. Wenceslaus, Martyr:* St. Wenceslaus, duke of Bohemia, ruled that country during its period of conversion to Christianity. His devotion to the Holy Eucharist is mentioned by St. Alphonsus in his book, *Visits to the Blessed Sacrament*.

Wenceslaus was in the habit of sowing and reaping with his own hands the wheat from which the hosts were to be made, and he used to rise in the night even during the coldest seasons to visit the Blessed Sacrament. His virtue was the cause of his death, for it aroused the antagonism of his evil-minded mother and brother, who caused him to be assassinated September 28, 938.

SEPT. 29. *The Dedication of St. Michael the Archangel:* This is the original feast of the leader of the heavenly armies, St. Michael. The captain of the heavenly armies, the angel named in the Canon of the Mass, held from early times the first place in the Liturgy among the other angels; wherefore many churches dedicated to St. Michael in the Middle Ages were simply known as churches "of the holy angel." St. Michael, whose name signifies "who is like unto God" cast the evil spirit out of heaven, and overcame Satan in the struggle for possession of the body of Moses. God has intrusted our defense, in the combat with the devil, to the angels. The reason of this is easily understood. The devil is a spirit who has lost none of the powers inherent to his nature. In order, therefore, that the struggle should not be unequal, God has placed at our side defenders of the same nature as Lucifer,

that is to say pure spirits, who are, however, greater and more powerful than he is.

SEPT. 30. St. Jerome, Confessor, Doctor of the Church: St. Jerome was born in Dalmatia in 329. Even during his life he was renowned as a Doctor and Interpreter of Holy Scripture. He defended Catholic teaching against many heresies; his chief aim was to be a perfect monk and before he would consent to be raised to the priesthood he exacted a promise from Paulinus, Bishop of Antioch, that this new dignity should in no wise interfere with his monastic vocation. To him we owe the translation of the Holy Scriptures, the introduction of the alleluiaic chant into the Sunday Mass, the spread of monastic life among the aristocracy, and lastly the daily recital of the Divine Office. After important services to the Pope of his time, St. Jerome retired to Bethlehem, where he died September 30, 420.

Feasts of October

OCT. 1. St. Remigius, Bishop, Confessor: St. Remigius, who for seventy-four years was Bishop of Rheims, in France, converted and baptized King Clovis, and thus brought Christianity to the Franks. He was celebrated for his doctrine and for his miraculous powers, as well as for his holiness. His homilies have been lost, but four of his letters are extant, as well as some verses written by him and intended to be engraved on a chalice, and also his last testament. He died on January 13, 533.

OCT. 2. Feast of the Holy Guardian Angels: In the prayer for the feast of St. Michael (September 29) we ask that the Holy Angels may fulfill the special office entrusted to them of watching faithfully over us upon earth. This feast included together with St. Michael the whole of the heavenly court. A distinct feast of the Guardian Angels originated only at a later date. The Spaniards observed it in the Sixteenth Century and Paul V (September 27, 1608) declared the feast of the Guardian Angels, a feast of the whole Church, and ordered that it should be kept on the first vacant date after the feast of St. Michael. Clement X (1670) assigned it to October 2nd. Leo XIII raised it to the rank of a greater double.

The guardianship of the faithful is given by God into the hands of the angels, not only for the sake of the unity and harmony which bind together the orders of creation, but also on account of the duty owed by the angels to Christ. It is from Christ that they receive their glory, therefore out of gratitude to Him who is *caput hominum et angelorum* (the head of men and angels) these blessed spirits watch over the Church, the chosen Bride of the Savior, and over the faithful who are the members of His Mystical Body.

OCT. 3. St. Teresa of the Child Jesus (Little Flower): Mary Frances Teresa Martin was born of saintly parents at Alençon (Orne) on January 2, 1873. She was educated by the Benedictine Nuns at Lisieux. After her ninth year she tried to enter the Carmelites, and put her case before the Bishop of

Bayeux and Pope Leo XIII, whom she visited. At the age of fifteen she was allowed to enter the Carmel at Lisieux (April 9, 1888). She died at the age of twenty-four. There was nothing extraordinary about her religious life; she was perfect in her simplicity, humility, charity, her love of God and her trust in Him. She offered herself as a victim to the "merciful love of the good God." She was just a little child in the arms of Jesus. Her way of sanctity was a *little way*; Pius XI said: "We wish that St. Teresa's secret of sanctity should be made known to every one of our children. We have set her before the children of the Church as a striking and most precious example." Countless miracles have been wrought through her intercession. On her death bed she said: "I do not intend to remain idle in heaven. My longing is to labor even there for the Church and souls. Our Lord will work wonders for me that will infinitely surpass my boundless desire. After my death I shall let fall a shower of roses." She was canonized May 17, 1925.

OCT. 4. St. Francis of Assisi, Confessor: St. Francis of Assisi, born in 1182, was the founder of the Order of Friars Minor. Chosen by God to be a living manifestation to the world of Christ's poor and suffering life on earth, he was early inspired with a burning love of poverty and humiliation. Divine desire burned in him so mightily as to kindle a like desire in other hearts. Many joined him, and were constituted by Pope Innocent III into a Religious Order.

He lived at the time when the feudal system was disappearing, and Christian democracy was dawning. St. Francis undertook to teach to this generation a spiritual language suited to its new aspirations. He led the people to devotion towards the sacred humanity and the person of the Redeemer, a devotion which has continued to increase. He set the example for clergy and people of detachment from worldly wealth and worldly honors. His reform was carried out not by rebellion, but in accord with the head of the Church. It was the papal authority, which from the first directed that overwhelming current of new life and evangelical mysticism loosed by the saint, and incorporated it in the service of the Church.

Francis died at sunset on Saturday, October 3, 1226, at Assisi, his birthplace. Gregory IX, his friend and director during life, raised him to the altars three years later, and built the marvelous church of Assisi over his tomb.

OCT. 5. St. Placidus and Companions, Martyrs: St. Placidus, together with St. Maurus were committed to the care of St. Benedict, when both were very young. Their parents were friendly to the holy patriarch, who like them belonged to the nobility. St. Benedict had great love for these two early companions. On one occasion while drawing water from the lake of Subiaco, as St. Gregory relates, Placidus fell in and the waves carried him far from the shore. At the command of Benedict, Maurus hastened to the rescue and only after he had safely brought the young Placidus to the shore did he note that he had walked upon the waters. Little is known

of the life of St. Placidus. Since the Tenth Century he has been venerated as a saint in the Benedictine Order.

OCT. 6. St. Bruno, Confessor: St. Bruno of Cologne, after brilliant studies at Paris, was made a canon of Rheims cathedral. Feeling himself called to a life of retirement and penance he betook himself with six companions to a solitude called the Chartreuse and there laid the foundations of the Carthusian Order. In the end he left Chartreuse for a most desolate place where he passed the rest of his life in a cave. He died October 6, 1101.

OCT. 7. The Most Holy Rosary of the Blessed Virgin Mary: October 7 is the anniversary of the glorious victory won in 1571 by the Christian forces over the Turkish fleet at Lepanto. This triumph of the Cross over the Crescent was universally attributed to the powerful intercession of the Mother of God, whom Pope Pius V fervently invoked with her Rosary in his hand, and to whom the prayers of all Christendom were addressed. Two years after this great favor had been obtained, Gregory XIII instituted an annual feast of thanksgiving to be celebrated on the First Sunday of October in all churches where an altar in honor of the Blessed Virgin of the Rosary had been erected. From being a local festival this celebration gradually spread and became general, until Leo XIII raised it to the rank of a double of the second class for the whole Church.

The devotion of the Rosary of the Blessed Virgin Mary dates at least from the Twelfth Century. The glory of having spread this form of prayer with such extraordinary success is certainly due to the Dominican Order, and, owing to their zeal, the Rosary soon became the most popular devotion throughout the Christian world.

The Holy Rosary as it is now recited, and enriched with great indulgences, represents, after the Divine Office, what may be described as a popular Breviary of the Gospel. By meditating on the appropriate mysteries, it may be adapted to the Liturgical Cycle, and because it unites vocal with mental prayer the Rosary is regarded as the most beautiful and approved devotion of the Latin Church.

St. Mark, Pope, Confessor: St. Mark, a Roman priest, was the right hand of Pope St. Sylvester, during the latter's pontificate, and finally succeeded him. St. Mark's term as Pope lasted only eight months, for he was called to his eternal reward in the year 336. Pope Damasus records of him that his life was blameless and full of love of God. He cared little for honors and despised earthly things, for his inmost heart was attached to virtue alone. He was the champion of justice and a perfect lover of Christ.

Sts. Sergius, Bacchus, Marcellus, and Apuleius, Martyrs: Sts. Sergius and Bacchus were at one time officers in the imperial army. After many tortures they were put to death for being Christians. The date of their martyrdom, which took place in the Third Century, is uncertain. Together with them are honored two Roman martyrs, Marcellus and Apuleius, probably their contemporaries.

Oct. 8. St. Bridget, *Widow*: St. Bridget (or Birgitta) of Sweden, on the death of Prince Ulfo, her husband, embraced a life of prayer and penance. Favored by Almighty God with wonderful visions and revelations, she founded the Religious Order of the Most Holy Savior. With her daughter St. Catherine, she made numerous pilgrimages to various sanctuaries in Italy and in Palestine. The secrets of heaven were manifested to her in many revelations which are referred to in the Collect of the Mass. She exerted her influence in the cause of the Church's reform in the courts, episcopal palaces, the abbeys and even at the Holy See. She died at Rome, July 2, 1373. Her relics were brought back to Sweden by her daughter a year later. She was canonized by Boniface IX, 1391.

Oct. 9. Sts. Dionysius, Rusticus and Eleutherius, *Martyrs*: Ever since the Seventh Century Rusticus and Eleutherius have been associated with St. Dionysius (or Denis). The veneration of St. Dionysius at Paris goes back to an earlier period. St. Gregory of Tours frequently mentions the Basilica of St. Denis built at the suggestion of St. Genevieve. The saint martyred at Paris is to be distinguished from the Areopagite converted by St. Paul, whose veneration has ever been famous among the Greeks, and from the pseudo-Dionysius, a Syrian of the Fifth or Sixth century.

Oct. 10. St. Francis Borgia, *Confessor*: St. Francis Borgia, one of the most honored nobles of Spain, cut himself off from the chance of dignity or preferment, and entered the Society of Jesus, of which later he became the General. Conspicuous for the holiness of his life, he ended his days in Rome, October 10, 1572.

Oct. 11. The Maternity of the Blessed Virgin Mary: In the first ages of the Church the day sacred to our Blessed Lady, under her great title of Mother of God, was January 1. Evident traces of this devotion remain in the liturgy proper to the feast of the Circumcision, which is now kept on that day. Many churches having petitioned for a special festival in honor of Our Lady's divine maternity, a day, usually in the month of October, was granted by the Holy See for its celebration. By a decree of the Sacred Congregation of Rites, April 24, 1914, the eleventh of October was assigned. Pius IX raised it to a double of the second class and extended it to the Universal Church.

All Catholics believe that Mary is the Mother of God. This does not mean that she is not a creature of God, nor that God did not exist before she was created. It means that He who was her Son was a Divine Person. In Christ there are two natures: the nature of God and the nature of man; but in Him there is only one Person, a Divine Person, the Second Person of the Blessed Trinity. Hence all that may be predicated of either nature may with propriety be said of the Savior in the concrete form, without distinguishing the two natures. So we may say that God was born of the Blessed Virgin Mary. We then refer to the Person of the Son of God,

Who is both God and Man. Christ, Who is God, was born according to His human nature of the Blessed Virgin. She is, therefore, truly the Mother of God.

OCT. 13. St. Edward, King, Confessor: St. Edward, called the Confessor, the last but one of the Anglo-Saxon kings of England, reigned holily and happily for twenty-four years. On the throne he rivaled the saints by his untiring practice of austere virtue; his reign was one of almost unbroken peace; the country grew prosperous, ruined churches rose under his hand, the weak lived secure, and for long ages after, man spoke of the laws of "good King Edward." He died January 5, 1066. The Saint's body reposes in the shrine in Westminster Abbey, behind what used to be the High Altar.

OCT. 14. St. Callistus, Pope, Martyr: Pope St. Callistus succeeded St. Zephyrinus. The institution of the ember-day fasts is ascribed to him. He suffered martyrdom under Emperor Alexander Severus, October 14, 223. He was a staunch defender of the unity of the Divine Essence. He offered absolution to even the greatest sinner who should have performed the canonical penances.

OCT. 15. St. Teresa, Virgin: St. Teresa, the foundress of the Discalced Carmelites, was born at Avila in Spain, 1515. She was called to reform her Order, favored with distinct commands from Our Lord, and her heart was pierced with divine love; but dreading delusion she acted only under obedience to her confessors, which made her strong and safe. Her heavenly Spouse called her to Himself, October 4, 1582. By the alteration of the calendar, then taking place, the next day was reckoned the fifteenth of the month, and in due course was assigned for the keeping of the feast. In the Collect we have the only example in the whole of Liturgy of a reference to a woman entrusted with the office of teaching and feeding the faithful.

OCT. 16. St. Hedwig, Widow: St. Hedwig, of royal origin, on the death of her husband, Duke Henry of Poland, retired into a Cistercian monastery, where she lived under obedience to one of her daughters, who was abbess of the monastery, growing day by day in holiness till Almighty God called her to Himself, October 14, 1243. St. Hedwig fasted and prayed and took the discipline; she heard several Masses daily and distributed alms with great generosity. She was canonized twenty years later by Pope Clement IV.

OCT. 17. St. Margaret Mary Alacoque, Virgin: Margaret Mary Alacoque was born at Verosvres in the diocese of Autun in 1647. When only three years old she already had the greatest fear of the smallest sin. Indeed, the very word "sin" frightened her exceedingly. And before she was quite four years of age, without anyone suggesting them to her, she clearly pronounced the words, "O my God, I consecrate my purity to Thee, for my whole life: I vow to Thee perpetual chastity." Even as a mere tot she loved Jesus and Mary above all things; and as soon as she had learned to say the rosary, she recited it every day. Some time after she had made her

First Holy Communion, God sent her a grievous sickness that lasted four years. Then Margaret had recourse to Our Lady. She promised that if that dear Mother would cure her she would become a Sister. Scarcely had she uttered the words, when she was cured. After some hesitation she entered the Order of the Visitation of Paray-le-Monial at the age of twenty-three. The Sacred Heart of Jesus manifested itself to her several times; through her He willed to make this devotion known to the world. She died October 7, 1690. She was canonized by Pope Benedict XV on Ascension Thursday, May 13, 1920. Pius XI extended her feast to the whole Church on June 28, 1929.

OCT. 18. St. Luke the Evangelist: St. Luke, a native of Antioch, was converted by St. Paul, and accompanied him on many of his journeys. St. Luke is best known as the historian of the New Testament. He gathered information from the lips of the apostles and wrote, as he tells, all things in order. The *Acts of the Apostles* were written as a sequel to his Gospel. He died the death of a martyr, and was buried at Thebes in Bœotia. His relics were brought to Constantinople in 357.

OCT. 19. St. Peter of Alcantara, Confessor: Peter Caravito, or Peter of Alcantara, as he is called from the city of his birth, died on October 18, 1562, and his feast was introduced into the Missal by Clement X. This saint is distinguished by three characteristics. The first is the incredible severity of the mortification by which, like St. Paul, he sought to fill up that which was wanting in the Passion of Christ, for the good of the Church. The spirit of the Franciscan Reform, initiated in the new so-called province of St. Joseph by his endeavors, is one of great penance and extreme poverty.

The second characteristic of St. Peter of Alcantara is the abundance of mystical gifts and the grace of sublime contemplation received by him in reward for his austerities.

Thirdly, St. Peter is distinguished by the active part he took in the reform of the Carmelite Order initiated by St. Teresa. He was the first to examine and approve of the spirit of this reform.

St. Teresa, for her part, declared that she had never asked anything of the Lord through the merits of Brother Peter which she had not obtained.

OCT. 20. St. John Cantius, Confessor: St. John was born at Kenty in the diocese of Cracow. He was a parish priest and missionary, but, above all, he is remarkable for having fulfilled during many years the duties of a professor at the University of Cracow. There may be many who hold that the position of a teacher at a university, who is apt to be enamoured of his own learning, is scarcely suited to the practice of Christian perfection. John of Kenty has dispelled this illusion, and has proved that the example of a holy life lends authority to a master's teaching far more than would self-sufficiency. He was marked during his life-time by a great generosity towards the poor, and, after his death, God distinguished him by a number of miracles. He died on Christ-

mas Eve, 1473, and was canonized by Pope Clement XIII in 1767. He is invoked in cases of ulcers, fever, and consumption; he is one of the patrons of Poland.

OCT. 21. St. Hilarion, Abbot: St. Hilarion, a Palestinian solitary, passed a life of self-denial and mortification in the wildernesses of Egypt and the Holy Land. His biography was written by St. Jerome. His last words were: "Go forth, O my soul, what do you fear? You have served Christ for seventy years, do you now fear death?" In the East he was the first to be venerated as a saint other than a martyr. He died at the age of eighty in 371.

Sts. Ursula and Companions, Virgin-Martyrs: St. Ursula, a native of England, sought an asylum in Gaul, when her country was harassed by the Saxons. She found an abiding-place in Germany but was set upon by a horde of Huns, and with her companions gave her life in the year 453 in defense of her faith and chastity.

OCT. 24. St. Raphael, Archangel: In the Book of Tobias, in the Old Testament, we read of the ministry of the holy archangel St. Raphael, protector and guardian of the sick. The Eastern Churches observed a feast in his honor since the year 1000. It is now universally celebrated throughout the Church. His name signifies "The healing of God"; he is one of the seven blessed spirits who always stand before the throne of God. He is identified by many Fathers of the Church with the angel who stirred the Pool of Bethesda as related in the Gospel.

OCT. 25. Sts. Chrysanthus and Daria, Martyrs: St. Chrysanthus came with his wife St. Daria from the East to Rome, some time in the Third Century. They were accused of being Christians, and after suffering many torments their lives were closed by a glorious martyrdom in one of the persecutions, probably in that of Valerian, about the year 237. Of them the Byzantine Liturgy says: "Chrysanthus and Daria live in heaven, though they are dead, having been buried alive in one grave. The inseparable pair were entombed on March 19."

OCT. 26. St. Evaristus, Pope, Martyr: Pope St. Evaristus, who succeeded St. Anacletus as Pope, governed the Church during nine years. He divided the various ecclesiastical regions of Rome among the titular presbyters and ordered that seven deacons should surround the Pope when he preached. He was put to death for the Faith in the year 112.

OCT. 27. Vigil of the Apostles Sts. Simon and Jude: Anticipation is a sign of solicitude and zeal, and therefore the Church, because she is full of love, anticipates the liturgical solemnities in her prayers. A typical example of this zeal is found in the lives of some of the early saints like St. Nicholas of Myra and the Patriarch St. Benedict, of whom we are told that in their prayer they even anticipated the liturgical night vigils. The vigil of Sts. Simon and Jude, Apostles, is mentioned in the *Martyrology* of St. Jerome.

OCT. 28. The Holy Apostles Simon and Jude: St. Simon was a Chananean, and was known among the apostles as "the Zealot." Before Christ called him to be an apostle, Simon belonged to the patriotic party known as Zealots, who, impatient of foreign rule, prepared for a war of independence. This circumstance was not forgotten, and even after he had become a disciple of the Lord, he was still known by the appellation of the Zealot. He suffered martyrdom in Persia, according to tradition.

St. Jude is the brother of James the Less, first bishop of Jerusalem, and therefore a cousin of Our Savior. The New Testament includes a short letter written by St. Jude, who is daily commemorated in the Roman Canon of the Mass under the name of Thaddeus. It is believed that the relics of these two apostles are in St. Peter's in Rome. Tradition says that he preached in Mesopotamia, where he died for the Faith. He is the patron of difficult cases.

OCT. 31. The Vigil of All Saints: The preparing by a solemn vigil for the celebration of All Saints' Day, probably dates from the Eighth Century, when November 1 was fixed for the celebration of the feast. The fast on this vigil is of universal observance. As on other vigils Holy Mass is celebrated in purple vestments, and the liturgy throughout is of a penitential character.

Last Sunday in October. Feast of Our Lord Jesus Christ, King, This feast was instituted by Pope Pius XI at the close of the Holy Year, 1925. The purpose of the Holy Father was to bring home to all mankind the fact that Christ is King not merely over individuals, but over families and societies, over states and nations, over rulers and tribunals as well. The duty of Catholics is to hasten the return of the world to His authority by their prayers, their influence and their actions. They are reminded that they must courageously fight under His royal banner, with the weapons of the spirit, for the rights of God and of His Church.

The last Sunday of October was chosen for the feast, the Sunday preceding All Saints, because during this month the liturgical year draws to its close and thus the mysteries of Jesus Christ are fittingly completed and crowned by the liturgical festival of Christ, the King. On the same day also will annually take place the consecration of mankind to the Sacred Heart of Jesus.

Christ is proclaimed King of all mankind both in the Old and the New Testament. David, Isaias, Daniel and Zacharias in plainest terms predicted the kingship or the kingdom of the future Messias. At the coming of Christ the Angel Gabriel announced that "of His Kingdom there shall be no end." The Savior Himself declared His kingship before Pilate. But His kingdom, though in this world, was not to be of this world. As man He is Lord over all kings and over all human possessions. Yet He is "King of kings and Lord of lords," and on the last day He will present Himself together with His kingdom to His Father, when all His enemies shall have been put under His feet.

Devotion to Christ as King is not new, but the Church has given to it a great liturgical solemnity in the present feast.

Feasts of November

Nov. 1. The Feast of All Saints: The custom of keeping holy one day in the year as the festival of all God's saints, whether commemorated in the Liturgy or not, dates back to at least the beginning of the Fifth Century. In ancient times it was usually called the feast of All Holy Martyrs. The day of its celebration varied; and in the East, even now, All Saints is in most places a movable feast. Pope St. Boniface IV, when dedicating the Roman Pantheon as the Church of Our Blessed Lady and All Holy Martyrs, appointed November 1 for the chief annual festival in the sacred building. Gregory III built an oratory at St. Peter's in honor of all the saints, confessors as well as martyrs, who had died in all parts of the world. Gregory IV chose November 1 as the Feast of All Saints. The Octave was added by Sixtus IV.

Nov. 2. The Commemoration of All the Faithful Departed: Should November 2 fall on Sunday, the commemoration of All Souls is transferred to the following Monday. Pope Benedict XV granted priests permission to offer three Masses on all Souls' Day. One of these Masses the celebrant may say according to his own intention; one must be offered for all the faithful departed and the third for the intention of the Holy Father.

The Church with her usual sublime economy preserved all that was innocent, tender and inspired in the funeral rites of classic antiquity. She purified and spiritualized them, handing them on to the new generations of the Middle Ages transfigured by a new thought which gave a sense of joy and life to the Liturgy of the departed, the thought that they would rise once more like the risen Redeemer.

Therefore all that was dismal or frightening disappeared. There were no more emblems of death, skulls or cross-bones traced upon the draperies; all spoke instead of peace and serene hope.

The ancient Roman cemeteries, then, were not merely graveyards, they were country houses with baths and gardens adjoining them, where even the Popes themselves often resided.

The memento of the dead in the Mass is common to all Liturgies since the Third Century. In the Eighth Century we find among the customs of the monastery of Fulda that of celebrating each month a commemoration of the faithful departed with a special Office and special prayers. To pass from a monthly celebration to an annual one was easy, and thus we find that towards the Tenth Century, especially in Benedictine monasteries, the custom prevailed of commemorating every year the benefactors and friends of the house who had been taken from this world. St. Odilo, Abbot of Cluny, is generally recognized as having been responsible for the universal adoption of this custom, already in use in many churches (998).

Nov. 3. *Of the Octave of All Saints:* The Mass is as on the feast, with the additional prayer of the Holy Ghost, and either that for the Church or that for the Pope.

Nov. 4. *St. Charles Borromeo, Bishop, Confessor:* About fifty years after the Protestant heresy began, Our Lord raised up a mere youth to renew the face of His Church. The life-work of St. Charles may be divided into two periods, first, the activities he discharged beside his uncle Pius IV which embraced not only Rome but the Universal Church. Secondly, the pastoral office which he filled at Milan, as the Bishop and Apostle of that diocese. He may be said to have directed from Rome the last phase of the Council of Trent.

The zeal displayed by St. Charles in fulfilling his pastoral duties is almost incredible. His field of action as Archbishop of Milan and Legate of the Holy See was very extensive. Yet there was no deserted Alpine village which was not included in his pastoral visitation. His biographers tell us that in three weeks he consecrated no less than fifteen churches. He established a seminary, whose rules have been the basis of seminary regulations since that time. He died November 4, 1584.

Sts. Vitalis and Agricola, Martyrs: St. Vitalis, the servant of St. Agricola, by his courage in bearing the most atrocious tortures for the Faith, encouraged his master to die bravely with him for Christ. They suffered at Bologna in Italy about the year 300.

Nov. 5, 6, 7. *Of the Octave of All Saints:* The Mass is as on the feast, with the additional prayer of the Holy Ghost, and either that for the Church or that for the Pope.

Nov. 8. *The Octave-day of All Saints:* That this Octave dates only from the time of the Renaissance can be deduced from the fact that there is no special Mass for it in the Missal, and that the Roman Sacramentaries only mark to-day as the feast of the Crowned Saints. It is well to repeat, on account of the modern tendency to multiply octaves, that originally the celebration of the Octave was a characteristic of the Paschal solemnity.

The Holy Four Crowned Martyrs: In the persecution under Diocletian, Sts. Severus, Severianus, Carpophorus, and Victorinus, four brothers, were cruelly tortured until they expired in the hands of their tormentors. They were at first known simply as four Christians who had won the crown of martyrdom and continued to be so styled even after their names were learned.

Nov. 9. *Dedication of the Basilica of Our Saviour:* As the anniversary of the dedication of a cathedral is kept as a solemn festival in all the churches of a diocese, so the dedication of the Church of St. John Lateran, the cathedral of the Supreme Pontiff, is everywhere celebrated. The first mention of the Lateran in ecclesiastical history is that of Optatus of Milevis who relates that a Council against the Donatists was

held within its walls. About this time Constantine gave to the Church of Rome the ancient Palace of the Laterani, part of the dowry of his wife, Fausta.

From that time onwards the Lateran became the ordinary residence of the Popes, and may be regarded as a memorial of that long series of holy Pontiffs who inhabited it during the course of nearly ten centuries. These walls, now nearly two thousand years old, have seen many important events in history and have figured in poetry and in art, whilst they sheltered a dynasty of Pontiffs who ruled longer than any dynasty of kings. Here, at the suggestion of Pope Sylvester, Constantine the Great transformed or constructed the first basilica dedicated to the Saviour at Rome. In the Twelfth Century, on account of the baptistery, it was dedicated to St. John the Baptist and began to be called St. John Lateran. In the early Middle Ages the Pope officiated, not at one church only, but in all the basilicas and titles within and without the city. On great solemnities and for ordinations and coronations, he officiated at St. Peter's. When the observance of the stations declined, the Lateran was ranked as the Papal residence, and the basilica was looked upon as a cathedral with regard to the other titular churches of the city.

As papal cathedral and mother of all the churches, the Basilica of the Saviour has been clothed with the dignity of a symbol of the Pontifical authority in the eyes of the Catholic world. The Liturgy has also concentrated in her ritual this belief held by the household of the faith, and Pius X raised the feast which we celebrate to-day to the same rank of a double of the second class for the entire Latin Church, as is held by the great feasts of the religious year.

In this basilica and the Latern Palace five ecumenical councils were held, besides twenty synods. The basilica, after its destruction, was rebuilt by Benedict XIII and consecrated on November 9, 1726. Since that time the feast has been kept in the Universal Church.

The dedication of a church is an important liturgical event. It is not the same thing to pray in private, or to pray in the sacred sanctuary and to take part in the rites of Catholic Liturgy. By reason of its consecration the Church is the throne of God's mercy, the place chosen by Him, and where He chiefly condescends to work our salvation. Here we know He listens to our prayers; here Jesus is pleased to receive from the assembly of believers that solemn, public, and united adoration which is due to Him.

St. Theodore, Martyr: St. Theodore was a soldier martyr, and suffered death at Amasea in Asia Minor in 306. After being tortured by having his flesh torn by iron hooks, he was burned. During his martyrdom he sang the verse of the Psalm: "I will bless the Lord at all times." At an early date a round church was built in his honor at Rome; pious women still carry their sick children thither in order to invoke the help of the great martyr.

Nov. 10. St. Andrew Avellino, Confessor: This celebrated Neapolitan missionary, because he was very handsome, had to

resist various attempts at seduction. He became a priest and practiced Canon Law; having uttered a slight untruth in court he read a short time afterwards: "The mouth that utters untruth kills the soul." He was so moved by this Scripture that he renounced his career and entered, at the age of thirty-six, the Theatines, receiving the name of Andrew. He was at one time spiritual director of the seminary of Piacenza, where he is still venerated. His patronage is invoked by the faithful against apoplectic seizures and sudden death. He died of an attack of apoplexy as he was standing at the foot of the altar, repeating the words, *Introibo ad altare Dei* (1590).

Sts. Tryphon, Respicius, and Nympha, Martyrs:

St. Tryphon and St. Respicius, his convert, after most cruel torments, were brutally scourged and then beheaded under Decius, in 252. St. Nympha, a virgin of Palermo, in Sicily, is honored on the same day, but the date of her martyrdom is uncertain.

Nov. 11. **St. Martin, Bishop, Confessor:** At a time when liturgical honors were reserved almost exclusively to martyrs only, the Apostle of Gaul was the object, at a very early period, of the veneration afterwards extended to all Confessors. St. Martin died at Candes towards the end of the year 396 or the beginning of 397, after a life marked by many miracles, and by the apostolic zeal in which he labored to root out paganism in his diocese and to establish in it the ideals of the monastic life. His asceticism and his simple habits did not find favor with his brother bishops, or even with his own clergy whilst he lived, but in 397, immediately after his death, his biography, written by Sulpicius Severus, entirely rehabilitated his memory. This little book became a kind of gospel of the monastic life.

Martin was born in Sabaria (now in Hungary); his father, a Roman general, brought him up as a pagan and destined him for the life of a soldier. He was drawn to Christianity, despite his pagan surroundings. One day, having no money, he gave half his cloak to a poor beggar; that night he saw Our Lord in a vision wrapped in one-half of his cloak and surrounded by choirs of angels to whom He said: "Martin, yet a catechumen, hath clothed Me with this garment." His biographer says: "He never thought unkindly of another, and never returned evil for evil." His shrine was as much visited during the Middle Ages as Lourdes is now. Thousands of churches have been dedicated to him. St. Benedict dedicated the first church of his Order on Monte Cassino to his honor and desired to yield up his soul before the altar of St. Martin.

St. Mennas, Martyr: St. Mennas, an Egyptian, a soldier in the Roman army, was beheaded in Phrygia, a province of Asia Minor, in 304, for refusing to renounce his faith in Christ. At one time his fame eclipsed that of St. Martin at Rome. Many miracles occurred at his tomb; mementos, little phials made of earthenware, with the image of the saint between two kneeling camels and the inscription "the

blessing of St. Mennas," are found in almost all the museums in Europe. After the Eighth Century popular devotion to him declined.

Nov. 12. *St. Martin, Pope, Martyr*: Pope St. Martin I suffered greatly in defence of the Faith. By his zeal and energy he incurred the hatred of the Monothelites, heretics who denied that Christ had any human will. So great was their influence that, after the plot to murder the Pope was frustrated by Divine Providence, the holy man was dragged to prison. From there he was banished to the Crimea, where he died in 655. Although a Roman Pontiff, his feast is kept in the Greek Orthodox Church and in their Liturgy he is saluted as "The infallible and holy exponent of the divine dogmas." His body was brought to Rome and buried in the Church of St. Sylvester.

Nov. 13. *St. Didacus, Confessor*: St. Didacus, born in Spain, was a holy lay-brother of the Order of St. Francis. He led a life perfect in the observance of the vows of poverty, chastity, and obedience. He died in the odor of sanctity in 1463; and was canonized a hundred years later by St. Pius V.

Nov. 14. *St. Josaphat, Bishop, Martyr*: St. Josaphat was a monk of the Order of St. Basil, and afterward Archbishop of Polotsk, in Poland. His labors for the union of the Ruthenian Church with that of Rome are almost incredible. After a youth of singular innocence mortified by voluntary penance, Josaphat, remembering the powerful support lent to the orthodox cause by the monastic orders, entered religion, and with the help of Velamin Rutski, devoted himself to the restoration of the rule of St. Basil.

As Superior of a monastery the saint had succeeded in keeping his disciples free from any schismatic taint: so, too, as metropolitan he devoted himself to the conquest of error with ardent and enlightened charity. He gave to all the example of a holy life, and labored for souls by preaching, by teaching the catechism, and by the distribution of controversial works. As a result of his zeal many schismatics were reconciled to the Catholic Church. His opponents at last resolved to take his life, and he suffered martyrdom at their hands with great courage and serenity at the age of forty-three years.

In 1642, Urban VIII placed his name in the ranks of the Blessed, and Pius IX, on June 29, 1867, on the occasion of the centenary of the Princes of the Apostles, canonized the zealous champion of the Primacy of the Roman Church. The Ruthenians celebrate his feast on September 16.

Nov. 15. *St. Albert the Great, Bishop, Confessor and Doctor of the Church*: St. Albert, philosopher, theologian, scientist, and most learned man of his time, was born about 1206 and died at Cologne in 1280. He entered the Order of Preachers and had as a pupil St. Thomas Aquinas. His scientific activity embraced: astronomy, cosmography, meteorology, climatology, physics, mechanics, architecture, zoology, botany, agriculture, navigation and the textile arts, and, besides, he compiled an encyclopedia of the learning of his day. In 1260 he was con-

secrated Bishop of Regensburg, but resigned after two years. He is known in the schools as the "Universal Doctor." He was beatified in 1622, canonized and declared a Doctor of the Church on January 9, 1932.

Nov. 16. St. Gertrude, *Virgin, Abbess:* St. Gertrude was born in Eisleben in Upper Saxony, 1256. At the age of five she was an oblate in the Benedictine Convent at Rodalsdorf, over which convent she ruled for forty years as Abbess. The Roman Breviary states that she died in 1334 "consumed rather by the ardor of her love than by disease." At the age of twenty-five she was favored with celestial visions, and towards the end of her life she received the stigmata. At God's command she recorded her revelations in her wonderful book called *Communications and Sentiments of Love*. The mission of this celebrated Benedictine nun in the Thirteenth Century was very similar to that of Margaret Mary Alacoque, which indeed she recognized and foretold in a prophetic showing. Her mystical life was lived in the Most Sacred Heart of Jesus; she is pictured with a flaming heart in her hand. When she spoke of Christ and the mysteries of His adorable life, her words were sweeter than honey and the honey-comb; her spirit was ever serene and radiant. Jesus revealed to her His Heart as a mystery of grace and love, rather than as an abyss of sorrow. She was not called to the special vocation of victim for the sins of the world as was St. Margaret Mary Alacoque.

A member of an order which for more than seven centuries had been the heir of patristic tradition and in which the Liturgy was almost exclusively the source of spiritual life, Gertrude conceived devotion to the Sacred Heart not as a separate devotion, but as a deeper intelligence of the great all-embracing mystery of Christ living again in the Church by means of the Catholic Liturgy.

On one occasion while listening to the beating of the Heart of Jesus, she asked St. John the Evangelist why he had not made known in his Gospel the treasures of light and mercy revealed to him during his mystic repose on the Saviour's Heart at the Last Supper. John replied that this new and touching revelation would be made later when the world had reached the depths of malice, and that in order to rescue it God would employ the last resources of His invincible love.

Nov. 17. St. Gregory Thaumaturgus, *Bishop, Confessor:* Gregory was born at Neocæsarea in Pontus about the year 213, and in his early youth was a disciple of Origen, whom he praised in an enthusiastic panegyric. Having been made bishop of his native city, he converted it from idolatry to the true Faith, working a number of miracles, on account of which he received the title of *wonder worker*. He died during the reign of Aurelian between 270 and 275, and the whole of Pontus, according to St. Basil, venerated his memory with the greatest devotion as that of a teacher of the Faith.

Nov. 18. The Dedication of the Basilicas of St. Peter and St. Paul: The two basilicas of the apostles were held in great veneration from the earliest times. The priest Caius, declared

against the heretics: "I can show you the trophies of the Apostles; for if you will go to the Vatican on the Ostian Way you will find the trophies of those who founded this Church." According to the request of Pope Sylvester, Constantine undertook to make the sanctuaries at the tombs of these apostles correspond externally with their importance in the eyes of the whole Christian world. He erected the ancient Basilica of St. Peter on the Vatican and that of St. Paul outside the walls. On November 9, the Dedication of the Basilica of the Saviour at Rome; on November 18 that of the Basilicas of the Apostles is celebrated. The reason for determining November 18 is unknown. It would appear as though these dedications occurring within a few days of each other had been fixed by some conventional arrangement.

The present St. Peter's is on the site of the apostle church, marking the spot where St. Peter was martyred and buried. It was built in the Sixteenth Century when Pope Julius II and Leo X engaged Bramante and Michael Angelo to construct what is now the most vast and the richest church in the world. The new Church was consecrated by Urban VIII on November 18, 1626.

In 1823 the Basilica of St. Paul was almost wholly destroyed by fire, which spared only that part of the Church where the altar of the Apostle stands under the triumphant arch of Leo the Great. It was rebuilt by the efforts of successive Popes and reconsecrated by Pius IX on December 10, 1854.

So by the wonderful dispensation of Providence it came to pass that the Catholic Church celebrates annually the dedication of the four patriarchal basilicas at Rome: that of the Savior, of St. Peter, St. Paul and St. Mary Major. As each diocese commemorates the *encenia* of its own cathedral, so the whole Catholic world celebrates annually the dedication of the fourfold Papal cathedral, and this festival is symbolical of the fact that in spite of the limits established to each diocese the Church of Christ is one, and is founded on Peter, who continues to feed his lambs from the seven hills, and to rule over the flock of Christ throughout the earth.

Nov. 19. St. Elizabeth, Queen of Hungary, Widow: Elizabeth, "fragrant rose of charity," daughter of Andrew, King of Hungary, and wife of Louis IV, landgrave of Thuringia, even before she could read was seen to cast herself before the altar, open a book of Psalms, fold her hands in prayer, and kiss the ground in token of humility. Prayer was everything to Elizabeth. Her husband was also a man of piety. They had three children, Herman, Sophia and Gertrude. Her greatest devotion was for the poor and the sick; she even brought lepers into her home to care for them. At her husband's death she entered the Order of the Penitents of St. Francis. Her brother-in-law then expelled her with her children, and she went forth poor, unable to find shelter for herself and her children. She died in 1231; the miracles obtained through her intercession brought about her canonization in 1235.

St. Pontianus, Pope, Martyr: St. Pontianus was Pope from the year 230 to 235, during the reign of Alexander

Severus. The emperor's successor, Maximinus, a cruel tyrant, banished the Pope, who died from the hardships of his exile.

Nov. 20. St. Felix of Valois, Confessor: St. Felix of Valois, of the royal family of France, was inspired with the desire of founding an Order for the redemption of Christian captives. He moved St. John of Matha, then a youth, to join him, and together they founded the Order of the Most Holy Trinity. After a life of great sanctity St. Felix died in 1213.

Nov. 21. The Presentation of the Blessed Virgin Mary: Just as we celebrate the birth of Jesus, the feast of His Holy Name and His presentation in the Temple, so too the Church solemnizes the nativity of the Blessed Virgin, the feast of her holy name and her presentation in the Temple. The tradition that Mary when three years old was presented by her parents in the Temple in order to be brought up in the shadow of the tabernacle is first found in the apocryphal Gospels. It agrees, however, so completely with the sentiment of Catholic devotion concerning that part of the immaculate life of Mary not mentioned in the Gospel, that it found favor with Catholics too. It was celebrated in the East as early as the Sixth Century. It was introduced in the West by the agency of Philippe de Maizleres, envoy of the King of Cyprus to the papal Court of Avignon. He described the festival as celebrated in the East in such glowing colors that Gregory XI introduced it into the Calendar of the Curia.

Mary was brought by her parents to the Temple at Jerusalem in order that the Rod of Jesse from whence the Flower of Nazareth would blossom should be preserved from all danger in the shadow of the sanctuary. This should be a lesson to all, but especially to parents who cannot guard the innocence of their children more surely than by accustoming them from an early age to prayer and to frequent reception of the sacraments.

Nov. 22. St. Cecilia, Virgin, Martyr: Born of an illustrious family, Cecilia as a child consecrated her virginity to God. Forced to marry a young pagan, Valerian, she said to him: "I am placed under the guardianship of an angel who protects my virginity; therefore do not attempt anything which may bring down on thee God's anger." Valerian asked to see the angel, saying that if he should see him he would believe in Jesus Christ. Cecilia told him that he must first be baptized and sent him to Pope Urban, who baptized him. Valerian then saw near Cecilia a brilliant angel. The brother of Valerian had a similar vision when, having been instructed by Cecilia, he too was baptized. Valerian and Tiburtius his brother were both martyred a short time later. Cecilia was then arrested and put to death about the year 230. In 1599 her body was discovered in the catacombs by Cardinal Sfoudrati with the head lying partly severed, just as at the time of her death. Her body now lies in the Church in Trastevere where the nuns of the Order of St. Benedict are its guardians. Cecilia is the patroness of musicians, because when musical instruments sounded she sang to God in her heart.

Nov. 23. **St. Clement, Pope, Martyr:** St. Clement, styled by St. Paul in his letter to the Phillippians (iv, 3) as his "fellow-laborer," succeeded St. Cletus as Pope in the year, 90. He is named third in the Canon of the Mass, after the apostles. There is no serious reason for doubting his martyrdom, although the account of it is apocryphal. That the Clement mentioned by St. Paul is the same as the pope and martyr, commemorated to-day, is denied by many. His church in Rome is an example of the Roman basilica of an early time. His *Acts* state that he was buried at Chersonesus in Crimea. When the Apostles of the Slavs, Cyril and Methodius, went to Rome to give an account of their mission to Adrian I they brought with them as a gift to the Pope the relics of St. Clement discovered by them at Chersonesus.

St. Felicitas, Martyr: St. Felicitas, the mother of the Seven Holy Martyrs, shortly after they died was called to give her life for Christ. She was beheaded, November 23, 150. Her remains rested in the Cemetery of Maximus with those of Silanus, the youngest of her sons. Subsequently the bones of this saint were placed in the title of Susanna where they still repose.

Nov. 24. **St. John of the Cross, Confessor, Doctor:** Pope Clement XII desiring to honor the Mystical Doctor of Carmel, famous for the help he gave to St. Teresa in the reform of her Order and for his mystical writings, in which he taught the science of the saints for the good of souls, introduced his feast into the Calendar. Pius XI (November 24, 1926) proclaimed him a Doctor of the Church. His life was filled with difficulties and embittered by anxiety, fatigue, persecution, and painful illnesses. When Jesus asked him one day what reward he desired for the labors he had sustained, John replied: "Lord, to suffer and be humiliated for Thee." He asked God not to let him pass a day without suffering and to permit him to die where he would be unknown to all. He passed to a better life on December 14, 1591.

St. Chrysogonus, Martyr: St. Chrysogonus, a Roman, was martyred under Emperor Diocletian. His name is mentioned in the Canon of the Mass. From the Fourth Century a basilica was dedicated to him at Rome in Trastevere.

Nov. 25. **St. Catharine, Virgin, Martyr:** The legend of St. Catharine is unsupported by solid historical authority. Devotion to her began in the West about the Eleventh Century and was widely spread by the Crusaders. We have still much to learn about the personality of St. Catharine, but although the particulars of her life are uncertain, God has been pleased to glorify his saint on Mount Sinai, where her tomb is still venerated by pilgrims.

St. Gertrude, who from childhood had had a great devotion to St. Catharine, once asked of Our Lord to be allowed to see the heavenly glory of her patron. Her prayer was heard, and she beheld the virgin of Alexandria on a golden throne surrounded by the sages whom she had led to a knowledge of the faith, and who formed her brightest crown in heaven.

Nov. 26. *St. Sylvester, Abbot*: The feast of this holy Abbot of Monte Fano near Fabriano was introduced into the Calendar by Leo XIII, who in doing so paid him the honor rendered by the Church to the founders of Religious Orders.

In the Thirteenth Century, when many Benedictine monasteries in Italy had lost much of their former holiness and learning, St. Sylvester succeeded in infusing new vitality into the ancient Order, by founding a monastic family which by the blessing of God transformed several Religious houses, and was distinguished by the sanctity of its members. His Order is called the Silvestrines; it numbered twenty-five houses in Italy when its founder died in 1267 at the age of ninety.

St. Peter of Alexandria, Bishop, Martyr: St. Peter was the last martyr to suffer at Alexandria under the persecution of Diocletian (311) and therefore the Greeks give him the honorable title of "the seal and limit of the persecution." He was an admirable example of a bishop.

Nov. 29. *Vigil of St. Andrew, Apostle*: The day preceding a festival is styled a vigil (from the Latin word signifying a night-watch) because in primitive ages the faithful passed in prayer in the church the greater part of the evening and night preceding a festival. Nor did they break their fast until after the holy sacrifice of the Mass had been offered, and Communion given in the course of the vigil. Hence the greater vigils are still observed as fast-days; and the Mass of a vigil has a specially penitential character. Purple vestments are worn by the priest; the *Gloria in excelsis* is not said.

St. Saturninus, Martyr: St. Saturninus, martyr, suffered at Rome in the last great persecution under Emperor Diocletian, 304.

Nov. 30. *St. Andrew, Apostle*: St. Andrew, the elder brother of St. Peter, and, like him, a fisherman of the lake of Galilee, on hearing St. John the Baptist proclaim that Jesus was the Lamb of God, was moved to follow Our Lord, who chose him to be one of the twelve apostles. It is believed that after the Resurrection St. Andrew labored in spreading the Gospel in Eastern Europe, and made many converts. At the last he was crucified in Patras in the Greek manner. In 357 his remains, together with those of St. Luke, were solemnly translated to the Church of the Apostles in Constantinople. His head is venerated at St. Peter's in Rome. In 1210 his body had been moved to the Cathedral at Amalfi in the Kingdom of Naples. His feast is important not only on account of the position it holds in the Missal (at the beginning of the Proper of the Saints) but more especially on account of the antiphons of the Divine Office and the passages from Holy Scripture read in the Mass.

Feasts of December

Dec. 2. *St. Bibiana, Virgin, Martyr*: St. Bibiana, a Roman virgin, was scourged to death (363) in the persecution of Julian the Apostate. Before her death her father, mother,

and only sister, had given their lives for Christ. One of the most ancient churches in Rome bears her name, and is said to have been built on the site of her house.

DEC. 3. St. Francis Xavier, Confessor: St. Francis Xavier, the great Jesuit missionary, was the apostle of the East Indies, and the first to preach the faith of Christ in Japan. He baptized hundreds of thousands of pagans. For the love of Jesus and out of a "longing love to help Christ's poor," he traveled, barefoot, to the most distant parts, preached the Gospel in more than a hundred kingdoms, and islands, brought kings and nations into the fold of the Church. And then this noble-hearted missionary, this saint mighty in word and work, gave his great soul to his Master, December 3, 1552.

DEC. 4. St. Peter Chrysologus, Bishop, Confessor, Doctor of the Church: St. Peter, Archbishop of Ravenna in Italy, who died about the year 450, won the title of Chrysologus, "golden worded," not only for his eloquence, but because his words were good, true, and of priceless worth. God's choice of St. Peter as a bishop, which was made known in a vision to Pope Sixtus III, is alluded to in the prayer of the Mass.

St. Barbara, Virgin, Martyr: St. Barbara, also commemorated to-day, was a virgin martyr, who suffered for Christ probably in Egypt, during the reign of Galerius, about the year 306. The details of her holy life are unknown; but she has been held in veneration throughout the Church from the date of her martyrdom.

DEC. 5. St. Sabbas, Abbot: St. Sabbas, a monk in Palestine, was famous for his charity to those in need, for his true Catholic zeal, and for his austere life. There is a church in Rome dedicated to him. Over ninety years of age, he died in 531.

DEC. 6. St. Nicholas, Bishop, Confessor: St. Nicholas, Archbishop of Myra in Asia Minor, from the childlike innocence of his own life and his devout care for the young, is looked upon as the patron of children. He died in the middle of the Fourth Century, and seven hundred years later his holy relics were translated to Bari in Italy. Because of the power he exercised over flames, we pray that through his intercession we may be preserved from the flames of hell. He is remembered for the money which he threw in a window that three young girls might have a dowry for their marriage. Because of this gift his name has become associated with giving and children thank Santa Claus (or St. Nicholas) for their presents at Christmastime.

DEC. 7. St. Ambrose, Bishop, Confessor, Doctor of the Church: St. Ambrose, a doctor or teacher of the Church, was Archbishop of Milan from A.D. 374 to his death in 397. By his steadfastness he deserved well of God's people. Gentleness, meekness, humility, and obedience made him yield to every one in indifferent matters, but in those of duty he was inflexible. His writings have contributed many hymns and lectures to the Roman Breviary. St. Ambrose died April 4,

397; but the fourth of April falling as a rule in Lent, the seventh of December, anniversary of his consecration as bishop, was assigned for his festival.

DEC. 7. Vigil of the Immaculate Conception of the Blessed Virgin Mary: To add to the solemnity of the feast of the Immaculate Conception of Our Blessed Lady, Pope Leo XIII in 1879 extended this vigil to the Universal Church.

DEC. 8. The Immaculate Conception of the Blessed Virgin Mary: The feast of the Immaculate Conception of the Blessed Virgin Mary was instituted to solemnize the exalted dignity bestowed upon her through a special grace of God, and in behalf of the merits of Christ—a dignity and choice that preserved her from the least stain of original sin.

We must look to the Orient for the first indications of this feast. In the Eastern Church it was observed as early as the Seventh Century, and in the Western Church it became known in the Ninth Century. Pope Sixtus IV introduced it (1476) into the Roman Church; Pope Gregory XV gave to it (1622) the title, "*Conceptio B.V.M. Immaculatæ*"; Innocent XII raised it (1693) to a feast of the second class with an octave; Clement XI declared it (1708) a universal holyday; Pius IX gave it (1863) new Breviary hours and a new Mass; Leo XIII raised it (1879) to a feast of the first class with a vigil. The choice of December 8 was determined and approved solely in accordance with its tradition. The First Plenary Council of Baltimore, held in 1846, chose the Blessed Virgin Mary in her Immaculate Conception as the principal patron of the United States.

The feast of the Immaculate Conception is not to be confused with that of the conception of Christ (feast of the Annunciation of the Blessed Virgin Mary); it is the commemoration of the day on which Mary was created by God, and that in the state of grace; whereas all other human beings come into this world stained with original sin. This idea of the feast was vigorously debated by theologians till far into the Middle Ages, but was clarified more and more under the authority of the popes, so that the dogma, announced by Pope Pius IX on December 8, 1854, as divinely revealed, had already been universally accepted as such in the Seventeenth Century.

DEC. 10. St. Melchiades, Pope, Martyr: Pope St. Melchiades ruled the Church at the close of the era of persecution. St. Augustine styled him "a true son of peace and a true father of Christians." He died January 10, 314, having sat as Pope two years, six months, and eight days. In some calendars he is called a martyr, doubtless on account of his sufferings in times of persecution.

DEC. 11. St. Damasus, Pope, Confessor: St. Damasus, by birth a Spaniard, governed the Church from 366 to 384. "The ancients," according to Alban Butler, "particularly commend his constancy in maintaining the purity of our holy faith, the innocence of his manners, his Christian humility, his compassion for the poor, his piety in adorning holy places, espe-

cially the tombs of the martyrs, and his singular learning." Much of our knowledge about the martyrs is derived from the inscriptions which he composed in their praise. He established rules for the liturgical singing of the Psalms and decreed that the *Gloria Patri* should be said at the end of each Psalm. At his command St. Jerome translated the New Testament into Latin. This Pope also confirmed the second ecumenical council, held at Constantinople.

DEC. 13. St. Lucy, *Virgin, Martyr*: St. Lucy, a native of Syracuse, Sicily, consecrated herself to God from her childhood. Her mother did not know of her vow and wished her to marry a young pagan. At the tomb of St. Agatha, she prayed for the cure of her mother from a serious disease. When this prayer was granted she informed her mother of her vow, to which her mother then consented. When the young pagan saw her distributing her goods among the poor, his anger knew no bounds. He accused her before Paschasius, the governor, of being a Christian. She was brought before a judge who commanded her to be exposed to temptation in an evil house. But God watched over her and made her absolutely immovable so that no number of guards could carry her to that place. In a similar way He preserved her from the pains of fire and other dreadful torments. Finally she died in prison of wounds she had received (304). Her name is in the Canon of the Mass.

DEC. 15. Octave Day of the Immaculate Conception: On the feast of the Immaculate Conception we welcome the dawn of the day as the herald of the ardently desired coming of the Sun of Justice *i.e.*, of the birth of Our Savior, to which Mary's feast is a beautiful preparatory festival. Hence the feast fits admirably into the time of Advent. The stronger our longing for the divine child, the more rapturous is our joy in the Mother of God. The All-holy could not but be born of a most pure virgin. "I will greatly rejoice in the Lord, and my soul shall be joyful in my God"—thus the Church has Mary pray. The Epistle depicts God's wisdom, to which Mary most nearly approaches: "He that shall find me shall find life, and shall have salvation from the Lord." May we not say this of our Blessed Lady "whose name is Mary," and to whom the angel said, "Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women"? The Church brings the Mass to a beautiful close: "May the sacraments 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."

DEC. 16. St. Eusebius, *Bishop, Martyr*: St. Eusebius, Bishop of Vercelli, in northern Italy, battled for the Church in the evil days of the Arian heresy. Having for six years and more endured imprisonment and exile, on his death in A.D. 371 he was honored as a saint and a martyr.

DEC. 21. St. Thomas, *Apostle*: St. Thomas, called Didymus, that is "the twin," was probably a Galilean of lowly condition and a fisherman. He was chosen to be one of the apostles in

the year 31, as can be determined from the mention of his name in the catalogue of the apostles in St. Matthew. He is reputed to have been slow of understanding and little acquainted with secular learning. When Jesus was about to go to the neighborhood of Jerusalem in order to raise Lazarus from the dead the other apostles tried to dissuade Him, lest the Jews stone Him. But in his enthusiastic love St. Thomas exclaimed, "Let us also go, that we may die with Him!"

Again, it was at the Last Supper that the Saviour said: "And whither I go you know, and the way you know." To this St. Thomas, burning with an ardent desire to follow the Master said, "Lord, we know not whither Thou goest; and how can we know the way?" To which Our Lord replied with the beautiful words, "I am the way, and the truth, and the life. No man cometh to the Father but by Me." In the Gospel for to-day the response of Jesus to the doubt which Thomas had expressed concerning his resurrection is related, with the answer of Thomas, "My Lord and my God."

St. Thomas is said to have planted the standard of the cross among the Medes, Persians, and neighboring nations. He is called the Apostle of India. He is said to have been slain for the faith at Calamina in India; and there is a legend to the effect that he was executed by the sword or by a lance.

Descriptions of Symbolic Representations

Frontispiece—THE CRUCIFIXION. A picture of the crucifixion is most appropriate as a frontispiece for a missal. The Holy Sacrifice of the Mass is the continuation of Calvary. It is the same sacrifice but offered on our altars now in an unbloody manner. The altar bread is changed into the Body and the wine into the Blood of Christ glorified and reigning in heaven.

Page 102 (Picture)—THE ROOT OF JESSE. Isaias foretold the lineage of the Messiah. The picture for Advent illustrates his prophecy: "And 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." (Mary is the sweet stem which bore that Rose Christ). The root of Jesse was a familiar subject of the artists of the early church.

Page 136 (Picture)—THE NATIVITY OF OUR LORD. This picture illustrates the Gospel of the first Mass of Christmas. The shepherds were out on the hills of Bethlehem watching their flocks when suddenly a bright Angel stood before them and announced the birth of the promised Redeemer. "And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger." They went down and saw the word fulfilled. Bowing down they adored their God. A star announced the good news to the Wise Men and to the world.

Page 167 (Headpiece)—THE HOLY NAME OF JESUS. "In the name of Jesus let every knee bow, of those that are in heaven, on earth and under the earth". The Holy Name of Jesus is formed in Greek by the letters IHCOYC (Jesus) here shortened to IHC. The rays which encircle the monogram signify the glory of that Holy Name. The angels represent the eternal adoration and homage of the Church triumphant in heaven. The flaming torches stand for the ardor and love burning for that Name in the hearts of those who belong to the Church Militant on earth. Our Lord was called Jesus from the day of His circumcision. This, too, was the occasion of the first shedding of His blood for us; it is brought to mind by the drops of blood dripping from the symbolic monogram.

Page 201 (Tailpiece)—PRAYER. A smoking thurible or censer is a symbol of prayer. The Psalmist of the Old

Testament recommends that we pray always. St. Paul does the same in one of his Epistles. And the prayer of the Sixth Sunday after the Epiphany has this phrase: "ut semper rationabilia meditantés" suggesting that we always keep our minds fixed on those things which are pleasing to God. As smoke ascends so ought our prayers rise up to the beautiful throne of God filling our own souls with the sweet odour of sanctity.

Page 202 (*Headpiece*)—"I AM THE RESURRECTION." The empty crib, at the left, marks the close of the joyful Christmas cycle. The altar, at the right, attracts our attention towards the drama of suffering and crucifixion to be presented on Good Friday. The nails and crown of sharp thorns tell the story of Christ's bitterest hours. We are approaching the holy cycle of the liturgical year—the period of penance and self-denial. Sincere sympathy with Christ's Passion and Death constrains us to share His sufferings by personal mortification—the daily food of strong Christian souls. Christ suffered and died only to rise all glorious. "I am the resurrection and the life." The cross and the winding sheet silhouetted against the sky keep the memory of Calvary alive. The phoenix rising from the flames more glorious than before its descent into the fire is an apt figure of Christ's resurrection and glorified body. "It behooves us, also, to suffer and so to enter into glory."

Page 215 (*Headpiece*)—"BY THE DISOBEDIENCE OF ONE MAN." The symbolic picture for Ash-Wednesday, illustrates the words of St. Paul: "By the disobedience of one man (Adam) all men are made sinners; but by the obedience of one man (Christ the Redeemer) all men are made just." The illustration appropriately recalls the scene at the gate of Paradise where an Angel of God and a flaming sword stood against Adam and Eve's return. They had disobeyed God and were expelled. The wages of their sin was announced to them: "Dust thou art and unto dust thou shalt return." The skull and ashes are opposite the portal of Eden. Christ bore the scourging for sin and by His death upon the cross merited the palm of victory for the children of Adam.

Page 359 (*Headpiece*)—"O BLEST TREE." The Divine Office of Passion Sunday is filled with allusions to the wood of the Cross. The Vesper hymn invites us to sing the praises of the "Blest Tree, whose happy branches bore the wealth that died the world to restore." The symbol is designed to portray the contradiction of the mystery of the "Blest Tree" against that tree which bore the forbidden fruit—and the

tempter. It illustrates the second and third verses of the Church's morning song. Christ the Redeemer had designed to defeat the Tempter with his own weapon. He "noted then this Wood, the ruin of the ancient wood to quell. . . . And the multiform deceiver's art by art would overthrow." The fruit of the tree led us away from God: the "Faithful Cross! . . . one and only noble Tree" led us back again to God.

Page 388 (*Headpiece*)—PALM SUNDAY. On Palm Sunday the curtain is raised for the drama of Calvary to be represented in every sanctuary of the Catholic Church. Although the Church is in mourning, sorrowful nigh to death, she holds in her hand the palm of victory. She ponders the treachery of Christ's enemies, the agony in Gethsemani, the Betrayal and the Last Words of her Beloved. But not for a moment does she forget the third day—Easter morn when her sorrow will be turned into joy. Hence the cross is draped with the winding sheet. "He is not here. Go and tell His disciples that He is risen from the tomb." The monogram fixed to the cross is an ancient symbol of Christ formed by the first two letters X P (corresponding to our English alphabet letters C(h)R of the Greek name Christ X P I C T O C (Christos). The palm branches have a significance we ought not easily forget. The Church gives everyone a branch of palm. We hold it in our hand during the singing of the Passion, and pledge our fidelity to Christ. We would rather die than betray Him Who died for us.

Page 446 (*Picture*)—THE LAST SUPPER. The Apostles are amazed at the great mystery of Christ's love. "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." (Lk. 22, 19). Every Holy Thursday is another anniversary of the event which transformed this cold earth of ours into a better land of pilgrimage.

Page 447 (*Headpiece*)—THE GREAT LOVE-FEAST OF CHRIST. In the Liturgy of Maundy Thursday, the Church relives the great love feast with Christ. On this solemn occasion Christ revealed the infinite love of His heart. "With desire, I have desired to eat this pasch with you before I die." He fulfilled the ancient law of the synagogue by celebrating the passover, then He instituted the Sacrament of Love—the Holy Eucharist. All this was done under the shadow of the cross. The faithful are symbolized by doves. How significant when we recall the words of Christ: "Be ye simple as doves." The sheaf of wheat and cluster of grapes is a popular symbol for the Holy Eucharist. But an ancient symbol

—the fish and basket of bread has a wealth of meaning few of us realize. The basket of bread obviously reminds us of the miracle of the five loaves in the desert which foreshadowed the institution of the Holy Eucharist. In the Greek language, I X T H U C (Ichthus) means fish and every letter of the word recalled to the minds of the early Christians the mystery of the Incarnate Word and His work of Redemption.

Jesus	Christ,	of God the Son,	Savior.
Iesous	Christos,	Theou uios,	Soter

Page 469 (*Headpiece*)—"MY PEOPLE, WHAT HAVE I DONE TO THEE!"—Christ reproaches us in the liturgy of Good Friday for treating Him with such little sympathy and love.

The instruments of His death graphically portray what He suffered for love of us. They recall the prophetic words of Isaiah describing the death of Christ: "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." (Is. 53, 3).

Page 537 (*Tailpiece*)—"PEACE BE WITH YOU." The lamb with cross and banner, bearing "pax"—peace—emblazoned on it, fittingly conveys the thought of the sequence of Easter Sunday.

"To the Paschal Victim, hymns of praise,
Come, ye Christians, joyous raise!
Lamb unstained, unmeasured price hath paid,
Ransom for the sheep that strayed."

Not only did the Lamb of God restore man to peace with God, but He also opened the flood gates of grace.

Page 538 (*Picture*)—"HAIL, THOU KING OF VICTORY." St. Paul wrote that if Christ is not risen from the dead our faith is vain and our preaching and hope a fable. But there need not be any fear of that because Christ had even His enemies' servants to testify to the resurrection. The terror stricken soldiers ran back into the city and shouted over their shoulders that Christ had risen from the tomb. They had to be bribed into silence by the Chief Priests and Scribes. The holy women visited the empty tomb and were convinced: "We know that Christ indeed has risen from the grave. Hail, thou King of Victory, have mercy, Lord, and save." (Sequence).

Page 583 (*Tailpiece*)—THE VICTORY OF CHRIST. This little symbol illustrates the ancient liturgical acclamation with which the early Christians proclaimed the victory of Christ over sin, the devil and death. Christ reigns in the hearts

of the faithful, He conquers the devil and his forces, He commands the powers of life and death. The I and X in the monogram are the Greek initial letters for His name—JESOUS CHRISTOS. The palm announces His absolute victory. It is very appropriate for the eve of the Ascension which is the liturgical feast that re-presents Christ's triumphal entry into Heaven.

Page 584 (*Picture*)—THE ASCENSION OF OUR LORD. The artist has given us a literal interpretation of the Introit of the Mass. "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."

Page 597 (*Picture*)—DESCENT OF THE HOLY GHOST. After the Ascension, the Blessed Mother and the Apostles went on a retreat in the Cenacle to prepare for the coming of the Paraclete. Christ had promised to send Him. He would open the minds of the Apostles to the truths He Himself had taught them. The Holy Ghost came with a roaring wind and appeared in twelve fiery flames over each of the twelve. He confirmed their faith, took away all fear, gave them the gift of tongues to go out and preach to all nations.

Page 625 (*Tailpiece*)—THE SEVEN GIFTS. The Holy Ghost began His reign on earth with fire. He descended upon the Apostles in the upper-room in the form of fiery tongues. "He has all the power of the glorious Godhead." And with what great power His presence was felt on that first Pentecost morning. One is constrained to associate with this event the words of Christ "I have come to cast fire upon the earth".—During the octave of Pentecost the Church in her liturgy prays for the seven gifts of the Holy Ghost. The symbolism of the seven burning lamps at the end of the octave is a summary of this mighty prayer.

Page 626 (*Headpiece*)—TRINITY SUNDAY. In this illustration, the artist utilizes an ancient symbol of the Holy Trinity. This profound mystery of three Divine Persons in one God can hardly be better symbolized than by a triangle whose sides are all equal. The three equal lines form one perfect triangle. We profess belief in "one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance" (Preface of the Mass). The artist has enclosed the triangle in a circle, a symbol of eternity. The triple sanctus and adoring Seraphim incessantly proclaim that our God is thrice holy, worthy of all honor and glory.

Page 633 (*Tailpiece*)—BLESSED BE THE HOLY TRINITY. There is one outstanding Mystery of our Faith—The Holy

Trinity—which simply overwhelms the human mind. In the strength of our faith in It, we shall be protected from all adversities. And what do we believe? That there are three Persons in One God. The ancient symbol of this faith is brief and most concise. Three equal circles stand for the Three equal Persons, intertwined to show the intimate relation between Them and enclosed in one greater circle to suggest the substantial unity. A perfect illustration of the words of the Introit of the Feast—“Blessed be the Holy Trinity and undivided unity.”

Page 634 (*Picture*)—THE SACRAMENT OF THE ALTAR. This picture is an excerpt from one of Raphael Santi's greatest frescoes in the Vatican. It illustrates the history of the doctrine of the Holy Eucharist by gathering around the Sacrament of the Altar the representative Doctors of the early Church who taught the great mystery of faith. Christ is the center of the Church Triumphant in heaven, militant on earth and suffering in purgatory. We are in the reign of the Holy Spirit. He appears in the picture as the link between heaven and earth.

Page 644 (*Picture*)—THE SACRED HEART OF JESUS. When we look at this picture of the Sacred Heart of Jesus and read the Introit of the Mass, we wonder what profound secrets were revealed to the Beloved Disciple, St. John, when he rested upon our Blessed Lord's breast at the Last Supper. Our Lord surely revealed some of them to St. Margaret Mary Alacoque. The chalice and host—Sacrament and Sacrifice of His Love—are very significant because through the Mass and Holy Communion “the thoughts of His Heart are to all generations” as we read in the Introit. The spear and ladder, the pillar, the crown of thorns and nails recall the bitter hours of Christ's sacrifice on Calvary. But the two palms announce His victory over death and sin.

“Oh shame! to turn to evil deeds,
That rend His loving heart in twain.
In virtue's ways march bravely on,
While burning hearts our love proclaim.”
(*Vesper Hymn of the Feast*)

Page 753 (*Headpiece*)—THE ASPERGES ME. The antiphon, sung at the ceremony of the “Asperges” petitions God to cleanse us in the waters of grace. This is represented by the extended hands of God shedding a dew of benediction upon the faithful, which He effects through the ministration of His priests. This is a sacramental of the Church; it cleanses from venial sin all who assist at it with contrite hearts, and thus prepares them better for the Holy Sacrifice.

Page 775 (*Tailpiece*)—O PRAISE YE THE LORD. Every preface is a hymn of thanksgiving and praise. It is the solemn introduction to the Canon of the Mass. The symbol of a harp is very significant at this point. The priest bids the faithful to lift up their hearts—*sursum corda*. David of the Old Law too, took up his harp and called upon all nations to praise the one true God of Israel.

Page 776 (*Picture*)—THE ETERNAL SACRIFICE. Jesus Christ, since His ascension into heaven, stands glorious before His eternal Father bearing on His Body the wounds which mark Him victim of the Eternal Sacrifice. The Sacrifice of Calvary continues in heaven. And in every mass this Eternal Sacrifice is presented in time; God the Father again accepts the atonement, thanksgiving, petition and adoration of Jesus.

Page 777 (*Headpiece*)—THE SAVIOUR'S FOUNTAINS. The Sacrifice of the Mass is the center of the Liturgy. Christ died on the cross for the salvation of the world. The headpiece works out this dogma in a symbolic manner. The monogram on the cross stands for Christ, Who is the beginning and end of all—Creator and Judge. Stags are familiar figures in the Church's symbolism. They always represent the faithful. Here they are drinking from the streams which flow from the foot of the cross. Calvary is the original source of the waters of salvation and sanctifying grace, and through the Mass these waters continue to flow. We see the words of Isaias fulfilled: "You shall draw waters with joy out of the Saviour's fountains." (Isaias 12, 3).

Page 797 (*Tailpiece*)—I AM THE VINE, YOU THE BRANCHES. Christ called Himself the vine of which the faithful are the branches. By grace we grow more like to Christ, more intimate with Him; we become with the first reception of grace at Baptism members of His Mystical Body. The artist has surrounded the vine with three equal circles—a trefoil suggesting another profound doctrine—the relation of the Mystical Body to the Blessed Trinity. The faithful with Christ are the beloved sons of the Father; the Holy Ghost is the bond of love between that same Father and us the members of Christ.

Page 818 (*Tailpiece*)—O PRAISE YE THE LORD. See explanation above.

Page 850 (*Picture*)—THE IMMACULATE CONCEPTION. St. John the Evangelist saw a great sign in heaven: "A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apoc. 12, 1). The

church uses this passage from the Apocalypse to describe the Mother of God. She was exempted from the law of inheritance according to which all men are born with the stain of original sin, because she was to be the Mother of God. She is, too, the chosen daughter of the Father, and the Spouse of the Holy Ghost. The symbol of the Holy Spirit hovering over the Immaculate Mother is therefore very significant. Mary, too, is the beloved daughter who "feedeth among the lilies." (Canticle of Canticles.)

Page 900 (*Headpiece*)—**THE LIGHT OF THE WORLD.** The lighted candle is a traditional symbol of our Blessed Lord, Who called Himself "the Light of the world." The candle flame dispels darkness. Christ dispels the darkness of sin by His grace, the darkness of ignorance by His message of eternal truth. Candle flame gives warmth, Christ ignites souls with love. "I am come to cast fire upon earth." The lighted candle is a most appropriate symbol for the feast of Purification which portrays Christ in its liturgy as "the light to enlighten the nations, the Glory of His people Israel."

Page 945 (*Tailpiece*)—**THE JUST MAN SHALL FLOURISH.** The opening words of today's Introit are translated into a graphic symbol. "The just man shall flourish like a palm tree . . . planted in the house of the Lord." (Ps. 91, 13-14.) The monogram is surrounded by a halo significant of the eternal bliss which St. Joseph is now enjoying in heaven. Once a Pharaoh told his people to go to Joseph. The Church today makes those words her own.

(The comparison is Oriental. There is hardly a more beautiful picture in the Orient than a healthy green palm tree standing beside a running stream.)

Page 946 (*Picture*)—**ST. JOSEPH.** The picture illustrates the exalted dignity of St. Joseph as foster father of the Son of God. And the Gospel of the Mass says: "Jesus Himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph." (Lk. 3, 23). The two scenes from Joseph's life portray him as the dutiful father of Jesus. St. Joseph is always represented with a lily in his hand because he was "the chaste guardian of the Virgin." (Litany).

Page 954 (*Picture*)—**THE ANNUNCIATION.** The lily, symbolic of Mary's spotless chastity, is the choicest flower in God's garden. It was to this pure maiden that the Archangel Gabriel brought the message of God: "Hail Mary, full of grace, the Lord is with thee . . . the Holy Ghost shall

come upon thee. . . . The Holy which shall be born of thee shall be called the Son of God." (Lk. 1, 35).

Page 1064 (*Headpiece*)—**BEHOLD THE LAMB OF GOD.** The artist has summarized what we know of St. John the Baptist. He was chosen to prepare the way for Christ's coming. He announced the lamb of God. "Behold the Lamb of God, behold Him, who taketh away the sins of the world" (Jn. 1, 29). Like a morning star John preceded the rising sun—symbol of the Light of the world. Mary was *conceived* without original sin; the Precursor was *born* without original sin. The lily reminds us of this privilege, which John preserved by his austere life in the desert clothed in a hair shirt and content with locusts and wild honey. Upon the fullness of time Christ came to be baptized. John raised the shell of water over Christ's brow and a voice came out of a cloud: "This is My Beloved Son . . . hear ye Him." After that St. John's mission was fulfilled. He died a martyr by the executioner's sword.

Page 1077 (*Headpiece*)—**STs. PETER AND PAUL.** The church for centuries has used symbols to tell the lives of her Saints. In keeping with this tradition the symbolic picture summarizes the respective missions of Sts. Peter and Paul. Our Lord appointed Peter to be His Vicar on earth. He gave him the keys of the kingdom of God on earth, and commissioned him to "feed My lambs and My sheep." The chair is a symbol of Peter as Pope and Vicar of Christ. St. Peter finally proved his great love for his Master by crucifixion with his head towards the ground. St. Paul was beheaded on the same day. That is why the sword is placed against the inverted cross. St. Paul was a missionary who suffered the hardships of the sea, even shipwreck. The quill and papyrus bear testimony to his titles Vessel of Election and Doctor of the Gentiles.

Page 1158 (*Picture*)—**THE ASSUMPTION OF OUR LADY.** It is the common belief of the faithful that Our Blessed Lady was taken up into heaven before her body was allowed to corrupt in the tomb. Our Lord's Ascension was witnessed by men and angels; Our Lady's Assumption only by angels. The picture can only suggest the beatitude and glory of that scene. The branches of roses and pot of lilies are a beautiful tribute to the Queen of Martyrs and of Virgins.

Page 1186 (*Headpiece*)—**THE NATIVITY OF OUR LADY.** Mary derives her greatest glory from the vocation to be the Mother of God. Mary was destined to this office from her nativity. Our Lady's birth therefore is aptly symbolized by a crescent

moon which receives its light from the sun. "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun" (Cant. 6, 9). Mary was conceived without the stain of original sin. From her conception there was enmity between her and Satan. "I will put enmity between thee and the woman and thy seed and her seed. She shall crush thy head and thou shalt lie in wait for her heel." That was the first promise of a Redeemer. Mary's soul is an enclosed garden where lilies of the greatest purity flourish. "Thou are all fair, O my love, and there is not a spot in thee" (Cant. 4, 7).

Page 1198 (*Headpiece*)—**THY SOUL A SWORD SHALL PIERCE.** We are accustomed to see the Mother of Sorrows—seven swords piercing her tender heart. But Mary knew only one sorrow, all others are nothing in comparison. "Through her heart, His sorrow sharing, all His bitter anguish bearing, now at length the sword had passed." (Hymn for Vespers). Simeon in the temple had foretold her martyrdom: "And thy soul a sword shall pierce, that out of many hearts, thoughts may be revealed" (Lk. 2, 35). The garland of roses and thorns reminds us of the bitter anguish that pierced the heart of Mary—the *Rosa mystica*.

Page 1256 (*Picture*)—**JESUS CHRIST, KING.** We find an appreciation of this picture in the Gradual of the Mass: "He shall rule from sea to sea, and from the river to the ends of the earth. All kings shall adore Him, all nations shall serve Him." Christ the King, therefore, holds the globe in His palm and in his right hand the cross which is now His scepter and the emblem of His universal dominion. Now He wears a crown not of thorns but of glory. Attending angels carry the nails and crown of thorns—symbols of the sacrifice which won for Him His universal Kingship. Christ is robed in the garments of a priest because He is always the Eternal High Priest.

Page 1263 (*Tailpiece*)—**THE CROWN OF JUSTICE.** There is a crown awaiting the faithful servant of God in heaven. This is a familiar phrase among Catholics. The symbol illustrates our faith. The palm of victory, too, is familiar. The meaning of the stars is clear. They shine only in the heavens. But the full meaning of this symbol is found in the words of St. Paul: "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" (2 Tim. 4, 7).

Page 1264 (*Picture*)—**THE SAINTS IN GLORY.** The illustration is taken from a painting of Albrecht Dürer. It shows

the Saints in glory. God the Father, His Beloved Son and the Holy Spirit symbolized by the dove, are surrounded by a chorus of Angels. Virgins and Virgin Martyrs, representing those privileged souls who follow the Lamb singing a hymn of praise that only Virgins can sing, occupy the left side of the middle tier. John the Baptist and Precursor, the Patriarchs and Prophets and Saints of the Old Testament are grouped together on the right side of the same tier. Saints of the New Dispensation who lived after Christ's coming and from every walk of life are grouped in the third tier. They are looking up to Christ their Redeemer and beloved Master whom they have served so faithfully on earth.

Page 1269 (*Headpiece*)—**COMMEMORATION OF ALL SOULS.** There is only one source of salvation—the Sacrifice of Calvary. Behold then the "Lamb of God Who takest away the sins of the world." Out of the depths of Purgatory the souls cry to Christ the Lamb slain yet eternally living—the beginning and end of salvation represented by the symbols *Alpha*, the first letter and the symbol *Omega*, the last letter of the Greek alphabet (Apoc. 22, 13).

Page 1270 (*Picture*)—**FORGET ME NOT AT THE DAILY SACRIFICE.** The artist has designed a symbolic picture to teach the universal efficacy of the Mass. At every Mass the heavens are opened not only to pour down benediction upon our earth, but to receive the march of souls liberated from Purgatory. This is happening all over the world "from the rising of the sun to the going down" (Malachias 1, 11). All the poor souls are being saved in the name of Jesus which means savior. That is the meaning of the anchor and the monogram. The two globes portray the fulfillment of Malachias' prophecy. The Father and the Holy Spirit cooperate in the daily Mass, which fact explains the hand from the clouds and the dove in the picture. In the center of the glory of heaven, the Lamb of God, slain but still living and standing upon the book whose seals He alone can loose, is surrounded by the choirs of Angels and Saints. The beautiful peacocks are used as a symbol of Christ's divinity and immortality. Alpha and Omega, the initial and final letters of the Greek alphabet call to mind the truth in which we all sincerely trust—Christ is the beginning and final end of our salvation.

Page 1298 (*Tailpiece*)—**THE SECURITY OF OUR FAITH.** The meaning of the anchor in the church's symbolism is readily understood. It is the symbol of faith. Frequently the fish is used as a symbol of the faithful. The combination of the anchor and the fishes signifies the security of our faith. We

are anchored to Christ through faith. Faith is vision for the soul. The vision of eternal realities albeit in a dark manner and through a cloud. Therefore the rising sun in the background. The saints realized the security which faith gives a sincere soul.

Page 1398 (*Picture*)—**THE MEDIATRIX OF ALL GRACES.** The Blessed Virgin Mary is shown in her place in the mystic Body of Christ. Her title "Gate of Heaven" tells us her work as Mediatrix of All Graces. She stands at the portals of heaven clothed with the sun and the stars in her crown. She is Queen of Heaven (signified by the monogram and crown). The four angels on the panels bear her titles. The mystic rose: she suffered; she was the sorrowful Mother. The Symbolic Lily (*fleur-de-lis*): she was free from all sin. The Morning Star: her glory in her Divine Child. The Star of the Sea: our guide o'er life's tempestuous way. Her attitude is that of the *orantes*, as pictured in the catacombs; this is the position of prayer, like to that of the priest during the Canon of the Mass. The prayer of the church unites with her prayer. The dove resting on a pillar (right) develops the thought that Mary prays for all the faithful; the dove on the broken branch (left) proclaims the intention of Our Lady's prayer—that all may enter Paradise. Cardinal Mercier's favorite salutation for the Virgin was Mediatrix of All Graces.

Page 1610 (*Picture*)—**STS. ISAAC JOGUES AND COMPANIONS.** The eight Jesuit martyrs of North America are now enjoying the beatitude of heaven. They are close to Jesus whom they have loved and served even unto martyrdom. The name of Jesus sheds some of its glory upon these valiant men. Two angels with palms proclaim the victory of their fidelity.

Standing, from left to right are: St. Gabriel Lalemant, St. René Goupil, St. Isaac Jogues, St. John Lalande, St. John de Brebeuf. *Front row, kneeling, left to right:* St. John Garnier, St. Anthony Daniel, St. Noel Chabanel.

Glossary of Liturgical Terms

- Abbot**, the superior or head of a monastery for men. He is constituted as a blessed person by the ceremonial blessing given by the bishop; he uses mitre and crozier and other episcopal insignia.
- Ablution**, from the Latin word *ablutio* meaning washing. Term applied to the purifying of the priest's fingers after the Communion in the Mass.
- Abstinence Days**, when meat is not permitted. All Fridays of the year.
- Acolyte**, highest of the Minor Orders. Office is to light candles and serve wine and water at Mass. Servers at the altar are generally called acolytes.
- Acta of St. Marcellus**, a record (unauthentic) of the proceedings of the trial and death of the Martyr St. Marcellus. Such records were usually made by notaries, appointed; additions sometimes were made by later hands.
- Ad duas lauros on the Via Labicana**, at the two laurels on the road to Labicum, a little town between Tusculum and Praeneste; now called Colonna.
- Ad lunam**, Church *ad Lunam* "at the place of the moon." Why so called is not known.
- Advent**, the Coming of Christ in grace. The penitential season preparatory for His coming at Christmas.
- Agape**, a feast of Charity in the primitive church at which contributions were made. Originally observed in remembrance of the Last Supper of Our Lord.
- Agnus Dei**, triple prayer in the Mass, immediately preceding the Communion Prayers; occurs at the end of Litanies.
- Alb**, a vestment of white linen reaching to the feet, worn at Mass. Symbolical of innocence of life, and of hope for eternity.
- Alleluia**, a Hebrew word meaning "Praise the Lord." Used in the Liturgy during joyful seasons. It is sung by angels in Heaven. (Apoc. 19. 1.)
- Amen**, a Hebrew word meaning "so be it." Expresses assent to the prayer it follows.
- Amice**, a rectangular piece of fine linen which the priest wears upon his shoulders during Mass. Helmet of salvation, protection against satan.
- Antependium**, from the Latin *ante*—before, *pendium*—hanging. A rich fabric hanging in front of the altar and varying with the color of the season.
- Antiphon**, a verse or part of a verse sung or said before and after each psalm or division in the Divine Office. Varies with each feast and season.
- Antiphonary**, a book containing the Chants for the Mass and Office; used by the chanters.
- Apostle**, one of the twelve men chosen personally by Jesus to continue His work, and given a special mission.
- Apostoleion**, Greek name for Church of the Twelve Apostles; one of the famous religious edifices of Rome; completed in 564.
- Arch-basilica**—a Major Basilica. Title of distinction given to certain churches by the Pope. Cfr. Basilica.
- Archipresbyteratus**, Basilica "in *Archipresbyteratu*" was dedicated to St. Apollinaris, archpriest and patron Saint of Ravenna.
- Area Vindiciani**, the field (perhaps the burying ground) of Vindicianus, in the village of Vindena (Terni).
- Asperges**, a verse from Psalm 50, recited by the priest while sprinkling the congregation with holy water before the Mass for the people on Sundays. The entire ceremony is called the Asperges.
- Augustus lector de Belabru**, means

- Augustus reader, from the Marshes.
- Aula, a spacious room or hall.
- Aventine, one of seven hills upon which the ancient city of Rome was built.
- Baptistery, generally a building—*baptistry*, a section of church set aside for the baptismal font.
- Basilica, from Greek *basilike*—a palace or royal building. A style of church architecture. Title of distinction given to some churches by the Pope.
- Basilica in aedibus sessoris, originally one of the halls of the Sessorian Palace. St. Helena, mother of Constantine the Great, adapted it as a church to receive the relics of the true cross which she brought from Jerusalem. Hence the names *Basilica Heleniana* and *Sancta Hierusalem* (Jerusalem).
- Basilica in exquilis, the Basilica on the Esquiline Hill, Rome.
- Basilica Salvatoris, "Basilica of our Blessed Savior" title given to St. John Lateran by Pope St. Sylvester. Other titles: Lateran Basilica, Basilica of Constantine.
- Biretta, originally an Italian term for an official ecclesiastical cap worn by Western clergy. Varies in color according to grades of dignity.
- Burse, a square case for the corporal, made of the same material and color as the vestments.
- Calvary, hill outside wall of Jerusalem; scene of Christ's crucifixion.
- Campus Martius, place of assembly for the ancient Roman people, near the Tiber.
- Canopy, a rectangular framework of rich cloth supported by poles and carried over the Blessed Sacrament in processions. Italians call it the *baldacchino*.
- Canon, the fixed and unchanging part of the Mass, between the Sanctus and the Pater Noster.
- Canticle, hymn taken from Holy Scripture, arranged for chanting and so used in Divine Service.
- Carcere, St. Nicholas in, "St. Nicholas by the Prison;" occupies the site of pagan temples used as prisons under the Byzantine rule (about 550 A. D.).
- Catechumen, A person not baptized but taking instructions for Baptism.
- Caterina dei Funari, St. Catherine's of the rope-makers; a church still situated on the *piazza dei Mattei*, Rome.
- Centurion, a military officer who commanded a hundred soldiers in the Roman army.
- Chalice, a vessel of precious metal in the form of a cup having a stem with a knob and a base, consecrated by a bishop, to contain the Precious Blood at Mass.
- Chalice Veil, a cloth which covers the chalice until the offertory, and after the Communion. It is made of the same material and color as the vestments.
- Chasuble, the outer, chief vestment which the priest wears at Mass; a symbol of protection, a "little house."
- Chrism, oil mixed with balm used in Baptism, Confirmation, Holy Orders and other Consecrations.
- Ciborium, a vessel of precious metal for containing the consecrated Hosts. Similar to the Chalice, but having a cover surmounted by a cross.
- Cincture, a cord of linen worn about the waist to confine the Alb. Symbol of faith and chastity.
- Coelian, one of seven hills upon which the ancient city of Rome was founded.
- Collect, from Latin *collecta*—a gathering of people. In early Christian times the faithful met at an appointed church to pray before forming the procession to a Basilica in Rome where the station Mass was offered. The Bishop present, summed up the petitions and sentiments of the people in a short prayer which came to be called the "Collect."
- Commemoration, the act of calling to remembrance. When two feasts of unequal rank fall on the same day a com-

- memoration of the feast of lesser rank is made in the Office and Mass.
- Common**, Masses and Prayers in honor of a particular kind or class of Saints, as Martyrs, Confessors, Virgins, etc., Common of Saints.
- Communicantes**, opening word of a prayer in the Canon of the Mass asking God to remember the merits and hear the prayers of the Blessed Virgin and the Saints for our help.
- Communion**, vestige of a chant formerly rendered while Holy Communion was being distributed to the faithful.
- Confessor**, one who suffered for the faith or who practised virtue in a heroic degree.
- Confiteor**, "I confess to Almighty God, etc." The act of contrition said at the foot of the altar before Mass. Dates back to 13th century.
- Consecration**, the words of the priest which change the bread and wine into the Body and Blood of our Lord; the part of the Mass in which these words are said.
- Cope**, an ample vestment, varying in color, and reaching to the feet, with a hood hanging from the shoulders. Worn in most Solemn Ceremonies, but not at Mass. Formerly a protection against rain, in outdoor processions.
- Corporal**, a square linen cloth upon which the chalice and the consecrated Host are placed during Mass.
- Corpus Christi**, Latin for "Body of Christ." A feast in honor of the Blessed Sacrament.
- Credence**, a small table to right of Altar, upon which are placed the cruets, basin, finger-towel and other requisites for Mass and other ceremonies.
- Creed**, the public and solemn profession of Faith said or sung before the Offertory of the Mass. The Nicene Creed is used in the Mass; the Creed is omitted in some Masses.
- Cruets**, small vessels of glass or metal for the wine and water used in Holy Mass.
- Cubicula**, the burial chambers in the ancient catacombs.
- Cultus**, a Latin word meaning worship or veneration.
- Dalmatic**, the distinctive vestment of the Deacon at High Mass.
- Deacon**, the second of the Major Orders. He may baptize, preach and distribute Holy Communion. At High Mass the deacon sings the Gospel and assists the priest.
- Deaconry**, office of deacon or deaconess; house for use of deacons or deaconesses. Group of Deacons collectively.
- Doctor**, one singled out for his defense or exposition of the teachings of the Church.
- Dominica in albis**, from the phrase "*in albis depositis*" referring to the ceremony of laying aside the white baptismal robe which the neophytes (recently baptized) wore during the week following Easter Sunday.
- Domus**, house or home.
- Double**, term to specify the rank of a feast. Determines the number of commemorations permitted in Mass. On a Double, the Antiphons in the Office are intoned in their entirety.
- Double Major**, designation of the rank of a feast. See Study Plan, page 50.
- Double Minor**, designation of the rank of a feast. See Study Plan, page 50.
- Doxology**, a formula of praise to the Blessed Trinity as: "Glory be to the Father, etc."
- Elevation**, raising of the Host and Chalice after Consecration for the adoration of the faithful.
- Ember Days**, the Wednesday, Friday and Saturday following the first Sunday in Lent, Whitsunday, the Exaltation of the Cross, and the third Sunday in Advent. They are days of fasting and prayer to ask for God's blessing on the ordination of the clergy, held during these seasons.
- Epiphany**, Greek for "manifestation." Feast observed on January sixth to commemorate the finding of our

- Blessed Lord by the Magi in the stable at Bethlehem.
- Epistle**, the selection of Holy Scriptures, read between the Collect, or Prayer and the Gospel of the Mass.
- Esquiline**, one of the seven hills upon which the ancient city of Rome was founded.
- Eucharistia Lucernaris**, a vestige of the Jewish practice of lighting a lamp on the evening of the Sabbath and incorporated into the early Christian Liturgy. Note the incident in the Acts of the Apostles 20, 8, when St. Paul gathered the faithful together towards the end of the day in some wealthy person's house, where, having lighted the ritual lamp, they preached, prayed and celebrated the eucharistic agape.
- Exorcist**, one of the Minor Orders. Formerly charged with the office of expelling the devil.
- Feria**, a week day to which no feast or vigil of a feast is assigned.
- Forum olitorium**, ancient vegetable market of Rome.
- Girdle**, see cincture.
- Gloria**, the Church's greatest hymn of praise. The first words are from the hymn the Angels sang on the night of Our Divine Saviour's birth.
- Gospel**, Latin *evangelium* means "good news." The selection from the Holy Gospels read in Mass.
- Golgotha**, a Hebrew word meaning "skull." Name for Mount Calvary scene of Christ's death.
- Gradual**, select verses of Scripture said or sung after the Epistle at Mass.
- Hosanna**, Hebrew word from Psalm 118, meaning "God save him." The acclamation of joy with which the Jews met our Lord as he entered Jerusalem on Palm Sunday.
- Host**, the unleavened bread which is offered and consecrated at Mass. Christ present under the appearance of bread after the Consecration.
- Hysop**, an aromatic plant. Used by Jewish High Priest as an aspergille in certain religious ceremonies.
- In aperitione aurium**, "the opening of the ears." Refers to the miracle Christ worked upon the deaf man. The ceremonies of the Wednesday after the fourth Sunday in Lent were called *in aperitione aurium*.
- In Caelio monte**, "on the Coelian Hill," one of the seven hills of ancient Rome.
- In hoc signo vinces**, "in this sign conquer."
- In Macello Liviae**, near the meat-market of Livia.
- In piscibus**, close to the old fish-market within the ancient Portico of Octavia.
- Incense**, a mixture of spices and gums burned to give off a sweet odor during ceremonies of the Church. Symbolic of prayer ascending to the throne of God.
- Introit**, from the Latin *introit*—"he enters." In the early Church the Introit, usually a selection from Holy Scripture, was chanted while the priest and his attendants were going in procession to the altar; it is the first part of Mass read from the Missal by the priest at the altar.
- Kyrie eleison**, "Lord have mercy upon us;" the original Greek, still retained in the Mass and in Litanies.
- Lateran**, Basilica of St. John; scene of five General Councils; cathedral church of Rome.
- Lavabo**, from the Latin *lavabo*—"I will wash." The washing of the priest's hands before the Secret and Preface in the Mass is called the Lavabo, from the first word of Psalm 25 which he says.
- Lectiary**, a collection of readings from the Scriptures, the writings of the Fathers, or the lives of the Saints, used in public and in private services. Known among Greek Liturgical books as the *Anagnosis*.
- Lent**, the forty days fast before Easter, beginning on Ash Wednesday, Sundays excluded.

- Lesson**, the name given to the extracts from the Scriptures read after the Collect of the Mass.
- Levite**, a deacon in the early church. In the Old Testament, one of the priestly tribe of Levi.
- Limbo**, where the Souls of unbaptized infants spend their eternity of natural happiness without seeing God. Souls of saints who died before Christ were detained in Limbo until the Ascension.
- Liturgy**, from the Greek *leitōn*—public, *ergon*—work or service. The official public worship of the Church.
- Lucernare**, see Eucharistia Lucernaris.
- Lucernarium**, see Eucharistia Lucernaris.
- Lucina**, St. Lawrence in, Church of ancient origin. Thought to have been the house of a Christian lady Lucina.
- Magi**, the Wise Men who came from the East to worship the Infant Jesus at Bethlehem. An ancient tradition classes them as kings and puts their number at three. The origin of this tradition, and the names Gaspar, Melchior and Baltassar, are hard to establish.
- Magnificat**, Canticle of the Blessed Virgin Mary, sung at Vespers. (Luke I, 46-55.)
- Maniple**, Vestment worn on the left arm of the priest at Mass. Not worn by any one not in the order of the sub-deacon. Signifies labor and the fruit thereof.
- Martyres**, St. Mary ad, the Pantheon, ancient Roman temple built in 27 B. C.; converted into a Christian church in 610 by Pope St. Boniface IV and dedicated to All Saints.
- Martyrology**, catalogue of Martyrs and Saints arranged in a calendar according to date of feasts. Originated in the early Church.
- Maunder Thursday**, Thursday in Holy Week. The day on which Our Lord instituted the Holy Eucharist.
- Mass**, from the words of dismissal at the end of the Mass: *Ite missa est*—"go the Mass is finished."
- Menology**, calendar containing the names and short sketches of the Lives of the Saints.
- Mense Decembri**, in the month of December.
- Missal**, a liturgical book containing the Ordinary and Proper parts of the Mass.
- Mithras**, a pagan divinity, midway between God and man, sun-god, a divinity of fidelity, manliness and bravery who floats midway between upper heaven and the earth, and who protects man. His cult was introduced into Rome after the Roman invasion of Asia Minor (346-395 A. D.).
- Mitre**, head dress worn by Bishops, Abbots, and some others.
- Natalis**, the day of death marking one's entrance into heaven or "birthday" (*natalitia*) among the Saints. The actual nativity or earthly birth is celebrated only of the Blessed Virgin, St. John the Baptist, and St. Mary Magdalen.
- Neophyte**, one recently admitted to the Church by the Sacrament of Baptism. A convert, not long in the Church.
- Oblation**, the act of offering, in a sacrifice. The object offered also called an oblation.
- Octave**, the continuous celebration of a feast for eight days.
- Offertory**, the offering of the bread and wine in the Mass, after the Gospel.
- Offertory**, verse of a Psalm or excerpt from Holy Scripture, said by the priest before the offering, or sung by the choir during the offering of the bread and wine.
- Oration**, from Latin *oratio*—meaning a prayer.
- Oratory**, small chapel or room for prayer or private devotions.
- Ordinary**, that part of the missal which contains the unchanging parts of the Mass.
- Ordines Romani**, early Roman ritual prescribing appropri-

- ate chants and lessons for, and the order of various liturgical ceremonies.
- Pail**, a square, pocket shaped piece of linen with a cardboard inserted in order to stiffen it. It is placed over the chalice to prevent dust or other matter from falling into it.
- Pallacinis**, St. Mark in, rich and beautiful Church of St. Mark behind the Venetian Palace, Rome. Dates from the fourth century.
- Palm**, the emblem of martyrdom and in general of heavenly reward.
- Pammachius**, Title of, Church of Sts. John and Paul originally the house of these two Saints and scene of their martyrdom. St. Pammachius wealthy senator and friend of St. Jerome, had the old building filled in and built another church over it. This last is known as the *Titulus Pammachii* or Title of St. Pammachius.
- Panisperna**, St. Lawrence in, curious name probably derived from *Perpenna Quadratus*, an officer of Constantine, of whom an inscribed tablet was found in the nearby garden.
- Paraclete**, Latin *paraclitus*—consoler. Title of the great Consoler the Holy Spirit.
- Parousia**, the last coming of Christ to judge all men.
- Paschal Time**, that portion of the liturgical year which extends from Easter Sunday to the Octave of Pentecost-Trinity Sunday.
- Passion-tide**, the time between Passion Sunday and Holy Saturday.
- Pastor Ecclesiae**, another title for St. Peter's, Rome; the sheepfold of the Roman flock. *Pastor* means shepherd—St. Peter was the first shepherd of Christ's flock—the faithful.
- Paten**, a plate of gold or silver on which the large altar bread for consecration rests until the Offertory. After the Pater Noster the consecrated host is upon the paten until the *Domine, non sum dignus*.
- Pater Noster**, opening words of the Our Father, or Lord's Prayer, said or sung at the end of the canon, just before the consecrated host is put upon the paten.
- Pax**, Latin word meaning "Peace." Name for ceremony in High Mass called "Kiss of Peace."
- Pentecost**, the Sunday which marks the 50th day after Easter. A feast of the Church commemorating the Descent of the Holy Ghost upon the Apostles in the form of fiery tongues.
- Pons Senatorum**, possibly the bridge over which Senators passed one by one to deposit their votes.
- Pontifical**, relating to Bishops; a book containing the ritual of Episcopal ceremonies. Called in Latin *Liber Pontificalis*.
- Postcommunion**, a prayer said immediately after the Communion, in thanksgiving. It invariably begs of God some grace or favor.
- Praeconium**, officially heralded praise.
- Preface**, the prayer which introduces the Canon of the Mass, and which terminates with the Sanctus.
- Presbyter**, Greek word for priest.
- Prope Martyribus**, title of St. Sylvester who was "nearly one of the martyrs." One of the first venerated as a saint who had not died as a martyr.
- Proper**, the changing parts in the Mass which are assigned to a particular Sunday or feast.
- Proto-martyr**, *proto* is the Greek for "the first." St. Stephen was the first Martyr of the Christian Church.
- Prototype**, an original or model after which something is copied.
- Psalm**, a sacred song or hymn composed on a divine or sacred theme, having for its object the praise or adoration of God, thanksgiving or petition. Strictly, one of the

- 150 inspired songs of the Psalter or Old Testament Book of Psalms.
- Pudentiana**, Church of St. Pudentiana was originally the senatorial palace of Pudens, where St. Peter lived and exercised his sacred office for several years. Hence at one time this church was popularly known as the "Cradle of the Western Church." Pope St. Plus I in 145, converted it into an oratory known as the *Titulus Pastoris* in memory of the Pope's brother Hermas, author of the book "Pastor Hermas."
- Purificator**, a linen cloth used for wiping the chalice, the fingers and lips of the celebrant after Communion.
- Quadragesima**, Lent; fortieth day before Easter. Days within this period are said to be in *Quadragesima*, e.g. first Sunday in *Quadragesima*.
- Quinquagesima**, the Sunday before the beginning of Lent; marks the fiftieth day before Easter.
- Reader**, the second minor order, ranking below Exorcist; called in Latin, *lector*.
- Regio**, Latin for vicinity or neighborhood; a district.
- Regio ad Montes**, in the vicinity of the Viminal Hill.
- Repository**, a tabernacle. Altar of repose for Sacred Host during hours of Holy Thursday.
- Rogation Days**, on which solemn penitential processions are held—three days preceding Ascension. Originated in sixth century, France, during public calamities. Rogation Mass points to efficacy of prayer.
- Rubrics**, directions for the procedure of ceremonies. Found in all liturgical books; called rubrics because printed in red.
- Santa Maria domnae Rosae**, original name of *Santa Caterina dei Funari*, "St. Catherine of the Rope-makers." Named after the foundress of the Church—lady Rose who lived in the 10th century.
- Sanctus**, at end of Preface; words of the Seraphim: "Holy, Holy, Holy, Lord God," etc., and the shouts of triumph upon Christ's entry into Jerusalem, "Hosanna," etc.
- Schola Cantorum**, a select body of chanters.
- Scrutinies**, in Lent examinations of catechumens who were to receive Baptism on Easter.
- Secret, oratio super oblata secreta**—"secret prayer over the offerings;" this prayer is said silently by the priest. The Latin phrase might be rendered—"prayer over the concealed offerings" (concealed from the eyes of the unbaptized) having reference to the practice of allowing only the faithful to attend the rest of the Mass from the Offertory. All catechumens were dismissed after the Credo. In the early church only the baptized were permitted to remain for the entire Mass.
- Semi-double**, designation of the rank of a feast. See Study Plan, page 50.
- Septuagesima**, third Sunday before the beginning of Lent, within the period of seventy days before Easter.
- Sequence**, measured verse or prose set to simple chant melodies following the Gradual of the Mass. Five remain in our Liturgical year.
- Sexagesima**, the Sunday which occurs about sixty days before Easter. *Sexagesima*—"sixtieth."
- Simple**, the lowest in rank in the designation of feasts. See Study Plan, page 50.
- Speciosa**, splendid, beautiful. Basilica of St. Lawrence in Panisperna called the *Speciosa* by Gregory II because of its splendor and majesty.
- Station or statio**; Church to which Christians went in procession to join in the Mass celebrated by the bishop. Daily custom during seasons of Advent and Lent.
- Stole**, originally a sort of cloak, now a long narrow band worn around the neck and crossed on the breast. Made

- of same material and color as corresponding vestments.
- Sub-deacon**, the lowest of Major Orders. He serves the deacon at the altar, and sings the Epistle.
- Synaxis**, a term used in the Eastern church to signify an Assembly for Worship.
- Tabernacle**, from Latin *tabernaculum*—a tent. Receptacle on center of altar for reservation of Blessed Sacrament; it should be lined with silk and covered with a veil.
- Templum Romuli**, ancient temple of Romulus the legendary founder and first king of Rome. He was deified by the pagan Romans.
- Templum sacrae urbis**, temple of the sacred city of pagan Rome where the archives of the Censor, municipal plans and the registration lists were probably kept.
- Tenebrae**, Latin for "darkness." The public recitation of Matins and Lauds of the Divine Office on the evenings of Wednesday, Thursday and Friday, in Holy Week.
- Thurible**, vessel in which incense is burned; used in solemn ceremonies of the Church.
- Titular**, bearing a name or title related to or arising from a sacred person or thing.
- Titulus**, an honorable appellation or designation; used to denote the Saint or mystery to which a Church is dedicated, or the right of a Church or its reason for existing; also form of support to which an ecclesiastic is ordained.
- Titulus Balbinae**, the Church of St. Balbina founded by the matron Balbina who converted her own palace into a church. Originally the title commemorated this matron's charity.
- Titulus Caeciliae**, Church dedicated to St. Cecilia, situated across the Tiber river from St. Peter's.
- Titulus Equitii**, "Church of Equitius," a priest on whose property St. Martin's *ad montes* (on the Esquiline Hill) was built.
- Titulus Caii**, the Church of St. Susanna bore this title after Pope St. Calixtus who performed the dedication.
- Titulus Marcelli**, one of the oldest parishes of Rome; dates from 308 when Pope St. Marcellus opened an oratory in the house of the devout lady Lucina.
- Titulus sancti Pudentis**, see *Pudentiana*.
- Tonsure**, the crown formed by shaving the upper part of the head; distinctive mark of clerics and religious. Also, the ceremony of cutting the hair by which a bishop admits a candidate to the clerical state.
- Tract**, verses from the Psalms, sung instead of the Gradual in the ferial Masses from Septuagesima to Easter.
- Transpontina**, St. Mary in, ancient church of St. Mary across the river Tiber from the principal part of the city, not far from the bridge, on the same side as St. Peter's. It stood close to the Castel St. Angelo. Demolished by Pope Pius IV in 1514.
- Trastevere**, St. Mary in, St. Mary's "across the Tiber River" is one of the most venerable of all Christian Churches. All the region west of the Tiber is called *Trastevere*.
- Trisagion**, threefold praise of God, "Holy God, Strong God, Immortal God," recited and sung in Greek and Latin during the adoration of the Cross on Good Friday.
- Tunic**, outer vestment worn by the Subdeacon and Deacon at High Mass. A dalmatic, also the ordinary dress of certain religious orders, corresponding to the cassock.
- Velabro**, St. George in, "St. George in the Marshes." *Velabrum* name of a marsh caused by floods of the Tiber before its confining walls were built.
- Versicle**, an abbreviated Verse. Usually followed by a Response.
- Vespers**, one of the divisions of the Divine Office; evensong, the "hour of the lambs."

- Via Appia**, St. Paul walked down the Appian way when he was led prisoner to Rome. Houses of the wealthy Romans stood along this way during the days of the Caesars. Church of Pope St. Sixtus II, once so rich in holy memories, is now bare and forlorn. Its ancient name was *Titulus Tigridae* after the name of a Roman Lady upon whose property the church was built.
- Via Lata**, "the broad way." One of the many ancient Roman roads.
- Via Ostiensis**, Roman road—Ostian way; the road leading to Ostia where the Tiber flows into the sea.
- Via Salaria**, the catacomb of St. Priscilla on the *Via Salaria Nova*; most ancient and important of all early Christian cemeteries. Pope St. Sylvester erected a small basilica over it and had many bodies of Saints transferred into it from catacombs below.
- Vidi Aquam**, Antiphon substituted, during Eastertide, for the "Asperges."
- Vigil**, watching; the eve of a festival.
- Vigiles**, ancient Roman military guardsmen.
- Viminal**, one of the seven hills upon which the ancient city of Rome was founded.
- Vinculis**, St. Peter in, Church of St. Peter in Chains. Built in 442 by Eudoxia Licinia, wife of Valentinian III. She placed here the chain with which St. Peter had been bound in prison at Rome.
- Votive**, a Mass other than that of the day; in honor of some mystery or Saint.
- Wednesday** "in Mediana," has reference to the examinations held in the middle of Lent for the catechumens preparing for Baptism. The ceremony is called *in apertione aurium*, "the opening of the ears."
- Whitsunday**, same as Pentecost.

The Calendar

The following abbreviations have been made use of in the calendar of this Missal:

Ab., Abbot.	Ev., Evangelist.	d. 1. cl., Double of the First Class.
Ap., Apostle.	M., Martyr.	d. 2. cl., Double of Second Class.
App., Apostles.	Mm., Martyrs.	dm., Double Major
Archd., Archdiocese.	P., Pope.	d., Double.
B., Bishop.	Pp., Popes.	s., Simple.
Bb., Bishops.	V., Virgin.	sd., Semi-double.
C., Confessor.	Vv., Virgins.	Oct., Octave.
D., Doctor of the Church.	W., Widow.	
	Dioc., Diocese.	

Feasts proper to the United States are indicated in the following Calendar thus: (U. S.—St. N. N.) We insert them for the convenience of the people in our country. They can readily find these Masses proper to the various dioceses in which they live.

JANUARY

1. THE CIRCUMCISION OF OUR LORD, and Octave of the Nativity, d. 2. cl.
Sunday between Circumcision and Epiphany. THE MOST HOLY NAME OF JESUS, d. 2. cl. (Celebrated on Jan. 2 if no Sunday occur.)
2. Octave of St. Stephen, Protomartyr, s.
3. Octave of St. John, Apos. and Evang., s.
4. Octave of Holy Innocents, Mm. s.
5. Vigil of Epiphany, sd.—St. Telesphorus, P. M.
6. THE EPIPHANY OF OUR LORD, d. i. cl. with priv. Oct. of the second order.
Sunday within the Octave of Epiphany, The Holy Family, Jesus, Mary and Joseph, dm.
7. Of the Octave. sd.
8. Of the Octave. sd.
9. Of the Octave. sd.
10. Of the Octave. sd.
11. Of the Octave. sd.—St. Hyginus, P. M.
12. Of the Octave. sd.
13. Octave of the Epiphany. dm.
14. St. Hilary, B. C. D. d.—St. Felix, Priest and M.
15. St. Paul the First Hermit, C. d.—St. Maurus, Ab.
16. St. Marcellus, I, P. M. sd.
17. St. Antony, Ab. d.
18. St. Peter's Chair at Rome, dm.—St. Paul and St. Prisca, V. M.
19. Sts. Marius and Comp. Mm. s.—St. Canute, King, M.—
(U. S. Dioc. Brooklyn—The Holy Family).
20. Sts. Fabian P., and Sebastian, Mm. d.
21. St. Agnes, V. M. d.

22. Sts. Vincent and Anastasius, Mm. sd.
23. St. Raymund de Pennafort, C. sd.—St. Emerentiana, V. M.
24. St. Timothy, B. M. d.
25. The Conversion of St. Paul, Ap. dm.—St. Peter, Ap.
26. St. Polycarp, B. M. d.
27. St. John Chrysostom, B. C. D. d.
28. St. Peter Nolasco, C. d.—St. Agnes, V. M. (1) *secundo. s.*
29. St. Francis de Sales, B. C. D. d.
30. St. Martina, V. M. sd.
31. St. John Bosco, C. d.

FEBRUARY

1. St. Ignatius, B. M. d.—(U. S.—St. Brigid, V.)
2. THE PURIFICATION OF OUR LADY. d. 2. cl.
3. St. Blaise, B. M. s.
4. St. Andrew Corsini, B. C. d.
5. St. Agatha, V. M. d.—(U. S. Archd. Baltimore, Dioc. Los Angeles—St. Philip of Jesus, M.)
6. St. Titus, B. C. d.—St. Dorothy, V. M.
7. St. Romuald, Ab. d.
8. St. John of Matha, C. d.
9. St. Cyril of Alexandria, B. C. Dd.—St. Apollonia, V. M.
10. St. Scholastica, V. d.
11. Our Lady of Lourdes, dm.
12. The Holy Seven Founders of the Servite Order, Confessors, d.
- 13.
14. St. Valentine, Priest and M. s.
15. Sts. Faustinus and Jovita, Mm. s.
- 16.
- 17.
18. St. Simeon, B. M. s.
- 19.
- 20.
- 21.
22. St. Peter's Chair at Antioch, dm.—St. Paul, Ap.
23. St. Peter Damian, B. C. D. d.—Vigil of St. Matthias.
24. ST. MATTHIAS, Ap. d. 2. cl.
- 25.
- 26.
27. St. Gabriel of Our Lady of Sorrows, C., d.
- 28.

(In leap-year the feast of St. Matthias is kept on Feb. 25; and any feasts that may follow to the end of the month are each postponed one day.)

MARCH

- 1.
- 2.

St. Casimir, C. sd.—St. Lucius I., P. M.

6. Sts. Perpetua and Felicitas, Mm. d.
7. St. Thomas Aquinas, C. D. d.
8. St. John of God, C. d.
9. St. Frances of Rome, W. d.
10. The Holy Forty Martyrs, sd.
- 11.
12. St. Gregory the Great, P. C. D. d.
- 13.
- 14.
- 15.
- 16.
17. St. Patrick, B. C. d.
18. St. Cyril of Jerusalem, B. C. D. d.
19. ST. JOSEPH, SPOUSE OF OUR LADY, C. d. 1 cl.
- 20.
21. St. Benedict, Ab. dm.
22. St. Isidore, the Farmer, C. dm.
- 23.
24. St. Gabriel the Archangel, dm.
25. THE ANNUNCIATION, B. V. M. d. 1 cl.
- 26.
27. St. John Damascene, C. D. d.
28. St. John Capistran, C. sd.
- 29.
- 30.
- 31.

Friday after Passion Sunday. The Seven Dolors of our Lady. dm.

APRIL

- 1.
2. St. Francis of Paula, C. d.
- 3.
4. St. Isidore, B. C. D. d.
5. St. Vincent Ferrer, C. d.—(U. S. Dioc. Portland—Blessed Juliana of Cornillon, V.)
- 6.
- 7.
- 8.
- 9.
- 10.
11. St. Leo the Great, P. C. D. d.
- 12.
13. St. Hermenegild, M. sd.
14. St. Justin, M. d.—Sts. Tiburtius, Valerian and Maximus, Mm.
- 15.

- 16.
17. St. Anicetus, P. M. s.
- 18.
- 19.
- 20.
21. St. Anselm, B. C. D. d.
22. Sts. Soter and Cajus, Pp. Mm. sd.
23. St. George, M. sd.
24. St. Fidelis of Sigmaringen, M. d.
25. ST. MARK THE EVANGELIST. d. 2 cl.
26. Sts. Cletus and Marcellinus, Pp. Mm. sd.—(U. S.—Our Lady of Good Counsel).
27. St. Peter Canisius, C. D. d.—(U. S. Archd. Baltimore, San Francisco, Diocese Los Angeles—St. Thuribius of Mogrovejo, B. C.).
28. St. Paul of the Cross, C. d.—St. Vitalis, M.
29. St. Peter, M. d.
30. St. Catharine of Siena, V. d.

Wednesday before the Third Sunday after Easter. THE SOLEMNITY OF ST. JOSEPH, SPOUSE OF OUR LADY AND PATRON OF THE UNIVERSAL CHURCH, C. d. 1 cl. with common Octave.

Wednesday before the Fourth Sunday after Easter. Octave of the Solemnity of St. Joseph, dm.

MAY

1. STS. PHILIP AND JAMES, App. d. 2 cl.
2. St. Athanasius, B. C. D. d.
3. THE FINDING OF THE HOLY CROSS. d. 2 cl.—St. Alexander I, P. and Comp., Mm.
4. St. Monica, W. d.
5. St. Pius V, P. C. d.
6. St. John, Ap., before the Latin Gate. dm.
7. St. Stanislaus, B. M. d.
8. The Apparition of St. Michael the Archangel, dm.
9. St. Gregory Nazlanzen, B. C. D. d.
10. St. Antoninus, B. C. d.—Sts. Gordian and Epimachus, Mm.
- 11.
12. Sts. Nereus and Others, Mm. sd.
13. St. Robert Bellarmine, B. C. D. d.
14. St. Boniface, M. s.
15. St. John Baptist de la Salle, C. d.
16. St. Ubaldu, B. C. sd.—(U. S.—St. John Nepomucene, M.—St. Brendan, Ab.).
17. St. Paschal Baylon, C. d.
18. St. Venantius, M. d.
19. St. Peter Celestine, P. C. d.—St. Pudentiana, V.
20. St. Bernardine of Siena, C. sd.

- 21.
22. (U. S.—St. Rita of Cassia, W.).
23. (U. S. Dioc. Los Angeles—St. John Baptist de Rossi, C.).
- 24.
25. St. Gregory VII, P. C. d.—St. Urban I, P. M.
26. St. Philip Neri, C. d.—St. Eleutherius, P. M.
27. St. Bede, C. D. d.—St. John I, P. M.
28. St. Augustine of Canterbury, B. C. d.
29. St. Mary Magdalen de Pazzi, V. sd.
30. St. Felix I, P. M. s.—(U. S. Dioc. San Antonio—St. Ferdinand, King, C.).
31. FEAST OF THE BLESSED VIRGIN MARY, QUEEN, d. 2 cl. - St. Petronilla, V.

Friday after the Octave-day of Corpus Christi. THE MOST SACRED HEART OF JESUS, d. 1 cl.

JUNE

1. St. Angela Merici, V d.
2. Sts. Marcellinus, B., Peter, and Erasmus, Mm. s.
- 3.
4. St. Francis Caracciolo, C. d.
5. St. Boniface, B. M. d.
6. St. Norbert, B. C. d.
- 7.
- 8.
9. Sts. Primus and Felician, Mm. s.—(U. S.—St. Columba, Ab.).
10. St. Margaret, Queen, W. sd.
11. St. Barnabas, Ap. dm.
12. St. John of St. Facundus, C. d.—Sts. Basilides and Others, Mm.
13. St. Anthony of Padua, C. D. d.
14. St. Basil the Great, B. C. D. d.
15. St. Vitus and Others, Mm. s.
16. (U. S. Dioc. Kansas City—St. John Francis Regis, C.).
- 17.
18. St. Ephrem, Deacon, C. D. d.—Sts. Mark, Marcellian, Mm.
19. St. Juliana Falconieri, V. d.—Sts. Gervase and Protase, Mm.
20. St. Silverius, P. M. s.
21. St. Aloysius, C. d.
22. St. Paulinus, B. C. d.
23. Vigil of the Nativity of St. John the Baptist.
24. THE NATIVITY OF ST. JOHN THE BAPTIST, d. 1 cl. with common Octave.
25. St. William, Ab. d.—Commemoration of the Octave of St. John the Baptist.
26. Sts. John and Paul, Mm. d.—Commemoration of the Octave of St. John the Baptist.

27. Of the Octave of St. John the Baptist, sd.—(U. S. Dioc. Concordia—Our Lady of Perpetual Succor).
28. St. Irenæus, B. M. d.—Octave of St. John the Baptist, and Vigil of Sts. Peter and Paul.
29. STS. PETER AND PAUL, App., d. 1 cl. with common Octave.
30. Commemoration of St. Paul, Ap., dm.—Commemoration of St. Peter the Apostle, and of the Octave of St. John the Baptist.

JULY

1. THE MOST PRECIOUS BLOOD, d. 1 cl.—Commemoration of the Octave-day of St. John.
2. THE VISITATION OF OUR LADY, d. 2 cl.—Sts. Processus and Martinian, Mm.
3. St. Leo II, P. C. sd.—Commemoration of the Octave of Sts. Peter and Paul—(U. S. Dioc. Brooklyn, Los Angeles—Commemoration of All Holy Popes).
4. Of the Octave, sd.
5. St. Antony Mary Zaccaria, C. d.—Commemoration of the Octave.
6. Octave of Sts. Peter and Paul, App. dm.
7. Sts. Cyril and Methodius, Bb. Cc. d.
8. St. Elizabeth, Queen, W. sd.
- 9.
10. The Holy Seven Brothers and Others, Mm. sd.
11. St. Pius I, P. M. s.
12. St. John Gualbert, Ab. d.—Sts. Nabor, Felix, Mm.
13. St. Anacletus, P. M. sd.
14. St. Bonaventure, B. C. D. d.
15. St. Henry, Emperor, C. sd.
16. Our Lady of Mount Carmel, dm.
17. St. Alexius, C. sd.
18. St. Camillus de Lellis, C. d.—St. Symphorosa and her seven Sons, Mm.
19. St. Vincent de Paul, C. d.
20. St. Jerome Emilian, C. d.—St. Margaret, V. M.
21. St. Praxedes, V. s.
22. St. Mary Magdalen, Penitent. d.
23. St. Apollinaris, B. M. d.—St. Liborius, B. C.
24. Vigil of St. James.—St. Christina, V. M.—(U. S. Archd. Baltimore, San Francisco, Dioc. Monterey-Los Angeles—St. Francis Solano, C.).
25. ST. JAMES THE APOSTLE, d. 2 cl.—St. Christopher, M.
26. ST. ANNE, MOTHER OF OUR LADY, d. 2 cl.
27. St. Pantaleon, M. s.
28. St. Nazarius and Others, Mm. sd.
29. St. Martha, V. sd.—St. Felix and Others, Mm.
30. Sts. Abdon and Sennen, Mm. s.
31. St. Ignatius, C. dm.

AUGUST

1. St. Peter's Chains, dm.—Commemoration St. Paul, Ap.—Holy Machabees, Mm.
2. St. Alphonse Mary de Liguori, B. C. D. d.—St. Stephen I, P. M.
3. The Finding of St. Stephen, Protomartyr, sd.
4. St. Dominic, C. dm.
5. Dedication of Our Lady of the Snow, dm.
6. THE TRANSFIGURATION OF OUR LORD, d. 2 cl.—St. Xystus II, P. and Others, Mm.
7. St. Cajetan, C. d.—St. Donatus, B. M.
8. Sts. Cyriacus, Largus, Smaragdus, Mm. sd.
9. St. John Mary Vianney, C. d.—Vigil of St. Lawrence—St. Romanus, M.—(U. S. Archd. San Francisco, Dioc. Los Angeles).
10. St. LAWRENCE, M. d. 2 cl. with simple Octave.
11. Sts. Tiburtius and Susanna, V., Mm. s.—(U. S.—St. Philomena, V. M.—St. Emigdius, B. M.).
12. St. Clare, V. d.
13. Sts. Hippolytus and Cassian, Mm. s.
14. Vigil of the Assumption of B. V. M.—Comm. of St. Eusebius, C.
15. THE ASSUMPTION OF OUR LADY, d. 1 cl. with common Octave.
16. St. JOACHIM, FATHER OF OUR LADY, C. d. 2 cl.
17. St. Hyacinth, C. d.—Oct. of the Assumption and Octave-day of St. Lawrence.
18. Oct. of the Assumption, sd.—St. Agapitus, M.—(U. S. Dioc. Helena—St. Helena, Empress, W.).
19. St. John Eudes, C. d.—Of the Octave of the Assumption, sd.
20. St. Bernard, Ab. C. D. d.—Of Octave of the Assumption.
21. St. Jane Frances de Chantal, W. d.—Of Octave of the Assumption.
22. IMMACULATE HEART OF THE BLESSED VIRGIN MARY, d. 2 cl.—St. Timothy and Comp. Mm.
23. St. Philip Benizi, C. d. Vigil.
24. St. BARTHOLOMEW, APOSTLE, d. 2 cl.
25. St. Louis, King, C. sd.
26. St. Zephyrinus, P. M. s.
27. St. Joseph Calasanctius, C. d.
28. St. Augustine, B. C. D. d.—St. Hermes, M.
29. Beheading of St. John the Baptist, dm.—St. Sabina, M.
30. St. Rose of Lima, V. d.—Sts. Felix and Adauctus, Mm.
31. St. Raymund Nonnatus, C. d.

SEPTEMBER

1. St. Giles, Ab. s. The Holy Twelve Brothers, Mm.—(U. S. Dioc. Los Angeles—St. Bibiana, V. M.).

2. St. Stephen, King, C. sd.
3. St. Pius X, P.C. d.
- 4.
5. St. Lawrence Justinian, B. C. sd.
- 6.
7. (U. S. Dioc. St. Cloud—St. Cloud, C.).
8. THE NATIVITY OF OUR LADY, d. 2 cl. with simple Oct.—
St. Hadrian, M.
9. St. Gorgonius, M. s.—(U. S.—St. Peter Claver, C. d.—
Comm. of St. Gorgonius).
10. St. Nicholas of Tolentino, C. d.
11. Sts. Protus and Hyacinth, Mm. s.
12. The Most Holy Name of Mary, dm.
- 13.
14. The Exaltation of the Holy Cross, dm.
15. THE SEVEN DOLORS OF OUR LADY, d. 2 cl.—St. Nicomedes,
M.
16. Sts. Cornelius, P. and Cyprian, B. Mm. sd.—St.
Euphemia and Comp., Mm.
17. The Stigmata of St. Francis, d.
18. St. Joseph of Cupertino, C. d.
19. St. Januarius and Comp., Mm. d.
20. St. Eustace and Others, Mm. d.—Vigil of St. Matthew.
21. St. MATTHEW, Ap., Ev. d. 2 cl.
22. St. Thomas of Villanova, B. C. d.—St. Mauritius and
Comp., Mm.
23. St. Linus, P. M. sd.—St. Thecla, V. M.
24. Our Lady of Ransom, dm.
- 25.
26. Sts. Cyprian and Justina, Mm. s.—(U. S.—STs. ISAAC
JOGUES, JOHN DE BRÉBEUF AND COMP., Mm. d. 2 cl.—
Comm. of Sts. Cyprian and Justin, Mm.).
27. Sts. Cosmas and Damian, Mm. sd.
28. St. Wenceslaus, M. sd.
29. THE DEDICATION OF ST. MICHAEL, d. 1 cl.
30. St. Jerome, Priest, C. D. d.

OCTOBER

1. St. Remigius, B. C. s.
2. The Holy Guardian Angels, dm.
3. St. Teresa of the Infant Jesus, d.
4. St. Francis of Assisi, C. dm.
5. St. Placidus and Comp., Mm. s.
6. St. Bruno, C. d.
7. THE MOST HOLY ROSARY OF OUR LADY, d. 2 cl.—St.
Mark, P. C.—St. Sergius and Comp., Mm.
8. St. Bridget, W. d.
9. St. John Leonard, C. d, St. Denis, B. and Others, Mm. sd.
10. St. Francis Borgia, C. sd.

11. THE MATERNITY OF THE BLESSED VIRGIN, d. 2 cl.
 - 12.
 13. St. Edward, King, C. sd.
 14. St. Callistus I, P. M. d.
 15. St. Teresa, V. d.
 16. St. Hedwig, W. sd.
 17. St. Margaret Mary Alacoque, V. d.
 18. ST. LUKE THE EVANGELIST, d. 2 cl.
 19. St. Peter of Alcantara, C. d.
 20. St. John Cantius, C. d.
 21. St. Hilarion, Ab. s.—St. Ursula and Comp., Vv. Mm.—
(U. S. Dioc. Portland—St. Ursula and Companions,
V. M.)
 - 22.
 - 23.
 24. St. Raphael the Archangel, dm.
 25. Sts. Chrysanthus and Daria, Mm. s.
 26. St. Evaristus, P. M. s.
 27. Vigil of Sts. Simon and Jude.
 28. STS. SIMON AND JUDE, APOSTLES, d. 2 cl.
 31. Vigil of All Saints.
- Last Sunday in October, FEAST OF OUR LORD JESUS CHRIST,
KING, d. 1 cl.

NOVEMBER

1. ALL SAINTS, d. 1 cl. with common Octave.
2. All Souls, d.
3. Of the Octave of All Saints, sd.
4. St. Charles, B. C. d.—Sts. Vitalis and Agricola, Mm.
5. Of the Octave, sd.—(U. S.—Feast of the Holy Relics).
6. Of the Octave, sd.
7. Of the Octave, sd.—(U. S.—St. Leonard, Ab.).
8. Octave of All Saints, dm.—The Four Crowned Martyrs.
9. THE DEDICATION OF ARCHBASILICA OF OUR SAVIOR, d.
2 cl.—St. Theodore, M.
10. St. Andrew Avellino, C. d.—St. Tryphon and Comp.,
Mm.
11. St. Martin, B. C. d.—St. Mennas, M.
12. St. Martin I, P. M. sd.
13. St. Didacus, C. sd.
14. St. Josaphat, B. M. d.
15. St. Albert the Great, B. C. D. d.
16. St. Gertrude, V. d.
17. St. Gregory Thaumaturgus, B. C. sd.
18. The Dedication of the Basilicas of Sts. Peter and Paul,
dm.
19. St. Elizabeth, W. d.—St. Pontianus, P. M.
20. St. Felix of Valois, C. d.
21. The Presentation of our Lady, dm.
22. St. Cecilia, V. M. d.

23. St. Clement I, P. M. d.—St. Felicitas, M.
24. St. John of the Cross, C. d.—St. Chrysogonus, M.
25. St. Catharine, V. M. d.
26. St. Sylvester, Ab. d.—St. Peter Alexandrini, B. M.
27. (U. S. Dioc. Brooklyn—Our Lady of the Miraculous Medal—St. Virgilius, B. C.).
- 28.
29. Vigil of St. Andrew.—St. Saturninus, M.
30. ST. ANDREW THE APOSTLE, d. 2 cl.

DECEMBER

- 1.
2. St. Bibiana, V. M. sd.
3. St. Francis Xavier, C. dm.
4. St. Peter Chrysologus, B. C. D. d.—St. Barbara, V. M.
5. Comm. of St. Sabbas, Ab.
6. St. Nicholas, B. C. d.
7. St. Ambrose, B. C. D. d.—Comm. of the Vigil.
- 8 THE IMMACULATE CONCEPTION OF OUR LADY, d. 1 cl. with common Octave.
9. Of the Octave, sd.
10. Of the Octave, sd.—St. Melchiades, P. M.
11. St. Damasus I, P. C. sd.—Comm. of the Oct.
12. Of the Octave, sd.—(U. S.—Our Lady of Guadalupe).
13. St. Lucy, V. M. d.—Comm. of the Oct.
14. Of the Octave, sd.
15. Octave of the Immaculate Conception, dm.
16. St. Eusebius, B. M. sd.
- 17.
- 18.
- 19.
20. Vigil of St. Thomas.
21. ST. THOMAS THE APOSTLE, d. 2 cl.
22. St. Frances Xavier Cabrini, V. d. 2 cl.
- 23.
24. Vigil of the Nativity of our Lord (privileged).
25. NATIVITY OF OUR LORD, d. 1 cl. privil. Oct. III. order. Comm. St. Anastasia, M. (2nd Mass).
26. ST. STEPHEN, PROTOMARTYR, d. 2 cl. with simple Oct.—Comm. of Oct. of Nativity.
27. ST. JOHN THE EVANGELIST, d. 2 cl. with Simple Oct. Comm. of Oct. of Nativity.
28. HOLY INNOCENTS, Mm. d. 2 cl. with simple Octave. Commemoration of Octave of the Nativity.
29. St. Thomas of Canterbury, B. M. d.—Commemoration of Octave of the Nativity.
30. Of the Octave of the Nativity, sd.
31. St. Sylvester I, P. C. d.—Commemoration of Octave of the Nativity.

General Devotions

Morning Prayers

I LOVE them that love Me: And they that in the morning early watch for Me, shall find Me."—*Prov. viii. 17.*

"Give ear, O Lord, to my words.

"Harken to the voice of my prayer, O my King and my God.

"For to Thee will I pray; O Lord, in the morning Thou shalt hear my voice.

"In the morning I will stand before Thee, and will look up to Thee.

"I will come into Thy house: in the multitude of Thy mercy."—*Ps. 5.*

"O come; let us praise the Lord with joy: let us joyfully sing to God our Saviour:

"Let us come into His presence with thanksgiving, and rejoice before Him with psalms.

"O come, let us prostrate ourselves before God, and adore Him; let us implore the Lord Who made us; for He is the Lord our God; and we are His people, and the sheep of His pasture."—*Ps. 94.*

"The Lord is good to them that hope in Him; to the soul that seeketh Him."—*Lam. 3, 23.*

"O Lord, have mercy on us; for we have waited for Thee; be Thou our arm in the morning, and our salvation in the time of trouble."—*Is. 23, 2.*

Morning Hymn of St. Ambrose

Now that the star of light has risen,
Let us to God most humbly pray,
To save us from all hurtful things
In all our actions of the day.

To bridle and restrain our tongue,
That wordy war may not resound,
To cover and protect our sight,
From dangerous follies all around.

To drive iniquity away,
And purify our inmost soul,
And by spare use of meat and drink
Our rebel passions to control.

That, when the day has sped away,
And He again the night shall bring,
We may, through holy abstinence,
With purity His glory sing.

To God the Father, glory be,
And also to His only Son,
With the Great Spirit Paraclete,
Now and while endless ages run. Amen.

(Translation of Jam lucis orto sidere by Bishop Bagshawe).

IN THE name of the Father, H and of the Son, and of the Holy Ghost. Amen.

Place yourself in the presence of God, and humbly adore Him.

MOST holy and adorable Trinity, one God in three Persons, I believe that Thou art here present; I adore Thee with the deepest humility, and render to Thee, with my whole heart, the homage which is due to Thy sovereign majesty.

An Act of Faith

O MY God! I firmly believe that Thou art one God in three divine Persons, the Father, the Son, and the Holy Ghost; I believe that the divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

An Act of Hope

O MY God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

An Act of Charity

O MY God! I love Thee above all things, with my whole heart and soul, because Thou art all good and worthy of all love. I love my neighbor as myself for love of Thee. I forgive all who have injured me and ask pardon of all whom I have injured.

An Act of Contrition

O MY God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all good, and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

Thank God for all favors and offer yourself to Him.

O MY God, I most humbly thank Thee for all the favors Thou hast bestowed upon me. I give Thee thanks with all my heart that Thou hast created me after Thine own image and likeness, that Thou hast redeemed me by the Precious Blood of Thy dear Son, and that Thou hast preserved me and brought me safe to the beginning of another day. I offer to Thee, O Lord, my whole being, and in particular all my thoughts, words, actions, and sufferings of this day. I consecrate them all to the glory of Thy name, beseeching Thee that through the infinite merits of Jesus Christ, my Saviour, they may all find acceptance in Thy sight. May Thy divine love animate them, and may they all tend to Thy greater glory.

Resolve to avoid sin and to practise virtue

ADORABLE Jesus, my Saviour and master, model of all perfection, I resolve and will endeavor this day to imitate Thy example; to be, like Thee, mild, humble, chaste, zealous, charitable, and resigned. I will redouble my efforts that I may not fall this day into any of those sins which I have heretofore committed (*here name any besetting sin*), and which I sincerely desire to forsake. I have the intention to gain all the indulgences I can in favor of the poor souls in purgatory.

Ask God for the necessary graces

O MY God, Thou knowest my weakness, and that I am unable to do anything good without Thee; deny me not, O God, the help of Thy grace; proportion it to my necessities, give me strength to avoid anything evil which Thou forbiddest, and to practise the good which Thou hast commanded, and enable me to bear patiently all the trials which it may please Thee to send me.

The Lord's Prayer

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: but deliver us from evil. Amen.

The Hail Mary

HAIL, Mary, full of grace; the Lord is with thee; blessed art thou among 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.

The Apostles' Creed

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, died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, 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 the life everlasting. Amen.

Evening Prayers

“**B**EHOLD now, bless ye the Lord; all ye servants of the Lord.

“Ye that stand in the house of the Lord: in the courts of the house of our God.

“Lift up your hands by night to the holy places: and bless ye the Lord.

“May the Lord bless Thee out of Sion: Who hath made heaven and earth” (*Ps. 133*).

“**H**E THAT dwelleth in the aid of the Most High: shall abide under the protection of the God of heaven.

“He shall say to the Lord, Thou art my protector, and my refuge: my God, in Him will I trust.

“For He hath delivered me from the snare of the hunters: and from the sharp word.

“He will overshadow thee with His shoulders: and under His wings thou shalt trust.

“His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

“For He hath given His angels charge over thee: to keep thee in all thy ways” (*Ps. 90*).

“**I**N THEE, O Lord, do I put my trust; let me never be confounded; deliver me in Thy justice.

“Bow down Thine ear to me; make haste to deliver me.

“Be Thou unto me a God, a protector, and a house of refuge: to save me.

“Into Thy hands I commend my spirit: Thou hast redeemed me, O Lord, God of truth” (*Ps. 30*).

“**H**AVE mercy on me: and hear my prayer.

“Lord, Thou hast set upon us the light of Thy countenance: Thou hast put gladness in my heart.

“In peace in the selfsame I will sleep and I will rest.

“For Thou, O Lord, singularly hast settled me in hope” (*Ps. 4*).

Vesper Hymn of St. Ambrose

Now that the daylight dies away,
By all Thy grace and love,

Thee, Maker of the world, we pray
 To watch our bed above.
 Let dreams depart and phantoms fly,
 The offspring of the night;
 Keep us, like shrines, beneath Thine eye,
 Pure in our foes' despite.

This grace on Thy redeemed confer,
 Father, co-equal Son,
 And Holy Ghost, the Comforter,
 Eternal Three in One. Amen.

(Translation of Te lucis ante terminum by Cardinal Newman).

IN THE name of the Father, and of the Son, and of the Holy Ghost. Amen.

QOME, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Place Yourself in the Presence of God and Humbly Adore Him

O MY God, I present myself before Thee at the end of another day, to offer Thee anew the homage of my heart. I humbly adore Thee, my Creator, my Redeemer, and my Judge! I believe in Thee, because Thou art Truth itself; I hope in Thee, because Thou art faithful to Thy promises; I love Thee with my whole heart, because Thou are infinitely worthy of being loved; and for Thy sake I love my neighbor as myself.

Return Thanks to God for All His Mercies

ENABLE me, O my God, to return Thee thanks as I ought for all Thine inestimable blessings and favors. Thou hast thought of me and loved me from all eternity; Thou hast formed me out of nothing; Thou hast delivered up Thy beloved Son to the ignominious death of the cross for my redemption; Thou hast made me a member of Thy holy Church; Thou hast preserved me from falling into the abyss of eternal misery, when my sins had provoked Thee to punish me; Thou hast graciously continued to spare me, even though I have not ceased to offend Thee. What return, O my God, can I make for Thy innumerable blessings, and particularly for the favors of this day? O all ye saints and angels, unite with me in praising the God of mercies, Who is so bountiful to so unworthy a creature.

Say the Our Father, Hail Mary, Apostles' Creed, Glory and Confiteor

Pray for the Church of Christ

O God, hear my prayers on behalf of our Holy Father Pope N., our bishops, our clergy, and for all that are

in authority over us. Bless, I beseech Thee, the whole Catholic Church, and convert all heretics and unbelievers.

Pray for the Living and for the Faithful Departed

POUR down Thy blessings, O Lord, upon all my relations, friends, and benefactors: and upon my enemies, if I have any. Help the poor and sick, and those who are in their last agony. O God of mercy and goodness, have compassion on the souls of the faithful in purgatory; put an end to their sufferings, and grant to them eternal light, rest, and happiness. Amen.

Commend Yourself to God, to the Blessed Virgin, and the Saints

BLESS, O Lord, the repose I am about to take, that, my bodily strength being renewed, I may be the better enabled to serve Thee.

BLESSED Virgin Mary, Mother of mercy, pray for me, that I may be preserved this night from all evil, whether of body or of soul. O glorious St. Joseph, and all ye saints and angels of paradise, especially my guardian angel and my chosen patron, watch over me. I commend myself to your protection now and always. Amen.

HOLY, holy, holy, Lord God of hosts: the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost. Amen.

Into Thy hands, O Lord, I commend my spirit.

V. Keep us, O Lord, as the apple of Thy eye.

R. Hide us under the shadow of Thy wings.

V. Let Thy mercy, O Lord, be upon us.

R. As we have put our trust in Thee.

V. O Lord, hear my prayer,

R. And let my cry come unto Thee.

Let us pray

VISIT, we beseech Thee, O Lord, this habitation, and drive far from it all snares of the enemy. Let Thy holy angels dwell herein to keep us in peace: and may Thy blessing be upon us always. 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.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

MAY the almighty and merciful Lord, the Father, ☩ the Son, and the Holy Ghost, bless and protect us.
R. Amen.

Devotions for Confession

Before Confession

RELECT that this confession may be the last of your life. Therefore, prepare yourself for it as if you were lying sick upon your deathbed, and already at the brink of the grave. Ask God to give you the grace to make a good examination of conscience, the light to see your sins clearly, and the strength to make a sincere confession and to amend your life.

Prayer

Most merciful God, Father in heaven, relying on Thy goodness and mercy, I come to Thee with filial confidence to confess my sins and to implore Thy forgiveness. Thou wilt not despise a contrite and humble heart. Bless me and receive me again into Thy favor; I acknowledge that I have been most ungrateful to Thee, but I sincerely repent and detest the wrong I have done, and I desire henceforth to walk in the way of perfection, in accordance with Thy holy will.

O Jesus, my Saviour, my good Shepherd, I have strayed far from the path that Thou hast marked out for me; I did not follow in Thy footsteps; I wandered into forbidden places. Repentant and sorrowful, I beg to be admitted again into the fold of Thy faithful followers. I want to confess my sins with perfect sincerity, as if I were at the point of death. My Jesus, I look to Thee with confidence for the grace to examine my conscience well.

O Holy Spirit, come in Thy mercy; enlighten my mind and strengthen my will that I may know my sins, humbly confess them, and sincerely amend my life.

Mary, my mother, immaculate spouse of the Holy Ghost, refuge of sinners, assist me in Thy intercession.

Holy angels and saints of God, pray for me. Amen.

Examination of Conscience

Begin by examining yourself on your last confession: Whether a grievous sin was forgotten through want of proper examination, or concealed or disguised through shame. Whether you confessed without a true sorrow and a firm purpose of amendment. Whether you have repaired evil done to your neighbor. Whether the penance was performed without voluntary distractions. Whether you have neglected your confessor's counsel, and fallen at once into habitual sins.

Then examine yourself on the ten commandments; the commandments of the Church; the seven capital sins; the duties of your state of life and your ruling passion. Calmly recall the different occasions of sin which have fallen in your way, or to which your state and condition in life expose you; the places you have frequented. The persons with whom you

have associated. Do not neglect to consider the circumstances which alter the grievousness of the sin, nor the various ways in which we become accessory to the sins of others.

The Ten Commandments of God

1. **I** AM the Lord thy God, Who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

The Six Commandments of the Church

1. **N**O HEAR Mass on Sundays and holy-days of obligation.

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive Holy Eucharist during the Easter-time.

5. To contribute to the support of our pastors.

6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

The Seven Deadly Sins and the Opposite Virtues

1. Pride Humility

2. Covetousness Liberality

3. Lust Chastity

4. Anger Meekness

5. Gluttony Temperance

6. Envy Brotherly love

7. Sloth Diligence

The Four Sins which Cry to Heaven for Vengeance

1. Wilful murder. 2. The sin of Sodom. 3. Oppression of the poor. 4. Defrauding the laborer of his wages.

Nine Ways of Being Accessory to Another's Sin

1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise or flattery. 6. By concealment. 7. By partaking. 8. By silence. 9. By defense of the ill done.

The Seven Spiritual Works of Mercy

1. To admonish sinners. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive all injuries. 7. To pray for the living and the dead.

The Seven Corporal Works of Mercy

1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To visit and ransom the captives. 5. To harbor the harborless. 6. To visit the sick. 7. To bury the dead.

Preliminary Examination

WHEN did you make your last confession? Did you take sufficient pains to awaken contrition?

Did you omit to confess a mortal sin either intentionally or through forgetfulness?

Did you intentionally neglect to say the penance which was imposed on you, or were you so careless as to forget it?

Have you carried out the resolutions you made at your last confession or have you paid no heed at all to them?

Examination on the Ten Commandments of God

1. **H**AVE you doubted in matters of faith? Murmured against God at your adversity or at the prosperity of others? Despaired of His mercy?

Have you believed in fortune-tellers or consulted them?

Have you gone to places of worship belonging to other denominations?

Have you recommended yourself daily to God? Neglected your morning or night prayers? Omitted religious duties or practices through motives of human respect?

Have you read books, papers, and periodicals of anti-Catholic or atheistic tendency? Made use of superstitious practices? Spoken with levity or irreverence of priests, Religious, or sacred objects?

2. Have you taken the name of God in vain? Profaned anything relating to religion?

Have you sworn falsely, rashly, or in slight and trivial matters? Cursed yourself or others, or any creature? Angered others so as to make them swear, or blaspheme God?

3. Have you kept holy the Lord's Day, and all other days commanded to be kept holy? Bought or sold things not of necessity on that day? Done or commanded some servile work not of necessity? Missed Mass or been wilfully distracted during Mass? Talked, gazed, or laughed in the church?

4. Have you honored your parents, superiors, and masters, according to your just duty? Deceived them? Disobeyed them? Have you failed in due reverence to aged persons?

5. Have you procured, desired, or hastened the death of any one? Borne hatred? Oppressed any one? Desired revenge? Not forgiven injuries? Refused to speak to others? Used provoking language? Injured others? Caused enmity between others?

6 and 9. Have you been guilty of lascivious dressing? Been in lewd company? Read immodest books? Been guilty of unchaste songs, discourses, words, or actions? Wilfully entertained impure thoughts or desires?

7. Have you been guilty of stealing, or of deceit in buying, or selling, in regard to wares, prices, weights, or measures? Have you wilfully damaged another man's goods, or negligently spoiled them?

8. Have you borne false witness? Called injurious names? Disclosed another's sins? Flattered others? Judged rashly?

10. Have you coveted unjustly anything that belongs to another?

Examination on the Precepts of the Church

HAVE you gone to confession at least once a year? Received holy communion during Easter-time?

Have you violated the fasts of the Church, or eaten flesh-meat on prohibited days?

Have you sinned against any other commandment of the Church?

Examine yourself also in regard to the seven capital sins and the nine ways of being accessory to another's sin.

After the Examination

Having discovered the sins of which you have been guilty, together with their number, enormity, or such circumstances as may change their nature, you should endeavor to excite in yourself a heartfelt sorrow for having committed them, and a sincere detestation of them. This being the most essential of all the dispositions requisite for a good confession, with what humility, fervor, and perseverance should you not implore Him Who holds the hearts of men in His hands to grant it to you!

An Act of Contrition

Recite very attentively one of the following acts:

I

ETHERNAL Father! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they displease Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

II

O MY God, I am truly sorry that I have sinned, because Thou art infinitely good and sin displeases Thee. I promise not to offend Thee again. I love Thee above all things with my whole heart and soul, and I will endeavor to please Thee in everything.

III

O God! infinitely worthy of all love, my creator, my saviour, my benefactor, why did I ever offend Thee? Lord, have mercy on me. How ungrateful I have been to Thee, Who art infinitely good! Father, forgive me. I love Thee, my God, with my whole heart and above all things; I hate sin because it is offensive to Thy goodness. I am truly sorry for having offended Thee, and with Thy help I will shun the occasions of sin and seek to please Thee in all things.

Intocations

O MARY, conceived without sin, pray for us who have recourse to thee!

Indulgence of 300 days; Plenary, under usual conditions if recited daily for an entire month. S. C. Indulg., Mar. 15, 1884; S. Pen. Ap., Apr. 15, 1932.

IN THY conception, O Virgin Mary, thou wast immaculate! Pray for us to the Father, Whose Son Jesus, conceived in thy womb by the Holy Ghost, thou didst bring forth!

Indulgence of 300 days; S. C. Indulg., Nov. 21, 1793; S. Pen. Ap., Apr. 24, 1933.

HOLY Virgin, Mary immaculate, Mother of God and our Mother, speak thou for us to the Heart of Jesus, Who is thy Son and our Brother!

APPROACH the confessional with the same recollectedness and reverence as would fill your heart if Christ our Lord were seated there in person ready to hear your confession. The priest is really the representative of Christ.

When you kneel down say: Bless me, Father, for I have sinned, and then begin the Confiteor, proceeding as far as Through my fault, etc.

The Confiteor

I CONFESS to almighty God, to blessed Mary, ever a virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. . . .

Then tell when you made your last confession and begin the avowal of your sins. Confess all your sins with a contrite and humble heart, and conclude thus:

For these and all the sins of my past life, especially my sins of (*naming some grievous sin*), I am heartily sorry, beg pardon of God, and absolution of you, my Father (*then finish the Confiteor*). . . . Therefore, I beseech the blessed Mary, ever a virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

Listen then with humility and docility to the instruction of your confessor, and during this time avoid all recurrence as to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you foresee will prevent your accomplishing it, state this respectfully.

While the priest pronounces the words of absolution, endeavor to excite an act of perfect contrition. Should your spiritual Father deem it proper to defer absolution, acknowledge your unworthiness, and do not murmur. Leave the confessional resolved to use every effort, by an amendment of life and sincere repentance, to obtain God's pardon, which His minister will ratify.

Thanksgiving after Confession

ETERNAL Father! I thank Thee, I bless Thee, for Thy goodness and mercy. Thou hast had compassion on me, although in my folly I had wandered far away from Thee and offended Thee most grievously. With fatherly love Thou hast received me anew after so many relapses into sin and forgiven me my offenses through the holy sacrament of Penance. Blessed forever, O my God, be Thy loving-kindness, Thy infinite mercy! Never again will I grieve Thee by ingratitude, by disobedience to Thy holy will. All that I am, all that I have, all that I do shall be consecrated to Thy service and Thy glory.

"Sacred Heart of Jesus, I trust in Thee."

Indulgence of 300 days.—Pius X, June 27, 1906.

Devotions in Preparation for and Thanksgiving After Mass and Communion

Offering to Be Made at the Beginning of Mass

ETERNAL Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the sacrifice which Thy beloved Son Jesus made of Himself on the Cross, and now renews on this holy altar: 1. To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Who art our one and last end. 2. To thank Thee for innumerable benefits received. 3. To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. 4. To implore grace and mercy for myself, for . . . , for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in purgatory.

Offering of Masses for the Dying

OY GOD, I offer Thee all the Masses which are being celebrated today throughout the whole world, for sinners who are in their agony and who are to die this day. May the Precious Blood of Jesus, their Redeemer, obtain mercy for them.

Preparation

Indulgence of five years; for saying the following Antiphon, Psalms, Versicles and Prayers, Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Oct. 3, 1936.

Antiphon.

REMEMBER not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins.

Ps. 83.

How lovely are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God.

For the sparrow hath found her a house, and the turtle a nest for herself, where she may lay her young:

Even Thine altars, O Lord of hosts: my king and my God.

Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.

Blessed is the man whose help is in Thee: in his heart

he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

For the lawgiver shall give a blessing: they shall go from strength to strength: the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our protector: and look upon the face of Thy Christ.

For one day in Thy courts: is better than a thousand.

I had rather be despised in the house of my God, than to dwell in the tents of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not withhold good things from them that walk in innocence: O Lord of hosts, blessed is the man that hopeth in Thee.

Glory be to the Father, etc.

Ps. 84.

THOU hast blessed Thy land, O Lord: Thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sins.

Thou hast softened all Thine anger: Thou hast turned away from the wrath of Thine indignation.

Convert us, O God, our Saviour: and turn away Thine anger from us.

Wilt Thou be angry with us for ever: or wilt Thou stretch out Thy wrath from generation to generation?

Thou shalt turn again, O God, and quicken us: and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord: and grant us Thy salvation.

I will harken what the Lord God shall say within me: for He will speak peace unto His people.

And unto His saints: and unto them that are converted in heart.

Surely His salvation is nigh unto them that fear Him: that glory may dwell in our land.

Mercy and truth have met together: justice and peace have kissed each other.

Truth is sprung out of the earth: and justice hath looked down from heaven.

For the Lord shall give goodness: and our earth shall yield her fruit.

Justice shall walk before Him: and shall set His steps in the way.

Glory be to the Father, etc.

Ps. 85.

INCLINE Thine ear, O Lord, and hear me: for I am needy and poor.

Preserve my soul, for I am holy: O my God, save Thy servant, that trusteth in Thee.

Have mercy upon me, O Lord: for unto Thee have I cried all the day. Give joy to the soul of Thy servant, for unto Thee, O Lord, have I lifted up my soul.

For Thou, O Lord, art sweet and mild: and plenteous in mercy unto all that call upon Thee.

Give ear, O Lord, unto my prayer: and attend to the voice of my petition.

I have called upon Thee in the day of my trouble: for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord; and there is none that can do works like unto Thy works.

All the nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name.

For Thou art great, and dost wondrous things: Thou art God alone.

Lead me, O Lord, in Thy way, and I will walk in Thy truth: let my heart rejoice that it may fear Thy name.

I will praise Thee, O Lord my God, with my whole heart: and I will glorify Thy name for ever.

For great is Thy mercy toward me: and Thou hast delivered my soul out of the lower hell.

O God, the wicked are risen up against me: and the assembly of the mighty have sought after my soul: and they have not set Thee before their eyes.

And Thou, O Lord, art a God full of compassion and merciful: long-suffering, and of much mercy and true.

O look upon me, and have mercy on me: give Thy strength unto Thy servant, and save the son of Thine handmaid.

Show me 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.

Glory be to the Father, etc.

Ps. 115.

IBELIEVED, and therefore did I speak: but I was humbled exceedingly. I said in mine excess: All men are liars.

What shall I render unto the Lord: for all the things that He hath rendered unto me?

I will take the chalice of salvation: and call upon the name of the Lord.

I will pay my vows unto the Lord, in the presence of all His people: precious in the sight of the Lord is the death of His saints.

O Lord, I am Thy servant: I am Thy servant, and the son of Thine handmaid.

Thou hast broken my bonds in sunder; I will offer unto Thee the sacrifice of praise, and will call upon the name of the Lord.

I will pay my vows unto the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Glory be to the Father, etc.

Ps. 129.

Our of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning-watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Glory be to the Father, etc.

Antiphon.

REMEMBER not, O Lord, our offences, nor those of our parents; neither take Thou vengeance of our sins: Spare us, good Lord, spare Thy people whom Thou hast redeemed with Thy Precious Blood, and be not angry with us forever.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father. *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* I said: O Lord, be Thou merciful unto me. *R.* Heal my soul, for I have sinned against Thee. *V.* Turn to us, O Lord, for a little space. *R.* And be entreated in favor of Thy servants. *V.* Let Thy mercy, O Lord, be upon us. *R.* As we have hoped in Thee. *V.* Let Thy priests be clothed with justice. *R.* And let Thy saints rejoice. *V.* From my hidden sins cleanse me, O Lord. *R.* And from those of others spare Thy servants. *V.* O Lord, hear my prayer. *R.* And let my cry come unto Thee.

Let us pray

MOST merciful God, incline Thine ears to our prayers, and with the grace of the Holy Ghost enlighten our hearts, that we may worthily take part in Thy service, and love Thee with an everlasting love.

O GOD, before Whom all hearts are open, to Whom all desires are known, and from Whom no secret is hidden: purify the thoughts of our hearts by the in-pouring of the Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name.

INFLAME, O Lord, our reins and our heart with the fire of the Holy Ghost, that we may serve Thee with a chaste body and please Thee with a clean heart.

LORD, we beseech Thee, that the Paraclete Who proceedeth from Thee may enlighten our minds and lead us into all truth, even as Thy Son hath promised unto us.

SEND down upon us, we implore Thee, O Lord, the Holy Ghost in His might, that He may cleanse us from all evil and defend us from all adversities.

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Ghost, grant that, by the gift of the same Spirit, we may always be truly wise and ever rejoice in His holy consolations.

VISIT and cleanse our consciences, we beseech Thee, O Lord, that when Thy Son, Our Lord Jesus Christ, shall come, He may find within us a dwelling place made ready for Him; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

For the recital of the following prayer of St. Thomas Aquinas an indulgence of 3 years is granted, and a Plenary indulgence under the usual conditions may be gained if it is said daily for an entire month.

The prayers of St. Ambrose for each day of the week, the prayer to the Blessed Virgin and the prayer to St. Joseph (following the prayer of St. Thomas Aquinas) are each subject to an indulgence of 3 years whenever recited. S. C. Indulg., Dec. 20, 1884, Feb. 17, 1883 and Feb. 4, 1877; S. Pen. Ap., Oct. 3, 1938.

Prayer of St. Thomas Aquinas

ALmighty, everlasting God, look down in mercy upon me, Thy servant, who now again draw near to the most holy 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. I implore Thee, therefore, out of the abundance of Thy boundless mercy, that Thou wouldst vouchsafe to heal my sickness, to wash away my defilement, to give sight to my eyes, to enrich my poverty, and to clothe my nakedness; that I may receive the bread of angels, the King of kings, the Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention, as may tend to the salvation of my soul.

Grant to me, I beseech Thee, not only to receive the sacrament of the body and blood of the Lord, but to profit by its substance and virtue. O God most merciful, grant me the grace to receive the body of Thine only-begotten Son, Jesus Christ, Our Lord, which He took of the Virgin Mary, in such wise, that I may be found worthy to be incorporated into His mystical body, and for evermore to be numbered among His members.

O Father, most loving, I am about to welcome into my heart Thine own beloved Son, hidden under His sacramental veil: may it, in Thy great goodness, be mine, in the end, for all eternity face to face to gaze upon Him:

Who with Thee liveth and reigneth, in the unity of the Holy Ghost, God, world without end. Amen.

Prayers of St. Ambrose

O GRACIOUS Lord Jesus Christ, though I, who am a sinner, in nowise presume on any merits of my own, and put all my trust in Thy goodness and mercy, yet do I fear and tremble in drawing near to the Table on which is spread Thy banquet of all delights. Many a sin has sullied me in body and in soul because I did not restrain my thoughts nor guard my lips: nevertheless it is to Thee, O God of majesty and love, that I turn in my extremity, for Thou art the fount of mercy; to Thee, as quickly as I may, I speed: for Thou alone canst heal me; I take refuge under Thy protection. I dare not face Thee as my judge, but I cleave to Thee as my saviour. Thy mercy is above all Thy works.

Though I fear, because of my sins, yet I trust in Thee on account of Thy mercy. Turn, then, those pitiful eyes of Thine upon me, O Jesus Christ, our everlasting king and Lord, Who art God and man, and Who for man wast crucified. Have mercy upon me, full of misery and of sin though I be, upon me, whose only hope is in Thee, because of Thy loving-kindness.

Hail! Thou saving victim, offered up for me and for all mankind upon the gibbet of the cross!

Hail! thou glorious and most Precious Blood, that flowest from the wounds of Jesus Christ, my crucified Lord; to wash away the sins of all the world!

Forget not, O Lord, that I am one of those whom Thou hast created, and with Thine own blood hast redeemed.

I repent me of my sins: I will strive to amend my ways.

O most merciful Father, put far from me all my iniquities and all my offences; so that, by Thee made whole in body and in soul, I may be accounted worthy to approach the Holy of holies.

Grant, in fine, that the holy foretaste of Thy body and blood, which thou vouchsafest to me, a poor sinner, may be a pledge of the full remission of my sins and of the washing away for evermore of all my guilt.

From my mind may it chase away every sinful thought: in my will may it foster all holy desires: may it spur me on to the doing of works well-pleasing to Thee; and may it be to me, of body and of soul, a very sure protection and defence against the craft of all my enemies. Amen.

Sunday

O GREAT High Priest, our true Pontiff, Jesus Christ, Who didst offer Thyself to God the Father a pure and spotless victim upon the altar of the cross for us miserable sinners, and didst give us Thy flesh to be our meat and Thy blood to be our drink, and didst ordain this mystery in the might of Thy holy spirit, saying: "Do this for the commemoration of Me:" I pray Thee, by the same Thy blood, the great price of our salvation; I pray Thee, by that wonderful and unspeakable love wherewith Thou didst deign so to love us, Thy unworthy creatures, as to wash us from our sins in Thine own blood: teach me, by Thy holy spirit, to approach so great a mystery with such reverence and devotion as are meet and right. Make me, by Thy grace, always so to believe and understand, to conceive and firmly to hold, to think and to speak, of this same deep mystery, as shall please Thee and be good for my soul.

Let Thy good spirit enter my heart, and there without the sound of words speak all truth. For Thy mysteries are exceeding deep and covered with a sacred veil. For Thy great mercy's sake, grant me to approach Thy holy mysteries with a clean heart and a pure mind. Free my heart from all wrong and sinful, from all vain and hurtful thoughts. Guard me round about with the loving and watchful care of Thy holy angels: and before their most sure defence may the enemies of all good, flee in confusion. For the sake of this dread mystery and by the ministering hand of the holy angel of the sacrifice, do Thou, O Lord, preserve me and all Thy servants from that obstinacy of spirit wherein lies pride and vain-glory, envy and blasphemy, uncleanness and wrong-doing, doubt and mistrust. Let them be confounded that persecute us. Let them perish that are bent upon our ruin.

Monday

KING of virgins and lover of chastity and innocence, extinguish in my frame, by the dew of Thy heavenly grace, all flames of unlawful passion, that I may thus for evermore abide before Thee in innocency of body and of soul. Mortify in my members the sting of the flesh, and repress in me every dangerous emotion. Together with all other virtues (each Thine own gift and, in sooth, well-pleasing to Thee), clothe me with true and abiding purity, that, unsullied in body and clean in heart, I may this day offer unto Thee the sacrifice of praise.

Yet, how measurelessly deep should not be the contrition of heart, how unceasing the flow of tears, how exceeding the reverence and holy fear, how pure the body, how blameless the soul, of him who offers up a sacrifice that is of heaven and not of earth! Verily, in it, O Christ, is Thy flesh eaten of men; verily, in it do they drink of Thy blood. In it is the lowliness of earth lifted up, to be made one with the majesty of heaven. Thy holy angels, O God, stand indeed round about Thine altar; but it is Thou Thyself Who here, in wondrous and unutterable wise, art at once both priest and victim.

Tuesday

WHO can worthily be present at this sacrifice unless Thou, O God, makest him worthy? I know, O Lord, yea, truly do I know, and this do confess to Thy loving-kindness, that I am unworthy to approach so great a mystery, by reason of my numberless sins and negligences; but I know, and truly with all my heart do I believe, and with my mouth confess, that Thou canst make me worthy—Thou Who alone canst make that clean which was born unclean—Thou Who alone canst make sinners to be just and holy. By this Thine almighty power I beseech Thee, O my God, to grant that I, a sinner, may assist at this sacrifice with holy fear, with purity of heart, with tears of contrition, with spiritual gladness and heavenly joy. May my soul feel the sweetness of Thy blessed presence, and be comforted by the thought that round about me Thy holy angels keep untiring watch.

Wednesday

MINDFUL, O Lord, of Thy worshipful passion, I approach Thine altar, sinner though I am, to join in offering unto Thee that sacrifice which Thou hast instituted and commanded to be offered in remembrance of Thee for our well-being. Receive it, I beseech Thee, O God most high, for Thy holy Church, and for the people whom Thou hast purchased with Thine own blood. In Thy mercy look down

with pity upon us all. Be pleased, O Lord, to have regard unto the sorrows of nations, the troubles of the poor, the groanings of those in bondage, the desolation of orphans, the weariness of wayfarers, the helplessness of the sick, the struggles of the dying, the failing strength of the aged, the trials and ambitious hopes of young men, the high desires of maidens, and the grief of widows.

Thursday

THOU, O Lord, hast mercy upon all, and hatest nothing that Thou hast made. Remember how frail our nature is, and that Thou art our Father and our God. Be not angry with us for ever, and shut not up Thy tender mercies in displeasure. It is not with any hope in any righteousness of our own that we lay our prayers before Thee, but with filial trust in the multitude of Thy tender mercies. Take away from us, O Lord, our iniquities, and mercifully kindle in us the fire of Thy holy spirit. Take away from us our hearts of stone and fashion within us hearts of flesh, hearts to love Thee, to long for Thee, to delight in Thee, to be submissive to Thee—hearts whose only happiness shall be in Thee. We beseech Thee, O Lord, to look down with favor upon Thy people while they pay their vows to Thy most holy name; and that the desire of none may be in vain, and the petitions of none unfulfilled, do Thou inspire our prayers, that they may be such as Thou delightest to hear and answer.

Friday

O LORD, Who art our all-holy Father, we plead to Thee especially on behalf of the souls of the faithful departed. May this great sacrament of Thy love be to them health and salvation, refreshment and joy. My Lord and my God, may it be their happiness this very day to be admitted to Thy heavenly banquet. May they for evermore feast on Thee, the living bread that came down from heaven, and gave life to the world; may they partake with us of Thy holy and blessed flesh—the flesh of the Lamb without spot, Who taketh away the sins of the world—the very flesh which, being conceived of the Holy Ghost, Thou, in the hallowed womb of the Blessed Virgin Mary, didst make Thine own; may they drink of that loving stream which the soldier's spear drew out of Thy sacred side, that they may be thereby strengthened and quickened, rested and comforted, and may sing with joy Thy praise and glory.

Vouchsafe, O Lord, in Thy mercy, to impart to the bread, which is about to be offered unto Thee, the fulness of Thy blessing and the consecration of Thy Godhead. Let there come down thereon the invisible and ineffable majesty of

Thine holy spirit, as of old time He came down upon the sacrifices of our fathers. May His might change our oblation into Thy body and blood, and teach me, unworthy communicant that I am, to participate in the celebration of these sacred mysteries with purity of heart, with tearful devotion, with reverence and with awe. Do Thou, O heavenly Father, graciously receive the sacrifice we offer for the salvation of Thy children, the living and the dead, through Jesus Christ, Thine only Son Our Lord.

Saturday

I ENTREAT Thee, O Lord, by this most holy mystery of Thy body and blood—our daily meat and drink in Thy Church—whereby we come to have part in the one most high Godhead; do Thou endow me with Thy holy virtues, that, therewith adorned, I may with a good conscience approach Thine altar, and that this heavenly sacrament may thus be unto me salvation and life; for Thou hast said with Thine own holy and blessed mouth: *“The bread which I will give is My flesh, for the life of the world. I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever.”* O bread of sweetness, cure the palate of my heart that I may taste and see how sweet is Thy love. Heal all my ills, that henceforth I may find sweetness in nothing out of Thee. O most pure and most delicious bread that art able to satisfy the taste of every man; day by day Thou comfortest us, nor dost Thou ever fail us. May my heart ever be nourished by Thee and may the sweet savor of Thee penetrate the innermost depth of my being. The angels feed on Thee to their full content; suffer man, on his journey through this vale of tears, to feed on Thee to the best of his ability, lest, unrefreshed by this one Viaticum, he faint by the way.

O Thou holy bread, Thou living bread, Thou pure bread, that, coming down from heaven, dost give life to the world, enter into my heart and wash away every stain both of flesh and of spirit. Choose my heart for Thy dwelling-place; heal me and cleanse me within and without; be Thou my sure defence; be Thou to me an abiding help for soul and body; scatter the crafty enemies that lie in wait to ruin me; may they flee from the dread presence of Thy majesty. As for me, safeguarded by Thee in soul and in body, may I never swerve from the right road, but surely reach Thy kingdom, where—not in dim mysteries, as in this dark world of ours, but—face to face we shall look upon Thee. There wilt Thou satisfy me with Thyself and fill me with such sweetness that I shall neither hunger nor

thirst for evermore: Who with God the Father and the Holy Ghost livest and reignest world without end. Amen.

Prayer to the Blessed Virgin

O most blessed Virgin Mary, mother most loving and most merciful, I, a miserable and unworthy sinner come before thee, with the heartfelt prayer, that of thy loving-kindness thou wouldst vouchsafe graciously to be near me and all who throughout the whole Church are to receive the body and blood of thy Son this day, even as thou wert near thy most dear Son as He hung bleeding on the cross, that, aided by thy gracious help, we may worthily offer up a pure and acceptable sacrifice in the sight of the holy and undivided Trinity. Amen.

Prayer to St. Joseph

HAPPY wast thou, O blessed Joseph, to whom it was given not only to see and to hear that God whom many kings desired to see, and saw not, to hear, and heard not; but also to bear Him in thine arms, to embrace Him, to clothe Him, and to guard and defend Him.

V. Pray for us, O blessed Joseph. *R.* That we may be made worthy of the promises of Christ.

Let us pray

O God, Who hast given unto us a royal priesthood, vouchsafe, we beseech Thee, that as blessed Joseph was found worthy to touch with his hands, and to bear in his arms, Thine only-begotten Son, born of the Virgin Mary, so may we be made fit, by cleanness of heart and blamelessness of life, to minister at Thy holy altar; may we this day with reverent devotion partake of the sacred body and blood of Thine only-begotten Son, and may we in the world to come be accounted worthy of receiving an everlasting reward; through the same Christ our Lord. Amen.

Thanksgiving

Indulgence of five years, for saying the following Antiphon, Canticle, Psalm, Versicles, and Prayers. Plenary under usual conditions if recited daily for an entire month. S. Pen. Ap., Oct. 3, 1936.

Antiphon.

LET US now sing the hymn of the three children which the saints sang of old time in the fiery furnace, giving praise to the Lord.

The Benedicite

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: bless the Lord, O ye heavens.

O all ye waters that are above the heavens, bless the Lord: bless the Lord, O all ye powers of the Lord.

O ye sun and moon, bless the Lord: bless the Lord, O ye stars of heaven.

O all ye showers and dew, bless ye the Lord: bless the Lord, O all ye spirits of God.

O ye fire and heat, bless the Lord: bless the Lord, O ye winter and summer.

O ye dews and hoarfrost, bless the Lord; bless the Lord, O ye frost and cold.

O ye ice and snow, bless the Lord: bless the Lord, O ye nights and days.

O ye light and darkness, bless the Lord; bless the Lord, O ye lightnings and clouds.

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: bless the Lord, O all ye things that spring up in the earth.

O ye fountains, bless the Lord: bless the Lord, O ye seas and rivers.

O ye whales, and all that move in the water, bless the Lord: bless the Lord, O all ye fowls of the air.

O all ye beasts and cattle, bless the Lord: bless the Lord, O ye sons of men.

O let Israel bless the Lord; let them praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord; bless the Lord, O ye servants of the Lord.

O ye spirits and souls of the just, bless the Lord: bless the Lord, O ye holy and humble of heart.

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: worthy to be praised and glorified, and exalted above all for ever.

Ps. 150.

PRAISE ye the Lord in His holy places: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to the multitude of His greatness.

Praise Him with sound of trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organs.

Praise Him on high sounding cymbals: praise Him on cymbals of joy: let every spirit praise the Lord.

Glory be to the Father, etc.

The Antiphon is repeated.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father.

V. And lead us not into temptation.

Rf. But deliver us from evil.

V. May all Thy works praise Thee, O Lord.

Rf. And may Thy saints for ever bless Thee.

V. The saints shall rejoice in glory.

Rf. They shall sing for joy upon their beds of rest.

V. Not unto us, O Lord, not unto us.

Rf. But unto Thy name give glory.

V. O Lord, hear my prayer.

Rf. And let my cry come unto Thee.

Let us pray

O GOD, Who didst enable the three holy youths to pass unscathed through the fiery furnace: grant that we Thy children may not be consumed by the flames of vice.

Prevent, 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.

Grant unto us, we beseech Thee, O Lord, the grace to quench within ourselves the fire of evil desires; even as Thou didst endow blessed Lawrence with strength to triumph over the flames that tortured him. Through Christ our Lord. Amen.

Prayer of St. Thomas Aquinas

I GIVE thanks to Thee, O Lord, most holy, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but out of Thy pure mercy, to appease the hunger of my soul with the precious body and blood of Thy Son, Our Lord Jesus Christ.

Humbly I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and salvation. Let it be to me the armor of faith and the shield of good will. May it root out from my heart all vice; may it utterly subdue my evil passions and all my unruly desires. May it perfect me in charity and patience; in humility and obedience; and in all other virtues. May it be my sure defence against the snares laid for me by my enemies, visible and invisible. May it restrain and quiet all my evil impulses, and make me ever cleave to Thee Who art the one true God. May I

owe to it a happy ending of my life. And do Thou, O heavenly Father, vouchsafe one day to call me, a sinner, to that ineffable banquet, where Thou, together with Thy Son and the Holy Ghost, art to Thy saints true and unfailing light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting happiness.

Through the same Christ our Lord. Amen.

Indulgence 3 years; Plenary, under usual conditions, if recited daily for one entire month. S. Pen. Ap., Nov. 22, 1934.

Prayer of St. Bonaventure

O SWEETEST Lord Jesus Christ, I implore Thee, pierce the very marrow of my soul with the delightful, health-giving dart of Thy love, with true, tranquil, holy, apostolic charity, so that my whole soul may ever languish and faint for love of Thee and for desire of Thee alone.

May it long and pine for Thy courts; may it ever desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Who art the bread of angels, the comforting nourishment of all holy souls, our daily and most delectable bread, our supersubstantial bread, in which is found every sweet delight. May my heart ever hunger for Thee, on whom the angels lovingly gaze; may it feed on Thee; and may the innermost depths of my being be filled with the sweetness which comes from having tasted Thee. May my soul ever thirst for Thee, Who art the source of life, the fount of wisdom and knowledge, the brightness of everlasting light, the flood of all true happiness, the riches of the house of God.

May I at all times think of Thee; may I ever seek Thee and ever find Thee; may I always follow thee and reach Thee; may Thy holy name be in my heart and on my lips; and to Thy praise and glory may every work of mine be done.

Humble and discreet, loving and happy, ever ready and cheerful in Thy service, may I persevere, by Thy grace, even unto the end.

Be Thou alone and evermore my hope; be Thou all my trust; be Thou my wealth, my delight, my joy, my consolation, my rest, my endless peace. Be Thou to me as a goodly taste, as a pleasant perfume, as a soothing sweetness. Be Thou my food and my refreshment; my refuge and my help; my wisdom; my portion, mine own possession and my treasure. In Thee, O Lord, may my mind and my heart remain fixed and firm, and rooted immovably for evermore. Amen.

Indulgence 3 years—S. C. Indulg., Dec. 20, 1884; S. Pen. Ap., Nov. 16, 1917 and Oct. 3, 1936.

Adore Et Debote

Hymn of St. Thomas Aquinas

O GODHEAD hid, devoutly I adore Thee,
 Who truly art within the forms before me;
 To Thee my heart I bow with bended knee,
 As failing quite in contemplating Thee.
 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.

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.

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.

O Thou memorial of Our Lord's own dying!
 O living bread, to mortals life supplying!
 Make Thou my soul henceforth on Thee to live:
 Ever a taste of heavenly sweetness give.

O loving Pelican! O Jesu Lord!
 Unclean I am, but clean I am in Thy blood
 Of which a single drop, for sinners spilt,
 Can purge the entire world from all its guilt.
 Jesu! Whom for the present veil'd I see,
 What I so thirst for, oh, vouchsafe to me:
 That I may see Thy countenance unfolding,
 And may be blest Thy glory in beholding.

Indulgence 3 years; Plenary, under usual conditions if recited for an entire month, S. C. Indulg., June 15, 1895; S. Pen. Ap., March 12, 1936.

Offering and Prayer of St. Ignatius Loyola ("Suscipe")

MAKE, O Lord, and receive all my liberty, my memory,
 my understanding, and my whole will. Thou hast
 given me all that I am and all that I possess: I surrender
 it all to Thee that Thou mayest dispose of it according to
 Thy will. Give me only Thy love and Thy grace; with
 these I will be rich enough, and will have no more to desire.

Indulgence 3 years; Plenary, under usual conditions if recited daily for an entire month, S. C. Indulg., May 26, 1883; S. Pen. Ap., Dec. 4, 1932.

Anima Christi

Soul of Christ, be my sanctification.
 Body of Christ, be my salvation.
 Blood of Christ, fill all my veins.
 Water of Christ's side, wash out my stains.
 Passion of Christ, my comfort be.
 O good Jesu, listen to me.
 In Thy wounds I fain would hide,
 Ne'er to be parted from Thy side.
 Guard me should the foe assail me.
 Call me when my life shall fail me.
 Bid me come to Thee above,
 With Thy saints to sing Thy love
 World without end. Amen.

Indulgence 300 days; 7 years if said after Holy Communion; Plenary, if recited daily for one entire month. S. C. Indulg., Jan. 9, 1854.

Indulgence 10 years, if this prayer is piously recited before an image or picture of Christ crucified. Plenary, if said after having confessed and received holy communion, and adding a prayer for the intentions of the Holy Father.—S. C. Indulg., July 31, 1858; S. Pen. Ap., Feb. 2, 1934.

Prayer to Jesus Crucified

LOOK down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; and while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, and calling to mind the words which David Thy prophet said of Thee, my Jesus: "They have pierced My hands and My feet; they have numbered all My bones" (Ps. *xxi.* 17, 18).



Our Father, Hail Mary, Glory, for the intentions of the Pope.

Another Form of Devotions for Holy Communion

Before Communion

An Act of Faith and Adoration

MY LORD Jesus Christ, I believe that Thou art truly present in the Blessed Sacrament. I believe that in holy communion I shall receive Thy sacred body and Thy Precious Blood. My faith in Thy real presence in the Holy

Eucharist is firmly founded on Thy word, O eternal Truth. My Saviour and my God, with the angels who surround Thy altar-throne, I bow down in humble adoration before Thy majesty.

An Act of Hope

JESUS, my God, Who in this wonderful sacrament hast left us a memorial of Thy passion and a pledge of future glory, I hope in Thee because Thou art infinitely good, almighty, and faithful to Thy promises. Through the merits of Thy Precious Blood I hope to obtain the pardon of my sins, the grace of final perseverance, and the everlasting happiness of heaven.

"In the shadow of Thy wings will I hope, until iniquity pass away." (Ps. 56, 2.)

"Let Thy mercy come upon me, O Lord; Thy salvation, according to Thy word." (Ps. 118, 41.)

An Act of Love and Desire

O MY JESUS, I love Thee because Thou art infinitely good. Thou knowest well that I love Thee, but I do not love Thee enough. Oh, make me to love Thee more! O Love which burnest always and never failest, my God, Thou Who art charity itself, come, and kindle in my heart that divine fire which consumes the saints and transforms them into Thee. Eucharistic Heart of my Jesus, Whose blood is the life of my soul, may it be no longer I that live, but do Thou alone live in me.

An Act of Contrition

MY LORD and my God, I detest all the sins of my life. I am truly sorry that I have offended Thee, because Thou art infinitely good. I firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin. "Have mercy on me, O God, according to Thy great mercy." (Ps. 50, 3.) "A contrite and humble heart, O God, Thou dost not despise." (Ps. 51, 19.)

An Act of Humility

O LORD of glory, O God of infinite sanctity, who am I that Thou shouldst deign to come to me!" "The heavens are not pure in Thy sight," and wilt Thou dwell in my heart? "Lord, I am not worthy that Thou shouldst enter under my roof." The consciousness of my unworthiness would prompt me to exclaim, "Depart from me, O Lord, for I am a sinner," but Thy pressing invitation to approach Thy holy table encourages me, and dispels all my fears. "Here I am, for Thou didst call me." Come, then, O Jesus, take possession of a heart that wishes to belong

to Thee. "Create in me a clean heart, O God, and renew a right spirit within me." (Ps. 50, 12.) "Have mercy on me, O God, and according to the multitude of Thy tender mercies blot out my iniquity." (Ps. 50, 3.)

Domine Non Sum Dignus

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

MAY the body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.

After Communion

Welcome

*Acts of Faith, Adoration, Hope, Love, Conserration,
Reparation and Thanksgibing*

Now, therefore, your King is here, Whom you have chosen and desired." (1 Kings 12.)

JESUS! JESUS! JESUS!

Thou hast come to me in the Sacrament of Thy love. Thou hast been pleased to make my poor heart Thy sanctuary.

Welcome, Jesus, welcome! Thou art the God of my heart, and the God that is my portion for ever. I praise Thee and bless Thee for Thy goodness and mercy. "Let all Thy works, O Lord, praise Thee; and let Thy saints bless Thee." (Ps. 144, 10.)

Faith and Adoration

RECEIVE, O Lord, my most profound homage in union with that of the angels and the saints. I bow down before Thee, and with all the powers of my soul I adore Thee. Thou art Christ, the Son of the living God.

"I see not with mine eyes Thy wounds, as Thomas saw,
Yet own Thee for my God with equal love and awe;
Oh, grant me, that my faith may ever firmer be,
That all my hope and love may still repose in Thee."

—*Annus Sanctus.*

JESUS, light of the world, I believe in Thee, because Thou art truth itself, but do Thou increase and invigorate my faith that it may be productive of great things to Thy glory. Grant that I may do all things to please Thee.

"*Quid hoc ad æternitatem?*" All day long, in every varying circumstance, may my watchword be: "*How does this look in the light of eternity?*"

THOU Who of old didst love Thy hand to lay
On the dull, vacant eyes that craved for light,
Behold I come to Thee, and, crying, pray:

O Christ, O Son of David, give me sight!"

"A faith scarce clouded by the mists of earth,

A faith that pierceth heaven I ask of Thee,

Faith to prize all things by their lasting worth:

Thou canst, Thou wilt—O Lord, that I may see!"

—*Before the Most Holy, by Mother Mary Loyola.*

"**S**HOW, O Lord, Thy ways to me, and teach me Thy
paths.' (Ps. 24, 4.) No one knows better than I
how blind and weak I am, but I wish to know, I wish to see,
what Thou desirest of me, and I will try with all my heart,
regardless of all obstacles, to accomplish it."—*Ibid.*

May the holy faith which ever illumines my mind shine
forth in all my actions before the world to the glory of
Thy name.

Hope

JESUS, I hope in Thee, I put all my trust in Thee, because
Thou art full of compassion and mercy. "Thou art my
Father; my God, and the support of my salvation." (Ps.
88, 27.)

"To Thee, O Lord, have I lifted up my soul: In Thee, O
God, I put my trust." (Ps. 24, 1, 2.)

Strengthen my hope, O Lord, and vouchsafe in Thy mercy
that, fighting and conquering self on earth, I may one day
rejoice triumphantly with Thee in heaven.

OJESUS, lying here concealed before mine eye,
I pray Thou grant me that for which I ceaseless sigh,
To see the vision clear of Thine unveiled face,
Blest with the glories bright that fill Thy dwelling-place."
—*Annus Sanctus.*

Love

JESUS, I love Thee, because Thou art infinitely good. I
love Thee because Thou hast redeemed me by Thy
Precious Blood; I love Thee and thank Thee because Thou
hast given Thyself to me in the Sacrament of Thy love.

Oh, grant that I may love Thee ever more and more.
Thou art the Lamb of God, the Lamb without spot, that
takest away the sins of the world. Take away from me
whatever is hurtful to me and displeasing to Thee, and give
me what Thou knowest to be pleasing to Thee and profitable
to me.

*May the sweet flame of Thy love consume my soul, so
that I may die to the world for love of Thee, Who hast
vouchsafed to die upon the cross for love of me.*

GOD, my only good, Thou art all mine: Grant that I
may be all Thine.

Consecration

OY LOVING Jesus, out of the grateful love I bear Thee, and to make reparation for my unfaithfulness to grace, I give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I purpose never to sin again. Dear Lord, I could never vie with Thee in generosity, but I love Thee; deign to accept my poor heart, and, though it is worth nothing, yet it may become something by Thy grace. Since it loves Thee, do Thou make it good and take it into Thy custody.

Prayer

O LORD Jesus, do Thou henceforth alone live within me. May the tongue whereon Thou hast rested never move to utter words other than such as would proceed from Thy meek and humble Heart. May the thoughts of my heart be in unison with Thine. May that mind which is in Thee be likewise in me. May I be consumed with the same desires; may I be one heart, one soul with Thee, O Jesus, Whom I bear within me. And let this union of my heart with Thine shed its influence over my whole life and conduct at all times and in all events, that so I may be able to draw other hearts to love Thee, and to devote themselves to Thy interests. This is the desire, O my Jesus, with which Thou dost inspire me—that Thy sweet name may be hallowed, that Thy kingdom may come, and extend, and triumph over all hearts and nations, and that Thy will, which is ever one with Thy Father's, may be perfectly accomplished. Amen, Amen.

—*The Voice of the Sacred Heart.*

Oblation¹

O SOVEREIGN and true leader, O Christ, my king, I kneel before Thee here like a vassal in the old feudal times to take my oath of fealty. I place my joined hands within Thy wounded hands and promise Thee inviolable loyalty. I dedicate to Thee all the powers of my soul, all the senses of my body, all the affections of my heart.

TAKE, O Lord, all my liberty. Receive my memory, my understanding, and my whole will. All that I am, all that I have, Thou hast given me, and I restore it all to Thee, to be disposed of according to Thy good pleasure. Give me only Thy love and Thy grace; with these I am rich enough, and I desire nothing more.

Thanksgiving

I WILL extol Thee, O God, my king, and I will bless Thy name forever; yea, forever and ever." (Ps. 144, 1.)

¹ Oblation and Thanksgiving, adapted from Confession and Communion, by Mother Mary Loyola.

O ye angels, archangels, thrones and dominations, principalities and powers, virtues of heaven, cherubim and seraphim, adore our God for me; thank Him, and love Him with me. Patriarchs and prophets, apostles, all ye martyrs of Christ, holy confessors, virgins of the Lord, and all ye saints, adore Him, thank Him, love Him with me.

Other of God, adore thy Son for me, thank Him, and love Him, for me.

Oh, give thanks to the Lord because He is good, because His mercy endureth forever.

Eternal Father, look upon the face of Thy Christ. Through Him and with Him and in Him be to Thee in the unity of the Holy Spirit all honor and glory.

Anima Christi

Soul of Christ, be my sanctification.
 Body of Christ, be my salvation.
 Blood of Christ, fill all my veins.
 Water of Christ's side, wash out my stains.
 Passion of Christ, my comfort be.
 O good Jesu, listen to me.
 In Thy wounds I fain would hide,
 Ne'er to be parted from Thy side.
 Guard me should the foe assail me.
 Call me when my life shall fail me.
 Bid me come to Thee above,
 With Thy saints to sing Thy love
 World without end. Amen.

—Cardinal Newman's translation.

Indulgences: 300 days, each time. Seven years, if said after communion. Plenary, once a month.—Pius IX, Jan. 9, 1854.

Ejaculations

Eucharistic Heart of Jesus,
 have mercy on us!

Indulgence: 300 days, each time.—Pius X, Dec. 26, 1907.

Divine Heart of Jesus, convert sinners, save the dying,
 set free the holy souls in purgatory.

Indulgence: 300 days, each time.—Pius X, Nov. 6, 1906.

Now say the prayer to Jesus Crucified, page 1814.

Litanies

Litany of the Name of Jesus

L ORD, have mercy on us.	Jesus, true light,
Christ, have mercy on	Jesus, eternal wisdom,
Lord, have mercy on us.	Jesus, infinite goodness,
Jesus, hear us.	Jesus, our way and our life,
Jesus, graciously hear us.	Jesus, joy of angels,
God the Father of heaven, ¹	Jesus, king of patriarchs,
God the Son, Redeemer of	Jesus, master of apostles,
the world,	Jesus, teacher of evangelists,
God, the Holy Ghost,	Jesus, strength of martyrs,
Holy Trinity, one God,	Jesus, light of confessors,
Jesus, Son of the living God,	Jesus, purity of virgins,
Jesus, splendor of the	Jesus, crown of all saints,
Father,	Be merciful, spare us, O
Jesus, brightness of eternal	Jesus,
light,	Be merciful, graciously hear
Jesus, king of glory,	us, O Jesus.
Jesus, sun of justice,	From all evil, ²
Jesus, son of the Virgin	From all sin,
Mary,	From Thy wrath,
Jesus, most amiable,	From the snares of the
Jesus, most admirable,	devil,
Jesus, mighty God,	From the spirit of
Jesus, father of the world to	fornication,
come,	From everlasting death,
Jesus, angel of great counsel,	From the neglect of Thy
Jesus, most powerful,	Inspirations,
Jesus, most patient,	Through the mystery of Thy
Jesus, most obedient,	holy incarnation,
Jesus, meek and humble of	Through Thy nativity,
heart,	Through Thine infancy,
Jesus, lover of chastity,	Through Thy most divine
Jesus, lover of us,	life,
Jesus, God of peace,	Through Thy labors,
Jesus, author of life,	Through Thine agony and
Jesus, example of virtues,	passion,
Jesus, zealous lover of souls,	Through Thy cross and
Jesus, our God,	dereliction,
Jesus, our refuge,	Through Thy sufferings,
Jesus, father of the poor,	Through Thy death and
Jesus, treasure of the	burial,
faithful,	Through Thy resurrection,
Jesus, good shepherd,	

¹ Have mercy on us.² Jesus, deliver us.

Through Thine Ascension, Through Thy joys,
Through Thy institution of Through Thy glory,
the most holy Eucharist,

Lamb of God, Who takest away the sins of the world, spare us, O Jesus.

Lamb of God, etc., graciously hear us, O Jesus.

Lamb of God, etc., have mercy on us, O Jesus.

Jesus, hear us. Jesus, graciously hear us.

Let us pray

O LORD, Jesus Christ, Who hast said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech Thee, to us who ask the gift of Thy most divine love, that we may ever love Thee with all our hearts, and in all our words and actions, and never cease praising Thee.

Give us, O Lord, a perpetual fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Who livest and reignest, world without end. Amen.

Indulgence of seven years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Jan. 2, 1933.

Litany of the Sacred Heart of Jesus

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
Eternal Father,¹

Heart of Jesus, formed in
the womb of the Virgin
Mother by the Holy Ghost,

Heart of Jesus, united sub-

stantially with the Word
of God,

Heart of Jesus, of infinite
majesty,

Heart of Jesus, holy temple
of God,

Heart of Jesus, tabernacle of
the Most High.

Heart of Jesus, house of
God and gate of heaven,

Heart of Jesus, glowing fur-
nace of charity,

Heart of Jesus, vessel of jus-
tice and love,

Heart of Jesus, full of good-
ness and love,

Heart of Jesus, abyss of all
virtues,

Heart of Jesus, most worthy
of all praise,

Heart of Jesus, king and
center of all hearts,

¹ Have mercy on us.

- Heart of Jesus, in whom are all the treasures of wisdom and knowledge,
 Heart of Jesus, in whom dwelleth all the fullness of the divinity,
 Heart of Jesus, in whom the Father is well pleased,
 Heart of Jesus, of whose fullness we have all received,
 Heart of Jesus, desire of the eternal hills,
 Heart of Jesus, patient and rich in mercy,
 Heart of Jesus, rich to all who invoke Thee,
 Heart of Jesus, fount of life and holiness,
 Heart of Jesus, propitiation for our sins,
 Heart of Jesus, loaded down with opprobrium,
 Lamb of God, Who takest away the sins of the world, spare us, O Lord.
 Lamb of God, etc., graciously hear us, O Lord.
 Lamb of God, etc., have mercy on us.
V. Jesus, meek and humble of Heart,
R. Make our hearts like to Thine.

Let us pray

ALmighty and everlasting God, graciously regard the Heart of Thy well-beloved Son and the acts of praise and satisfaction which He renders Thee on behalf of us sinners; and through their merit, grant pardon to us who implore Thy mercy, in the name of Thy Son Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Indulgence, 7 years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Mar. 10, 1933.

Litany of the Blessed Virgin Mary

L ORD, have mercy on us.	Christ, hear us.
Christ, have mercy on us.	Christ, graciously hear us!
Lord, have mercy on us.	God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.	Cause of our joy, Spiritual vessel, Vessel of honor,
God, the Holy Ghost, have mercy on us.	Singular vessel of devotion, Mystical Rose,
Holy Trinity, one God, have mercy on us.	Tower of David, Tower of ivory,
Holy Mary, ¹	House of gold,
Holy Mother of God,	Ark of the covenant,
Holy Virgin of virgins,	Gate of heaven,
Mother of Christ,	Morning star,
Mother of divine grace,	Health of the sick,
Mother most pure,	Refuge of sinners,
Mother most chaste,	Comforter of the afflicted,
Mother inviolate,	Help of Christians,
Mother undefiled,	Queen of angels,
Mother most amiable,	Queen of patriarchs,
Mother most admirable,	Queen of prophets,
Mother of good counsel,	Queen of apostles,
Mother of our Creator,	Queen of martyrs,
Mother of our Saviour,	Queen of confessors,
Virgin most prudent,	Queen of virgins,
Virgin most venerable,	Queen of all saints,
Virgin most renowned,	Queen conceived without original sin.
Virgin most powerful,	Queen assumed into Heaven,
Virgin most merciful,	Queen of the most holy Rosary,
Virgin most faithful,	Queen of peace.
Mirror of justice,	
Seat of wisdom,	
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, gra- ciously hear us, O Lord.	
Lamb of God, Who takest away the sins of the world, have mercy on us.	
Christ, hear us. Christ, graciously hear us.	

V. Pray for us, O holy Mother of God. *R.* That we may be made worthy of the promises of Christ.

Let us pray

GRANT unto us, Thy servants, we beseech Thee, O Lord God, at all times, to enjoy health of soul and health of body; and by the glorious intercession of blessed Mary, ever a virgin, when freed from the sorrows of this present life, to enter into that joy which hath no end. Through Christ our Lord. Amen.

Indulgence seven years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., Mar. 28, 1933.

¹ Pray for us.

The Memorare

REMEMBER, O most gracious Virgin Mary! that never was it known that any one 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, in thy mercy, hear and answer me. Amen.

Indulgence 3 years; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., Aug. 5, 1851; S. Ap. Pen., Nov. 21, 1936.

Sub Tuum Præsidium

WE FLY to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Indulgence 5 years; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., April 5, 1876; S. Ap. Pen., Dec. 12, 1935.

Dedication to the Blessed Virgin Mary

MY QUEEN! my Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession.

Indulgence 500 days; Plenary, under usual conditions if recited daily for one entire month.—S. C. Indulg., Aug. 5, 1851; S. Ap. Pen., Nov. 21, 1926.

Ejaculations

Sweet Heart of Mary, be my salvation!

Indulgence 300 days; Plenary, under usual conditions, if recited daily for one entire month.—S. C. Indulg., Sept. 30, 1852.

My Mother, preserve me this day from mortal sin.

Indulgence 300 days.—Benedict XV., Jan. 13, 1917.

Mother of love, of sorrow, and of mercy, pray for us.

Indulgence 300 days.—S. C. Indulg., May 30, 1908.

Holy Mary, deliver us from the pains of hell.

Indulgence 300 days.—Holy Office, Jan. 22, 1914; S. Ap. Pen., March 28, 1933.

My Mother, my trust.

Indulgence 300 days.—Benedict XV., Jan. 3, 1917.

Mary, Virgin Mother of God, pray to Jesus for me.

Indulgence 300 days. Plenary, under usual conditions, if recited daily for one entire month.—S. Ap. Pen., April 7, 1921 and March 28, 1933.

In thy Conception, O Virgin Mary, thou wast immaculate; pray for us to the Father, whose Son Jesus Christ conceived of the Holy Ghost thou didst bring forth.

Indulgence 300 days.—S. C. Indulg., Nov. 21, 1793; S. Ap. Pen., April 24, 1933.

To thee, O Virgin Mother, who wast never defiled with the slightest stain of original or actual sin, I commend and entrust the purity of my heart.

Indulgence 300 days.—S. C. Prop. of the Faith, Nov. 26, 1854; S. Ap. Pen., May 9, 1932.

O Mary, conceived without sin, pray for us who have recourse to thee.

Indulgence 300 days. Plenary, under usual conditions, if recited daily for one entire month.—S. C. Indulg., March 15, 1884; S. Ap. Pen., April 15, 1932.

Litany of St. Joseph

L ORD, have mercy on us.	Diligent protector of Christ,
Christ, have mercy on us.	Head of the Holy Family,
us.	Joseph most just,
Lord, have mercy on us.	Joseph most chaste,
Christ, hear us.	Joseph most prudent,
Christ, graciously hear us.	Joseph most strong,
God the Father of heaven, ¹	Joseph most obedient,
God the Son, Redeemer of	Joseph most faithful,
the world,	Mirror of patience,
God the Holy Ghost,	Lover of poverty,
Holy Trinity, one God,	Model of artisans,
Holy Mary, ²	Glory to home life,
St. Joseph,	Guardian of virgins,
Illustrious scion of David,	Pillar of families,
Light of patriarchs,	Solace of the afflicted,
Spouse of the Mother of	Hope of the sick,
God,	Patron of the dying,
Chaste guardian of the	Terror of demons,
Virgin,	Protector of Holy Church.
Foster-father of the Son of	
God,	
Lamb of God, etc.	

V. He made him the Lord of His household.

R. And prince over all His possessions.

Let us pray

O GOD, Who in Thy ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant, we beseech Thee, that we may have for our advocate in heaven him whom we venerate as our protector on earth: Who livest and reignest world without end. Amen.

Indulgence of 5 years; Plenary, under usual conditions, if recited daily for an entire month.—S. Pen. Ap., Mar. 21, 1935.

St. Joseph, reputed father of Our Lord Jesus Christ and true spouse of Mary, ever Virgin, pray for us.

Indulgence 300 days, once a day.—Leo XIII, May 15, 1891.

¹ Have mercy on us.

² Pray for us.

Prayer to St. Joseph, Patron of the Universal Church

O most powerful patriarch, St. Joseph, patron of that universal Church which has always invoked thee in anxieties and tribulations; from the lofty seat of thy glory lovingly regard the Catholic world. Let it move thy paternal heart to see the mystical spouse of Christ and His vicar weakened by sorrow and persecuted by powerful enemies. We beseech thee, by the most bitter suffering thou didst experience on earth, to wipe away in mercy the tears of the revered pontiff, to defend and liberate him, and to intercede with the Giver of peace and charity, that every hostile power being overcome and every error being destroyed, the whole Church may serve the God of all blessings in perfect liberty. Amen.

Litany of the Saints

Same as for the Forty Hours' Devotion, page 1536. (Indulgence, 5 years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., July 10, 1935.)

Prayer for the Church and for the Civil Authorities

(Composed by Archbishop Carroll)

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, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, *N.N.*, the vicar of Our Lord Jesus Christ, in the government of His Church; our own bishop, *N.N.*, (or, *if he be not consecrated*, our bishop-elect); all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

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 the 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 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 blessing 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 can not give; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray to Thee, O Lord of mercy, to remember the souls of Thy servants departed who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relatives, and friends; of those who, when living, were members of this congregation, and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, Our Lord and Saviour. Amen.

Act of Consecration to the Sacred Heart of Jesus

Issued on October 17, 1925 by His Holiness Pope Pius XI, for the annual consecration of the human race to the Sacred Heart on the feast of Our Lord Jesus Christ, King, the last Sunday of October.

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 all those who are still involved in the darkness of idolatry or of Islamism, and re-

fuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward 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 to the divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

Indulgences: 5 years; Plenary, once a month if recited daily, under the usual conditions. On the feast of Christ the King, same indulgences, under same conditions, for all who take part in this Act of Dedication.—Pius XI, July 16, 1926; Feb. 15, 1927.

Sacred Heart of Jesus, Thy Kingdom come!

Indulgence: 300 days, each time.—Pius X, July 6, 1906.

Sacred Heart of Jesus, I trust in Thee.

Indulgences: 300 days, each time. Plenary once a month, under the usual conditions, for all who recite it daily during the month.—Pius X, May 27, 1905.

Act of Reparation to the Sacred Heart of Jesus

Published with the Encyclical Miserentissimus Redemptor, May 8, 1928, by His Holiness Pope Pius XI, and ordered to be solemnly recited each year on the feast of the Sacred Heart. Indulgence five years; Plenary under usual conditions, if recited daily for an entire month. S. Pen. Ap., March 13, 1932.

O SWEET Jesus, Whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, 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 offences, 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 offences 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 holy-days, 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 recompense, 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.

The Mysteries of the Holy Rosary

The Fruit of Each Mystery

Indulgences: I. To those as often as they recite a third part of the Rosary five years and five times forty days (S. C. Indulg. Aug. 20, 1899). II. If one recite at least a third part of the Rosary together with others, publicly or privately ten years and ten times forty days once a day. A Plenary indulgence on the last Sunday of each month if one has performed this exercise on at least three days of each preceding week during the month and has confessed, received Holy Communion, and visited some church or public oratory (S. C. Indulg. Aug. 20, 1899). III. To those who during October recite a third part of the Rosary privately or publicly: Seven years and seven times forty days on each day. Plenary indulgence if they have performed this exercise on the Feast of the Blessed Virgin Mary of the Rosary and during the entire octave thereof and if they have also confessed, received Holy Communion at any time during the octave and visited any church or public oratory: Plenary indulgence if they have performed the same exercise for ten days after the octave of the Holy Rosary, and have confessed, received Holy Communion and visited any church or public oratory. (S. C. Indulg. Aug. 29, 1899). IV. To those who recite a third part of the Rosary before the Most Holy Eucharist publicly exposed or even reserved in the tabernacle as often as they do so: Plenary indulgence if they

have also confessed and approached the Holy Table (*Brief, Sept. 4, 1927*). *Note: If by reason of manual labor or other just cause one is prevented from holding the Rosary beads in the hands, the indulgences may be gained provided one has the beads about him. (S. Ap. Penit. Nov. 9, 1933).*

Joyful Mysteries—Spirit of Holy Joy

1. AnnunciationHumility.
2. Visitation.....Fraternal charity.
3. NativitySpirit of poverty.
4. PresentationObedience; purity.
5. Jesus with the Doctors....Love of Jesus and devotedness to the duties of our state of life.

Sorrowful Mysteries—Spirit of Compassion, Contrition and Reparation

1. AgonyFervor in prayer.
2. ScourgingPenance, and especially mortification of the senses.
3. Crowning with Thorns....Moral courage.
4. Carriage of the Cross....Patience.
5. CrucifixionSelf-sacrifice for God and for our neighbor; forgiveness of injuries.

Glorious Mysteries—Spirit of Adoration and Faith

1. ResurrectionFaith.
2. AscensionHope.
3. Descent of the Holy Ghost.Love and zeal for souls.
4. AssumptionFilial devotion to Mary.
5. Coronation of the Blessed Virgin MaryPerseverance.

Stations of the Cross

I. A plenary indulgence each time.

II. Additional plenary indulgence if one receives Holy Communion the same day; or if after making Stations ten times, one receives within a month.

III. Ten years and ten quarantines for each Station, when for a reasonable cause one cannot complete the series.

These indulgences are extended also to the sick, travelers at sea, prisoners, those living where there is no Catholic church, and all others who, for some acceptable reason, are unable to make the Stations, provided that, with contrition of heart and sincere devotion, they recite twenty times the Our Father, the Hail Mary, and the Glory be (that is, once for each Station, five times in honor of the Five Wounds of our Lord, and once for the intentions of our Holy Father the Pope) and that they hold in their hands a crucifix blessed by one who has the faculty to do so. Those who for good reason cannot recite the above prayers for the gaining of the plenary indulgence, can gain a partial indulgence of ten years and ten times forty days for each time they recite the Our Father, the Hail Mary, and the Glory be.

If anyone because of illness cannot do more than kiss, or gaze devoutly upon a crucifix blessed for this purpose and

held by a priest or other person, and recite some short prayer or ejaculation in honor of the passion and death of our Lord; and even if such a one is unable to recite any prayer, the plenary indulgence can be gained.

(S. Ap. Penit. Mar. 25, 1931; Oct. 20, 1931).

FIRST STATION

Jesus is Condemned to Death

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world!

(Say the above *V.* and *R.* before every station.)

THE Roman governor, Pontius Pilate, pronounced the sentence of death upon Thee, O Jesus. Be Thou a gracious Judge to me when my last hour comes, and do not sentence me to eternal death.

Say after every station:

Our Father, etc.; Hall Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

V. May the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

SECOND STATION

Jesus Carries His Cross

OY JESUS, Thou patiently acceptest the cross upon Thy torn and wounded shoulders. Give me the grace to bear patiently the heavy burdens of this life. Strengthen and comfort me in all my sorrows and sufferings. Our Father; Hall Mary; etc.

THIRD STATION

Jesus Falls the First Time Beneath the Cross

DEAR Lord, Thou hast fallen to the ground under Thy cross. The weight of my sins has pressed Thee down. I detest them with my whole heart. Give me the grace to see sin as the worst of evils, to hate it and to flee from it. Our Father; Hail Mary; etc.

FOURTH STATION

Jesus Meets His Afflicted Mother

BOWED beneath the cross, bleeding and torn, now Thou meetest Thy grief-stricken Mother, O beloved Jesus. I too, will look upon Thy bitter pains and death with a stricken heart. I beg Thy sorrowful Mother to pray for me in life and in death. Our Father; Hail Mary; etc.

FIFTH STATION

Simon of Cyrene Helps Jesus to Carry the Cross

SIMON bore with Thee, my Redeemer, part of the weight of Thy heavy cross. I also, will walk with Thee on this

Way of the Cross, and accept suffering in union with the divine will, that thus I may be truly Thy child. Our Father; Hail Mary; etc.

SIXTH STATION

Veronica Wipes the Face of Jesus

VERONICA pitied Thee, O sweetest Jesus, and with a cloth wiped away the blood and sweat that stained Thy face. Thou didst stamp upon the cloth the likeness of Thy wounded face. Print deep in my soul the memory of Thy bitter pains, that I may never offend Thee. My Jesus, I love Thee. Our Father; Hail Mary; etc.

SEVENTH STATION

Jesus Falls the Second Time

OJESUS, a second time Thou hast fallen beneath the cross! My sins, my bad habits, have made it heavy to Thee. Let me not fall back into them. Help me to amend my life. Our Father; Hail Mary; etc.

EIGHTH STATION

The Daughters of Jerusalem Weep over Jesus

DEAREST Lord, Thou speakest to the weeping women who pitied Thee, saying: "Weep not over me, but weep for yourselves and for your children." Thou seest the coming destruction of Jerusalem. I will heed Thy warning, and weep for my sins, that they may not destroy me. My Jesus, mercy! Our Father; Hail Mary; etc.

NINTH STATION

Jesus Falls the Third Time

O DEAREST Jesus, utterly exhausted, Thou fallest under the cross the third time. The hardness and impenitence of men have crashed Thee to the ground. Grant that I may always cooperate with grace, and readily follow pious instructions. Thy will be done. Our Father; Hail Mary; etc.

TENTH STATION

Jesus is Stripped of His Garments

THOU wert stripped of Thy garments, O Thou Most Holy One, to atone for our sins of impurity. I firmly resolve to keep my heart clothed in purity, all my thoughts and actions chaste. Our Father; Hail Mary; etc.

ELEVENTH STATION

Jesus is Nailed to the Cross

MY JESUS, they nailed Thee upon the cross. How great was that agony, and Thou didst bear it for me! All my life I will thank Thee for it. I will remember Thy pain when sinful desires attack me. Our Father; Hail Mary; etc.

TWELFTH STATION

Jesus Dies on the Cross

BELOVED JESUS, Thou wert raised upon the cross and didst die upon it. May Thy death bring me to eternal life. I believe in Thee, I hope in Thee, I love Thee above all things. Our Father; Hail Mary; etc.

THIRTEENTH STATION

Jesus is Taken Down from the Cross

THOU wert taken down from the cross, my Redeemer, and laid upon Thy Mother's breast. In holy communion I receive Thee within my breast. Give me the grace always to receive Thee worthily. Grant that through the intercession of Thy Sorrowful Mother, I may live a holy life and die a happy death. Our Father; Hail Mary; etc.

FOURTEENTH STATION

Jesus is Laid in the Sepulcher

AFTER Thy death, O my blessed Lord, Thy body was placed within the tomb. But Thou didst rise again the third day. I implore Thee, by Thy resurrection, make me rise glorious with Thee at the Last Day to be forever united with Thee in heaven, to love Thee and to bless Thee with the angels and the saints throughout eternity. Our Father; Hail Mary; etc.

Concluding Prayer

Now, O good Jesus, I thank Thee for all the graces which Thou hast given me in making this Way of the Cross. Let not Thy bitter agony and death be fruitless in my soul, but may they make me wholly Thine. Amen.

Our Father; Hail Mary; Glory be, etc., for the intention of the Holy Father.

Benediction of the Blessed Sacrament**Prayers at Benediction**

I

O JESUS, Who art about to give Thy benediction to me, and to all who are here present, I humbly beseech Thee that it may impart to each and all of us the special graces we need. Yet more than this I ask. Let Thy blessing go forth far and wide. Let it be felt in the souls of the afflicted who can not come here to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let poor sinners feel its influence, arousing them to come to Thee. Grant to me, O Lord, and to all here present,

a strong personal love of Thee, a lively horror of sin, a higher esteem of grace, great zeal for Thy honor and glory, for the interests of Thy sacred Heart, for our own sanctification, and for the salvation of souls. Amen.

Ⓞ *Salutaris Hostia*

O SAVING Victim opening
wide
The gate of heav'n to man
below!
Our foes press on from every
side;
Thine aid supply, Thy strength
bestow.
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.

O SALUTARIS Hostia,
Quæ cæli pandis ostium.
Bella premunt hostilia;
Da robur fer auxilium.
Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino,
Nobis donet in patria.
Amen.

Indulgence of five years; Plenary, under usual conditions if recited daily for an entire month. S. Pen. Ap., June 4, 1934.

Ⓞ *Tantum Ergo Sacramentum*

Down in adoration fall-
ing,
Lo! the sacred host we hail!
Lo! o'er ancient forms de-
parting,
Newer rites of grace prevail;
Faith for all defects supply-
ing,
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on
high,
With the Holy Ghost pro-
ceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty.
Amen.

V. Thou didst give them
bread from heaven. *R.* Con-
taining in itself all sweetness.

TANTUM ergo sacramen-
tum,
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque,
Laus et jubilatio;
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

V. Panem de cælo præ-
stitisti eis. *R.* Omne delec-
tamentum in se habentem.

Prayer

DOMINUS qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ipsa nos corporis et sanguinis tuæ sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis. Amen.

O LORD, 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. Amen.

The celebrant blesses the people, silently making over them the sign of the cross with the monstrance in which the sacred host is enshrined.

Adoremus in Æternum

ADOREMUS in æternum Sanctissimum Sacramentum.

LET us adore for ever the Most Holy Sacrament.

Laudate

LAUDATE Dominum omnes gentes; laudate eum omnes populi.

PRAISE the Lord, all ye nations: praise Him, all ye people.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Because His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Gloria Patri, et Filio, et Spiritui Sancto.

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

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

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

Adoremus in Æternum Sanctissimum Sacramentum.

Let us adore for ever the Most Holy Sacrament.

An Act of Reparation for Profane Language

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 her glorious Assumption.
 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.

Te Deum Laudamus

WE PRAISE Thee, O God:
We acknowledge Thee
to be the Lord.

Thee, the Father everlasting,
all the earth doth wor-
ship.

To Thee all the angels, to
Thee the heavens, and all the
powers,

To Thee the cherubim and
seraphim cry out unceasingly:
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 com-
pany of the prophets,

Thee, the white-robed army
of the martyrs doth praise.

Thee, the holy Church
throughout the world doth
confess,

The Father of infinite maj-
esty.

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.

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.

ME DEUM laudamus: te
Dominum confitemur.

Te æternum Patrem, omnis
terra veneratur.

Tibi omnes angeli, tibi cæli,
et universæ potestates:

Tibi cherubim et seraphim,
incessabili voce proclamant:
Sanctus, sanctus, sanctus,
Dominus Deus Sabaoth.

Pleni sunt cæli et terra,
majestatis gloriæ tuæ.

Te gloriosus apostolorum
chorus.

Te prophetarum laudabilis
numerus.

Te martyrum candidatus
laudat exercitus.

Te per orbem terrarum
sancta confitetur Ecclesia.

Patrem immensæ majesta-
tis.

Venerandum tuum verum
et unicum Filium.

Sanctum quoque Paraclit-
um Spiritum.

Tu Rex gloriæ, Christe.

Tu Patris sempiternus es
Filius.

Tu ad liberandum suscep-
turus hominem non horruisti
Virginis uterum.

Tu, devicto mortis aculeo,
aperuisti credentibus regna
cælorum.

Tu ad dexteram Dei sedes,
in gloria Patris.

Judex crederis esse ven-
turis.

All kneel while the following verse is being sung.

Te vergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis, in gloria numerari.

Salvum fac populum tuum Domine, et benedic hereditati tuæ.

Et rege eos: et extolle illos usque in æternum.

Per singulos dies benedicimus te.

Et laudamus nomen tuum in sæculum, et in sæculum sæculi.

Dignare Domine die isto sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua Domine super nos, quemadmodum speravimus in te.

In te Domine speravi: non confundar in æternum.

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 for ever.

Vouchsafe, O Lord, this day, to keep us without sin.

Have mercy on us, Lord; have mercy on us.

Let Thy mercy, O Lord, be upon us; as we have hoped in Thee.

In Thee, O Lord, have I hoped: let me never be confounded.

On occasions of solemn thanksgiving the following prayers are added:

V. BENEDICTUS es Domine Deus patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

V. Benedicamus Patrem, et Filium, cum Sancto Spiritu.

R. Laudemus, et superexaltemus eum in sæcula.

V. Benedictus es Domine in firmamento cæli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedic anima mea Domino.

R. Et non oblivisci omnes retributiones ejus.

V. BLESSED art Thou, O Lord, the God of our fathers.

R. And worthy to be praised, and glorified for ever.

V. Let us bless the Father, and the Son, with the Holy Ghost.

R. Let us praise and magnify Him for ever.

V. Blessed art Thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, and glorified, and exalted for ever.

V. Bless the Lord, O my soul.

R. And forget not all His benefits.

V. O Lord, hear my prayer.

V. Domine, exaudi orationem meam.

R. And let my cry come unto Thee.

R. Et clamor meus ad te veniat.

V. The Lord be with you.

V. Dominus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

Let us pray

O God, Whose mercies are without number, and the treasure of Whose goodness is infinite; we render thanks to Thy most precious majesty for the gifts Thou hast bestowed upon us: evermore beseeching Thy clemency that as Thou grantest the petitions of those who seek Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

DEUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus; piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut qui petentibus postulata concedis, eosdem non desereas, ad præmia futura disponas.

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit: grant that by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

O God, Who sufferest none that hope in Thee to be overmuch afflicted, but dost lend a gracious ear unto their prayers; we render Thee thanks for having heard our supplications and promises; and we most humbly beseech Thee, that we may evermore be protected from all adversities. Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, world without end. Amen.

Deus, qui neminem in te sperantem nimium affligi permittis, sed pium precibus præstas auditum: pro postulationibus nostris, votisque susceptis gratias agimus; te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

“**R**EGI autem sæculorum immortal, invisibili, soli Deo, honor et gloria in sæcula sæculorum. Amen.”

“**N**ow to the king of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen”
(1 Tim. 1, 17).

Table of Movable Feasts

Year of Our Lord	Septuagesima Sunday	Ash Wednesday	Easter Sunday	Ascension Thursday	Pentecost Sunday	Corpus Christi	First Sunday of Advent	Sundays after Pent.
1948	25 Jan.	11 Feb.	28 Mar.	6 May	16 May	27 May	28 Nov.	27
1949	13 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	27 Nov.	24
1950	5 Feb.	22 Feb.	9 Apr.	18 May	28 May	8 June	3 Dec.	26
1951	21 Jan.	7 Feb.	25 Mar.	3 May	13 May	24 May	2 Dec.	28
1952	10 Feb.	27 Feb.	13 Apr.	22 May	1 June	12 June	30 Nov.	25
1953	1 Feb.	18 Feb.	5 Apr.	14 May	24 May	4 June	29 Nov.	26
1954	14 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.	24
1955	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.	25
1956	29 Jan.	15 Feb.	1 Apr.	10 May	20 May	31 May	2 Dec.	27
1957	17 Feb.	6 Mar.	21 Apr.	30 May	9 June	20 June	1 Dec.	24
1958	2 Feb.	19 Feb.	6 Apr.	15 May	25 May	5 June	30 Nov.	26
1959	25 Jan.	11 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.	27
1960	14 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	27 Nov.	24
1961	29 Jan.	15 Feb.	2 Apr.	11 May	21 May	1 June	3 Dec.	27
1962	18 Feb.	7 Mar.	22 Apr.	31 May	10 June	21 June	2 Dec.	24
1963	10 Feb.	27 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.	25
1964	26 Jan.	12 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.	27
1965	14 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.	24
1966	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.	25
1967	22 Jan.	8 Feb.	26 Mar.	4 May	14 May	25 May	3 Dec.	28
1968	11 Feb.	28 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.	25
1969	2 Feb.	19 Feb.	6 Apr.	15 May	25 May	5 June	30 Nov.	26
1970	25 Jan.	11 Feb.	29 Mar.	7 May	17 May	28 May	29 Nov.	27
1971	7 Feb.	24 Feb.	11 Apr.	20 May	30 May	10 June	28 Nov.	25
1972	30 Jan.	16 Feb.	2 Apr.	11 May	21 May	1 June	3 Dec.	27
1973	18 Feb.	7 Mar.	22 Apr.	31 May	10 June	21 June	2 Dec.	24
1974	10 Feb.	27 Feb.	14 Apr.	23 May	2 June	13 June	1 Dec.	25
1975	26 Jan.	12 Feb.	30 Mar.	8 May	18 May	29 May	30 Nov.	27
1976	15 Feb.	3 Mar.	18 Apr.	27 May	6 June	17 June	28 Nov.	24
1977	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	27 Nov.	25
1978	22 Jan.	8 Feb.	26 Mar.	4 May	14 May	25 May	3 Dec.	28

Holy Days of Obligation

On which the Faithful are Bound to Hear Mass and to Abstain from servile work

I. HOLY DAYS OF OBLIGATION IN THE UNITED STATES

All Sundays of the year.	Nov. 1. All Saints.
Jan. 1. The Circumcision.	Dec. 8. The Immaculate Conception.
Ascension Day.	Dec. 25. Christmas Day.
Aug. 15. The Assumption.	

II. HOLY DAYS OF OBLIGATION IN CANADA

All Sundays of the year.	Nov. 1. All Saints.
Jan. 1. The Circumcision	Dec. 8. The Immaculate Conception.
Jan. 6. The Epiphany	Dec. 25. Christmas Day.
Ascension Day.	

The Church Law of Abstinence and Fast¹

1. The Law of Abstinence forbids the use of flesh meat and the juice thereof (soup, etc.). Eggs, cheese, butter and seasonings of food are permitted. The Law of Fasting forbids more than one full meal a day, but does not forbid a small *supper* of food in the morning and in the evening.

2. All Catholics seven years *and over* are obliged to abstain. All Catholics from the completion of their twenty-first to the beginning of their sixtieth year, unless lawfully excused, are bound to fast.

3. Abstinence is prescribed every Friday, unless a holyday falls thereon. Fasting and abstinence are prescribed in the United States on the Fridays of Lent, Holy Saturday forenoon (on all other days of Lent except Sundays fasting is prescribed and meat is allowed once a day) the Ember days, viz: the Wednesday, Friday and Saturday following the first Sunday of Lent, Pentecost or Whitsunday, the 14th of September, and the third Sunday of Advent; the vigils of Pentecost, All Saints', Immaculate Conception and Christmas. There is no fast or abstinence if a vigil falls on a Sunday. Whenever meat is permitted, fish may be taken at the same meal. A dispensation is granted to the laboring classes and their families on all days of fast and abstinence except Fridays, Ash Wednesday, Wednesday in Holy Week, Holy Saturday forenoon and the vigil of Christmas. When any member of such a family lawfully uses this privilege all the other members may avail themselves of it also; but those who fast may not eat meat more than once a day.

¹In general the Faithful should pay close attention to the Lenten regulations read out each year so as to learn the modifications made for their particular diocese.

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Blessed Virgin	1438	For Pilgrims and Trav- elers	1479
Election of a Pope.... 1439		For the Sick.....	1483
Consecration of a Bishop	1443	For a Happy Death... 1487	
		For any Need.....	1490
		Thanksgiving	1493

Occasional Prayers

For the Intercession of the Saints	1495	To Beg for Fine Weather	1497
In Time of Trouble or Distress	1496	For Forgiveness of Sin	1498
To Beg for Rain.....	1497	For Friends	1499
		For Our Enemies	1500

Masses for the Dead

Common or Daily Mass for Dead	1501	Third, Seventh, or Thirteenth Day	1528
Day of Death or Burial	1518	Anniversary of Death or Burial	1531

General Devotions

Act of Consecration to Sacred Heart	1827	Anima Christi	1819
Acts: Faith	1788, 1814	Antiphon. Remember Not, O Lord	1802
Hope	1788, 1815	Let Us Now Sing... 1809	
Charity	1788	Apostles' Creed, The..	1789
Contrition 1788, 1797,	1814	Benediction of the Blessed Sacrament... 1833	
Love and Desire	1815	Blessed Be God	1835
Humility	1815	Blessed Sacrament, Benediction of the..	1833
Adoro Te Devote	1813	Blessed Virgin, Litany of the	1822
Ambrose, St., Morning Hymn of..	1787	Prayer to	1809
Vesper Hymn of....	1790	Benedicite, The	1809
Prayers of	1804		
Anima Christi	1814		

- Bonaventure, St.,
 Prayer of 1812
 Charity, Act of 1788
 Church and Civil Au-
 thorities, Prayer for. 1826
 Civil Authorities,
 Prayer for 1826
 Commandments of God 1794
 Of the Church..... 1794
 Examination on 1795
 Communion,
 Preparation for 1799
 Thanksgiving After
 1799, 1816
 Confession, Devotions
 Before 1793
 Confiteor, The 1798
 Consecration to Sacred
 Heart 1827
 Conscience, Examina-
 tion of 1793
 Contrition, Act of..... 1788
 Act of 1797
 Divine Praises 1835
 Domine Non Sum
 Dignus 1816
 Dying, Offering of
 Masses for 1799
 Evening Prayers 1790
 Examination of Con-
 science 1793
 Faith, Act of..... 1788
 Act of 1814
 Four Sins Which Cry
 to Heaven 1794
 Hail Mary, The 1789
 Holy Communion,
 Devotions Before ... 1814
 Devotions After ... 1816
 Holy Name, Litany of
 the 1820
 Hope, Act of 1788
 Act of 1815
 How Lovely Are Thy
 Tabernacles (Psalm) 1799
 I Believed (Psalm)... 1801
 Ignatius, St., Offering
 and Prayer of 1813
 Incline Thine Ear
 (Psalm) 1801
 Jesus Crucified, Prayer
 to 1814
 Joseph, St., Litany of.. 1825
 Prayer to1809, 1826
 Let Us Now Sing
 (Antiphon) 1809
 Litany of the
 Holy Name of Jesus. 1820
 Sacred Heart 1821
 Blessed Virgin 1822
 St. Joseph 1825
 Lord's Prayer, The ... 1789
 Love and Desire,
 Act of 1815
 Morning Hymn of St.
 Ambrose 1787
 Morning Prayers 1787
 Mysteries of the
 Rosary 1829
 Nine Ways of Being Ac-
 cessory to Another's
 Sin 1795
 Offering of Masses for
 Dying 1799
 O Salutaris Hostia ... 1834
 Out of the Depths
 (Psalm) 1802
 Praise Ye the Lord
 (Psalm) 1810
 Psalm,
 83, How Lovely Are
 Thy Tabernacles.. 1799
 84, Thou Hast
 Blessed Thy Land. 1800
 85, Incline Thine
 Ear, O Lord..... 1801
 115, I Believed, and
 Therefore Did I
 Speak 1801
 129, Out of the
 Depths 1802
 150, Praise Ye the
 Lord 1810
 Remember Not, O Lord
 (Antiphon) 1802
 Reparation to Sacred
 Heart Act of 1828

Rosary, Mysteries of the	1829	Tantum Ergo	1834
Sacred Heart, Act of		Te Deum Laudamus...	1835
Consecration to	1827	Thomas Aquinas, St.,	
Act of Reparation to	1828	Prayer of	1803
Sacred Heart, Litany of		Prayer of	1811
the	1821	Hymn, Adoro Te ...	1813
Seven Corporal Works		Thanksgiving After	
of Mercy	1795	Confession	1798
Seven Deadly Sins, The	1794	Thou Hast Blessed Thy	
Seven Spiritual Works		Land (Psalm)	1800
of Mercy	1795	Vesper Hymn of St.	
Stations of the Cross..	1830	Ambrose	179C
"Suscipe"	1813		

Appendix

Feasts of the Blessed Virgin Mary

Queenship of the Blessed Virgin Mary.....	1298g
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Feasts of the Saints

Isidore the Farmer, C	1298d
Frances Xavier Cabrini, V.....	1298b
Pius X, P.,C.....	1298j