

Your Missal

*for
Sundays
and
Holydays*

*Including Important
Feasts of the Year
Also
Prayers and Devotions
and
Vespers and Compline for Sundays*

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Liturgical Editions

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What Every Christian Must Know

There is one God.

In God there are three Persons—the Father, the Son and the Holy Ghost.

God the Son, the second Person, was made man and died to save us.

God rewards the Good in heaven, and punishes the wicked in hell forever.

Baptism makes us Christians, and washes away the sin in which we are born.

Penance forgives the sins we commit after Baptism.

Holy Eucharist is the Body and Blood of Jesus Christ under the appearance of bread and wine.

In Confirmation we receive the Holy Ghost in order to make us strong and perfect Christians

Holydays of Obligation

All the Sundays of the year.
Christmas Day, December 25.
The Circumcision, Jan 1.
The Ascension of our Lord,
The Assumption of the B.V.M, August 15.
All Saints Day, November 1.

Fast and Abstinence

To abstain is to do without meat.

To fast is to have only one full meal in the day, the other two meals consisting the one of a few ounces, the other of eight ounces.

Those over seven years of age are bound to abstain; those over twenty-one and under sixty are bound to fast. Those in delicate health, and those who have to work hard, are not obliged to fast; the sick are exempt from both Fast and Abstinence.

DAYS OF ABSTINENCE

Days of Abstinence are all Fridays of the year, unless a Holyday of Obligation falls on a Friday.

On days of ABSTINENCE, meat and meat soup are not allowed.

FAST DAYS

Days of Fast are Mondays, Tuesdays, Wednesdays, Thursdays and Saturdays of Lent, and the Wednesdays and Saturdays of Quarter Tense.

On Fast days those obliged to fast may take meat not only at the principal meal, but also at the other two lighter meals, provided the amount taken is within the prescribed limits.

DAYS OF FAST AND ABSTINENCE

Days of Fast and Abstinence are Ash Wednesday, the Fridays in Lent and the Fridays of Quarter Tense

Quarter Tense occur four times a year on the Wednesdays, Fridays and Saturdays after the First Sunday in Lent,
after Pentecost Sunday,
after the Feast of the Exaltation of the Holy Cross (14th Sept.),
after the Third Sunday of Advent.

VIGILS

Vigils are no longer days of Fast and Abstinence

On the Vigils of Pentecost Sunday, of the Assumption, All Saint's Day meat is allowed in full quantity at each meal, unless the Vigil falls on a Friday.

HOLYDAYS OF OBLIGATION

LENT

Ash Wednesday and the days of Lent are days of fast and abstinence; the other days of the week are fast days only. There is no fast or abstinence on the Sundays of Lent. The Lenten fast ends at mid-day on Holy Saturday.

St. Patrick's Day is exempted from fast, also from abstinence, unless it falls on a Friday.

Lay Baptism

Provided an infant, or an adult, is in danger of dying before a priest can arrive, any other person, whether man, woman or child, may baptize in the following manner:

WHILE POURING common water on the head of the person, pronounce the words:

I BAPTISE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

For the baptism to be valid the person pouring the water must also pronounce the words of baptism.

Aspirations

These little acts of love to Jesus and Mary, especially if they are said with fervour and devotion, help to take away part of the punishment that may still be due to our sins, even after God has forgiven them. These aspirations should be learnt by heart, so that we may be able to repeat some of them any part of the day that we are inclined to speak to Jesus or to His Blessed Mother.

O Sacred Heart of Jesus, I implore that I may love thee daily more and more.

Sweet Jesus bless our parents, our brothers and sisters and our companions. Bless our Holy Father the Pope and all his bishops and Priests, and help them in their work for the salvation of souls. Bless our country and help our people to serve Thee in peace and happiness.

Heart of Jesus, once in agony, pity the dying.

Jesus, Mary and Joseph, I give you my heart and my soul.

Jesus, Mary and Joseph, assist me in my last agony.

Jesus, Mary and Joseph, may I breathe forth my soul in peace with you. Amen.

O Jesus, have pity on the poor souls in purgatory, and give them eternal rest. Amen.

Our Lady help of Christians, pray for us.

St Patrick, pray for us.

St. Francis Xavier, pray for us.

Daily Prayers

THE SIGN OF THE CROSS

IN nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen. **I**N the name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen.

THE LORD'S PRAYER

PATER noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débita nostra, sicut et nos dimíttimus debitoribus nostris. Et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen. **O**UR 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

AVE, María, grátia plena; Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui Jesus. Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen. **H**AIL, Mary, full of grace; The Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

THE APOSTLE'S CREED

CREDO in Deum, Patrem omnipoténtem Creatórem cæli et terræ. Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui concéptus est de Spíritu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifixus, mórtuus, et sepúltus: descéndit ad íferos; tértia die resurréxit a mórtuis; ascéndit ad cælos; sedet ad dexteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiám cathólicam, Sanctórum communiónem, remissi-ónem peccatórum. Carnis resurrecti-ónem. Vitam ætérnam. Amen. **I** BELIEVE in God, the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried: he descended into hell; the third day he arose 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 life everlasting. Amen.

GLORY BE TO THE FATHER

GLÓRIA Patri, et Fílio, et Spíritui Sancto. Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen. **G**LORY 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.

THE MORNING OFFERING

O JESUS, through the most pure heart of Mary, I offer Thee the prayers, works, joys and sufferings of this day for all the intentions of Thy divine Heart.

DAILY PRAYERS

THE CONFITEOR

CONFÍTEOR Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, et ómnibus Sanctis, quia peccávi nimis cogitatióne, verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, et omnes Sanctos, oráre pro me ad Dóminum, Deum nostrum.

Misereátur nostri omnípotens Deus, et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam. 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, 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. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, to pray to our Lord our God for me.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

AN ACT OF CONTRITION

O MY God, I am sorry and beg pardon for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Saviour Jesus Christ, but most of all, because they offend Thine infinite Goodness; and I firmly resolve by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin. Amen.

A SHORT ACT OF CONTRITION

O MY God, I am very sorry that I have sinned against Thee, because Thou art so good, and I will not sin again.

AN ACT OF FAITH

O MY God, I firmly believe all the truths that the Holy Catholic Church believes and teaches; I believe these truths, O Lord, because Thou, the infallible Truth, hast revealed them to her; in this Faith I am resolved to live and die. Amen.

AN ACT OF HOPE

O MY God, relying on Thy promises, I hope that through the infinite merits of Jesus Christ, Thou wilt grant me pardon of my sins and the graces necessary to serve Thee in this life, and to obtain eternal happiness in the next.

AN ACT OF CHARITY

O MY God, I love Thee with my whole heart and above all things because Thou art infinitely good and perfect; and I love my neighbour as myself for love of Thee. Grant that I may love Thee more and more in this life and in the next for all eternity. Amen.

MEMORARE

REMEMBER, O most loving Virgin Mary, that never was it known in any age, that any one who fled to thy protection, implored thy aid, or sought thy intercession was abandoned by thee. Inspired with confidence therefore I fly to thee, O Virgin of virgins, my Mother; to thee do I come, before thee I stand sinful and sorrowful; do not, O Mother of the Word Incarnate, despise my prayers, but graciously hear and grant them. Amen.

DAILY PRAYERS

TO MY GUARDIAN ANGEL

ANGEL of God my guardian dear,
To whom God's love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide.

Amen.

Angele Dei, qui custos es mei, me tibi
commisum pietate superna hodie (hac nocte)
illumina, custodi, rege et gubernata.

Amen.

HAIL HOLY QUEEN

SALVE, Regína, mater misericórdiæ; vita,
dulcédo et spes nostra, salve. Ad te clamámus
éxsules filii Hevæ. Ad te suspirámus geméntes et
fientes in hac lacrimárum valle. Eja ergo,
advocáta nostra, illos tuos misericórdes óculos
ad nos convérte. Et Jesum, benedíctum fructum
ventris tui, nobis post hoc exsílíum osténde. O
clemens, o pia, o dulcis Virgo María.

HAIL, holy Queen, mother of mercy! Hail, our
life, our sweetness, and our hope! To thee do we
cry, poor banished children of Eve; to thee do
we send up our sighs, mourning and weeping in
this vale of tears. Turn, then, most gracious
advocate, thine eyes of mercy toward us. And
after this our exile show unto us the blessed fruit
of thy womb, Jesus. O clement, O loving, O
sweet Virgin Mary.

GRACE BEFORE MEALS

BLESS us, O Lord, and these Thy gifts which of Thy bounty we are about to receive, through Christ our Lord. Amen.

GRACE AFTER MEALS

WE give Thee thanks, O Almighty God, for all Thy benefits, Who livest and reignest world without end. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

THE ANGELUS

℣. Angelus Dómini nuntiávit Mariæ.

℟. Et concepit de Spiritu Sancto.

Ave, Maria, etc

℣. Ecce ancilla Dómini,

℟. Fiat mihi secundum verbum tuum.

Ave, Maria, etc

℣. Et Verbum caro factum est,

℟. Et habitavit in nobis.

Ave, Maria, etc

℣. Ora pro nobis, sancta Dei Genetrix,

℟. Ut digni efficiámur promissionibus Christi.

℣. The Angel of the Lord declared unto Mary.

℟. And she conceived of the Holy Ghost.

Hail Mary, etc.

℣. Behold the handmaid of the Lord.

℟. Be it done unto me according thy word.

Hail Mary, etc.

℣. And the Word was made Flesh

℟. And dwelt among us.

Hail Mary, etc.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Orémus. Gratiam tuam, quæsumus, Dómine,
mentibus nostris infunde; ut qui, Angelo
nuntiante, Christi Filii tui incarnationem
cognovimus, per passionem eius et crucem ad
resurrectionis glóriam perducámur. Per eundem
Christum Dóminum nostrum. ℟. Amen.

Let us Pray. Pour forth, we beseech Thee, O
Lord, Thy grace into our hearts, that we, to
whom the incarnation of Christ Thy Son was
made known by the message of an angel, may by
His Passion and Cross be brought to the glory of
His Resurrection. Through same Christ our
Lord.. ℟. Amen.

DAILY PRAYERS

REGINA CÆLI

The Regina Cœli is said instead of the Angelus, from Holy Saturday to the Saturday after Pentecost Sunday.

Ÿ. Regina caeli, laetare, alleluia;

℞. Quia quem meruisti portare, alleluia,

Ÿ. Resurrexit sicut dixit, alleluia:

℞. Ora pro nobis Deum, alleluia.

Ÿ. Gaude et laetare, Virgo Maria, alleluia.

℞. Quia surrexit Dominus vere, alleluia.

Ÿ. O Queen of heaven! rejoice, Alleluia!

℞. For He whom thou didst merit to bear, Alleluia;

Ÿ. Hast risen as he said, Alleluia.

℞. Pray for us to God. Alleluia.

Ÿ. Rejoice and be glad, O Virgin Mary, alleluia.

℞. For the Lord hath risen indeed, alleluia.

Orémus. Deus, qui per resurrectionem Filii tui, Domini nostri Iesu Christi, mundum lætificare dignatus es: præsta, quæsumus; ut, per ejus Genetricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. ℞. Amen.

Let us Pray. O God, Who through the life, death and Resurrection of Thy Son, our Lord Jesus Christ, hast brought great joy to the whole world, grant we beseech Thee that through the merits of His Virgin Mother Mary, we may attain the joys of eternal life. Through the same Christ our Lord. Amen.

DE PROFUNDIS

DE profundis clamávi ad te, Dómine: Dómine, exáudi vocem meam.

Fiant aures tuae intendentes: in covem deprecationis meae.

Si iniquitátes observaveris, Dómine: Dómine, quis sustinebit.

Quia apud te propitiatio est: et propter legem tuam sustinui te, Dómine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Dómino.

A custodia matutina usque ad noctem: speret Israel in Dómino.

Quia apud Dóminum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel, ex omnibus iniquitatibus ejus.

Ÿ.: Réquiem ætérnam doma eis, Dómine.

℞.: Et lux perpetua luceat eis.

OUT of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, Lord, shoulst mark iniquities, O Lord, who shall stand?

But there is forgiveness with Thee: because of Thy law I wait for Thee, O Lord.

My soul waiteth on His word: my soul hopeth in the Lord.

From the morning watch even until night let Israel hope in the Lord:

For with the Lord is mercy, and with Him is plentiful redemption.

And He shall redeem Israel, from all his iniquities.

Ÿ.: Eternal rest grant unto them, O Lord.

℞.: And let perpetual light shine upon them.

MORNING PRAYERS

PRAYER FOR OUR HOLY FATHER THE POPE

LET us pray for our Most Holy Father, Pope N.
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.

Morning Prayers

As soon as you awake in the morning let your first thought be of God. Say the MORNING OFFERING:

O JESUS, through the most pure heart of Mary, I offer Thee the prayers, works, joys and sufferings of this day for all the intentions of Thy divine Heart.

When dressed kneel down and make the Sign of the Cross:

IN the name ✠ of the Father and of the Son, and of the Holy Ghost. Amen.
Blessed be the holy and undivided Trinity, now and for evermore. Amen.

AN ACT OF ADORATION

O GREAT God, the Sovereign Lord of heaven and earth, I prostrate myself before Thee. With all the Angels and Saints I adore Thee, I acknowledge Thee to be my creator and Sovereign Lord, my first beginning and last end. I render to Thee the homage of my being and life. I submit myself to Thy holy Will, and I dedicate myself to Thy divine service this day and for ever.

Then say the OUR FATHER, the HAIL MARY, the APOSTLE'S CREED, and the PRAYER TO THE GUARDIAN ANGEL.

Now make a firm resolution to avoid evil and to do good.

ADORABLE Jesus! divine model of that perfection to which we should aspire! I will endeavour this day to follow Thine example: to be mild, humble, chaste, zealous, patient, charitable, and resigned. Incline my heart to keep Thy commandments. I am resolved to watch over myself with the greatest diligence and to live soberly, justly, and piously, for the time to come. I will take care of my words, that I may not offend with my tongue. I will turn away my eyes, that they may not see evil, and I will be particularly attentive not to relapse this day into my usual failings, but to struggle against them with Thy gracious assistance. Enlighten my mind, purify my heart, and guide my steps, that I may pass all my life in Thy divine service. Amen.

Night Prayers

Never go to bed without thanking God for all the benefits you have received during the day and during your whole life.

Kneel down and make the Sign of the Cross:

IN the name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Now say three HAIL MARY'S in honour of our Lady's purity, and the words:

THROUGH thy sacred Virginity and Immaculate Conception, O pure Virgin Mary, obtain for me purity of body and sanctity of soul.

Place yourself in the presence of God, humbly adore Him:

GREAT God, the Lord of heaven and earth, I prostrate myself before Thee. With all the Angels and Saints I adore Thee. I acknowledge Thee to be my Creator and Sovereign Lord, my first beginning and last end, I render to Thee the homage of my being and life. I submit myself to Thy holy Will, and I devote myself to Thy divine service now and for ever.

Say the CONFITEOR p.8

After an Examination of Conscience make a fervent

ACT OF CONTRITION p.8

Then say the HAIL HOLY QUEEN p. 9

and some short ASPIRATIONS p.6

ST. CHRISTOPHER

“Child, why art Thou so heavy? It seems to me as if I am carrying the world.”

“Not only thou art carrying the world, but He who made it. I am the Christ, thy God, and thy Master, He whom thou must serve. I baptize thee in the Name of the Father, in my own Name and in the Name of the Holy Ghost.

Henceforth thou shalt be called Christopher, that is to say the carrier of Christ.”

✠ The Approved Litanies ✠

Litany of the Most Holy Name of Jesus

Lord, have mercy on us.

CHRIST, HAVE MERCY ON US.

Lord, have mercy on us.

Jesus, hear us.

JESUS, GRACIOUSLY HEAR US.

The response to each of the following ejaculations is:

HAVE MERCY ON US.

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendour of the Father,
Jesus, brightness of eternal light,
Jesus, king of glory,
Jesus, sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, mighty God,
Jesus, father of the world to come,
Jesus, angel of great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,

Jesus, God of peace,
Jesus, author of life,
Jesus, model of virtues,
Jesus, zealous lover of souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,
Jesus, joy of the angels,
Jesus, king of patriarchs,
Jesus, master of the apostles,
Jesus, teacher of the evangelists,
Jesus, strength of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,
Jesus, crown of all saints,

Be merciful unto us:

SPARE US, O JESUS,

Be merciful unto us:

GRACIOUSLY HEAR US, O JESUS.

The response to each of the following ejaculations is:

DELIVER US, O JESUS.

From all evil,
From all sin,
From Thy wrath
From the snares of the devil,
From the spirit of fornication,
From everlasting death,

From the neglect of Thine inspirations,
Through the mystery of Thy holy incarnation,
Through Thy Nativity,
Through Thy infancy,
Through Thy most divine life,
Through Thy labours,

THE APPROVED LITANIES

Through thine agony and Passion,
Through Thy Cross and dereliction,
Through Thy sufferings,
Through Thy death and burial,
Through Thy Resurrection,

Through Thine Ascension,
Through thine institution of the Most Holy
Eucharist,
Through Thy joys,
Through Thy glory,

Lamb of God, who takest away the sins of the world:

SPARE US, O JESUS.

Lamb of God, who takest away the sins of the world:

GRACIOUSLY HEAR US, O JESUS.

Lamb of God, who takest away the sins of the world:

HAVE MERCY ON US, O JESUS.

Jesus, hear us. JESUS, GRACIOUSLY HEAR US.

LET US PRAY.

O LORD Jesus Christ, Who hast said: "Ask and you shall receive, seek, and you shall find, knock, and it shall be opened unto you," mercifully attend to our supplications, and grant us the gift of Thy divine Charity, that we may ever love Thee with our whole heart, and never cease to praise Thee. Make us, O Lord, to have 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 7 years. Plenary indulgence, if recited daily for a month, on the usual conditions. (S.C.I. 16 jan. 1886; S.P.A.p, 2 Jan. 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.

The response to each of the following ejaculations is:

HAVE MERCY ON US.

God, the Father of Heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, Son of the eternal Father,

THE APPROVED LITANIES

The response to each of the following ejaculations is:

HAVE MERCY ON US.

Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother,
Heart of Jesus, substantially united to the word of God.
Heart of Jesus, infinite Majesty.
Heart of Jesus, Sacred Temple of God,
Heart of Jesus, tabernacle of the Most High,
Heart of Jesus, House of God and Gate of Heaven,
Heart of Jesus, burning furnace of charity,
Heart of Jesus, abode of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, king and centre of all hearts,
Heart of Jesus, in whom are all the treasures of wisdom and knowledge,
Heart of Jesus, in whom dwells the fullness of divinity,
Heart of Jesus, in whom the Father was well pleased,
Heart of Jesus, of whose fullness we have all received,
Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and most merciful,
Heart of Jesus, enriching all who invoke Thee,
Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,
Heart of Jesus, bruised for our offences,
Heart of Jesus, obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconcillation,
Heart of Jesus, victim for sin,
Heart of Jesus, salvation of those who trust in Thee,
Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight of all the saints,

Lamb of God, who takest away the sins of the world:

SPARE US, O LORD.

Lamb of God, who takest away the sins of the world:

GRACIOUSLY HEAR US, O LORD.

Lamb of God, who takest away the sins of the world:

HAVE MERCY ON US.

℣. Jesus meek and humble of heart.

℟. Make our hearts like unto Thine.

THE APPROVED LITANIES

LET US PRAY.

O ALMIGHTY and eternal God, look on the heart of Thy most beloved Son and on the praise and satisfaction it renders Thee in the name of sinners, and being appeased, grant pardon to those that implore Thy mercy in the Name of the same Jesus Christ Thy Son, Who liveth and reigneth with Thee, world without end. Amen.

(Indulgence of 7 years.— Plenary, if recited daily for a month, on the usual conditions. (S.R.C. 2 April, 1899; S.P.C. 10 March, 1933.)

Litany of The Blessed Virgin

CALLED THE LITANY OF LORETO.

(Indulgence of 300days to those who say it devoutly.)

We fly to thy patronage, O holy Mother of God; despise not our prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

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.

The response to each of the following ejaculations is:

PRAY FOR US.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,

Mother of Divine Grace,
Mother most pure,
Mother most chaste.
Mother inviolate,

THE APPROVED LITANIES

The response to each of the following ejaculations is:

PRAY FOR US.

Mother undefiled,	Tower of Ivory,
Mother most amiable,	House of Gold,
Mother most admirable,	Ark of the Covenant,
Mother of Good Counsel,	Gate of Heaven,
Mother of Our Creator,	Morning Star,
Mother of our Saviour,	Health of the Sick,
Virgin most prudent,	Refuge for Sinners,
Virgin most venerable,	Comforter of the afflicted,
Virgin most renowned,	Help of Christians,
Virgin most powerful,	Queen of Angels,
Virgin most merciful,	Queen of Patriarchs,
Virgin most faithful,	Queen of Prophets,
Mirror of Justice,	Queen of Apostles,
Seat of Wisdom,	Queen of Martyrs,
Cause of our Joy,	Queen of Confessors,
Spiritual Vessel,	Queen of Virgins,
Vessel of Honour,	Queen of all Saints,
Singular vessel of devotion,	Queen conceived without original sin,
Mystical Rose,	Queen of the Most Holy Rosary,
Tower of David,	Queen of Peace,

Lamb of God, who takest away the sins of the world:

SPARE US, O LORD.

Lamb of God, who takest away the sins of the world:

GRACIOUSLY HEAR US, O LORD.

Lamb of God, who takest away the sins of the world:

HAVE MERCY ON US.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

LET US PRAY.

GRANT, we beseech Thee, O Lord God, that we, Thy servants, may rejoice in continual health of mind and body, through the glorious intercession of Blessed Mary ever Virgin, be freed from present sorrow, and enjoy eternal gladness. Through Christ our Lord. Amen.

(Indulgence of 7 years. Plenary if recited daily for a month, on the usual conditions. (S.C.I. 30 Sept. 1817)

Litany of St. Joseph

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.

The response to each of the following ejaculations is:

PRAY FOR US.

Holy Mary,	Joseph most obedient,
St. Joseph,	Joseph most faithful,
Renowned Offspring of David,	Mirror of patience,
Light of Patriarchs,	Lover of poverty,
Spouse of the Mother of God,	Model of workmen,
Chaste Guardian of the Virgin,	Glory of home-life,
Foster Father of the Son of God,	Guardian of virgins,
Diligent Protector of Christ,	Pillar of families,
Head of the Holy Family,	Solace of the wretched,
Joseph most just,	Hope of the sick,
Joseph most chaste,	Patron of the dying,
Joseph most prudent,	Terror of Demons,
Joseph most strong,	Protector of Holy Church,

Lamb of God, who takest away the sins of the world:

SPARE US, O LORD.

Lamb of God, who takest away the sins of the world:

GRACIOUSLY HEAR US, O LORD.

Lamb of God, who takest away the sins of the world:

HAVE MERCY ON US.

℣. He hath made him lord of His household.

℟. 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 him for intercessor in Heaven, whom we venerate as our protector on earth. Who livest and reignest world without end. Amen.

(Indulgence of 5 years. Plenary if recited daily for a month, on the usual conditions. (S.R.C. 18 & 19 30 Mar. 1909; S.P.A. 21 Mar. 1935)

PRAYERS

THE MAGNIFICAT

Canticle of the Blessed Virgin — Luke 1, 46-55

M MAGNIFICAT ánima mea Dóminum:	M Y soul doth magnify the Lord;
Et exultávit spíritus meus in Deo, salutári meo.	And my spirit hath rejoiced in God my Savior,
Quia respéxit humilitátem ancillæ suæ: ecce enim, ex hoc beátam me dicent omnes generatiónes.	Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed,
Quia fecit mihi magna qui potens est: et sanctum nomen ejus.	Because he that is mighty hath done great things to me, and holy is his name,
Et misericórdia ejus a progénie in progénies tíméntibus eum.	And his mercy is from generation unto generation to those that fear him.
Fecit poténtiam in bráchio suo: dispérsit supérbos mente cordis sui.	He hath showed might in his arm; he hath scattered the proud in the conceit of their heart.
Depósuit poténtes de sede, et exaltávit húmiles.	He hath put down the mighty from their seat, and hath exalted the humble.
Esuriéntes implévit bonis: et dívites dimísit inánes.	He hath filled the hungry with good things, and the rich he hath sent away empty.
Suscépit Israel, púerum suum, recordátus misericórdiæ suæ.	He hath received Israel, his servant, being mindful of his mercy,
Sicut locútus est ad patres nostros, Abraham, et sémini ejus in sæcula.	As he spoke to our fathers, to Abraham and to his seed forever.
Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper et in sæcula sæculórum. Amen.	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.

Introduction

The purpose of *Your Missal* is to help the Faithful to “Pray the Mass” with the Priest.

In the Missal the Church speaks to us, and in the voice of the Church we hear the voice of Christ Himself. We hear His voice in the Gospels, and in the Masses of the Liturgical year we live over again the life of Christ and His teachings.

Those who follow Sunday after Sunday the beautiful words of the Missal, will be helped to live more closely the life of the Church.

There is no difficulty in following the Mass with “*Your Missal*”.

On examination it will be seen that each days complete Mass is contained in two sections:

The Ordinary of the Mass (pp.30-53),
consisting of prayers which are the same throughout the year.

The Proper of the Mass (pp. 59-220),
consisting of the particular Introit, Collect, Epistle, Gradual or Gospel, Offertory verse, Secret, Preface, Prayers of Thanksgiving (Communion Verse and Post Communion), assigned to the Sunday or Feast.

Thus by placing a marker in the Ordinary and another in the Proper and following the diagram given below, it will be seen how one Prayer follows another and how simple it is to follow the sequence of the Mass.

As one continues to use the Missal it will become natural to turn backwards and forwards from the Ordinary to the Proper. It will also be realised that there is no better way of assisting at the Holy Sacrifice of the Mass, than by following, word for word, the Priest, and thus Praying the Mass with the Priest.

Pope St. Pius X wrote: “Don't pray at Holy Mass but pray the Holy Mass.” Explaining himself further, His Holiness set forth: “*The Holy Mass is a prayer itself, even the highest prayer that exists. It is the Sacrifice, dedicated by our Redeemer at the cross, and repeated every day on the altar. If you wish to hear 'Mass as it should be heard, you must follow with eye, heart, and mouth all that happens at the altar. Further, you must pray with the priest the holy words said by him in the name of Christ and which Christ says by him. You have to associate your heart with the holy feelings which are contained in these words and in this manner you ought to follow all that happens at the altar. When acting in this way you have prayed Holy Mass.*”

**The sequence of the Prayers of the Masses
are as follows:**

THE MASS OF THE CATECHUMENS:

Prayers at the foot of the Altar.
Ordinary of the Mass,
THE INTROIT
Proper of the Mass,
The Kyrie and Gloria
Ordinary of the Mass,
THE COLLECT or PRAYER
Proper of the Mass,
THE EPISTLE
Proper of the Mass
THE GRADUAL
Proper of the Mass
Prayer before the Gospel
Ordinary of the Mass
THE GOSPEL
Proper of the Mass
NICENE CREED
Ordinary of the Mass

THE MASS OF THE FAITHFUL:

OFFERTORY VERSE
Proper of the Mass
Offertory Prayers to the Lavabo
Ordinary of the Mass,
THE SECRET
Proper of the Mass
THE PREFACE
Proper of the Mass
The Sanctus
The Ordinary of the Mass,
The Canon to the Ablutions
Ordinary of the Mass
COMMUNION AND POST COMMUNION
Proper of the Mass
The Dismissal and Blessing
Ordinary of the Mass
The Last Gospel
Ordinary of the Mass

The Last Gospel is occasionaly—PROPER

PRINCIPAL PARTS OF THE MASS

The Mass is divided into two parts:—

- (a) The Mass of the Catechumens.
- (b) The Mass of the Faithful.

The Mass of the Catechumens extends from the Prayers at the Foot of the Altar until the Offertory, and is a kind of a prelude to the great act of Sacrifice, which begins with the Offertory and concludes with the end of the Mass .

The Mass of the Faithful has three principal parts:

- (a) The Offertory, beginning with the verse called the Offertory Verse to the time of the “Preface”, during which the bread and wine are prepared for the Sacrifice .
- (b) The Canon of the Mass, from the Preface to just before the Pater Noster (Our Father) and therefore including the Consecration, which is the sacrificial act of the Mass .
- (c) The Communion, prefaced by the Pater Noster and the prayers following, and extending to the conclusion of the Mass .

VARIOUS PREFACES OF THE MASS

PREFACE OF THE MOST HOLY TRINITY

(On Trinity Sunday and on Sundays throughout the year)

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine Sancte, Pater omnipotens, ætérne Deus. Qui cum Unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ.

Quod enim de tua Gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant angeli atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare una voce dicentes:

IT is truly meet and just, right and for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father Almighty, everlasting God; Who, together with Thine Only-begotten Son, and the Holy Ghost, art One God, One Lord: not in the oneness of a single Person, but in the Trinity of one substance. For what we believe by Thy revelation of Thy glory, the same do we believe of Thy Son, the same of the Holy Ghost, without difference or separation.

So that in confessing the true and everlasting Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Which the Angels and Archangels, the Cherubim and also the Seraphim do praise: who cease not daily to cry out, with one voice saying:

PREFACE OF CHRISTMAS

(On Christmas Day, and from Christmas till the Epiphany; on the Feasts of the Holy Name, of the Transfiguration, the Purification; on Corpus Christi and its Octave)

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, ætérne Deus. Quia per incarnati Verbi mysterium nova mentis nostræ oculis lux tuæ claritatis infulsit: ut, dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem repiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum glóriæ tuæ canimus sine fine dicentes:

IT is truly meet and just, right and for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God, for through the Mystery of the Word made Flesh, the new light of Thy glory hath shone upon the eyes of our mind, so that while we acknowledge God in visible form, we may through Him be drawn to the love of things invisible. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

VARIOUS PREFACES

PREFACE FOR THE EPIPHANY

On the Epiphany and during the Octave

VERE dignum et justum est, æquum et salutare, nos tibi semper, ut ubique gratias agere: Dómine sancte, Pater omnipotens, aeterne Deus. Quia cum Unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

IT is truly meet and just, right and for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God; for when Thine Only-begotten Son was manifested in the substance of our mortal flesh, with the new light of His own Immortality He restored us. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

PREFACE FOR LENT

From Ash Wednesday till Saturday before Passion Sunday

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Dómine sancte, Pater omnipotens, ætérne Deus. Qui corporali jejuno vitia comprimis, mentem elevas, virtutem largiris et præmia: Per Christum Dóminum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplici confessione dicentes:

IT is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God; Who by this bodily fast, dost curb our vices, dost lift up our minds and bestow on us strength and rewards; through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The Heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee that Thou mayest bid our voices also to be admitted while we say with lowly praise:

PREFACE OF THE CROSS

*On the Feasts of the Holy Cross,
and of the Precious Blood of our Lord Jesus Christ.*

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Dómine sancte, Pater omnipotens, aeterne Deus. Qui salutem humani generis in ligno crucis constituisti: ut, unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur, Per Christum Dóminum. Per

IT is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God: Who didst establish the salvation of mankind on the tree of the Cross; that whence death came, thence also life might arise again, and that he, who

VARIOUS PREFACES

quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur supplicii confessione dicentes:

overcame by the tree, by the tree also might be overcome: Through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee, that Thou mayest bid our voices also be admitted while we say with lowly praise:

PREFACE FOR EASTER AND EASTER TIDE

From Holy Saturday until Ascension Day.

VERE dignum et justum est, æquum et salutare, te quidem Dómine omni tempore, sed (in hac potissimum nocte, vel, in hoc potissimum die, vel in hac potissimum) gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum angelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum glóriæ tuæ canimus, sine fine dicentes:

IT is truly meet and just, right and for our salvation, at all time to praise Thee, O Lord, but more gloriously (especially in this night, or especially in this day, or at this time above others) when Christ our Pasch was sacrificed. For He is the true Lamb Who taketh away the sins of the world: Who by dying hath destroyed our death: and by rising again hath restored us to life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

PREFACE FOR ASCENSION

From Ascension Day until the Vigil of Whitsun exclusive

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere. Dómine sancte, Pater omnipotens, ætérne Deus, Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum glóriæ tuæ canimus, sine fine dicentes:

IT is truly meet and just, right and for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God: through Christ our Lord. Who, after His Resurrection, appeared openly to all His disciples, and, while they looked on, was taken up into heaven, that He might grant unto us to be sharers in His own divinity. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

VARIOUS PREFACES

PREFACE OF PENTECOST

*From the Vigil of Whitsun till the following Saturday
exclusive— and at Votive Mass of the Holy Ghost*

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, ætérne Deus: Per Christum Dóminum nostrum. Qui ascendens super omnes coelos sedensque ad dexteram tuam, promissum Spiritum Sanctum (hodierna die) in filios adoptionis effudit. Quapropter profusis gaudiis, totus in orbe terrarum mundus exsultat. Sed et supernæ Virtutes, atque angelicæ Potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes:

IT is meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God, through Christ our Lord. Who ascending above all the heavens and sitting at Thy right hand, poured out on this day the promised Holy Spirit upon the Children of adoption. Wherefore the whole world doth rejoice with overflowing joy; and the heavenly Hosts also and the Angelic Powers sing together the hymn of Thy glory, evermore saying:

PREFACE FOR THE FEAST OF THE SACRED HEART

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui Unigenitum tuum in cruce pendentem lancea militis transfigi voluisti, ut apertum Cor, divinæ largitatis sacrarium torrentes nobis funderet miserationis et gratiæ, et quod amore nostri flagrare nunquam destitit, piis esset requies et pœnitentibus pateret salutis refugium. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cæléstis exercitus, hymnum gloriæ tuæ caminus, sine fine dicentes:

IT is meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God; Who didst will that Thine Only-begotten Son, while hanging on the cross, should be pierced by a soldier's lance, that the heart thus opened, a shrine of divine bounty, should pour out on us streams of mercy and grace, and that what never ceased to burn with love for us, should be a resting place to the devout, and open as a refuge of salvation to the penitent. And therefore with Angels and Archangels, with Thrones and Dominations and with all the Hosts of the heavenly army, we sing the hymn of Thy glory evermore saying:

PREFACE FOR THE FEAST OF THE KINGSHIP OF OUR LORD.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Dómine sancte, Pater omnipotens, aeternæ Deus: Qui Unigenitum Filium tuum Dominum nostrum Jesum Chrisum, Sacerdotem ætérnum et universorum Regem, oleo exsultationis unxisti: ut seipsum in ara crucis, hostiam immaculatam et pacificam offerens, redemptionis humanæ sacra-

IT is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God: Who didst anoint, with the oil of gladness, Thine Only-begotten Son, our Lord Jesus Christ, to be the eternal Priest and King of the universe; that by offering Himself a spotless Victim and peace-

VARIOUS PREFACES

menta perageret: et suo subjectis imperio omnibus creaturis, aeternum et universale regnum, immensae tuae traderet Majestati: regnum veritatis et vitae: regnum sanctitatis et gratiae; regnum justitiae, amoris et pacis. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus hymnum gloriae tuae canimus, sine fine dicentes:

offering on the altar of the cross, He might accomplish the Mysteries of man's redemption, and that having subjected all creatures to His dominion, He might present to Thine infinite Majesty an everlasting 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 Angels and Archangels, with Thrones and Dominations and with all the Hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

PREFACE OF THE BLESSED VIRGIN

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Dómine sancte, Pater omnipotens, ætérne Deus. Et te in* (here is inserted the name of the Feast) beatæ Mariæ semper Virginis, collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit: et virginitatis gloria permanente, lumen ætérnum mundo effudit, Jesus Christum Dóminum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplicii confessione dicentes:

IT is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God: and that we should praise and bless, and proclaim Thee, in the* (here is inserted the name of the Feast) of the Blessed Mary, ever-Virgin: who also conceived Thine Only-begotten Son, by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the everlasting Light, Jesus Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship it, and the Powers stand in awe. The Heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with them we entreat Thee, that Thou mayest bid our voices also to be admitted, while we say with lowly praise:

PREFACE OF ST. JOSEPH

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Dómine sancte, Pater omnipotens, ætérne Deus: Et te in Festivitate beati Joseph debitis magnificare præconiis, benedicere et prædicare. Qui et vir justus, a te Deiparæ Virgini Sponsus est datus: et fidelis servus ac prudens, super Familiam tuam est constitutus: ut Unigenitum tuum, Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Jesum Christum Dóminum nostrum, Per quem majestatem tuam laudant Angeli,

IT is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God: and that should magnify with due praises, bless and proclaim Thee on the Feast of blessed Joseph; who, being a just man, was given by Thee as a Spouse to the Virgin Mother of God, and as a faithful and prudent servant was set over Thy Family, that, with fatherly care, he might guard Thine Only-begotten Son, conceived by the

VARIOUS PREFACES

adorant Dominationes, tremunt Potestates. Cœli cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplicii confessione dicentes:

overshadowing of the Holy Ghost, even, Jesus Christ, our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship it, and the Powers stand in awe. The heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with them we entreat Thee that thou mayest bid our voices also to be admitted, while we say with lowly praise:

PREFACE OF THE APOSTLES

VERE dignum et justum est, æquum et salutare, Te Dómine suppliciter exorare, ut gregem tuum pastor ætérne, non deseras: sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. Et ideo cum Angelis et Archangelis, cum Thronis Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

IT is truly meet and just, right and for our salvation, to entreat Thee humbly, O Lord, that Thou wouldst not desert Thy flock, O everlasting Shepherd; but, through, Thy blessed Apostles, wouldst keep it under Thy constant protection; that it may be governed by those same rulers, whom as vicars of Thy work, thou didst set over it to be its pastors. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

THE COMMON PREFACE

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Dómine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli cœlorumque Virtutes, ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti, jubeas, deprecamur, supplicii confessione dicentes:

IT is truly meet and just, right and for our salvation, that we should at all times, and in all place, give thanks unto Thee, O holy Lord, Father almighty, everlasting God, through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The heavens and the heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with them we entreat Thee, that Thou mayest bid our voices also to be admitted, while we say in lowly praise:

PREFACE FOR THE DEAD

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Dómine sancte, Pater omnipotens, ætérne Deus: per Christum Dóminum nostrum. In quo nobis spes beatæ resurrectionis effulsit, ut quos contristat

IT is truly meet and just, right and for our salvation, that we should at all times, and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God, through Christ our Lord. In whom the hope of a blessed

VARIOUS PREFACES

certa moriendi conditio, eosdem consoletur futurae immortalitatis promissio. Tuis enim fidelibus, Dómine, vita mutata, non tollitur, et dissoluta terrestri hujus incolatus domo, aeterna in caelis habitatio comparatur. Et ideo, cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes:

resurrection hath shone forth unto us; so that those who are saddened by the certain lot of dying, may be consoled by the promise of a future deathless life. For to Thy faithful people, O Lord, life is changed, not taken away: and when the home of this earthly sojourn is dissolved, and eternal dwelling place is being prepared in the heavens. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

The Asperges and Vidi Aquam

IN HIGH MASSES

While the priest sprinkles holy water before Solemn Mass on Sundays, the following anthem is sung:

During the year: Aspérges me.

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Ps. 50. 3. Miserére mei, Deus secúndum magnam misericórdiam tuam.

V. Glória Patri, et Fílio, et Spirítui Sancto...

Antiphona. Aspérges me, Dómine...

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutare tuum da nobis*

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spirítu tuo.

Orémus.

Exáudi nos, Dómine sancte. Pater omnípotens, ætérne Deus, et míttre dignéris sanctum angelum tuum de cœlis, qui custódiat, fóveat, prótegat, vísitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. Amen.

From Easter to Whitsunday: Vidi Aquam

VIDI aquam egrediéntem de templo a látere dextro, allelúia et omnes ad quos pervénit aqua ista salvi facti sunt et dicent: allelúia, allelúia.

Ps. 117.1 Confitémini Dómino, quóniam bonus: quóniam in sáeculum misericórdia ejus.

Glória Patri et Fílio, et Spirítui Sancto...

V. Osténde nobis... *as above, with* Allelúia.

During the year:

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.

Ps. 50. 3. Have mercy on me, O God, according to Thy great mercy.

Glory be to the Father, and to the Son...

Antiphon. Thou shalt sprinkle me...

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.

Hear us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place: through Christ our Lord. Amen.

From Easter to Whitsunday: I saw water

I SAW water flowing from the right side of the temple, alleluia; and all they to whom that water came were saved; and they shall say: alleluia, alleluia.

Ps. 117.1 Praise the Lord, because He is good; because His mercy endureth forever.

Glory be to the Father, and to the Son...

V. Show us... *as above, with* Alleluia.

INDULGENCED PRAYER TO BE SAID 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 which He now renews on this holy altar: 1. To adore Thee and give Thee the honour 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, aroused 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. *Indulgence of 300 days.*

The Holy Sacrifice of the Mass

PRAYERS AT THE FOOT OF THE ALTAR

MASS OF THE CATECHUMENS

KNEEL

The priest, bowing down at the foot of the altar, makes the Sign of the Cross, and says:

In nómine Patris, et Fílii, † et Spíritus Sancti. Amen. In the Name of the Father, and of the Son, † and of the Holy Ghost. Amen.

Then joining his hands before his breast, he begins the Anthem:

Sacerdos. Intróibo ad altáre Dei.

Priest. I will go in unto the altar of God.

Minister. Ad Deum qui lætíficat iuventútem meam.

Server. To God who giveth joy to my youth.

PSALM 42 — JUDICA ME

In Masses for the Dead and from Passion Sunday till Holy Saturday exclusively, this psalm is omitted.

S. JÚDICA me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso érue me.

P. JUDGE me, O God, and distinguish my cause from the nation which is not holy: deliver me from the unjust and deceitful man.

M. Quia tu es Deus fortitúdo mea: quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?

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

S. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum et in tabernácula tua.

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

M. Et intróibo ad altáre Dei: ad Deum qui lætíficat iuventútem meam.

S. And I will go into the altar of God: to God who giveth joy to my youth.

S. Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es ánima mea, et quare contúrbas me?

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?

M. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

S. Hope in God, for I will still give praise to Him: the salvation of my countenance and my God.

S. Glória Patri, et Fílio et Spíritui Sancto.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

M. Sicut erat in princípío, et nunc, et semper: et in sæcula sæculórum. Amen.

S. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest repeats the Anthem:

S. Intróibo ad altáre Dei.

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

M. Ad Deum qui lætíficat iuventútem meam.

S. To God who giveth joy to my youth.

THE HOLY SACRIFICE OF THE MASS

The priest, signing himself with the Sign of the Cross, says:

S. Adjutórium nostrum † in nómine Dómini.

P. Our help † is in the Name of the Lord.

M. Qui fecit cælum et terram.

S. Who made heaven and earth.

THE PUBLIC CONFESSION

Then, joining his hands, and humbly bowing down, he says the Confiteor:

S. Confiteor Deo . . .

P. I confess to almighty God, . . .

M. Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam aetérnam.

S. May almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

The priest answers: Amen.

The server says the Confiteor.

CONFITEOR Deo omnípoténti, beátæ Mariæ semper Vírgini, beáto Micháeli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi Pater: quia peccávi nimis cogitatióne, verbo, et ópere:

I CONFESS to almighty God, to the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed,

Here he strikes his breast thrice.

mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Micháelum Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

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, Father, to pray to the Lord our God for me.

Then the priest, with his hands joined, says:

S. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam aetérnam.

P. May almighty God be merciful unto you, and forgiving you your sins, bring you to everlasting life.

M. Amen.

S. Amen.

S. Indulgéntiam, † absolutiónem, et remissionem peccatórum nostrórum, tribuat nobis omnípotens et miséricors Dóminus.

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

M. Amen.

S. Amen.

Bowing down, he proceeds:

S. Deus, tu convérsus vivificábis nos.

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

M. Et plebs tua lætábitur in te.

S. And thy people shall rejoice in Thee.

S. Osténde nobis Dómine, misericórdiam tuam.

P. Show us, O Lord, Thy mercy.

M. Et salutáre tuum da nobis.

S. And grant us Thy salvation.

S. Dómine, exáudi oratióne meam.

P. O Lord, hear my prayer.

M. Et clamor meus ad te véniat.

S. And let my cry come before Thee.

S. Dóminus vobíscum.

P. The Lord be with you.

M. Et cum spírítu tuo.

S. And with thy spirit.

S. Orémus.

P. Let us pray.

THE HOLY SACRIFICE OF THE MASS

THE PRIEST ASCENDS THE ALTAR

First extending, then joining his hands, the priest says audibly Orémus; then ascending to the altar, he says secretly:

AUFER a nobis, quæsumus, Dómine, iniquitátes nostras: ut ad Sancta sanctorum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

His hands joined, and bowing down over the altar, the priest says:

Orámus te, Dómine, per mérita Sanctorum tuorum,

We beseech Thee, O Lord, by the merits of Thy Saints,

He kisses the sacred stone.

quorum reliquiæ hic sunt, et ómnium Sanctorum: ut indulgére dignéris ómnia peccáta mea. Amen.

whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

In Solemn Masses the altar is here incensed. Whilst blessing the incense the priest says:

Ab illo **✠** benedicáris, in cuius honóre cremáberis. Amen.

Be blessed **✠** by Him in whose honour thou art burnt. Amen.

THE INTROIT

✠ TURN TO PROPER **✠**

The priest, signing himself with the Sign of the Cross, reads the Introit of the day.

THE KYRIE ELEISON

Then, joining his hands, he says alternately with the ministers:

S. Kýrie eléison.

P. Lord, have mercy.

M. Kýrie eléison.

S. Lord, have mercy.

S. Kýrie eléison.

P. Lord, have mercy.

M. Christe eléison.

S. Christ, have mercy.

S. Christe eléison.

P. Christ, have mercy.

M. Christe eléison.

S. Christ, have mercy.

S. Kýrie eléison.

P. Lord, have mercy.

M. Kýrie eléison.

S. Lord, have mercy.

S. Kýrie eléison.

P. Lord, have mercy.

THE GLORIA IN EXCELSIS

Omitted during Lent, Advent and Masses for the dead.

GLÓRIA in excélsis Deo. Et in terra pax homínibus bonæ voluntátis.

GLORY be to God on high, and on earth peace to men of good will.

Laudámus te. Benedícimus te. Adorámus te. Glorificámus te.

We praise Thee. We bless Thee. We adore Thee. We glorify Thee.

THE HOLY SACRIFICE OF THE MASS

Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fíli unigénite Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, suscípe deprecationem nostram. Qui sedes ad dèxteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus Jesu Christe. Cum Sancto Spírítu † in glória Dei Patris. Amen.

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 only are holy. Thou only art the Lord. Thou only art most high, O Jesus Christ. Together with the Holy Ghost † in the glory of God the Father. Amen.

Then the priest kisses the altar, and turning to the people says:

S. Dominus vobiscum

M. Et cum spírítu tuo.

P. The Lord be with you.

S. And with thy spirit.

THE COLLECT

(✠ TURN TO PROPER ✠)

S. Orémus.

P. Let us pray.

At the end of the first and last Collect the server answers:

M. Amen.

S. Amen.

THE EPISTLE

(✠ TURN TO PROPER ✠)

At the end of the Epistle the server answers:

M. Deo grátias.

S. Thanks be to God.

THE GRADUAL

(✠ TURN TO PROPER ✠)

Then the Gradual, Tract, or Alleluia with verse or Sequence follows as the season requires

At Low Masses, the priest, bowing down at the middle of the altar, with his hands joined, says:

MUNDA cor meum ac lábia mea, omnípotens Deus, qui lábia Isaíæ prophétæ cáculo mundásti igníto: ita me tua grata miseratióne dignáre mundáre ut sanctum Evangélium tuum, digne váleam nuntiáre. Per Christum Dóminum notsrum. Amen.

CLEANSE my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal, and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily announce Thy holy Gospel. Through Christ our Lord. Amen.

At Low Masses, the priest says the prayer:

Jube Domine benedícere.

Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.

Give me Thy blessing, O Lord.

The Lord be in my heart and on my lips, that I may worthily and in a becoming manner, proclaim His holy Gospel. Amen.

In Solemn Masses the priest blesses the incense, and the deacon, kneeling before the altar with his hands joined, says the Munda cor meum.

THE HOLY SACRIFICE OF THE MASS

Afterwards he takes the book from the altar, and again kneeling down before the priest, asks his blessing, saying:

Jube Dómine benedícere.

Sir, give me thy blessing.

The priest answers:

Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénter annúnties Evangélium suum:
In nómine Patris, et Fílii, † et Spíritus Sancti.
Amen.

The Lord be in thy heart and on thy lips, that thou mayest worthily and in a becoming manner, proclaim His holy Gospel.
In the Name of the Father, and of the Son, † and of the Holy Ghost. Amen

Then, turning back to towards the book, with his hands joined, the priest—at Solemn Masses the deacon—says:

S. Dóminus vobíscum.

P. The Lord be with you.

M. *Et cum spírítu tuo.*

S. And with thy spirit.

THE GOSPEL

while saying:

✠ TURN TO PROPER ✠

Sequentia (*vel* Inítium) sancti Evangélii
secúndum N . . .

The continuation (*or* beginning) of the holy Gospel according to N . . .

The priest signs the Book, and himself on the forehead, mouth, and breast; the server says:

M. Glória tibi, Dómine.

S. Glory be to Thee, O Lord.

The priest kisses the Gospel, and says:

STAND

S. Per evangélica dicta deleántur nostra delícta.

P. By the words of the Gospel may our sins be blotted out.

M. Laus tibi, Christe.

S. Praise be to Thee, O Christ.

At Solemn Masses he is then incensed by the deacon. The Sermon now follows, then is said:

THE NICENE CREED

Omitted in Masses for the dead and on ferias and lesser feasts

CREDO in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium, et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salútem descéndit de cælis. **(Here all kneel)** ET INCARNÁTUS EST DE SPÍRITU SANCTO EX MARÍA VÍRGINE: ET HOMO FACTUS EST. Crucifíxus étiam pro nobis: sub Póntio Piláto passus et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cælum: sedet ad dexteram Patris.

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. And 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. **(Here all kneel)** AND BECAME INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to the Scriptures. And ascended into heaven, and

THE HOLY SACRIFICE OF THE MASS

Et iterum venturus est cum gloria iudicare vivos, et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Et expecto resurrectionem mortuorum. † Et vitam venturi saeculi. Amen.

sitteth at the right hand of the Father. And He shall come again with glory to judge both the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, proceeding from the Father and the Son. Who together, with the Father and the Son, is adored and glorified: Who spoke by the prophets. And in one, holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. † And the life of the world to come. Amen.

MASS OF THE FAITHFUL

OFFERTORY

(✠ TURN TO PROPER ✠)

The priest kisses the altar, and turning to the people says:

P. Dominus vobiscum.

P. The Lord be with you.

M. Et cum spiritu tuo.

S. And with thy spirit.

Orémus.

Let us pray.

SIT

The priest then reads the Offertory:

THE OFFERING OF THE BREAD AND WINE

He takes the paten with the host and offering it up, says:

SUSCÍPE, sancte Pater, omnipotens aetérne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christiánis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam aetérnam. Amen.

ACCCEPT, O holy Father, almighty and eternal God, this unspotted host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present: as also for all faithful Christians, both living and dead, that it may avail both me and them for salvation unto life everlasting. Amen.

Making the Sign of the Cross with the paten, he places the host upon the corporal. He pours wine and water into the chalice, blessing the water before it is mixed.

THE HOLY SACRIFICE OF THE MASS

DEUS, ✠ qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, eius divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

O GOD, ✠ who, in creating human nature, didst wonderfully dignify it, and still more wonderfully restore it, grant that, by the Mystery of this water and wine, we may be made partakers of His divine nature, who vouchsafed to be made partaker of our human nature, even Jesus Christ our Lord, Thy Son, who with Thee, liveth and reigneth in the unity of the Holy Ghost, God: world without end. Amen.

Then the priest takes the chalice, and offers it, saying:

OFFÉRIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

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

The priest makes the Sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the Altar, and slightly bowing down, he says:

IN spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

ACCEPT us, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God.

Raising his eyes towards heaven, extending and then joining his hands, the priest makes the Sign of the Cross over the host and the chalice, while he invokes the Holy Ghost.

VENI, Sanctificator, omnipotens, aeterna Deus: et benedic hoc sacrificium tuo sancto nomini praeparatum.

COME, O almighty and eternal God, the Sanctifier, and bless ✠ this Sacrifice, prepared for the glory of Thy holy Name.

THE INCENSING OF THE OFFERINGS AT HIGH MASS

At Solemn Masses, the priest now blesses incense, saying the following prayers:

PER intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum.

MAY the Lord, by the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of incense, and of all His Elect, vouchsafe to bless ✠ this incense and receive it as an odor of sweetness: through Jesus Christ our Lord. Amen.

Receiving the thurible from the deacon, the priest incenses the bread and the wine, while he says:

THE HOLY SACRIFICE OF THE MASS

Incensum istud a te benedictum ascendant ad te, Domine: et descendant super nos misericordia tua.

Then he incenses the altar, saying:

Dirigatur, Domine, oratio mea, sicut incensum in conspectu tuo: elevatio manuum meorum sacrificium vespertinum.

Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis. Ut non declinet cor meum in verba malitiae, ad excusandas, excusationes in peccata.

Giving the censor to the deacon, he says:

Accendant in nobis Dominus ignem sui amoris, et flammam aeternae caritatis. Amen.

The priest is then incensed by the deacon, who then incenses the others in order:

May this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice.

Set a watch, O Lord, before my mouth, and a door round about my lips. May my heart not incline to evil words, to make excuses for sins.

May the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

THE LAVABO —Ps. 25. 6-12

The priest goes to the Epistle side of the Altar and washes his hands.

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine. Ut audiam vocem laudis: et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae. Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam. In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum: redime me, et miserere mei. Pes meus stetit in directo: in ecclesiis benedicam te, Domine. Gloria Patri . . .

I WILL wash my hands among the innocent: and I will compass Thine altar, O Lord That I may hear the voice of praise: and tell of all Thy wonderful 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 blood-thirsty men. In whose hands are iniquities, their right hand is filled with gifts.

But I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the direct way, in the churches I will bless Thee, O Lord. Glory to the Father . . .

In Masses for the Dead and in Passiontide the Gloria Patri is omitted.

THE PRAYER TO THE MOST HOLY TRINITY

The priest returns to the center of the Altar and, bowing down before the Tabernacle, says the prayer to the Blessed Trinity:

SUSCIPE sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis et beati Joannes Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

RECEIVE, O holy Trinity, this oblation which we make to Thee, in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of Blessed Mary, ever Virgin, blessed John the Baptist, the holy Apostles Peter and Paul, and of all the Saints, that it may avail unto their honor and our salvation, and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

THE HOLY SACRIFICE OF THE MASS

THE ORATE FRATRES

The priest kisses the altar and, turning towards the people, extending, then joining his hands, says audibly:

ORÁTE fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipoténtem. **B**RETHEREN, pray that my Sacrifice and yours may be acceptable to God the Father almighty.

The server answers:

M. Suscípiat Dóminus sacrificium de mánibus tuis ad laudem, et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ. **S.** May the Lord receive the Sacrifice from thy hands, to the praise and glory of His Name, to our benefit and that of all His holy Church.

The priest answers in a low voice:

S. Amen.

P. Amen.

THE SECRET

(✠ TURN TO PROPER ✠)

Then, with outstretched hands, he recites the Secret prayers of the Mass of the day .

S. Per ómnia sáecula sáeculórum.

P. World without end.

M. Amen.

S. Amen.

THE PREFACE

(See p.23)

S. Dóminus vobíscum.

P. The Lord be with you.

M. Et cum spírítu tuo.

S. And with thy spirit.

He raises them a little when he says:

S. Sursum corda.

P. Lift up your hearts.

M. Habémus ad Dóminum.

S. We have lifted them up to the Lord.

S. Grátias agámus Dómino Deo nostro.

P. Let us give thanks to the Lord our God.

M. Dignum et justum est.

S. It is meet and just.

The priest then disjoins his hands and keeps them thus until after the end of the Preface , which varies with the day, after which he again joins them and bowing says Sanctus. When he says Benedictus, he blesses himself.

THE HOLY SACRIFICE OF THE MASS

THE SANCTUS

KNEEL



SANCTUS, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

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!

CANON

THE PRAYERS BEFORE THE CONSECRATION

FOR THE CHURCH AND THE ECCLESIASTICAL AUTHORITIES

TE ígitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplíces rogámus ac pétimus *He kisses the altar* utí accépta hábeas, et benedías, hęc ✠ dona, hęc ✠ múnera, hęc ✠ 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.

WE therefore, humbly pray and beseech Thee, most merciful Father, through Jesus Christ; Thy Son, our Lord, *He kisses the altar* that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted Sacrifices, which in the first place we offer Thee for Thy holy Catholic Church to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with Thy servant **N.**, our Pope, and **N.**, our Bishop, and all orthodox believers and professors of the Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING

In union with the priest mention here the names of the persons and the intentions for which you offer the divine victim

MEMÉNTO, Dómine, famulórum, famularúmque tuárum **N.** et **N.** et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offérunť hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salútis, et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

BE mindful, O Lord, of Thy servants and handmaidens, **N.** et **N.** and of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the health and salvation they hope for; and who now pay their vows to Thee, the everlasting, living and true God.

THE HOLY SACRIFICE OF THE MASS

INVOCATION OF THE SAINTS

COMMUNICANTES, et memoriam venerantes in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andréæ, Jacobi, Ioannis, Thomæ, Iacobi, Philippi, Bartholomæi, Matthæi, Simónis, et Thaddæi: Lini, Clet, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiánis: et ómnium Sanctorum tuorum; quorum méritis, precibusque concédas, ut in ómnibus protentiónis tuæ muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

COMMUNICATING with, and honoring in the first place the memory of the glorious ever Virgin Mary, Mother of Our Lord and God Jesus Christ: as also of the blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, through whose merits and prayers, grant that we may in all things be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

COMMUNICANTES FOR CHRISTMAS

COMMUNICANTES, et diem sacratissimum (at Midnight Mass is said: noctem sacratissimam) celebrantes, quo beatae Mariæ intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriosæ semper Virginis Mariæ, Genitricis ejusdem Dei et Domini Jesu Christi: sed et... (see above)

COMMUNICATING and keeping this most holy day which (at Midnight Mass is said: keeping this most holy night, in which) the spotless virginity of Blessed Mary brought forth a Saviour to this world; and also reverencing the memory first of the same glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ: as also (see above)

COMMUNICANTES FOR EPIPHANY

COMMUNICANTES, et diem sacratissimum celebrantes, quo Unigenitus tuus in tua tecum gloria coæternus, in veritate carnis nostræ visibiliter corporalis apparuit; sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et... (see above)

COMMUNICATING and keeping this most holy day which Thine Only-begotten Son, who is co-eternal with Thee in Thy glory, showed Himself in true flesh with a visible body like unto us; and also reverencing the memory first of the same glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ: as also (see above)

COMMUNICANTES FOR EASTER

COMMUNICANTES, et diem sacratissimum celebrantes, Resurrectionis Domini nostri Jesu Christi secundum carnem: sed et memoriam venerantes, in primis gloriosæ semper Virginis

COMMUNICATING and keeping this most holy day of the resurrection of our Lord Jesus Christ according to the flesh; and also reverencing the memory first of the same glorious Mary,

THE HOLY SACRIFICE OF THE MASS

Mariæ, Genetricis ejusdem Dei et Dómini nostri Jesu Christi: sed et... (see above)

ever Virgin, Mother of the same our God and Lord Jesus Christ: as also (see above)

COMMUNICANTES FOR THE ASCENSION

COMMUNICANTES, et diem sacratissimum celebrantes, quo Dóminus noster, unigenitus Filius tuus, unitam sibi fragilitatis nostræ substantiam, in glóriæ tuæ dextera collocavit; sed et memoriam venerentes, in primis gloriósæ semper Virginis Mariæ, Genetricis ejusdem Dei et Dómini nostri Jesu Christi: sed et... (see above)

COMMUNICATING, and keeping the most holy day on which Thine Only-begotten Son our Lord sat at the right hand of Thy glory the substance of our frail human nature, which He had taken to Himself; and also reverencing the memory first of the same glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ: as also (see above)

COMMUNICANTES FOR WHITSUNTIDE

COMMUNICANTES, et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus Apostolis, innumemeris linguis apparuit: sed et memoriam venerentes, in primis gloriósæ semper Virginis mariæ, Genetricis ejusdem Dei et Dómini nostri Jesu Christi: sed et... (see above)

COMMUNICATING, and keeping the most holy day of Pentecost, whereon the Holy Ghost appeared to the Apostles in countless tongues; and also reverencing the memory first of the same glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ: as also (see above)

THE PRAYERS AT THE CONSECRATION

OBLATION OF THE VICTIM TO GOD

HANC igitur oblationem servitútis nostræ, sed et cunctæ famíliæ tuæ, quæsumus Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári: Per eúmdem Christum Dóminum nostrum. Amen.

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine Elect. Through the same Christ our Lord. Amen.



HANC IGITUR FOR EASTER AND WHITSUNDAY

HANC igitur oblationem servitutis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua, et Spiritu Sancto, tribuens eis remissionem omnium peccatórum, quæsumus 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.

WE therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, which we make unto Thee on behalf of these of whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, granting them remission of all their sins: and to dispose our days in Thy peace, preserve us from eternal damnation and rank us in the number of Thine Elect. Through Christ our Lord. Amen.

THE HOLY SACRIFICE OF THE MASS

QUAM oblationem tu Deus, in ómnibus quæsumus, bene✠dictam, adscriptam ✠, ra✠tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor✠pus, et San✠guis fiat dilectissimi Filii tui Dómini nostri Jesu Christi.

WHICH oblation do Thou, O God, vouchsafe in all respects, to bless, ✠ approve, ✠ ratify, ✠ make worthy and acceptable; that it may be made for us the Body ✠ and Blood ✠ of Thy most beloved Son Jesus Christ our Lord.

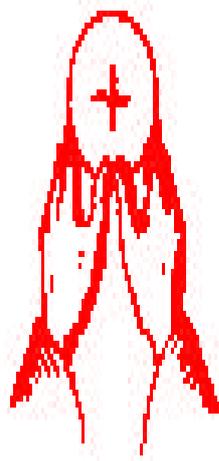
CONSECRATION OF THE HOST

QUI pridie quam pateretur, accepit panem in sanctas, ac venerabilis manus suas, et elevatis óculis in cælum ad te Deum Patrem suum omnipotentem, tibi grátias agens, bene✠dixit, fregit, dedítque discipulis suis, dicens: Accípite, et manducáte ex hoc omnes.

WHO, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven unto Thee, God, His almighty Father, giving thanks to Thee, He blessed ✠ it, broke it and gave it to His disciples saying: Take and eat ye all of this,

The words of the Consecration of the Host:

HOC EST ENIM CORPUS MEUM.



FOR THIS IS MY BODY.



After pronouncing the words of consecration, the priest kneeling, adores the Sacred Host; rising, he elevates it.— Look at the Sacred Host, with faith, piety, and love, saying : My Lord and my God./ Dóminus meus et Deus meus.

CONSECRATION OF THE WINE

Then, uncovering the chalice, the priest says:

SÍMILI modo, postquam cœnátum est, accípiens et hunc præclarum Cálicem in sanctas ac venerabilis manus suas: item tibi grátias agens, bene✠dixit, dedítque discipulis suis, dicens: Accípite, et bíbite ex eo omnes,

IN like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands He blessed ✠, and gave it to His disciples, saying: Take and drink ye all of this,

THE HOLY SACRIFICE OF THE MASS

The words of Consecration of the Wine:

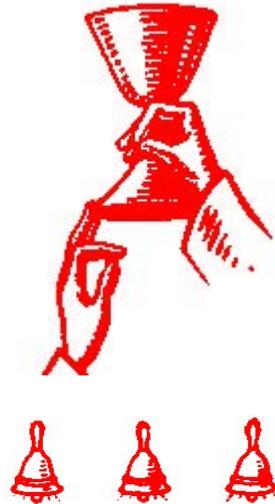
HIC EST ENIM CALIX SANGUINIS MEI,
NOVI ET ÆTERNI TESTAMENTI:
MYSTERIUM FIDEI: QUI PRO VOBIS ET
PRO MULTIS EFFUNDETUR IN REM-
ISSIONEM PECCATORUM.

FOR THIS IS THE CHALICE OF MY
BLOOD OF THE NEW AND ETERNAL
TESTAMENT, THE MYSTERY OF FAITH;
WHICH SHALL BE SHED FOR YOU AND
FOR MANY UNTO THE REMISSION OF
SINS.

The priest then says in a low voice:

Hæc quotiescúmque fecéritis, in
mei memóriam faciétis.

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



The priest kneels and adores the Precious Blood; rising, he elevates the Chalice, and setting it down he covers it and adores it again.

OBLATION OF THE VICTIM TO GOD

UNDE et mémoires, Dómine, nos servi tui, sed et
plebs tua sancta, ejúsdem Chriſi Fílii tui Dómini
noſtri tam beátæ paſſiõnis, necnon et ab ínferis
reſurrectiõnis, sed et in cælos gloriõſæ
aſceniõnis: offérimus præcláræ majestáti tuæ de
tuis donis, ac datis. hóſtiam ✠ puram, hóſtiam ✠
ſanctam, hóſtiam ✠ immaculátam. Panem ✠
ſanctum vitæ æternæ, et Cálícem ✠ ſalúis
perpétuæ.

Extending his hands, he proceeds:

SUPRA quæ propítio ac seréno vultu respícere
dignéris: et accépta habére, sícuti accépta habére
dignátus es múnera púeri tui justí Abel, et
ſacrificium patriárchæ noſtri Abrahæ: et quod tibi
óbtulit summus ſacérdos tuus Melchisedech,
ſanctum ſacrificium, immaculátam hóſtiam.

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, and also His Resurrection from the
dead and His glorious Ascension into heaven:
do offer unto Thy most excellent Majesty of
Thine own gifts, bestowed upon us, a pure ✠
Host, a holy ✠ Host, an unspotted ✠ Host, the
holy ✠ Bread of eternal life, and the Chalice ✠
of everlasting salvation.

UPON which vouchsafe to look with a
propitious and serene countenance, and to
accept them, as Thou wert graciously pleased
to accept the gifts of Thy just servant Abel, and
the sacrifice of our patriarch Abraham, and that
which Thy high priest Melchisedech offered to
Thee, a holy Sacrifice, and unspotted Victim.

THE HOLY SACRIFICE OF THE MASS

Bowing down, with his hands joined and placed upon the altar, he says:

SÚPPLICES te rogámus, omnipotens Deus, jube hæc perfèrri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot, *(He kisses the altar.)* ex hac altáris, participatióne sacrosánctum Fílii tui Cor⁺pus, et Sán⁺guinem sumpsérimus, omni benedictióne cælésti et grátia repleámur. Per eúmdem Christum Dóminum nostrum. Amen.

WE most humbly beseech Thee, almighty God, command these offerings to be borne by the hands of Thy holy Angels to Thine altar on high, in the sight of Thy divine majesty, that as many *(He kisses the altar)* as shall partake of the most holy Body ⁺ and Blood ⁺ of Thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

THE PRAYERS AFTER THE CONSECRATION

COMMEMORATION OF THE DEAD

The faithful departed receive a special memento here. Mention your departed parents, grandparents, relatives, friends, benefactors, teachers .

MEMÉNTO etiam, Dómine, famulórum famularúmque tuárum *N.* et *N.*, qui nos præcessérunt cum signo fidei, et dórmiunt in somno pacis, Ispis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigeríi lucis et pacis, ut indúlgeas, deprecámur: Per eúmdem Christum Dóminum nostrum. Amen.

REMEMBER also, O Lord, Thy servants and handmaids *N.* and *N.*, who are gone before us with the sign of faith, and rest in the sleep of peace. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace; Through the same Christ our Lord. Amen.

INVOCATION OF THE SAINTS

NOBIS quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martíribus: cum Joáinne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum. Amen.

TO us also, Thy sinful servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints, into whose company we beseech Thee to admit us, not weighing our merits, but pardoning our offenses. Through Christ our Lord. Amen.

THE HOLY SACRIFICE OF THE MASS

MINOR ELEVATION

Per quem hæc ómnia, Dómine, semper bona creas, sanctiꝫficas, viviꝫficas, beneꝫdícis, et præstas nobis. Per ipꝫsum, et cum ipꝫso, et in ipꝫso, est tibi Deo Patriꝫ omnipoténti, in unitáte Spíritus ꝫ Sancti, omnis honor et glória.

S. Per omnia sæcula sæculórum.

M. Amen.

By Whom, O Lord, Thou dost ever create sanctify, ꝫ quicken, ꝫ bless, ꝫ and give unto us all these good things. By Him, ꝫ and with Him, ꝫ and in Him ꝫ is to Thee, God the Father ꝫ almighty, in the unity of the Holy ꝫ Ghost, all honour and glory.

P. World without end.

S. Amen.

THE COMMUNION

S. Orémus.

Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dicere:

P. Let us pray.

Instructed by Thy saving precepts, and following Thy divine institution, we are bold to say:

PATER noster, qui es in cælis: sanctificétur nomen tuum: advéniat regnum tuum: fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quoditiánum da nobis hódie: et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem.

M. Sed líbera nos a malo.

S. Amen.

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.

S. But deliver us from evil.

P. Amen.

THE LIBERA NOS AND THE DIVISION OF THE HOST

Then the priest takes the paten between the first and second fingers and says:

LÍBERA nos, quæsumus, Dómine, ab ómnibus malis, prætéritis præsentibus, et futúris: et intercedénte beáta, et gloriósa semper Vírgine Dei Genitríce María cum beáteis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis,

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the Blessed and glorious ever Virgin Mary, Mother of God, and of the holy Apostles, Peter and Paul, and of Andrew, and of all the Saints,

He signs himself with the paten, and then kisses it.

da propítius pacem in díebus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne securi.

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

He places the paten under the Host, uncovers the Chalice, and makes a genuflection; rising, he takes the Host, breaks It in the middle over the Chalice, saying:

THE HOLY SACRIFICE OF THE MASS

Per eúmdem Dóminum nostrum Jesum Christum Through the same Jesus Christ, Thy Son, our
Fílium tuum Lord.

He breaks off a Particle from the divided Host:

Qui tecum vivit et regnat in unitáte Spíritus Who with Thee in the unity of the Holy Ghost
Sancti Deus. liveth and reigneth God,
S. Per ómnia sáecula sáeculórum. P. World without end.
M. Amen. S. Amen.

THE MIXTURE OF THE BODY AND BLOOD

The priest makes the Sign of the Cross with the Particle over the Chalice, saying:

S. Pax ✠ Domini sit ✠ semper vobis ✠ cum. P. The peace ✠ of the Lord be ✠ always with
M. Et cum spiritu tuo. ✠ you.
S. And with thy spirit.

He puts the Particle into the Chalice, saying:

HÆC commíxtio, et consecrátio Córporis et **M**AY this mixture and consecration of the
Sánguinis Dómini nostri Jesu Christi, fiat Body and Blood of our Lord Jesus Christ be to
accipiéntibus nobis in vitam ætérnam. Amen. us who receive it effectual unto eternal life.
Amen.

THE AGNUS DEI

He covers the Chalice, genuflects and rises; than bowing down and striking his breast thrice, he says:

AGNUS Dei, qui tollis peccáta mundi, miserére **L**AMB of God, who takest away the sins of
nobis. the world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi: miserére Lamb of God, who takest away the sins of the
nobis. world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi: dona nobis Lamb of God, who takest away the sins of the
pacem. world, grant us peace.

In Masses for the Dead, he says twice: Dona eis réquiem. /Grant them rest.

And lastly:

Dona eis réquiem sempitérnam. /Grant them eternal rest.

THE HOLY SACRIFICE OF THE MASS

THE PRAYERS FOR HOLY COMMUNION

In Masses for the Dead, the first of the following prayer is omitted.

PRAYER FOR PEACE

DÓMINE Jesu Christe, qui dixisti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésiæ tuæ: eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas Deus per ómnia sæcula sæculórum. Amen.

O LORD Jesus Christ, who saidst to Thine Apostles: Peace I leave you, My peace I give you: regard not my sins, but the faith of Thy Church; and vouchsafe to grant her that peace and unity which is agreeable to Thy will: Who livest and reignest God, world without end. Amen.

In Solemn Masses the kiss of peace is now given; the Celebrant kisses the altar, then saluting the deacon, says:

S. Pax tecum.

M. Et cum spírítu tuo.

P. Peace be with thee.

S. And with thy spirit.

In Masses for the Dead, the kiss of peace is not given.

PRAYER FOR SANCTIFICATION

DÓMINE Jesu Christe, Fíli Dei vivi, qui ex voluntáte Patris, cooperánte Spírítu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitatibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre, et Spírítu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

O LORD Jesus Christ, Son of the living God, who, according to the will of Thy Father, with the cooperation 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 all evils; and make me always cleave to Thy commandments, and suffer me never to be separated from Thee, Who livest and reignest, with the same God the Father and the Holy Ghost, God, world without end. Amen.

PRAYER FOR GRACE

PERCÉPTIO, Córporis tui, Dómine Jesu Christe, quod ego indígnus sumere præsumo, non mihi provéniat in júdicium et condemnatióem: sed pro tua pietáte, prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiédam. Qui vivis et regnas cum Deo Patre in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculórum. Amen.

LET not the partaking of Thy Body, O Lord, Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but let it, through Thy mercy, become a safeguard and remedy, both 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 HOLY SACRIFICE OF THE MASS

COMMUNION OF THE PRIEST

Communion of the Body

The priest genuflects, rises and says:

PANEM cælestem accípíam, et nomen Dómini invocábo.

I WILL take the Bread of heaven, and will call upon the Name of the Lord.



Raising his voice a little, he says three times :

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea.

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

Then with his right hand, making the Sign of the Cross with the Host over the paten, he says:

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

THE Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Communion of the Blood

Then he uncovers the Chalice, genuflects, collects whatever fragments may remain on the corporal, and purifies the paten over the Chalice, saying:

QUID retribuam Dómino pro ómnibus quæ retribuit mihi? Cálicem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

WHAT return shall I make to the Lord for all He has given to me? I will take the chalice of salvation, and call upon the Name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

The priest takes the Chalice and making the Sign of the Cross with it, says:

SANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

THE Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Then he receives all the Precious Blood, together with the Particle.

COMMUNION OF THE FAITHFUL

If Holy Communion is to be distributed, server says the Confiteor after which the priest says:

MISEREATUR vestri omnipotens Deus, et dimissis peccatsi vestris, perducatur vos ad vitam aeternam.

M. Amen

MAY almighty God have mercy upon you, forgive you your sins, and bring you unto life everlasting.

S. Amen.

Making the sign of the cross he continues:

THE HOLY SACRIFICE OF THE MASS

INDULGENTIAM. ✠ absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens, et misericors Dominus. **M.** Amen.

ECCE Agnus Dei, ecce qui tollit peccata mundi.

And then he says three times:

DÓMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

He administers the communion, saying to each:

CORPUS Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam. Amen.

If you do not communicate at the Mass, make an act of Spiritual Communion:

My Jesus, I believe that Thou art Truly Present in the Blessed Sacrament. I love Thee above all things, and I long for Thee in my soul. Since I cannot now receive Thee Sacramentally, come at least spiritually into my heart. As though Thou hast already come, I embrace Thee and unite myself entirely to Thee; never permit me to be parted from Thee.

THE PRAYERS DURING THE ABLUTION

QUOD ore sumpserimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and from a temporal gift may it become to us an eternal remedy.

SIT

The priest holds out the Chalice to the server — in Solemn Masses to the deacon — who pours wine into it for the first ablution.

CORPUS tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with this pure and holy Sacrament; Who livest and reignest for ever and ever. Amen.

The priest then washes his fingers and receives the second ablution. (✠ TURN TO PROPER ✠)

THE COMMUNION-VERSE

(✠ TURN TO PROPER ✠)

The priest kisses the altar.

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

S. Oremus.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

THE HOLY SACRIFICE OF THE MASS

CONCLUSION OF THE MASS

THE DISMISSAL

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

S. Ite, Missa est.

M. Deo grátias.

P. The Lord be with you.

S. And with thy spirit.

P. Go, the Mass is ended.

S. Thanks be to God.

If a procession follows, there is said instead of the Ite, Missa est:

S. Benedicámus Domino.

M. Deo grátias.

P. Let us bless the Lord.

S. Thanks be to God.

KNEEL

At Solemn Mass, the dismissal of the people with the chant of Ite, Missa est *pertains to the office of the deacon.*

In Masses for the Dead is said:

S. Requiéscant in pace.

M. Amen.

P. May they rest in peace.

S. Amen.

In Easter Week is said:

S. Ite, Missa est, allelúia, allelúia.

M. Deo grátias, allelúia, allelúia.

P. Go, the Mass is ended, alleluia, alleluia.

S. Thanks be to God, alleluia, alleluia.

PLÁCEAT tibi, sancta Trínitas, obséqium servitútis meæ: et præsta: ut sacrificium, quod óculis tuæ majestátis indignus óbtuli, tibi sit acceptábile, mihíque et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

MAY the performance of my homage be pleasing to Thee, O holy Trinity: and grant that the Sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy, be a propitiation for me, and for all those for whom I have offered it. Through Christ our Lord. Amen.

Then he turns to the faithful, invoking upon them the blessing of God and making over them the sign of the cross.

THE BLESSING

S. Benedícat vos omnípotens Deus, Pater, et Fílius, ✠ et Spírítus Sanctus.

M. Amen.

P. May almighty God the Father, Son, ✠ and Holy Ghost, bless you.

S. Amen.

In Masses for the Dead, the Blessing is omitted.

THE HOLY SACRIFICE OF THE MASS

THE LAST GOSPEL

STAND

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

S. Inítium ✠ sancti Evangéllii secúndum Joánnem.

M. Gloria tibi, Domine.

IN princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hóminem: 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 perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. 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. (*Here all kneel*) ET VERBO CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam eius, gloriám quasi Unigéniti a Patre, plenum grátiae et veritátis.

M. Deo gratias

P. The Lord be with you.

S. And with thy spirit.

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

S. 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 testify concerning the Light, taht all might believe through Him. He was not the Light, be he was to testify concerning 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 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*) 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.

S. Thanks be to God.

PRAYERS ORDERED BY POPE LEO XIII

To be said kneeling after the celebration of Low Mass.

The priest, with the people, recites the Hail Mary (thrice) then:

SALVE Regina, Mater misericórdiæ, vita, dulcédo, et spes nostra, salve.

Ad te clamámus, éxsules filii Evæ.

Ad te suspirámus geméntes flentes in hac lacrymárum valle.

Eia ergo, Advocatá nostra, illos tuos misericórdes óculos ad nos convérte.

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope.

To thee do we cry, poor banished children of Eve.

To thee do we send up our sighs, mourning and weeping in this valley of tears.

Turn then, most gracious Advocate, thine eyes of mercy towards us.

THE HOLY SACRIFICE OF THE MASS

Et Jesum, benedictum fructum ventris tui, nobis,
post hoc exilium, ostende.

O clemens, o pia, o dulcis Virgo María.

℣. Ora pro nobis, sancta Dei Génatrix.

℟. Ut digni efficiámur promissionibus Christi.

Orémus, Deus, refúgium nostrum et virtus,
pópulum ad te clamántem propítius respice; et
intercedente gloriósa et immaculáta Virgine Dei
Genetríce María, cum beáto Joseph, ejus Sponso,
ac beátis Apóstolis tuis Petro et Paulo, et ómnibus
Sanctis, quas pro conversiône peccatórum, pro
libertáte et exaltatióne sanctæ Matris Ecclésia,
preces effúndimus, miséricors et benígnus exáudi.
Per eúmdem Christum Dóminum nostrum.

℟. Amen.

SANCTE Michael Archángele, defénde nos in
prælio, contra nequítiam et insídias diaboli esto
præsídium. Imperet illi Deus, súpplices
deprecámur: tuque, Princeps militiæ cæléstis,
Sátanam aliósque spíritus malignos, qui ad
perditionem animárum pervagántur in mundo,
divína virtúte, in inférnum detrúde. ℟. Amen.

And after this our exile, show unto us the
blessed Fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the
promises of Christ.

Let us pray, O God, our refuge and our
strength, look down in mercy on Thy people
who cry to Thee; and by the intercession of the
glorious and immaculate Virgin Mary, Mother
of God, of St. Joseph her Spouse, of Thy
blessed Apostles Peter and Paul, and of all the
Saints, in mercy and goodness hear our prayers
for the conversion of sinners, and for the liberty
and exaltation of our holy Mother and Church.
Through the same Christ our Lord. ℟. Amen.

HOLY Michael Archangel, defend us in the
day of battle; be our safeguard against the
wickedness and snares of the devil.—May God
rebuke him, we humbly pray: and do thou,
Prince of the heavenly host, by the power of
God thrust down to hell Satan and all wicked
spirits, who wander through the world for the
ruin of souls. ℟. Amen.

The following invocation, thrice repeated, has been added by order of Pope Pius X.:

℣. Cor Jesu sacratíssimum,

℟. Miserére nobis.

℣. Most Sacred Heart of Jesus,

℟. Have mercy upon us.

Prayers After Communion

PRAYER OF ST. THOMAS OF AQUINAS

I GIVE thanks to Thee, O holy Lord, Father almighty, eternal God, who hast vouchsafed, not for any merits of tny own, but solely out of the condescension of Thy mercy, to appease the hunger of the soul of Thine unworthy servant with the Precious Body and Blood of Thy Son our Lord Jesus Christ. I implore that this holy Communion be not to me a condemnation unto punishment, but a saving plea unto forgiveness. May it be unto me the armor of faith and the shield of good purpose. May it be the emptying out of my vices, the extinction of all concupiscence and lust, the increase of charity and patience, of humility and obedience, and of all virtues; a strong defense against the snares of all enemies, visible and invisible; the perfect quieting of all my evil impulses, both fleshly and ghostly; a firm cleaving unto Thee, the one true God; and an ending of a happy consummation. And I beseech Thee that Thou wouldst vouchsafe to bring me, a sinner, to that ineffable banquet, in which Thou together with Thy Son, and the Holy Ghost, art to Thy saints true light, fullness of content, eternal joy, gladness without alloy and perfect happiness. Through the same Christ our Lord. Amen.

Indulgence of 5 years.—Plenary, under the usual conditions, if this prayer is recited daily during a month.

THE ANIMA CHRISTI

SOUL of Christ, sanctify me*
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Suffer me not to be separated from Thee
From the malignant enemy defend me.
In the hour of my death call me.
And bid me to come to Thee.
That with Thy saints I may praise Thee
For ever and ever. Amen.

ANIMA Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me.
O bone Iesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meae voca me.
Et iube me venire ad te,
Ut cum Sanctis tuis laudem te
in sæcula sæculorum. Amen.

PRAYER OF ST. BONA VENTURE (†1274)

PIERCE, O most sweet Lord Jesus, my inmost soul with the most joyous and healthful wound of Thy love, with true, tranquil, and most holy apostolic charity, that my soul may ever languish and melt with love and longing for Thee, that it may yearn for Thee and faint for Thy courts, and long to be dissolved and to be with Thee. Grant that my soul may hunger after Thee, the bread of angels, the comforting nourishment of holy souls, our daily and supersubstantial bread, having all sweetness and savor and every delight of taste; let my heart ever hunger after- and feed upon Thee, upon whom the angels desire to look, and may my inmost soul be filled with the sweetness of Thy savor; may it ever thirst after Thee, the source of life, the fount of wisdom and knowledge, the fountain of everlasting light, the flood of pleasure, the richness of

TRANSFIGE, dulcissime Domine Iesu, medullas et viscera animæ meæ suavissimo ac saluberrimo amoris tui vulnere, vera serenaque et apostolica sanctissima caritate, ut langueat et liquefiat anima mea solo semper amore et desiderio tui, te concupiscat et deficiat in atria tua, cupiat dissolvi et esse tecum.
Da ut anima mea te esuriat, panem Angelorum, refectionem animarum sanctarum; panem nostrum cotidianum, supersubstantialem, habentem omnem dulcedinem et saporem, et omne delectamentum suavitatis. Te, in quem desiderant Angeli prospicere, semper esuriat et comedat cor meum, et dulcedine saporis tui repleantur viscera animæ meæ; te semper sitiatur fontem vitæ, fontem sapientiæ et scientiæ, fontem æterni luminis,

*indulgence of 300 days.—Seven years, if these invocations are devoutly recited after Holy Communion.—Plenary, under the usual conditions, if these invocations are daily recited during a month.

PRAYERS AFTER COMMUNION

the house of God; may it ever compass Thee, seek Thee, find Thee, run to Thee, attain to Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ease and affection, and with perseverance unto the end; and mayest Thou alone be ever my hope, my entire assurance, my riches, my delight, my pleasure, my joy, my rest and tranquillity, my peace, my sweetness, my fragrance, my sweet savor, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession and my treasure, in whom may my mind and my heart remain fixed and firm and rooted immovably for ever more. Amen.

torrentem voluptatis, ubertatem domus Dei.

Te semper ambiat, te quærat, te inveniat, ad te tendat, ad te perveniat, te meditetur, te loquatur, et omnia operetur in laudem et gloriam nominis tui, cum humilitate et discretione, cum dilectione, et delectatione, cum facilitate et affectu, cum perseverantia usque in finem; ut tu sis solus semper spes mea, tota fiducia mea, divitiæ meæ, delectatio mea, iucunditas mea, gaudium meum, quies et tranquillitas mea, pax mea, suavitas mea, odor meus, dulcedo mea, cibus meus, refectio mea, refugium meum, auxilium meum, sapientia mea, portio mea, possessio mea, thesaurus meus, in quo fixa et firma et immobiliter semper sit radicata mens mea et cor meum. Amen.

PRAYER OF ST. AUGUSTINE († 430)

BEFORE Thine eyes, O Lord, we bring our sins, and we compare them with the stripes we have received.

If we examine the evil we have wrought, what we suffer is little, what we deserve is great.

What we have committed is very grievous, what we have suffered is very slight.

We feel the punishment of sin, yet withdraw not from the obstinacy of sinning.

Under Thy lash our inconstancy is visited, but our sinfulness is not changed.

Our suffering soul is tormented, but our neck is not bent.

Our life groans under sorrow, yet emends not in deed.

If Thou spare us, we correct not our ways: if Thou punish, we cannot endure it.

In time of correction we confess our wrongdoing: after Thy visitation we forget that we have wept.

If Thou stretchest forth Thy hand, we promise amendment; if Thou withholdest the sword, we keep not our promise.

If Thou strikest, we cry out for mercy: if Thou sparest, we again provoke Thee to strike.

Here we are before Thee, O Lord, confessedly guilty; we know that unless Thou pardon we shall deservedly perish*

Grant then, O almighty Father, without our deserving it, the pardon we ask; Thou who madest out of nothing those who ask Thee.

Through Christ our Lord. Amen.

℣. Deal not with us, O Lord, according to our sins.

℟. Neither reward us according to our iniquities.

Let us pray. O God, who by sin art offended and by penance pacified, mercifully regard the prayers of Thy suppliant people, and turn away the scourges of Thy wrath, which we deserve for our sins. Through Christ our Lord. R. Amen.

OBSECRO TE...

IBESEECH Thee, most sweet Jesus Christ, to grant that Thy Passion may be to me a power by which I may be strengthened, protected and defended. May Thy wounds be to me food and drink, by which I may be nourished, inebriated and overjoyed.

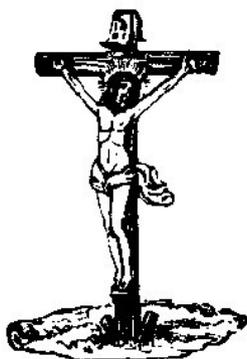
May the sprinkling of Thy blood be to me the washing away of all my sins. May Thy death prove to me life eternal, Thy cross be to me an everlasting glory. In these be my, refreshment, my joy, my preservation and sweetness of heart. Who livest and reignest for ever and ever. Amen.

OBSECRO te, dulcissime Dómine Iesu Christe, ut pássio tua sit mihi virtus, qua múniar, prótegar, atque deféndar. Vúlnera tua sint mihi cibus potúsque, quibus pascar inébrier atque delécter. Aspérsio Sánguini tui sit mihi ablútio ómnium delictórum meórum; mors tua sit mihi vita indeficiens, Crux sit mihi glória sempitérna. In his sit mihi reféctio, exsultátió, sánitas et dulcédo cordis mei: Qui vivis et regnas in sæcula sæculórum. Amen.

PRAYERS AFTER COMMUNION

ACT OF RESIGNATION TO THE DIVINE WILL¹

O LORD my God, I now at this moment, readily and willingly accept at Thy hand whatever kind of death it may please Thee to send me, with all its pains, penalties and sorrows.



INDULGENCED PRAYER² BEFORE A CRUCIFIX

BEHOLD, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with a true contrition for my sins and a firm purpose of amendment; whilst with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five wounds, having before my eyes the words which long ago David the prophet put in Thy mouth concerning Thee: They have pierced My hands and My feet, they have numbered all My bones. (Ps. 21. 17, 18)

EN Ego, O bone et dulcissime Iesu, ante conspéctum tuum génibus me provólvo, ac máximo ánimi ardóre te oro atque obtéstor, ut meum in cor vívidos fidei, spei et caritátis sensus, atque veram peccatórum meórum pœniténtiam, éaque emendánda firmíssimam voluntátem velis imprimere; dum magno ánimi afféctu et dolóre tua quinque vúlnera mecum ipse considéro ac mente contéplor, illud præ óculis habens, quod iam in ore ponébat tuo David Prophéta de te, o bone Iesu: Foderunt manus meas et pedes meos: dinumeravérunt ómnia ossa mea. Amen. (Ps. 21. 17, 18)

A UNIVERSAL PRAYER FOR ALL THINGS NECESSARY TO SALVATION by Pope Clement IX

O MY God, I believe in Thee; do Thou strengthen my faith. All my hopes are in Thee; do Thou secure them. I love Theewith my whole heart; teach me to love Thee daily more and more* I am sorry that I have offended Thee; do Thou increase my sorrow. I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant benefactor; I call upon Thee as my sovereign protector. Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

CREDO Dómine, sed credam firmitus; spero, sed sperem securius; amo, sed amem ardentius; doleo, sed doleam vehementius. Adoro te ut primum principium; desidero ut finem ultimum; laudo ut benefactorem perpetuum; invoco ut defensorem propitium. Tua me sapientia dirige, iustitia contine, clementia solare, potentia protege. Offero tibi, Dómine cogitanda, ut sint ad te; dicenda, ut sint de te; facienda, ut sint secundum te; ferenda, ut sint propter te.

¹Indulgence of 7 years each time. Plenary, to be acquired only at the hour of death by those who have at least once during life devoutly made this act of resignation and fulfilled the usual conditions of confession, Communion and prayer for the Holy Father's intentions.

² Indulgence of 10 years, when recited before a picture of the Crucified.—Plenary, under the usual conditions, with a prayer for the intention of His Holiness.

PRAYERS AFTER COMMUNION

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think only of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou wilt.

I beg of Thee to enlighten my understanding, to inflame my heart, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offenses, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for Thy goodness, hatred of my faults, love of my neighbour, and contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent at my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear Thy judgments, escape hell, and in the end obtain heaven; through Jesus Christ, my Lord. Amen.

Volo quidquid vis, volo quia vis, volo quomodo vis, volo quamdiu vis.

Oro, Dómine, intellectum illumines, voluntatem inflammes, cor emundes, animam sanctifices.

Defleam praeteritas iniquitates, repellam futuras tentationes, corrigam vitiosas propensiones, excolam idoneas virtutes.

Tribue mihi, bone Deus, amorem tui, odium mei, zelum proximi, contemptum mundi.

Studeam superioribus oboedire, inferioribus subvenire, amicis consulere, inimicis parcere.

Vincam voluptatem austeritate, avaritiam largitate, iracundiam lenitate, tepiditatem fervore.

Redde me prudentem in consiliis, constantem in periculis, patientem in adversis, humilem in prosperis.

Fac, Dómine, ut sim in oratione attentus, in epulis sobrius, in munere sedulus, in proposito firmus.

Curem habere innocentiam interiorem, modestiam exteriorem, conversationem exemplarem, vitam regularem.

Assidue invigilem naturae domandæ, gratiæ fovendæ, legi servandæ, saluti promerendæ.

Discam a te quam tenue quod terrenum, quam grande quod divinum, quam breve quod temporaneum, quam durable quod æternum.

Da mortem præveniam, iudicium pertineam, infernum effugiam, paradisum obtineam.

Per Christum Dóminum nostrum. Amen.

RENEWAL OF THE BAPTISMAL VOWS

ALMIGHTY and eternal God.' Thou knowest all things: Thou seest the very bottom of my heart, and Thou knowest that, however sinful I have hitherto been, I am resolved, by the help of Thy grace, to love and serve Thee for the remainder of my life. And therefore, O my God, kneeling before the throne of Thy mercy, I renew, with all the sincerity of my soul the promises and vows made for me in my baptism.

I renounce Satan with my whole heart, and will henceforth have no connection with him. I renounce all the pomps of Satan, that is, all the vanities of the world, the false treasures of its riches, honours and pleasures, and all its corrupt teachings. I renounce all the works of Satan, that is, all kinds of sins. To Thee alone, O my God, I desire to cling; Thy word will I hear and obey: for Thee alone I desire to live and to die. Amen.¹

¹The faithful who at the end of a mission or spiritual exercise, or at whatever moment or time in the year, shall make the renewal of their baptismal vows, in parochial churches or other oratories authorized by the bishop and according to the forms and formula; approved by the saniei can gain a plenary indulgence, under the usual conditions, adding some prayer for the intention of His Holiness.

PRAYERS AFTER COMMUNION

THE “MEMORARE”

Prayer of St. Bernard to our Blessed Lady

REMEMBER, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, and sought thine 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.²

MEMORARE, O piissima Virgo Maria, non esse auditum a saeculo, quemquam ad tua currentem praesidia, tua implorantem auxilia, tua petentem suffragia, esse derelictum. Ego tali animatus confidentia, ad te, Virgo Virginum, Mater, curro, ad te venio, coram te gemens peccator assisto. Noli, Mater Verbi, verba mea despicere; sed audi propitia et exaudi. Amen.

PRAYER TO ST. JOSEPH

Prescribed by H.H. Pope Leo XIII, for the month of October, after the recitation of the rosary

TO thee, O blessed Joseph, we have recourse in our affliction, and having implored the help of thy thrice holy spouse, we now with hearts filled with confidence earnestly beg thee also to take us under thy protection. By that charity wherewith thou wast united to the Immaculate Virgin Mother of God, and by that fatherly love with which thou didst cherish the Child Jesus, we beseech thee and we humbly pray that thou wilt look down with gracious eye upon that inheritance which Jesus Christ purchased by His blood, and wilt succor us in our need by thy power and strength.

Defend, O most watchful guardian of the Holy Family, the chosen offspring of Jesus Christ. Keep from us, O most loving father, all blight of error and corruption. Aid us from on high, most valiant defender, in this conflict with the powers of darkness. And even as of old thou didst rescue the Child Jesus from the peril of His life, so now defend God's Holy Church from the snares of the enemy and all adversity. Shield us ever under thy patronage that, following thine example and strengthened by thy help, we may live a holy life, die a happy death and attain to everlasting bliss in heaven. Amen.¹

PRAYER TO OUR PATRON SAINT

SAINT..., whom I have chosen as my special patron, pray for me that I, too, may one day glorify the Blessed Trinity in heaven.

Obtain for me your lively faith, that I may consider all persons, things, and events in the light of almighty God.

Pray that I may be generous in making sacrifices of temporal things to promote my eternal interests, as you so wisely did.

Set me on fire with a love for Jesus, that I may thirst for His sacraments and burn with zeal for the spread of His kingdom.

By your powerful intercession, help me in the performance of my duties to God, myself and all the world.

Win for me the virtue of purity and a great confidence in the Blessed Virgin.

Protect me this day, and every day of my life. Keep me from mortal sin. Obtain for me the grace of a happy death. Amen.

²Indulgence of 3 years.—Plenary, under the usual conditions, if this prayer is daily recited during a month.

¹Indulgence of 3 years—7 years, during the month of October, after the recital of the holy rosary.—Plenary, on the usual conditions, if this prayer is recited every day for a month.

The Season of Advent

The word Advent means coming, and it is the season which prepares us for the coming of our Lord. This coming is threefold: The actual coming of our Lord in His birth at Christmas, His coming into our hearts, and His final coming at the Last Judgment. The colour of the vestments is purple and the Gloria is omitted.

First Sunday of Advent

(STATION AT ST. MARY'S MAJOR)

Purple.

Double I. Cl

In the Introit: The preparation of our hearts for God. In the Collect we beseech God to arise in His might and come into our souls; in the Epistle St. Paul reminds us that now is the time to arouse ourselves to a new spiritual life; in the Gospel is given a description of the Last Judgment as told by St. Luke.

INTROIT ♦ Ps. 24. 1-3.

AD te levávi ánimam meam: Deus in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim univérsi, qui exspéctant non confundén-tur.- vias tuás, Dómine, demónstra mihi: et sémitas tuas édoce me. *℣.* Glória Patri, et Fílio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper et in sáecula sáeculórum. Amen. —Ad te levávi.

TO Thee have I lifted up my soul; in Thee, O my God, I put my trust, let me not be ashamed; neither let my enemies laugh at me; for none of them that wait on Thee shall be confounded.—
(Ps. 24.4) Show, O Lord, Thy ways to me: and teach me Thy paths. *℣.* Glory be to the Father, and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.— To Thee have I lifted...(till confounded).

Kýrie eléison..., (p.33) the Gloria in excelsis is omitted from this day until Christmas day, except on feasts.

COLLECT

Stir up Thy power, we beseech Thee, O Lord, and come: that from the threatening dangers of our sins we may deserve to be rescued by Thy protection, and to be saved by Thy deliverance. Who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. *℞.* Amen.

FIRST SUNDAY OF ADVENT

EPISTLE ♦ Romans 13.11-14

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

BRETHHEREN, knowing that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour 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.

GRADUAL ♦ Ps. 24. 3, 4

ALL they that wait on Thee shall not be confounded, O Lord.

℣. Show, O Lord, Thy ways to me: and teach me Thy paths.

Alleluia, alleluia. ℟. (Ps. 84.8). Show us, O Lord, Thy mercy; and grant us Thy salvation. Alleluia.

UNIVÉRSI, qui te exspéctant, non confundéntur, Dómine. ℣. Vias tuas, Dómine, notas fac, mihi: et sémitas tuas édoce me.

Allelúia, allelúia. ℣. Osténde nobis, Dómine, misericórdiam tuam, et salutáre tuum da nobis. Allelúia.

GOSPEL ♦ LUKE 21. 25-23

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

AT that time Jesus said to His disciples: there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved. And then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.— *Creed* p.35

OFFERTORY ♦ Ps. 24. 1-3

AD te levávi ánimam meam: Deus meus, in te confido, non erubéscam: neque irrídeant me inimíci mei: étenim univérsi, qui te exspéctant, non confundéntur.

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

SEASON OF ADVENT

SECRET.—May these holy mysteries, O Lord, cleanse us by their powerful virtue, and make us to come with greater purity to Him who is their source. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost. God forever and ever. Amen.

Preface of the Most Holy Trinity p.23 Prayers of the Canon p.40; Pater noster..., p.46; Agnus Dei...,p.47; Prayers of the Communion,...p.49.

COMMUNION ♦ Ps. 84.13

DÓMINUS dabit benignitátem: et terra nostra dabit fructum suum. **T**HE Lord will give goodness; and our earth shall yield her fruit.

POST COMMUNION.—May we receive, O Lord, Thy mercy in the midst of Thy Temple, that we may prepare with due honour for the approaching feast of our redemption. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Benedicámus Dómino *is said instead of* Ite, Missa est. *This is the case whenever the* Glória in excélsis *is not said.* Placeat, p.51.—*Last Gospel:* The beginning of the Gospel of St John: p.52.

Second Sunday of Advent

Purple

Double I Cl

[STATION AT THE HOLY CROSS IN JERUSALEM]

Numerous allusions appear in the Liturgy of this day to Jerusalem and her people. Let us be filled with the sentiments of hope and joy, for the coming of Jesus is nigh. Let us prepare the way in our hearts for the Messiah; Our Lord and Redeemer Jesus Christ.

INTROIT ♦ Isaias. 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. *℟.* Glory be to the Father...—People of Sion... **P**ÓPULUS Sion, ecce Dóminus véniet ad salvándas gentes: et audítiam fáciet Dóminus glóriam vocis suæ in lætítiæ cordis vestri— Qui regis Israel inténde: qui dedúcis, velut ovem, Joseph. *℣.* Glória Patri...—Pópulus Sion....

COLLECT.— Stir up our hearts, O Lord, to prepare the ways of Thine only-begotten Son; that through His coming we may attain to serve Thee with purified minds. Who liveth and reigneth with with God the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

SECOND SUNDAY IN ADVENT

EPISTLE ♦ Romans. 15. 4-13

Lesson from the Epistle of Blessed Paul the Apostle to the Romans

BRETHEREN, What things so ever were written, were written for our learning: that, through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind and with one mouth you may glorify the God and Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision 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 Gentiles, and will sing to Thy name. And again He saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles, and magnify Him all ye people. And again, Isaias saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the Power of the Holy Ghost.

GRADUAL ♦ Ps. 49. 2, 3, 5.

EX Sion spécies decóris ejus: Deus maniféste véniet. *℟.* Congregáte illi sanctos ejus, qui ordinavérunt testaméntum ejus super sacrificia. Allelúia, allelúia. *℟.* Lætátus sum in his quæ dicta sunt mihi: in domum Dómini ibimus. Allelúia.

OUT of Sion the lovliness of His beauty: God shall come manifestly. *℟.* Gather ye together His Saints to Him, who have set His covenant before sacrifices. Alleluia, alleluia. *℟.* (Ps. 121. 1). I rejoiced at the things that were said to me: We shall go unto the house of the Lord. Alleluia.

GOSPEL ♦ Matthew 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 look we for another? And Jesus, making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them: and blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? A prophet? Yea I tell you, and more than a prophet. For this is he of whom it is written: Behold I send my Angel before Thy face, who shall prepare the way before Thee.— *Creed.* p. 35.

SEASON OF ADVENT

OFFERTORY ♦ Ps. 89. 7, 8

THOU wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee: show us, O Lord, Thy mercy, and grant us Thy salvation. **D**EUS, tu conversus vivificabis nos, et plebs tua lætabitur in te: ostende nobis, Dómine, misericórdiam tuam, et salutare tuum da nobis.

SECRET.— Be appeased, we beseech Thee, O Lord, by the prayers and sacrifices of our humility; and where we lack pleading merits of our own, do Thou, by Thine aid, assist us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity* (p.23)

COMMUNION ♦ Bar. 5. 5; 4. 36

ARISE, O Jerusalem, and stand on high, and behold the joy that cometh to thee from Thy God. **J**ERÚSALEM, surge, et sta in excélsis, et vide jucunditatem, quæ veniet tibi a Deo tuo.

POSTCOMMUNION.— Replenished with the food of spiritual sustenance, we humbly entreat Thee, O Lord, that by our sharing in this Mystery, Thou wouldst teach us to despise the things of the earth, and to love those of heaven. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Third Sunday of Advent

Purple or Rose

[STATION AT ST. PETER'S VATICAN]

Double 1 cl

On this day the Church urges us to gladness in the middle of this time of expectation and penitence: the coming of Jesus approaches more and more. St John, the holy precursor, announces to the Jews the coming of the “Saviour,” he says to them, “lives already among us, though unknown. He will soon appear openly.” Now is the time for fervent prayers and for imploring Jesus to remain with us by His mercy. Let us prepare the way for Him by repentance and penitence and by a worthy reception of the Sacraments. All the prayers of this Mass are filled with that which the Church wishes our souls to be possessed at the approach of the Saviour. This day is also known as “*Gaudete Sunday*.”

INTROIT ♦ Philippians. 4. 4-7

GAUDÉTE in Dómino semper: iterum dico gaudéte. Modestia vestra nota sit ómnibus homínibus: Dóminus enim prope est. Nihil solliciti sitis: sed in omni oratióne petitiónes vestræ innotescant apud Deum—Benedixisti Dómine, terram tuam: avertisti captivitatem Jacob. ̎. Glória Patri...—Gaudéte....

REJOICE in the Lord always: again I say, rejoice. Let your modesty be known to all men; For the Lord is nigh. Be nothing solicitous; but in everything by prayer let your petitions be made known to God.—(Ps. 84. 2). Lord, Thou hast blessed Thy land; Thou hast turned away the captivity of Jacob. ̎. Glory be to the Father...— Rejoice in the Lord always...

SEASON OF ADVENT

COLLECT.—Incline Thine ear, we beseech Thee, O Lord, to our petitions; and by the grace of Thy visitation, illuminate the darkness of our minds. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Philippians. 4. 4-7

Lesson from the Epistle of Blessed Paul the Apostle to the Philippians

BRETHHEREN, 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 our Lord.

GRADUAL ♦ Ps. 79. 2, 3, 6,

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

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

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

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

GOSPEL ♦ John 1. 19-28

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

AT that time the Jews sent from Jerusalem priests and levites to John, to ask him: Who art thou? and he confessed, and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the Prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet? John answered them, saying: I baptize with water: but there hath stood one in the midst of you whom you know not. The same is He that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.— *Creed.* p.35

OFFERTORY ♦ Ps. 84. 2, 3

BENEDIXÍSTI Dómine, terram tuam: avertísti captivitátem Jacob: remisísti iniquitátem plebis tuæ.

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

THIRD SUNDAY OF ADVENT

SECRET.—May the sacrifice of our devotion, we beseech Thee, O Lord, be continually offered up to Thee, may it both complete the institution of the holy Mysteries, and wonderously accomplish in us Thy salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity* (p.23)

COMMUNION ♦ Isaias. 35. 4

DÍCITE Pusillánimes confortámini, et nolíte timére: ecce Deus noster véniet, et salvábit nos. **S**AY: Ye fainthearted, take courage and fear not: behold our God will come, and will save us.

POSTCOMMUNION.— We implore, O Lord, Thy mercy: that these divine helps may expiate our sins, and prepare us for the approaching feast. Through Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Fourth Sunday of Advent

Purple

[STATION AT THE TWELVE APOSTLES]

Double 1 Cl.

The Catholic liturgy reminds us, during these four weeks, of the time during which the world was without Jesus. This Mediator we now await, and since we can go to God only through Him, we implore Him to hasten His coming.

INTROIT ♦ Isaias. 45. 8

RORÁTE cœli, désuper, et nubes plurant justum: aperiátur terra, et gérmínet salvatórem.— cœli enárrant glóriam Dei: et ópera mánuum ejus annúnciat firmaméntum. *Ÿ*. Glória Patri...— Rorate cœli, désuper... **D**ROP 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. *Ÿ*. Glory be to the Father...—Drop down dew, ye heavens...

COLLECT.—O Lord, we beseech Thee, stir up Thy power, and come, with great might succour us: that by the help of Thy grace that which is hindered by our sins may be hastened by Thy merciful forgiveness: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

FOURTH SUNDAY IN ADVENT

EPISTLE ♦ 1 Corinthians. 4. 1-5

BRETHHEREN, 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 that among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by man's day; but neither do I judge my own self. For I am not conscious to myself of anything: yet am I not hereby justified, but He that judges me is the Lord. Therefore judge not before the time, until the Lord come: Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

GRADUAL ♦ Ps.144. 18-21

PROPE est Dóminus ómnibus invocántibus eum: ómnibus qui invocant eum in veritáte. *Ÿ.* Laudem Dómini loquétur os meum et benedícat omnis caro nomen sanctum ejus. Allelúia, allelúia. *Ÿ.* Veni, Dómine, et noli tardáre: reláxa facínora plebis tuæ Israel. Allelúia.

THE Lord is nigh unto all them that call upon Him: to all that call upon Him in truth. *Ÿ.* My mouth shall speak the praise of the Lord: and let all flesh bless His Holy Name. Alleluia, alleluia. *Ÿ.* Come, O Lord, and tarry not: forgive the sins of Thy people Israel. Alleluia.

GOSPEL Luke 3. 1-6.

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

NOW in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being govenor of Judaea, 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 Caiphaz: the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the Prophet: A voice of one crying in the wilderness: prepare ye the way of the Lord, make straight His paths; every valley shall be filled: and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

OFFERTORY ♦ Luke. 1. 28, 42

AVE María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus 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.

SECRET.— O Lord, we beseech Thee, look down favourably upon these present Sacrifices: that they may profit us both unto devotion and salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

FOURTH SUNDAY IN ADVENT

PREFACE *of the Most Holy Trinity* (p.23)

COMMUNION ♦ Isaias 7. 14

ECCE Virgo concípiet et páriet filium: et **BEHOLD** a Virgin shall conceive and bear a
vocábitur nomen ejus Emmánuel. Son: and His name shall be called Emmanuel.

POSTCOMMUNION.— Having received Thy gifts, we beseech Thee, O Lord: that as we frequent this Mystery, so the work of our salvation may advance. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Christmastide

Christmas Day

White

*Double of I Cl.
with privileged Octave*

FIRST MASS AT MIDNIGHT¹

[STATION AT THE ALTAR OF THE CRIB AT St. MARY MAJOR'S.]

INTROIT ♦ Ps. 2. 7

DÓMINUS dixit ad me: Fílius es meus es tu, **THE** Lord hath said to me: Thou art my Son,
ego hódie génui te.—Quare fremuérunr gentes: et this day have I begotten Thee.—(Ps. 2.1) Why
pópuli meditáti sunt inánia?— *Ÿ*.Glória have the Gentiles raged, and the people devised
Patri...Dóminus dixit ad me... *Ÿ*. Glory be to the Father...— The
Lord hath said to me...

COLLECT.— O God, Who hast made this most holy night to shine forth with the splendour of the true Light: grant, we beseech Thee, that we, who have known the mysteries of His Light on earth, may enjoy also His happiness in heaven. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Titus 2. 11-15

Lesson from the Epistle of Blessed Paul the Apostle

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 persuer of good works. These things speak and exort in Christ Jesus Our Lord.

¹ The Midnight Mass specially recalls the temporal birth of Jesus.

CHRISTMAS (*MIDNIGHT MASS*)

GRADUAL ♦ Ps. 109. 3, 1

TECUM princípium in die virtútis tuæ: in splendóribus Sanctórum, ex útero ant lucíferum génuí te. *Ÿ*. Dixit Dóminus Dómino meo: sede a dexteris meis: donec ponam inimícos tuos, scabéllum pedum tuórum. Allelúia, allelúia. *Ÿ*. Dóminus dixit ad me, Fílius meus es tu, ego hódie génuí te. Allelúia.

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. *Ÿ*. The Lord said to my Lord: Sit Thou at My right hand, until I make Thine enemies Thy footstool. Alleluia, alleluia. *Ÿ*. (Ps. 2. 7). The Lord hath said to Me: Thou art My Son, this day have I begotten Thee. Alleluia.

GOSPEL ♦ Luke 2. 1-14

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

AT that time there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Gallilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem: because he was of the house and family of David to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished that she should be delivered. And she brought forth her first born Son and wrapped Him up in swaddling clothes, and laid Him in a manger: because there was no room for them in the inn. And there were in the same country Shepherds watching and keeping the night watches over their flock. And behold an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the Angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest, and on earth peace to men of goodwill.— *Creed*. p.35

OFFERTORY ♦ Ps. 95. 11, 13

LÆTÉNTUR cœli, et exsúltet 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.

SECRET.— May our offering on this days feast be acceptable to Thee, O Lord, we beseech Thee: That by Thy bounteous grace, through this sacred intercourse, we may be found like unto Him, in whom our nature is united to Thee. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of *Christmas* (p.23) *Communicantes of Christmas*. p. 41.

CHRISTMAS DAY (*MASS AT DAWN*)

COMMUNION ♦ Ps. 109. 3

IN splendóribus Sanctórum, ex útero ante **I**N the brightness of the Saints, from the womb
lucíferum genui te, before the day star, I begot Thee.

POSTCOMMUNION.— Grant to us, we beseech Thee, O Lord, that we, who rejoice in celebrating by these Mysteries, the Birth of Our Lord Jesus Christ, may by worthy lives, deserve to attain unto fellowship with Him. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

SECOND MASS AT DAWN²

[STATION AT ST. ANASTASIA]

INTROIT ♦ Isaias. 9. 2, 6

LUX fulgébit hódie super nos: quia natus est nobis Dóminus: et vocábitur Admirábilis Deus, Princeps pacis, pater futúri sáeculi: cujus regni non erit finis.— Dóminus regnávít, decórum indútus est: indútus est Dóminus fortitúdinem, et præcínxit se. *Ÿ*. Glória Patri...—Lux fulgébit hódie super nos... **A** light shall shine upon this day: for the Lord is born to us: and He shall be called wonderful, God, the Prince of Peace, the Father of the world to come: of whose reign there shall be no end.—(Ps. 92. 1) The Lord hath reigned, he is clothed with beauty: the lord is clothed with strength, and hath girded Himself. *Ÿ*. Glory be to the Father...—A light shall come upon us...

COLLECT.— Grant us, we beseech Thee, almighty God, that we on whom the new light of Thy of Incarnate Word is poured, may show forth in our works that brightness, which now doth illuminate our minds by faith. Through the same Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of St. Anastasia, Martyr at Rome in 303:

2nd COLLECT.— Grant, we beseech Thee, almighty God, that we who devoutly keep the feast of blessed Anastasia, Thy Martyr, may feel the effects of her pleadings with Thee. Through the our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Titus 3. 4, 7

Lesson from the Epistle of Blessed Paul the Apostle to Titus.

DEARLY beloved, the goodness and kindness of God our Saviour appeared: not by the works of justice which we have done, but according to His mercy He saved us by the laver of regeneration and renovation of the Holy Ghost, whom He hath poured forth upon us abundantly through Christ Jesus our Saviour: that, being justified by His grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

² The Mass at dawn especially recalls the spiritual birth of Jesus in our souls.

Dec. 25.— CHRISTMAS DAY (*MASS AT DAWN*)

GRADUAL ♦ Ps. 117, 27, 26, 23

BENEDÍCTUS qui venit in nómine Dómini: Deus Dóminus, et illuxit nobis. *℣.* A Dómino factum est istud: et est mirabile in óculis nostris. Allelúia, allelúia. *℣.* Dóminus regnávít, decórem índuit: índuit Dóminus fortitúdinem, et præcínxit se virtúte. Allelúia.

BLESSED is He that cometh in the Name of the Lord: the Lord is God, and He hath shone upon us. *℣.* This is the Lord's doing: and it is wonderful in our eyes. Alleluia, alleluia. *℣.* (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 to one another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph, and the Infant lying in the manger. And seeing they understood of the word that had been spoken to them concerning this Child. And all that heard wondered: and at those things that were told to them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.—*Creed.* p.35.

OFFERTORY ♦ Ps. 92. 1, 2

DEUS firmávit orbem terræ qui non commovébitur: paráta sedes tua, Deus, ex tunc, a sáeculo tu es.

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

SECRET.— May our gifts, we beseech Thee, O Lord, prove worthy of the Mysteries of this day's Nativity and ever shed forth peace upon us: that, as He who was born as man, shone forth also as God, so may these earthly creatures bestow on us that which is divine. Through the Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of St. Anastasia:

2nd SECRET.— Graciously accept our offerings, we beseech Thee, O Lord, and grant that, by the merits and intercession of blessed Anastasia, Thy Martyr, they may prove a help to our salvation. Through Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of *Christmas* (p.23) *The Communicantes of Christmas*, p.41.

Dec 25.—CHRISTMAS DAY (*MASS DURING THE DAY*)

COMMUNION ♦ Zacharias 9. 9

EXSÚLTA, filia Sion, lauda filia Jerúsalem: **REJOICE** greatly, O daughter of Sion, shout
ecce Rex tuus venit sanctus, et Salvátor mundi. for joy, O daughter of Jerusalem; behold thy
king comes, holy, the Saviour of the world.

POSTCOMMUNION.—May the new life of this Sacrament, O Lord, ever restore us, especially on the Nativity of Him whose wonderous birth hath overcome the old nature of our manhood. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of St. Anastasia

2nd POSTCOMMUNION.—Thou hast satisfied, O Lord, Thy household with holy gifts: refresh us always, we beseech Thee, by the intercession of her, whose feast we celebrate. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

THIRD MASS ON CHRISTMAS DAY³

[STATION AT ST. MARY MAJOR'S]

INTROIT ♦ Isaias. 9. 6

PUER natus est nobis, et Fílius datus est nobis: **A** child is born to us, and a Son is given to us:
cujus impérium super húmerum ejus: et Whose government is upon His shoulder: and
vocábitur nomen ejus, magni consílii Angelus.— His name shall be called the Angel of Great
Cántate Dómino cánticum novum: qui mirabília Counsel.—(Ps. 97. 1) Sing ye to the Lord a
fecit. √. Glória Patri...—Puer natus est nobis, et new canticle: because He hath done wonderful
Fílius datus est nobis... things. √. Glory be to the Father...—A Child is
born to us...

COLLECT.— Grant, we beseech Thee, almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held by the old bondage under the yoke of sin. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ 1 Hebr. 1-12

Lesson from the Epistle of Blessed Paul the Apostle to the Hebrews.

GOD, who at sundry times and in divers manners spoke in times past to the fathers by the Prophets, last of all in these days hath spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world: Who being the brightness of His glory and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of 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, today have I begotten Thee? And again: I will be to Him a Father, and He shall be to

³ This third Mass during Daytime recalls especially the eternal generation of Jesus

Dec 25.—CHRISTMAS DAY (*MASS DURING THE DAY*)

Me a Son? and again, when He bringeth in the first begotten into the world, He saith: And let all the angels of God adore Him. And to the angels indeed He saith: He that maketh His angels spirits, and His ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of Thy kingdom. Thou hast loved justice and hated iniquity: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And: Thou in the beginning, O Lord, didst found the earth: and the works of Thy hands are the heavens. They shall perish but Thou shalt continue: and they shall all grow old as a garment: and as a vesture shalt Thou change them and they shall be changed: but Thou art the selfsame, and Thy years shall not fail.

GRADUAL ♦ Ps 97. 3, 4, 2

VIDÉRUNT omnes fines terræ salutāre Dei nostri: jubilāte Deo, omnis terra. *℣*. Notum fecit Dóminus salutāre suum: ante conspéctum géntium revalávit justítiam suam. Allelúia, allelúia. *℣*. Dies sanctificátus illúxit nobis: veníte gentes, et adoráte Dóminum: quia hódie descendit lux magna super terram. Allelúia.

ALL the ends of the earth have seen the salvation of our God: sing joyfully to God, all the earth. *℣*. The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles. Alleluia, alleluia, *℣*. A sanctified day hath shone upon us: come ye Gentiles and adore the Lord: for this day a great light hath descended upon the earth. Alleluia.

GOSPEL ♦ John 1

✠ The beginning of the Holy Gospel according to St. John.

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 was made nothing that was made; in Him was life, and the life was the light of men; and the light shineth in the 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 bear witness of the 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 be made 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, and the word was made flesh (*Here all kneel*) and dwelt among us. And we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

OFFERTORY ♦ Ps. 88. 12, 15

TUI sunt cœli, ut tua est terra, orbem terrarum et plenitúdinem ejus tu fundásti: justítia et júdicium præparátio sedis tuæ.

THINE are the heavens, and Thine is the earth, the world and the fullness thereof Thou hast founded: justice and judgment are the preparation of Thy throne.

SECRET.— Sanctify, O Lord, the gifts offered to Thee, by the new birth of Thine Only-begotten Son: and cleanse us from the stains of our sins. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Dec 25.—CHRISTMAS DAY (*MASS DURING THE DAY*)

PREFACE of *Christmas* (p.23) *Communicantes of Christmas*, p.41.

COMMUNION ♦ Ps. 97. 3

VIDÉRUNT omnes fines terræ salutāre Dei ALL the ends of the earth have seen the
nostri. salvation of our God.

POSTCOMMUNION.— Grant, we beseech Thee, almighty God, that as the Saviour of the world, born on this day, is the Author of our heavenly birth, so He may also be to us the Giver of immortality. Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

At the End of the Mass the Gospel of the Epiphany is said:

GOSPEL ♦ Matthew 2. 1-2

When Jesus was born in Bethlehem of Juda in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying: Where is He that is born King of the Jews? for we have seen His star in the East, and are come to adore Him. And king Herod hearing this was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for it is so 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 diligently of them the time of the star which appeared to them, and sending them into Bethlehem, said: Go, and diligently inquire after the Child, and when you have found Him, bring me word again, that I may also 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, found the Child with Mary His Mother, (*here all kneel*) and falling down they adored Him. And opening their treasures, they offered Him gifts: gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod they went back another way into their own country.

Sunday within the Octave of Christmas

White

Double

The sacred liturgy, in revealing to us the supernatural Sonship of Our Lord Jesus Christ, which affects our souls more especially at this time of Christmas, makes the Divinity under the aspect of Fatherhood resplendent in our eyes.

INTROIT ♦ Wisdom. 18. 14-15

DUM médium siléntium tenérent ómnia, et nox in suo cursu médium iter habéret, omnípotens sermo tuus, Dómine, de cœlis a regálibus sédibus venit. — Dóminus regnávit, decórem indútus est Dóminus fortitúdinem, et præcínxit se. *Ÿ.* Glória Patri...—Dum médium silentium...

WHILE all things were in quiet silence, and the night was in the midst of her course, Thine almighty Word, O Lord, leaped down from heaven from Thy royal throne.—(Ps. 92. 1) The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. *Ÿ.* Glory be to the Father...—While all things were in quiet silence...

COLLECT.— O almighty and everlasting God, direct our actions according to Thy good pleasure; that in the name of Thy beloved Son we may deserve to abound in good works: Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Gal. 4. 1-7

Lesson from the Epistle of Blessed Paul the Apostle to the Galatians.

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

GRADUAL ♦ Ps. 44. 3, 2

SPECIÓSUS forma præ filiis hóminum: diffúsa est grátia in lábiis tuis. *Ÿ.* Eructávit cor meum verbum bonum dico ego ópera mea Regi: língua mea cálamus scribæ, velóciter scribéntis. Allelúia, allelúia. *Ÿ.* Dóminus regnávit, decórem induit: induit Dóminus fortitúdinem et præcínxit se virtúte. Allelúia.

THOU art beautiful above the sons of men: grace is poured abroad in Thy lips. *Ÿ.* My heart hath uttered a good word, I speak my words to the king: my tongue is the pen of a scrivener, that writeth swiftly. Alleluia, alleluia, *Ÿ.* (Ps. 92. 1) The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself with might. Alleluia.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

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 those things which were spoken concerning Him. And Simeon blessed them, and said to Mary His Mother: Behold, this child is set for the fall, and for the resurrection of many in Israel: and for a sign which shall be contradicted: and thine 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 Gallilee, to their city Nazareth. And the Child grew and waxed strong, full of wisdom: and the grace of God was in Him.—*Creed.* p.35.

OFFERTORY ♦Ps. 92. 1, 2

DEUS firmávit orbem terræ, qui non commovébitur: paráta sedes tua, Deus, ex tunc, a sæculo tu es. GOD hath established the world, which shall not be moved: Thy Throne, O God is prepared from of old, Thou art from everlasting.

SECRET.—Grant, we beseech Thee, almighty God, that the offering made in the sight of Thy Majesty may obtain for us the grace of loving devotion, and the and the reward of a blessed eternity. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of Christmas: Secret Oblata, p.72, of the 3rd Mass.
Preface of Christmas, p.23.— *The Communicantes of Christmas,* p. 41.

COMMUNION ♦ Matth 2. 30

TOLLE púerum, et Matrem ejus, et vade in terram Israel: defúnti sunt enim , qui quærébant ánimam Purri. TAKE the Child and His Mother, and go into the land of Israel: for they are dead who sought the life of the Child.

POSTCOMMUNION—By the working of this Mystery, O Lord, may our vices be cleansed, and our just desires be fulfilled. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of Christmas: Postcommunion Præsta... p.73, of the 3rd Mass.

Feast of the Circumcision of Our Lord and Octave-Day of the Nativity

[STATION AT ST. MARY ACROSS THE TIBER]

White

Double II Cl.

In the Old Law, by the rite of Circumcision, every male Jew became a member, and shared in the privileges and blessings of the chosen people of God. A Jew who failed to be initiated by the ceremony was excluded. Our Lord is Son of God by nature, and absolutely sinless, and therefore did not need adoption into the membership of God's children. Yet, He submitted to the law. The Church also honours on this day the Holy Name of Jesus, given to the Divine Child at the Circumcision.

INTROIT ♦ Isaias. 9. 9, 6

PUER natus est nobis, et Fílius datus est nobis, cujus impérium super húmerum ejus: et vocábitur nomen ejus, magni consílii Angelus.— Cántate Dómino cánticum novum: qui mirabília fecit. *Ÿ*. Glória Patri...—Puer natus est nobis...

A CHILD is born to us, and a Son is given to us, whose government is upon His shoulders: and His Name shall be called Angel of Great Counsel.—(Ps. 97. 1). Sing ye, to the Lord a new canticle: because He hath done wonderful things. *Ÿ*. Glory be to the Father...— A Child is born to us...

COLLECT— O God, who by the fruitful virginity of blessed Mary hast bestowed upon mankind the rewards of everlasting salvation: grant, we beseech Thee, that we may experience her intercession for us, through whom we have been made worthy to receive the author of life, Jesus Christ, Thy Son, our Lord: Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Titus 2. 11-15

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 persuer of good works. These things speak and exhort: in Christ Jesus our Lord.

GRADUAL ♦ Ps. 97. 3, 4, 2

VIDÉRUNT omnes fines terræ salutáre Dei nostri: jubiláte eo omnis terra. *Ÿ*. Notum fecit Dóminus salutáre suum: ante conspéctum géntium revelávit justítiam suam. Allelúia, allelúia. *Ÿ*. Multifárie olim Deus loquens pátribus in prophétis, novíssime diébus istis, locútus est nobis in Filio suo. Allelúia.

ALL the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. *Ÿ*. The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles. Alleluia, alleluia. *Ÿ*. (Heb. 1. 1, 2) God, who in divers manners spoke in times past to the fathers by the prophets, hath spoken to us by His Son. Alleluia.

CIRCUMCISION OF THE LORD

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.* p.35

OFFERTORY ♦ Ps. 88. 12, 15

TUI sunt cœli, 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, and the world and the fullness thereof Thou hast founded: justice and judgment are the preparation of Thy throne.

SECRET— Receive our gifts and prayers, we beseech Thee, O Lord; cleanse us by these heavenly Mysteries, and mercifully hear us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of *Christmas*, p. 23.— *The Communicantes of Christmas*, p.41.

COMMUNION ♦ Ps. 97. 3

VIDÉRUNT omnes fines terræ salutare Dei nostri.

ALL the ends of the earth have seen the salvation of our God.

POSTCOMMUNION.— May this communion, O Lord, cleanse us from guilt: and through the intercession of the blessed Virgin Mary, Mother of God, make us sharers of the heavenly remedy. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Feast of the Most Holy Name of Jesus

Sunday After the Circumcision

White

Double II Cl.

This Feast is kept on the First Sunday of the year; but if this Sunday falls on Jan. 1st, or 6th, or 7th, the Feast is kept on Jan. 2nd. Its origin is traced to the XVIth century, when it was celebrated by the Franciscan Order. In 1721 Pope Innocent XIII made the keeping of this solemnity universal. The name Jesus, i.e: the Saviour of the world, was brought by the Angel Gabriel from God, for He shall save His people "from their sins."

INTROIT ♦ Philip 2. 10, 11

IN nómine Jesu omne genu flectatur, cœlestium, terréstium, et infernorum: et omnis lingua confiteatur, quia Dóminus Jesus Christus in glória est Dei Patris.—Dómine Dóminus noster: quam admirabile est nomen tuum in univêrsa terra!

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 that the Lord Jesus Christ is in the glory of God the Father.— (Ps. 8. 2). O Lord, our Lord, how

HOLY NAME OF JESUS

℟. Glória Patri...— In nómine Jesu omne genu admirabile is Thy Name in the whole earth! ℟.
flectátur. Glory be to the Father...— In the Name of
Jesus.

COLLECT.— O God, Who didst constitute Thine Only-begotten Son the Saviour of mankind, and didst bid Him to be called Jesus: mercifully grant, that we who venerate His holy Name on earth, may fully enjoy also the vision of Him in heaven. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Acts 4. 8-12

Lesson from the Acts of the Apostles

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

GRADUAL ♦ Ps. 105. 47

SALVOS fac nos, Dómine, Deus noster, et cóngrega nos de natió nibus: ut confiteámur nómini sancto tuo, et gloriémur in glória tua. ℟. Tu, Dómine, Pater noster, et Redémptor noster: a sáeculo nomen tuum. Allelúia, allelúia. ℟. Laudem Dómini loquénter os meum et benedícat omnis caro nomen sanctum ejus. Allelúia.

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. ℟. (Is. 63. 16). Thou, O Lord, our Father and our Redeemer: from everlasting is Thy Name. Alleluia, alleluia. ℟. (Ps. 144. 21). My mouth shall speak the praise of the Lord, and let all flesh bless His Holy Name. Alleluia.

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.* P.35

OFFERTORY ♦ Ps. 85. 12, 5

CONFITÉBOR tibi, Dómine Deus meus, in toto corde meo, et glorificábo nomen tuum in ætérnum: quóniam tu, Dómine, suávis et mitis es: et multæ misericórdiæ ómnibus invocántibus te, allelúia.

I WILL praise Thee, O 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.

HOLY NAME OF JESUS

SECRET.— May Thy blessing, O most merciful God, by which every creature lives, sanctify, we beseech Thee, this our Sacrifice, which we offer unto Thee to the glory of the Name of Thy Son, our Lord Jesus Christ, that it may be well - pleasing to Thy Majesty for Thy praise, and profit us unto salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of *Christmas*, p. 23.

COMMUNION ♦ Ps. 85. 9, 10

OMNES gentes quascúmque fecisti, vénient, et adorábunt coram te, Dómine, et glorificábunt nomen tuum: quóniam magnus es tu, et fáciens mirábília: tu es Deus solus. Allelúia. ALL the nations Thou hast made shall come and adore before Thee, O Lord, and they shall glorify Thy Name: for Thou art great, and dost wonderful things: Thou art God alone. Alleluia.

POSTCOMMUNION.— O almighty and everlasting God, who didst create and redeem us, look graciously upon our prayer, and with a favourable and benign countenance deign to accept the Sacrifice of the saving Victim, which we have offered to Thy Majesty in honour of the Name of Thy Son, our Lord Jesus Christ: that through the infusion of Thy grace we may rejoice that our names are written in heaven under the glorious Name of Jesus, the pledge of eternal predestination. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Epiphany of Our Lord

White

Double I cl.

[STATION AT ST. PETER'S (VATICAN).]

The word "*Epiphany*" means "*manifestation*." The Church in the Mass commemorates a triple manifestation of Christ: to the Magi, that is, to the Gentiles; in His Baptism, when the Voice from heaven declared: "This is my beloved Son"; and in the miracle of changing water into wine at Cana.

INTROIT ♦ Malachias 3. 1

ECCE advénit dominátor Dóminus: et regnum in manu ejus, et potéstas, et impérium.— Deus judícium tuum regni da: et justítiam tuam Fílio regis. V̄. Glória Patri...— Ecce advénit. BEHOLD the Lord the Ruler is come: and the Kingdom is in His Hand, , and power, and dominion.— (Ps. 71. 2) Give to the king Thy judgment, O God: and to the king's Son Thy justice. V̄. Glory be to the Father...—Behold...

COLLECT.— O God, who on this day, didst manifest Thine Only-begotten Son to the Gentiles by the guidance of a star: graciously grant, that we, who know Thee now by faith, may be led on even to contemplate the beauty of Thy Majesty. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Isaias. 60. 1-6

ARISE, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon

THE EPIPHANY OF THE LORD

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

GRADUAL ♦ Isaias. 60. 6, 1

OMNES de Saba vénient aurum et thus deferentes, et laudem Dómino annuntiántes. V̄. Surge et illumináre, Jerusalem: quia glória Dómini super te orta est. Allelúia, allelúia. V̄. Vídimus stellam ejus in Oriénte et vénimus cum munéribus adoráre Dóminum. Allelúia.

ALL they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord. V̄. Arise and be enlightened, O Jerusalem: for the glory of the Lord is risen upon thee: Alleluia, alleluia. V̄. (Matth. 2. 2). We have seen His star in the East, and are come with gifts to adore the Lord. Alleluia.

GOSPEL ♦ St. Matthew, 2. 1-1

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

When Jesus was born in Bethlehem of Juda in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying: Where is He that is born King of the Jews? for we have seen His star in the East, and are come to adore Him. And king Herod hearing this was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for it is so 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 diligently of them the time of the star which appeared to them, and sending them into Bethlehem, said: Go, and diligently inquire after the Child, and when you have found Him, bring me word again, that I may also 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, found the Child with Mary His Mother, (*here all kneel*) and falling down they adored Him. And opening their treasures, they offered Him gifts: gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod they went back another way into their own country.—*Creed.* p.35.

OFFERTORY ♦ Ps. 71. 10, 11

REGES Tharsis et insulæ múnera offerent: reges Arabum et Saba dona addúcent: et adorábunt eum omnes reges terræ: omnes gentes sérvient ei.

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

THE EPIPHANY OF THE LORD

SECRET.— Look graciously, we beseech Thee, O Lord, upon the offerings of Thy Church, in which gold, frankincense and myrrh are no longer offered: but He, who by these same gifts was signified, is sacrificed and received, even Jesus Christ Thy Son, our Lord, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Epiphany*, p. 24. *Communicantes of the Epiphany*, p.41.

COMMUNION ♦ *Matth. 2. 2*

VÍDIMUS stellam ejus in Oriénte et vénimus WE have seen His star in the East, and are cum munéribus adoráre Dóminum. Allelúia. come with gifts to adore the Lord.

POSTCOMMUNION. — Grant, we beseech Thee, almighty God, that we may attain by the understanding of a purified mind unto that which we celebrate with solemn office. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Time after the Epiphany

In the Missal we find a Group of six Sundays marked as Sundays after the Epiphany . If Easter comes early there is not time enough these Sundays before Septuagesima. Those that remain are observed after the twenty-third Sunday after Pentecost. The Liturgy represents our Lord as growing up in the House of His parents, beginning His public life and working His miracles.

First Sunday After The Epiphany

White

Double Major.

Feast of the Holy Family

The special devotion which proposes the Holy Family of Jesus, Mary and Joseph as the model of virtue for all Christian households began in the XVIIth century. It started almost simultaneously in Canada and France- the Association of the Holy Family being founded in Montreal in 1663, and the Daughters of the Holy Family in Paris in 1674. Numerous other congregations and associations under the patronage of the Holy Family have been established since that time, and they are spread over the world. The Archconfraternity was established by Pius ix in 1847. In 1893 Leo XIII approved a feast for Canada, and Pope Benedict XV extended the Feast of the Holy Family to the whole Church and ordered its celebration to be kept on the Sunday after the Epiphany.

INTROIT ♦ *Proverbs. 23. 24, 25*

EXSÚLTAT gáudio pater Justi, gáudeat pater THE father of the just rejoiceth greatly, let thy tuus et mater tua, et exsúltet quæ génuít te. V̄. father and thy mother be joyful, and let her Quam dilécta tabernácula tua, Dómine virtútum: rejoice that bore Thee. V̄. (Ps. 83. 2 ,3) How

FEAST OF THE HOLY FAMILY

concupiscit et deficit ánima mea, in átria Dómini. lovely are Thy tabernacles, O Lord of Hosts!
Ŵ. Glória Patri...—Exsúltat gáudio... my soul longeth and fainteth for the courts of
the Lord. Ŵ. Glory be to the Father...—The
father of the just...

COLLECT.—O Lord Jesus Christ, who, being subject to Mary and Joseph, didst sanctify home life with ineffable virtues: grant that, with the aid of both, we may be taught by the example of Thy Holy Family, and attain to eternal fellowship with them: Who livest and reignest in the unity of the Father and the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Colossians. 3. 12-17

Lesson from the Epistle of Blessed Paul the Apostle to the Colossians.

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

GRADUAL ♦ Ps. 16. 4

UNUM pétii a Dómino, hanc requíram: ut **O**NE thing I have asked of the Lord, this will
inhábitem in domo Dómini ómnibus diébus vitæ I seek after: that I may dwell in the house of the
meæ.Ŵ. Beáti qui hábitant in domo tua, Dómine, Lord all the days of my life.Ŵ. (Ps. 88. 5)
in sácula sáculórum laudábunt te. Blessed are they that dwell in Thy house, O
Allelúia, allelúia. Ŵ. Vere tu es Rex abscónditus, Lord, they shall praise Thee for ever and
Deus Israel Salvátor. Allelúia. ever. Alleluia, alleluia. Ŵ. (Isaias. 45. 15) Verily
Thou art a hidden King, the God of Israel, the
Saviour. Alleluia.

GOSPEL ♦ Luke. 2. 42-52

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

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

FEAST OF THE HOLY FAMILY

OFFERTORY ♦ Luke 2. 22

TULÉRUNT Jesum paréntes ejus in Jerúsalem, **T**HE parents of Jesus carried Him to
ut sísterent eum Dómino. Jerusalem, to present Him to the Lord.

SECRET.— We offer unto Thee, O Lord, this propitiatory Sacrifice, humbly entreating Thee: that through the intercession of the Virgin Mother of God, with blessed Joseph, Thou wouldst firmly establish our families in Thy peace and grace. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Father and the Holy Ghost, God, world without end. Amen.

Commemoration of the Sunday, PREFACE of the Epiphany, p.24.

COMMUNION ♦ Luke. 2. 51

DESCÉNDIT Jesus cum eis, et venit Názareth, **J**ESUS went down with them and came to
et erat súbditus illis. Nazareth, and was subject to them.

POSTCOMMUNION.— Make us, O Lord Jesus, whom Thou dost refresh with heavenly sacraments, ever to follow the example of Thy Holy Family: that in the hour of our death, the glorious Virgin Thy Mother with blessed Joseph may come to our aid, and we may be found worthy to be received by Thee into everlasting tabernacles. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, for ever and ever. Amen

Commemoration of the Sunday.

First Sunday After the Epiphany

White

Double

[STATION AT THE TITLE OF ST. PAMMACHIUS]

The Mass of this Sunday is celebrated on another day of the week since Pope Benedict XV has extended the *Feast of the Holy Family* to the whole Church, and has ordered its celebration always to be kept on the Sunday within the Octave of the Epiphany.

INTROIT ♦ Apoc. 4. 2; 5. 11

IN excélsó throno vidi sedére virum, quem **U**PON a high throne I saw a Man sitting,
adórat multitúdo Angelórum psalléntes in unum: whom a multitude of Angels adore singing
Ecce cujus impérii nomen est in ætérnum.— together: Behold Him the name of whose
Jubiláte Deo, omnis terra: servíte Dómino in empire is forever.—(Ps. 99. 1). O sing joyfully
lætítia. ✠. Glória Patri...—In excélsó throno vidi to the Lord, all the earth: serve ye the Lord
sedére virum with gladness. ✠. Glory be to the Father...—
Upon a high throne I saw a man sitting...

COLLECT.—We beseech Thee, O Lord, hear of Thy heavenly goodness the prayers of Thy supplicant people: that they may both perceive what things they ought to do, and also may have power to fulfil the same. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

SUNDAY WITHIN THE OCT. OF THE EPIPHANY

EPISTLE ♦ Rom. 12. 1 - 5

Lesson from the Epistle of Blessed Paul the Apostle to the Romans.

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

GRADUAL ♦ Ps. 71. 18, 3

BENEDÍCTUS Dóminus Deus Israel, qui facit mirabilia magna solus a sáculo. *V.* Suscípian montes pacem pópulo tuo, et colles justítiam. Allelúia, allelúia. *V.* Jubiláte Deo omnis terra: servíte Dómino in lætítia. Allelúia.

BLESSED be the Lord, the God of Israel, who alone doth wonderful things from the beginning. *V.* Let the mountains receive peace for Thy people and the hills justice. Alleluia, alleluia. *V.* (Ps. 99. 1). Sing joyfully to God, all the earth: serve ye the Lord with gladness. Alleluia.

GOSPEL ♦ Luke 2. 42-52

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

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 kinfolk and acquaintances. 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 astoonished at His wisdom and His answers. And seeing Him they wondered. And His Mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them and came to Nazareth, and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men.—*Creed. p.35.*

OFFERTORY ♦ Ps. 99. 1, 2

JUBILÁTE Deo omnis terra: servíte Dómino in lætítia: intráte in conspéctu ejus in exsultatióne: quia Dóminus 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.

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

SECRET.— O Lord, may the Sacrifice we offer up to Thee ever quicken and protect us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

*Commemoration of the Epiphany through the Secret ecclesiae tuæ...
The Common Preface, p. 28.*

COMMUNION ♦ Luke 2. 48, 49

FILI, quid fecísti nobis sic? ego, et pater tuus doléntes quærebámus te. Et quid est, quod me quærebátis? nesciebátis quia in his, quæ Patris mei sunt, oppórtet me esse? **S**ON, why hast Thou done so to us? I and Thy father have sought Thee sorrowing. How is it that you sought Me? did you not know that I must be about My Father's business?

POSTCOMMUNION.— O almighty God, we humbly beseech Thee, that Thou wouldst grant to those whom Thou dost refresh with Thy Sacraments that they may serve Thee worthily by a manner of life pleasing to Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of the Epiphany through the Postcommunion...,p.80.

Second Sunday After the Epiphany

Green

Double

[STATION AT ST. EUSEBIUS]

The marriage in Cana of Gallilee is commemorated: the First Miracle of Jesus. Mary, full of charity, asks of Jesus His first miracle. Jesus, at her request, anticipates the hour appointed for the manifestation of His Divinity to His Disciples, so that He also places His power at the service of His Love.

INTROIT ♦ Ps. 65. 4

OMNIS terra adóret te, Deus, et psallat tibi: psalmum dicat nómini tuo, Altíssimi.— Jubiláte Deo, omnis terra, psalmum dícite nómini ejus: date glóriam laudi ejus. *Ÿ.* Glória Patri...—Omnis terra adóret te, Deus, et psallat tibi: **L**ET all the earth adore Thee, O God, and sing to Thee: let it sing a psalm to Thy Name, O 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. *Ÿ.* Glory be to the Father...—Let all the earth adore Thee...

COLLECT. — O almighty and everlasting God, who dost govern all things both in heaven and on earth: mercifully hear the prayers of Thy people, and grant us Thy peace in our time. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

SECOND SUNDAY AFTER THE EPIPHANY

EPISTLE ♦ Romans. 12. 6 - 16

Lesson from the Epistle of Blessed Paul the Apostle to the Romans.

BRETHEREN, Having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of the faith; or ministry in ministering; or he 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: with honour 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 Dóminus verbum suum et sanávit eos: et erípuit eos de intéritu eórum. *V.* Confiteántur Dómino misericórdiæ ejus: et mirábilia ejus filiis hóminum.

Allelúia, allelúia. *V.* Laudáte Dóminum, omnes Angeli ejus: laudáte eum, omnes virtútes ejus. Allelúia.

THE Lord sent His word, and healed them: and delivered them from their destruction. *V.* Let the mercies of the Lord give glory to Him: and His wonderful works 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

✠ 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 said to her: Woman, what is that to Me and to thee? My hour is not yet come. His Mother saith to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containg two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus said to them: Draw out now, and carry them 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 called the bridegroom, and said to him: Every man at first setteth forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him. — *Creed.* p.35.

OFFERTORY ♦ Ps. 65. 1, 2, 16

JUBILÁTE Deo, univérsus terra: psalmum dícite **S**HOUT with joy to God, all the earth: sing ye

SECOND SUNDAY AFTER THE EPIPHANY

nómini ejus: veníte, et audíte, et narrábo vobis, a psalm to His Name: come and hear, all ye
omnes qui tímētis Deum, quanta fecit Dóminus that fear God, and I will tell you what great
ánimæ meæ. Allelúia. things the Lord hath done for my soul, alleluia.

SECRET.— Hallow, O Lord, these our oblations: and cleanse us from the stains of our sins. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity...*, p. 23.

COMMUNION ♦ John. 2. 7, 8, 9, 10 -11

DICIT Dóminus Implé te hydras aqua, et ferte **T**HE Lord saith: Fill the water-pots with
architriclclíno. Cum gustásset architriclínus water, and carry to the chief steward. When the
aquam vinum factam, dicit sponso: Servásti chief steward had tasted the water made wine,
bonum vinum usque adhuc Hoc signum fecit he saith to the bridegroom: Thou hast kept the
Jesus primum coram discíplis suis. good wine until now. This first miracle did
Jesus in the presence of His disciples.

POSTCOMMUNION.— May the working of Thy power, we beseech Thee, O Lord, be increased in us: that quickened by the divine Sacraments, we may be prepared by Thy grace to obtain that which they promise. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity the Holy Ghost, God, world without end. Amen.

Third Sunday After Epiphany¹

Green

Double

Jesus, our Redeemer, is God; He works wonders; the Angels of heaven adore Him; Jews and Gentiles will be obliged to recognize His royal Divinity.

INTROIT ♦ Ps. 96. 7, 8

ADORÁTE Deum, omnes Angeli ejus: audivit **A**DORÉ God, all you His Angels: Sion heard
et lætáta est Sion: et exsultavérunt filiæ Judæ.— and was glad: and the daughters of Juda
Dóminus regnávít, exsúltet terra: læténtur ínsulæ rejoiced.— (Ps. 96. 1). The Lord hath reigned
multæ. V̄. Glória Patri...— Adoráte Deum, omnes let the earth rejoice: let many islands be glad.
Angeli ejus: V̄. Glory be to the Father...—Adore God, all
you His angels...

COLLECT.— O almighty and everlasting God, look mercifully upon our weakness: and stretch forth the right hand of Thy Majesty to protect us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

¹ First movable Sunday after the Epiphany: the Prayers, Epistle and Gospel might be postponed after the 23rd Sunday after Pentecost.

THIRD SUNDAY AFTER THE EPIPHANY

EPISTLE ♦ Romans. 12. 16-21

Lesson from the Epistle of Blessed Paul the Apostle to the Romans.

BRETHEREN, Be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved, but give place unto wrath. For it is written: Revenge is mine: I will repay, saith the Lord. But if thine enemy be hungry, give him to eat; if he thirst, give him to drink: for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GRADUAL ♦ Ps. 101. 16-17

TIMÉBUNT gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *Ÿ.* Quóniam ædificávit Dóminus Sion: et vidébitur in majestáte tua.
Allelúia, allelúia. *Ÿ.* Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. Allelúia.

THE Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory. *Ÿ.* For the Lord hath built up Sion: and He shall be seen in His Glory.
Alleluia, alleluia. *Ÿ.* (Ps. 96. 1). The Lord hath reigned let the earth rejoice: let many islands be glad.

GOSPEL ♦ . Matthew. 8. 1-13

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

AT that time, when Jesus had come down from the mountain, great multitudes followed Him: and 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, and show thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer said: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this: Go, and he goeth; and to another; Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, as thou hast believed, so be it done to thee. And the servant was healed at the same hour. — *Creed.* p.35.

OFFERTORY ♦ Ps. 117. 16, 17

DÉXTERA Dómini fecit virtútem: dextera Dómini exaltávit me: non móriar, sed vivam, et

THE right hand of the Lord hath wrought strength: the right hand of the Lord hath

THIRD SUNDAY AFTER THE EPIPHANY

narrábo opera Dómini.

exalted me: I shall not die, but live, and shall declare the works of the Lord.

SECRET.— May these offerings, we beseech Thee, O Lord, cleanse us, from our sins, and sanctify the bodies and minds of Thy servants for the celebration of this Sacrifice. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity...*, p. 23.

COMMUNION ♦ Luke. 5. 22

MIRABÁNTUR omnes de his quæ procedébant de ore Dei. ALL wondered at these things which proceeded from the mouth of God.

POSTCOMMUNION.— Vouchsafe, O Lord, we beseech Thee, to make us, who of Thy bounty frequent such great mysteries, truly disposed to obtain the benefits of the same. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Fourth Sunday After The Epiphany¹

Green

Double

Jesus our Lord commands the ungovernable forces in nature; the fury of the sea and the violence of the winds. He manifests also His Divinity.

The Mass Adorate Deum...*of the Third Sunday after the Epiphany*, p.87 *except*:

COLLECT.— O God, who knowest us to be set in the midst of so great dangers, that by reason of the frailty of our nature, we cannot stand fast: grant us health of mind and of body, that what we suffer for our sins, we may overcome by Thy help. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Romans. 13. 8-10

Lesson from the Epistle of Blessed Paul the Apostle to the Romans.

BRETHEREN, Owe no man any thing, but to love one another: for he that loveth his neighbour 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 neighbour as thyself. The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

1 Second movable Sunday.

FOURTH SUNDAY AFTER THE EPIPHANY

GOSPEL ♦ Matthew. 8. 23-27

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

AT that time, when Jesus entered into the boat, His disciples followed Him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And His disciples came to Him and awaked Him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye a little faith? then rising up, He commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey Him? —*Creed.* p.35.

SECRET.— Grant, we beseech Thee, almighty God, that the offering of the gifts of this Sacrifice, may ever cleanse and protect our frailty from all evil. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity...*, p.23.

POSTCOMMUNION.— May Thy gifts, O Lord, detach us from earthly pleasures: and ever renew us with heavenly nourishment. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Fifth Sunday After The Epiphany¹

Green

Double

The Divinity of Jesus is established by His doctrine. The Church of Christ is the opposite of the devil and his works. The doctrine of Christ dwells abundantly in the Church which teaches and admonishes the faithful.

The Mass Adorate Deum...*of the Third Sunday after the Epiphany*, p.87. *except:*

COLLECT.— Keep, we beseech Thee, O Lord, Thy household in Thine unceasing goodness that, as it leans only upon the hope of Thy heavenly grace, so it may be always defended by Thy protection. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Colossians. 3. 12-17

Lesson from the Epistle of Blessed Paul the Apostle to the Colossians.

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

¹ Third movable Sunday.

FIFTH SUNDAY AFTER THE EPIPHANY

do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Jesus Christ our Lord.

GOSPEL ♦ Matthew. 13. 24-30

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

AT that time Jesus spoke this parable to the multitudes: the kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house coming said to him: Sir, didst thou not sow good seeds 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.* p.35.

SECRET.— We offer unto Thee, O Lord, the sacrifice of propitiation: that Thou mayest mercifully absolve us from our sins, and Thyself direct our inconstant hearts. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

POSTCOMMUNION.— We beseech Thee, O almighty God, that we may obtain the effect of that salvation, whereof we have received the pledge in these mysteries. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

Sixth Sunday after the Epiphany¹

Green

Double

Our Mother, the Catholic and Roman Church, is imbued with the word of Christ, and is admirably represented by the three measures of meal, which the energy of fermentation wholly leavened; and by the mustard tree, the greatset of its kind, where the birds of heaven are glad to find shelter. May the "leaven" of the doctrine of Jesus pervade and transform our souls!

The Mass Adorate Deum...*of the Third Sunday after the Epiphany, p.87. except:*

COLLECT. — Grant, we beseech Thee, almighty God, that ever pondering on reasonable things, we may accomplish both in words and works, that which is pleasing in Thy sight. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ I Thes. 1. 2-10

Lesson from the Epistle of blessed Paul to the Thessalonians.

BRETHEREN, We give thanks to God always for you all, making a remembrance of you in our

¹ Fourth movable Sunday.

SIXTH SUNDAY AFTER THE EPIPHANY

prayers without ceasing, being mindful of the work of your faith and labour and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, bretheren 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 Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you; and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven (Whom He raised from the dead), Jesus, who hath delivered us from the wrath to come.

GOSPEL ♦ Matthew. 13. 31-35

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

AT that time Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which is the least indeed of all seeds but when it is grown up, it is greater than all the herbs and becometh a tree, so that the birds of the air come and dwell in all the branches thereof. Another parable He spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables He did not speak to them: that it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.—*Creed.* p.35.

SECRET.— May this offering O Lord, we beseech Thee, cleanse and renew us, guide and protect us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity...*,p. 23.

POSTCOMMUNION.— Being fed, O Lord, with heavenly delights, we beseech Thee, that we may ever hunger after those things by which we truly live. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

Septuagesima to Lent

There is a season of preparation lasting seventeen days and involving three Sundays, preceding Lent, Which begins on Ash Wednesday, these Sundays are called Septuagesima, Sexagesima and Quinquagesima, because they come respectively about seventy, sixty, and fifty days before Easter. During this period of preparation for the penitential season, as during Lent, the vestments are violet in colour. The Gloria in Excelsis and Alleluia are omitted from the Mass. Instead of the *Ite Missa est* at the end of the Mass we have an invitation to prayer: *Benedicamus Domino*, let us bless the Lord.

Septuagesima Sunday

Violet

Double II Cl.

[STATION AT ST. LAWRENCE OUTSIDE THE WALLS]

INTROIT ♦ Ps. 17. 5-7

CIRCUMDEDÉRUNT me gémitus mortis, dolóres inférni circumdedérunt me: et in tribulatióne mea invocávi Dóminum, et exaudivit de templo sancto suo vocem meam.—Díligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgiam meum, et liberátor meus. *℟*. Glória Patri...—Circumdedérunt me gémitus...

THE sorrows of death surrounded me, the sorrows of hell encompassed me; and in my affliction I called upon the Lord and He heard my voice from His holy temple.—(Ps. 17. 2, 3). I will love Thee, O Lord, my strength: the Lord is my firmament, my refuge and my deliverer. *℟*. Glory be to the Father...—The sorrows of death surrounded me.

The Gloria in Excelsis *is not said from this day until Maunday Thursday, except on Feasts.*

COLLECT.— Graciously hear, we beseech Thee, O Lord, the prayers of Thy people, that we, who are justly afflicted for our sins, may for the glory of Thy Name, be mercifully delivered. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ I Corinthians. 9. 24-27; 10. 1-5

Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians.

BREThEREN, 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 on 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, bretheren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized, in the cloud and in the sea: and did all eat the same spiritual food, and drank the same spiritual drink: (and they drank of the spiritual rock that followed them: and the rock was Christ.) But with most of them God was not well pleased.

GRADUAL ♦ Ps. 9. 10, 11, 19, 20

ADJUTOR in opportunitátibus, in tribulatióne: sperent in te, qui novérunt te: quóniam non derelínquis quæréntes te, Dómine. *℟*. Quóniam non in finem oblívio erit páuperis: patiéntia páuperum non períbit in ætérnum: exsúrge, Dómine, non præváleat homo.

A HELPER in due time in tribulation: let them trust in Thee who know Thee: for Thou hast not forsaken them that seek Thee, O Lord, *℟*. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man prevail.

SEPTUAGESIMA SUNDAY

TRACT ♦ Ps. 129. 1-4

DE profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. *℣.* Fiant aures tuæ intendéntes in oratióem servi tui. *℣.* Si iniquitátis observáveris, Dómine: Dómine, quis sustinébit. *℣.* Quia apud te propitiatio est, et propter legem tuam sustínui te Dómini.

OUT of the depths have I cried to Thee, O Lord: Let Thine ears be attentive to the prayer of Thy servant. *℣.* 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 have I waited for Thee, O Lord.

GOSPEL ♦ Matthew. 20. 1-16

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

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 labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going about the third hour, he saw others standing in the market place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went about the sixth and ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers 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 thine eye evil, because I am good? So shall the last be first and the first last. For many are called but few chosen.—*Creed.* p.35.

OFFERTORY ♦ Ps. 91. 2

BONUM est confitéri Dómino, et psállere nómini tuo, Altíssime.

IT is good to give praise to the Lord, and to sing to Thy Name, O Most High.

SECRET.— Receive our offerings and prayers, we beseech Thee, O Lord, and both cleanse us by these heavenly Mysteries, and graciously hear us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity.* p. 23.

COMMUNION ♦ Ps. 30. 17-18

ILLÚMINA faciem tuam super servum tuum, et

MAKE Thy face to shine upon Thy servant,

SEXAGESIMA SUNDAY

salvum me fac, in tua misericórdia: Dómine, non and save me in Thy mercy: let me not be
confúndar, quóniam invocávi te. confounded, O Lord, for I have called upon
Thee.

POSTCOMMUNION.— May Thy faithful people, O God, be strengthened by Thy gifts; that in receiving them, they may seek after them the more, and in seeking them, may receive them forever. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

Sexagesima Sunday

Purple

Double

[STATION AT ST. PAUL OUTSIDE THE WALLS]

Jesus is our Redeemer and by His saving doctrine gives life to souls.

INTROIT ♦ Ps. 43. 23-26

EXSÚRGE, quare obdormis, Dómine? exsúrge, et ne repéllas in finem. Quare fáciem tuam avértis, oblivísceris tribulatióem nostram? adhæsit in terra venter noster: exsúrge, Dómine, ádjuva nos, et líbera nos. —Deus, áuribus nostris audívimus: patres nostri anuntiavérunt nobis. √. Glória Patri...— Exsúrge, quare...

ARISE, why sleepest Thou, O Lord? arise, and cast us not off to the end. Why turnest Thou Thy face away, and forgettset our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us.— (Ps. 43. 2). We have heard, O God, with our ears: our fathers have declared to us. √. Glory be to the Father...—Arise, why sleepest Thou, O Lord...

COLLECT.— O God, who seest that we put not our trust in any thing that we do: mercifully grant that by the protection of the Doctor of the Gentiles we may be defended against all adversities. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ II. Corinthians. 11. 19-33; 12. 1-9

Lesson from the Epistle of Blessed Paul to the Corinthians.

BREThEREN, You gladly suffer the foolish: wheras 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, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews, so am I. They are Israelites, so am I. They are the seed of Abraham, so am I. They are the ministers of Christ (I speak as one less wise), I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea: in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false bretheren: in labour and painfulness, in much watching, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for

SEXAGESIMA SUNDAY

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 the 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 Damascenes, to apprehend me: and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed) but I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago, whether in the body, I know not or out of the body, I know not, God knoweth, such a one caught up to the third heaven. And I know such a man, whether in the body or out of the body, I know not, God knoweth: that he was caught up unto paradise, and heard secret words which it is not granted to man to utter. For such a one I will glory: but for myself I will glory nothing but in my infirmities. For, though I should have a mind to glory, I shall not be foolish: for I will say the 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. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing, thrice I besought the Lord that it might depart from me. And He said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GRADUAL ♦ Ps. 82. 19, 14

SCIANT gentes, quóniam nomen tibi Deus: tu solus Altíssimus super omnem terram. *℣.* Deus meus, pone illos ut rotam, et sicut stípulam ante fáciem venti. **LET** the Gentiles know that God is Thy Name: Thou alone art the Most High over all the earth. *℣.* O my God, make them like a wheel, and as stubble before the wind.

TRACT ♦ Ps. 59. 4, 6

COMMOVÍSTI, Dómine, terram, et conturbásti eam. *℣.* Sana contritiónes ejus, quia mota est. *℣.* Ut fúgiant a fácie arcus: ut liberéntur elécti tui. **THOU** hast moved the earth, O Lord, and hast troubled it. *℣.* Heal Thou the breaches thereof, for it has been moved. *℣.* That they may flee from before the bow: that Thine elect may be delivered.

GOSPEL ♦ Luke 8. 4-15

✠ 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 Jesus, He spoke by a similitude: The sower went out to sow his seed: and as he sowed, some fell by the wayside, and it was trodden down, and the fowels of the air devoured it. And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it choked it. And other some fell upon good ground: and being sprung up yielded fruit a hundredfold. Saying these things, He cried out: He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said: To you it is given to know the mystery of the kingdom of God, but to the rest in parables: that seeing they may not see, and hearing may not understand. Now the parable is this. The seed is the word of God. And they by the wayside are they that hear: then the devil cometh and taketh the word out of their heart, lest believing they should be saved. now they upon the rock are

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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 the thorns are they who have heard and, going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.—*Creed*. p.35.

OFFERTORY ♦ Ps. 16. 5-7

PÉRFIGE 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.

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.

SECRET.— May the Sacrifice offered to Thee, O Lord, ever quicken us and protect us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

COMMUNION ♦ Ps. 42. 4

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

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

POSTCOMMUNION.— We humbly beseech Thee, almighty God, to grant that they whom Thou dost refresh with Thy Sacraments, may worthily serve Thee by lives well-pleasing to Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

Quinquagesima Sunday

Purple

Double

[STATION AT ST. PETER'S (VATICAN.)]

It is Jesus who, by the merits of His Passion, is to open the eyes of man as He did those of the blind man of Jericho, and deliver him alike from the bondage of sin and error.

INTROIT ♦ Ps. 30. 3, 4

ESTO mihi in Deum protectórem, et in locum regúgii, ut salvum me fácias: quóniam firmaméntum meum es tu: et propter nómen tuum dux mihi eris, et enútries me.— In te, Dómine, sperávi, non confúndar in ætérnum: in justítia tua líbera me, et éripe me. *℣*. Glória Patri...—Esto mihi...

BE Thou unto me a God, Protector, and a place of refuge, to save me: for Thou art my strength and my refuge: and for Thy Name's sake Thou wilt lead me and nourish me.— (Ps.30. 2). In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice and save me. *℣*. Glory be to the Father... —Be Thou unto me a God, a Protector...

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COLLECT.— We beseech Thee O Lord, graciously hear our prayers: and releasing us from the bonds of our sins, guard us from all adversity. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ I Corinthians. 13. 1-13

Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians.

BRETHEREN, If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries and all knowledge: and if I should have all faith so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned and have not charity, it profiteth me nothing. Charity is patient, is kind: Charity envieth not, dealing not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain faith, hope, 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 gentibus virtutem tuam. *℣*. Liberasti in brachio tuo populum tuum, filios Israel et Joseph.

THOU art the God that alone dost wonders: Thou hast made Thy power known among the nations. *℣*. With Thine arm Thou hast delivered Thy people, the children of Israel and Joseph.

TRACT ♦ Ps. 99. 1, 2

JUBILATE Deo, omnis terra: servite Domino in laetitia. *℣*. Intrate in conspectu ejus, in exultatione scitote, quod Dominus ipse est Deus. *℣*. Ipse fecit nos, et non ipsi nos: nos autem populus ejus, et oves pascuae ejus.

SING joyfully to God, all the earth: serve ye the Lord with gladness. *℣*. Come in before His presence with exceeding great joy: know ye that the Lord He is God. *℣*. He made us, and not we ourselves: but we are His people and the sheep of His pasture.

GOSPEL ♦ Luke. 18. 31-43

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

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

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they have scourged Him, they will put Him to death, and the third day He shall rise again. and they understood none of those 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.* p.35.

OFFERTORY ♦ Ps. 118. 12, 13

BENEDÍCTUS es, Dómine, doce me **B**LESSED art Thou, O Lord, teach me Thy
justificatiónes tuas: in lábiis meis pronuntiávi justifications: with my lips I have pronounced
omnia júdicia oris tui. all the judgments of Thy mouth.

SECRET.— May these Offerings, we beseech Thee, O Lord, cleanse us from our sins: and hallow the bodies and minds of Thy servants for the celebration of this Sacrifice. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

PREFACE of the Most Holy Trinity. p.23

COMMUNION ♦ Ps. 77. 29, 30

MANDUCAVÉRUNT, et saturáti sunt nimis, et **T**HEY did eat, and were filled exceedingly,
desidérium eórum áttulit eis Dóminus: non sunt and the Lord gave them their desire: they were
fraudáti a desidério suo. not defrauded of that which they craved.

POSTCOMMUNION.— We beseech Thee, almighty God, that we, who have received this heavenly food, may be safeguarded by it against all adversity. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

The Season of Lent

Having finished the triple prelude to Lent, we come to the sacred time itself. The six Sundays and forty days of Lent are a solemn preparation for Easter, the greatest Feast of the Liturgical Year.

Ash Wednesday

Purple

Privileged Major Feria

[STATION AT ST. SABINA]

BLESSING OF THE ASHES

Before the Mass, the ashes obtained by burning the branches of olive and other trees blessed the preceding year, are now blessed. When None has been said in choir, the priest, vested in alb, stole, and purple cope, stands at the epistle corner of the altar, on which is placed a vessel containing the ashes to be blessed. The choir first sings the following antiphon:

ANTIPHON ♦ Ps. 68. 17

EXÁUDI nos, Dómine, quóniam benígna est misericórdia tua: et secúndum multitudinem miseratiónem tuárum réspice nos, Dómine, — Salvum me fac, Deus: quóniam intravérunt aquæ usque ad ánimam meam. <i>Ÿ.</i> Glória Patri...— Exáudi nos, Dómine...	HEAR us, O Lord, for Thy mercy is kind: look upon us, O Lord, according to the multitude of Thy tender mercies.— (Ps. 68. 2). Save me, O God: for the waters are come in even unto my soul. <i>Ÿ.</i> Glory be to the Father... —Hear us, O Lord, for Thy mercy is kind...
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Afterwards the priest, standing at the epistle side, wirthout turning towards the people, with his hands joined says:

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

R. Et cum spírítu tuo.

R. And with Thy spirit.

Let us pray.— O almighty and everlasting God, spare those who are penitent, be merciful to those who implore Thee; and vouchsafe to send Thy holy Angel from heaven, to bless ✠, and hal ✠ low these ashes, that they may be a wholesome remedy to all who humbly implore Thy holy Name, and who accuse themselves, conscious of their sins, deploring their crimes before Thy divine mercy, or humbly and earnestly beseeching Thy sovereign goodness: and grant that through the invocation of thy most holy Name that whosoever shall be sprinkled with them for the remission of their sins may receive both health of body and safety of soul. Through Christ our Lord. *R.* Amen.

Let us pray.— O God, who desirest not the death, but the repentance of sinners, look down most graciously upon the frailty of human nature; and in Thy goodness vouchsafe to bless ✠ these ashes which we purpose to put upon our heads in token of our lowliness and to obtain forgiveness: so that we know that we are but ashes, and for the demerits of our wickedness are to return to dust, may deserve to obtain of Thy mercy the pardon of all our sins, and the rewards promised to the penitent. Through Christ our Lord. *R.* Amen.

Let us pray.—O God, who art moved by humiliation, appeased by satisfaction: incline the ear of Thy goodness to our prayers and mercifully pour forth upon the heads of Thy servants sprinkled with these ashes the grace of Thy blessing: that Thou mayest both fill them with the spirit of

ASH WEDNESDAY

compunction and effectually grant what they have justly prayed for: and ordain that what Thou hast granted may be permanently established and remain unchanged Through Christ our Lord. ℞. Amen.

Let us pray.—Almighty and everlasting God, who didst vouchsafe Thy healing pardon to the Ninivites doing penance in sackcloth and ashes, mercifully grant that we may so imitate them in our outward attitude as to follow them in obtaining forgiveness. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. ℞. Amen.

The priest then sprinkles the ashes thrice with holy water, singing the anthem Asperges me...p.30. and incenses them thrice. After which, having first received the ashes on his own head, from the highest in dignity of the clergy, he proceeds to place them, in the form of a cross, on the heads or foreheads of the clergy and people, saying to each:

Memento, homo, quia pulvis es, et in pulverem (Gen. 3. 19). Remember, man, that thou art reverteris. dust, and unto dust thou shalt return.

Meanwhile the choir sings the following anthems and responses:

ANTIPHON ♦ Joel 2. 13

IMMUTÉMUR hábitu, in cínere in cilício: **LET** us change our garments for ashes and jejunémus, et plorémus ante Dóminum: quia sackcloth: let us fast and lament before the multum miséricors est dimítere peccáta nostra Lord: for plenteous in mercy is our God to Deus noster. forgive our sins.

ANOTHER ANTIPHON ♦ Joel 2. 17

INTER vestibulum et altáre plorábunt sacerdótes **BETWEEN** the porch and the altar, the ministri Dómini, et dicent: Parce, Dómine, parce priests, the Lord's ministers, shall weep and pópulo tuo: et ne claudas ora canéntium te, shall say: Spare, O Lord, spare Thy people: and Dómine. close not the mouthes of them that sing to Thee, O Lord.

RESPONSE ♦ Esther 13; Joel 2

Emmendémus in mélius, quæ ignoránte peccávimus: ne súbito præoccupáti die mortis, which we have sinned through ignorance; lest quærámus spátiam pœniténtiæ, et invenire non suddently outtaken by the day of death, we possímus. * Atténde, Dómine, et miserére: quia seek space for repentance and are not able to peccávimus tibi. find it. * Attend, O Lord, and have mercy: for Adjuva nos, Deus salutáris noster: et propter we have sinned against Thee. (Ps. 78. 9). Help honórem nóminis tui, Dómine, libera nos. * us, O God, our Saviour: and for the glory of Atténde, Dómine. √. Glória Patri, et Fílio, et Thy Name, O Lord, deliver us. * Attend, O Spiritui Sancto. * Atténde... Lord, ...√. Glory be to the Father, and to the Son, and to the Holy Ghost. * Attend...

When all have received the ashes, the priest says:

ASH WEDNESDAY

℣. Dómunus vobíscum.
℟. Et cum spírítu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.— Grant us, O Lord, to begin with holy fasts the campaign of our Christian warfare: that, as we do battle with the spirits of evil, we may be protected by the help of self denial. Through Christ our Lord. ℟. Amen.

INTROIT ♦ Wisdom 11. 24, 25, 27

MISERÉRIS ómnium, Dómine, et nihil odísti eórum quæ fecísti, dissímulans peccáta hóminum propter pœniténtiam et parcens illis: quia tu es Dóminus Deus noster.— Miserére mei, Deus, miserére mei: quóniam in te confidit ánima mea. ℣. Glória Patri...— Miserérís ómnium, Dómine...

THOU hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, overlooking the sins of men for the sake of repentance, and sparing them: because 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. ℣. Glory be to the Father.— Thou hast mercy upon us, O Lord...

The Gloria in Excelsis is not said until Maunday Thursday.

COLLECT.—Grant, O Lord, to Thy faithful people, that they may undertake with fitting piety the venerable solemnities of fasting, and complete them with steadfast devotion. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Joel. 2. 12-19

Lesson from the Prophet Joel.

THUS saith the Lord: Be converted to Me with all your heart, in fasting, and in weeping and in mourning. And rend your hearts and not your garments, and turn to the Lord your God: for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return and forgive and leave a blessing behind Him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones and them that suck at the breasts: let the bridegroom go forth from his bed and the bride out of her bride chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep and shall say: Spare, O Lord, spare Thy people; and give not Thine inheritance to reproach, that the heathen 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.

GRADUAL ♦ Ps. 56. 2, 4

MISERÉRE mei, Deus, miserére mei: quóniam in te confidit ánima mea: ℣. Misit de cœlo, et liberávit me: dedit in oppróbrium conculcántes me.

HAVE mercy on me, O Lord, have mercy on me: for my soul trusteth in Thee. ℣. He hath sent from heaven and delivered me: He hath made them a reproach that trod upon me

ASH WEDNESDAY

TRACT ♦ Ps. 102. 10

DÓMINE, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *Ÿ.* Dómine ne memineris iniquitátum nostrárum antiquárum, cito anticipent nos misericórdiæ tuæ: quia páuperes facti sumus nimis.

Ÿ. 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. *Ÿ.* (Ps. 78. 8, 9). O Lord, *remember not our former iniquities*, let Thy mercies speedily prevent us: for we are become exceeding poor [Here kneel.]

Ÿ. Help us, O God, our Saviour: and for the glory of Thy Name, O Lord, deliver us: *and forgive us our sins for Thy name's sake*¹.

GOSPEL ♦ Matthew. 6. 16-21

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

AT that time Jesus said to His disciples: when you fast, be not as the hypocrites, sad. For they disfigure their face, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret will repay thee. Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is there is thy heart also.

OFFERTORY ♦ Ps. 29. 2, 3

EXSALTÁBO te, Dómine, quóniam suscepisti me, nec delectásti 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 rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

SECRET.—Fit us, we beseech Thee, O Lord, to offer worthily these gifts, by which we celebrate the opening of this venerable Mystery. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

PREFACE *for Lent, p.24*

COMMUNION ♦ Ps. 1. 2, 3

QUI meditábitur in lege Dómini die ac nocte, dabit fructum suum in témpore suo.

HE that shall meditate day and night on the law of the Lord, shall bring forth his fruit in due season.

POSTCOMMUNION.—May the Sacraments we have received afford us help, O Lord, that our fasts may be pleasing unto Thee, and profitable unto us for healing. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

¹ Indulgence of 500 days.—Plenary, under the usual conditions, if this invocation is daily recited during a month.

FIRST SUNDAY IN LENT

Prayer over the people:

Let us pray.—Bow down your heads before God. Look graciously, O Lord, upon us who bow down before Thy Majesty: that we who have been refreshed by Thy divine Gift may ever be sustained by Thy heavenly aids. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

First Sunday in Lent

Purple

Double I Cl.

[STATION AT ST. JOHN LATERAN.]

Our Lord Jesus Christ, directly after His baptism, prepared Himself for His public life and mission by a fast of forty days in the desert, which extends from Jericho to the mountains of Judaea. Let us prepare ourselves by fast, prayers and works of charity for the Solemn Feast of Easter.

INTROIT ♦ Ps. 90. 15, 16

INVOCÁBIT me, et ego exáudiam eum: erípam eum, et glorificábo eum: longitudine diérum adimplébo eum. — Qui hábitat in adjutórium Altíssimi: in protectióne Dei cœli commorábitur. V̄. Glória Patri...— Invocabit me, et...

HE shall cry to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days. (Ps. 90. 1). He that dwelleth in the aid of the Most High: shall abide under the protection of the God of Heaven. V̄. Glory be to the Father...—He shall cry to me...

COLLECT.— O God, who dost purify Thy Church by the yearly observance of Lent: grant to Thy household, that what we strive to obtain from Thee by abstinence, we may achieve by good works. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ II Corinthians. 6. 1-10

Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians.

BRETHEREN, We exhort you that you receive not the grace of God in vain. For He saith: in an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time, behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, 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 armour of justice on the right hand and on the left: by honour and dishonour, by evil report and good report: as deceivers and yet true, as unknown and yet known: as dying and yet we live: as chastised and not killed: as sorrowful, yet always rejoicing: as needy yet enriching many: as having nothing and possessing all things.

FIRST SUNDAY IN LENT

GRADUAL ♦ Ps. 90. 11-12

ANGELIS suis Deus mandávit de te, ut custódi-
ant te in ómnibus viis tuis. *℣.* In mánibus
portábunt te, ne unquam offéndas ad lápidem pe-
dem tuum.

GOD has given His Angels charge over thee,
to keep thee in all thy ways. *℣.* In their hands
they shall bear thee up, lest thou dash thy foot
against a stone.

TRACT ♦ Ps. 90. 1-7, 11-16

QUI hábitat in adjutórium Altíssimi, in
protectióne Dei cœli commorábitur. *℣.* Dicet
Dómino: suscéptor meus es tu, et refúgium
meum: Deus meus, sperábo in eum. *℣.* Quóniam
ipse liberávit me de laqueo venántium, et a verbo
áspero. *℣.* Scápulis suis obumbrábit tibi, et sub
pennis ejus sperábis. *℣.* Scuto circúmdabit te
véritas ejus: non timébis a timóre noctúrno. *℣.* A
sagítta volánte per diem, a negótio perambulánte
in ténebris a ruína et dæmónio meridiáno. *℣.*
Cadent a látere tuo mille, et decem millia a
dextris tuis: tibi autem appropinquábit. *℣.*
Quóniam Angelis suis mandávit de te, ut
custódiant te in ómnibus viis tuis. *℣.* In mánibus
portábunt te, ne unquam offéndas ad lápidem
pedem tuum. *℣.* Super áspidem et basilíscum
ambulábis, et conculcábis leónem et dracónem.
℣. Quóniam in me sperávit, liberábo eum:
prótegam eum quóniam cognóvit nomen meum,
℣. Invocábit me, et ego exáudiam eum: cum ipso
sum in tribulatióne. *℣.* Erípiam eum, et
glorificábo eum: longitúdine diérum adimplébo
eum, et osténdam illi salutáre meum.

HE 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. *℣.* Of the arrow that flieth in the day, of
the business that walketh about in the dark, of
invasion or of the noonday devil. *℣.* A
thousand shall fall at thy side, and ten thousand
at thy right hand: but it shall not come nigh
thee: *℣.* For He hath given His Angels charge
over thee, to keep thee in all thy ways. *℣.* In
their hands they shall bear thee up, lest thou
dash thy foot against a stone. *℣.* Thou shalt
walk upon the asp and the basilisk, and thou
shalt trample underfoot the lion and the dragon.
℣. Because he hoped in Me I will deliver him: I
will protect him, because he hath known My
Name. *℣.* He shall cry to me, and I will hear
him: I am with him in tribulation. *℣.* I will
deliver him, and I will glorify him: and I will
fill him with length of days, and I will show
him my salvation.

GOSPEL ♦ Matth. 4. 1-11

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

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 up on the pinnacle of the

FIRST SUNDAY IN LENT

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 give Thee if falling down Thou wilt adore me. Then Jesus said to him: Begone, Satan! for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve. Then the devil left Him. And behold Angels came and ministered to Him. — *Creed.* p.35.

OFFERTORY ♦ Ps. 90. 4, 5

SCÁPULIS 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.

SECRET.— We solemnly offer to Thee, O Lord, the Sacrifice of the beginning of Lent, beseeching Thee: that while we restrain our carnal feasting, we may abstain also from harmful pleasures. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

COMMUNION ♦ Ps. 90. 4, 50

SCÁPULIS 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.— May the holy reception of Thy Sacrament, O Lord, refresh us, that cleansing us from our old life, it may make us to pass into the fellowship of the saving Mystery. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

Second Sunday in Lent

Purple

Double

[STATION AT ST. MARY'S IN DOMINICA]

Let the sight of the grandeur of Jesus transfigured prepare us for the contemplation shortly of the humiliation of His Passion.

INTROIT ♦ Ps. 24, 6, 3 22

REMINÍSCERE miseratiónum tuárum, Dómine, et misericórdiæ tuæ, quæ a sæculo sunt: ne umquam dominéntur nobis inimíci nostri: libera nos, Deus Israel, ex ómnibus angústiiis nostris.— **REMEMBER,** O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations.—(Ps. 24. 1, 2).

SECOND SUNDAY IN LENT

meus, in te confído, non erubéscam. *Ÿ*. Glória Patri...—Reminíscere miseratiónum... To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. *Ÿ*. Glory be to the Father...—Remember O Lord...

COLLECT.— O God, who seest that we are wholly destitute of strength, keep us within and without: that we may be defended in body from all adversity: and cleansed in mind from evil thoughts. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ I Thessalonians. 4. 1-17

Lesson from the Epistle of Blessed Paul the Apostle to the Thessalonians.

BRETHHEREN, We pray and beseech you in the Lord Jesus that, as you have received from us how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God: and that no man overreach nor circumvent his brother in business: because the Lord is the Avenger of all these things, as we have told you before and have testified. For God hath not called us unto uncleanness, but unto sanctification: in Christ Jesus our Lord.

GRADUAL ♦ Ps. 24. 17, 18

TRIBULATIÓNES cordis mei dilatáte sunt: de necessitatibus meis éripe me, Dómine. *Ÿ*. Vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. **T**HE troubles of my heart are multiplied: deliver me from my necessities, O Lord. *Ÿ*. See my abjection and my labour; and forgive me all my sins.

TRACT ♦ Ps. 105. 1-4

CONFITÉMINI Dómino, quóniam bonus: quóniam in sáeculum misericórdia ejus. *Ÿ*. Quis loquétur poténtias Dómini: audítas fáciat omnes laudes ejus. *Ÿ*. Beáti qui custódiunt iudícium, et fáciunt justítiam in omni témpore. *Ÿ*. Meménto nostri, Dómine: in beneplácito pópuli tui: visita nos in salutári tuo. **G**IVE glory to the Lord, for He is good; for His mercy endureth for ever. *Ÿ*. Who shall declare the powers of the Lord: who shall set forth all His praises? *Ÿ*. Blessed are they that keep judgment and keep justice at all times. *Ÿ*. Remember us, O lord, in the favour of Thy people: visit us with Thy salvation.

GOSPEL ♦ Matthew. 17. 1-9

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

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. Then Peter answering said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make

SECOND SUNDAY IN LENT

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 came 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.* p.35.

OFFERTORY ♦ Ps. 118. 47, 48

MEDITÁBOR in mandátis tuis, quæ diléxi **I** WILL meditate on Thy commandments, valde: et levábo manus meas ad mandáta tua, quæ diléxi. which I have loved exceedingly: and I will lift up my hands to Thy commandments which I have loved.

SECRET.—Look favourably upon these present Sacrifices, we beseech Thee, O Lord, that they may profit us both unto devotion and salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

PREFACE *for Lent*, p. 24.

COMMUNION ♦ Ps. 5. 2-4

INTELLIGE clamórem meum: inténde voci **U**NDERSTAND my cry: hearken to the voice oratiónis meæ, Rex meus, et Deus meus: quóniam of my prayer, O my King and my God: for to ad te orábo, Dómine. Thee will I pray, O Lord.

POSTCOMMUNION.— WE humbly beseech Thee, almighty God, that we whom Thou dost refresh by Thy Sacraments may worthily serve Thee by lives well-pleasing to Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

Third Sunday in Lent

Purple

Double

[STATION AT ST. LAWRENCE'S OUTSIDE THE WALLS]

We see Jesus today, in open conflict with Satan and his works. So also during Lent, which is a time when the struggle against the old man is more intense, we should "live" as children of the light, performing actions good, just and true.

INTROIT ♦ Ps. 24. 15, 16

OCULI mei semper ad Dóminum, quia ipse **M**Y eyes are ever towards the Lord: for He évéllet da láqueo pedes meos: réspice in me, et shall pluck my feet out of the snare: look Thou miserére mei, quóniam únicus et pauper sum ego. upon me, and have mercy on me; for I am

THIRD SUNDAY IN LENT

—Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. *℟.* Glória Patri...— Oculi mei semper ad Dóminum... 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. *℟.* Glory be to the Father...—*℟.* My eyes are ever towards the Lord...

COLLECT.— We beseech Thee, O almighty God, look upon the desires of Thy humble servants: and stretch forth the right hand of Thy Majesty to be our defence. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Ephesians 5, 1-9

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.

BREThEREN, 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 odour of sweetness. But fornication, and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know you this, and understand, that no fornicator, or unclean, or covetous person, which is a serving of idols, hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness: but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

GRADUAL ♦ Ps. 9. 20, 4

EXSÚRGE, Dómine, non præváleat homo: **A**RISE, O Lord, and let not man be strengthened; let the Gentiles be judged in Thy sight. *℟.* In converténdo inimicum meum retrórsum, in- *℟.* When my enemy shall be turned back, they shall be weakened and perish before Thy face. *firmabúntur, et peribunt a fácie tua.*

TRACT Ps 122. 1-3

AD te levávi óculos meos, qui hábitas in cœlis. **T**O Thee have I lifted up my eyes, who dwellest in heaven. *℟.* Ecce sicut óculi servórum in mánibus dominórum suórum. *℟.* Behold as the eyes of servants are on the hands of their masters. *℟.* Et sicut óculi ancíllæ in manibus dominæ suæ: ita óculi nostri ad Dóminum Deum nostrum donec misereátur nostri. *℟.* 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. *℟.* Miserére nobis, Dómine, miserére nobis. *℟.* Have mercy on us, O Lord, have mercy on us.

GOSPEL ♦ Luke. 11. 14-28

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

THIRD SUNDAY IN LENT

AT that time Jesus was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of Him a sign from heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come is upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with Me, is against Me: and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first. And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the woman that bore Thee, and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God and keep it. — *Creed.* p.35.

OFFERTORY ♦ Ps. 18. 9-12

JUSTITIÆ Dómini rectæ, lætificántes corda, et
judícia 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.

SECRET.—May this victim, O Lord, we beseech Thee, cleanse away our sins: and sanctify the bodies and minds of Thy servants for the celebration of the sacrifice. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

PREFACE *of Lent*, p.24.

COMMUNION ♦ Ps. 83. 4, 5

PASSER invénit sibi domum, et turtur nidum ubi
repónat pullos suos: altária tua, Dómine virtútum,
Rex meus, et Deus meus: beáti qui hábitant in
domo tua, in sǎculum sǎculi laudábunt te.

THE sparrow hath found herself a house, and
the turtle a nest, where she may lay her young
ones: Thine altars, O Lord of hosts, my King
and my God: blessed are they that dwell in Thy
house, they shall praise Thee for ever and ever.

POSTCOMMUNION.— In Thy mercy, we beseech Thee, O Lord, do Thou from all guilt and peril absolve us, whom Thou grantest to be sharers in so great a mystery. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

SEASON OF LENT

Fourth Sunday in Lent

Purple

Double

[STATION AT THE HOLY CROSS IN JERUSALEM.]

"*Lætare*, Rejoice," Says the Introit. *Lætare Sunday* offers us a rest in the midst of the Lenten observance. We are soon to rise again with Jesus through confession and Easter Communion.

INTROIT ♦ Isaias 66. 10, 11

LÆTÁRE, Jerúsalem: convéntum fácite omnes qui dilígitis eam: gaudéte cum lætítia, quia in tristítia fuístis: ut exsultétis, et satiémíni ab ubéribus consolatiónis vestræ.— Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *℣*. Glória Patri...— Lætáre, Jerúsalem...

REJOICE, O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. —(Ps. 121. 1). I rejoiced at the things that were said to me : we shall go into the house of the Lord. *℣*. Glory be to the Father...— Rejoice, O Jerusalem...

COLLECT.— Grant, we beseech Thee, almighty God, that we who are justly afflicted for our deeds, may be relieved by the consolation of Thy grace. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Galatians 4. 22-31

Lesson from the Epistle of Blessed Paul the Apostle to the Galatians.

BREThEREN, It is written that Abraham had two sons: the one by a bondwoman and the other by a freewoman. But he who was of the bondwoman was born according to the flesh; but he of the freewoman was by promise; which things are said by an allegory. For these are the two testaments. The one from Mount Sinai, engendering unto bondage: which is Agar; for Sinai is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, bretheren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. But what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, bretheren, we are not the children of the bondwoman but of the free: by the freedom wherewith Christ has made us free.

GRADUAL ♦ Ps. 121. 1, 7

LÆTÁTUS sum in his, quæ dicta sunt mihi: domum Dómini íbimus. *℣*. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

I REJOICED at the things that were said to me: we shall go into the house of the Lord. *℣*. Let peace be in Thy strength: and abundance in Thy towers.

FOURTH SUNDAY IN LENT

TRACT ♦ Ps. 124. 1, 2

QUI confidunt in Dómino, sicut mons Sion: non commovébitur in ætérnum, qui hábitat in Jerúsalem. *Ÿ*. Montes in circúitu ejus: et Dóminus in circúitu pópuli sui, ex hoc nunc et usque in sáeculum.

THEY that trust in the Lord shall be as Mount Sion: He shall not be moved for ever that dwelleth in Jerusalem. *Ÿ*. Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

GOSPEL ♦ John 6. 1-15

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

AT that time Jesus went over to the sea of Gallilee, which is that of Tiberias: and a great multitude followed Him, because they saw miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the Prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain, Himself alone.—*Creed.* p.35.

OFFERTORY ♦ Ps. 134. 3, 6

LAUDÁTE Dóminum quia benígnus est: psállite nómini ejus, quóniam suávis est: ómnia quæcúmque vóluit, fecit in cœlo et in terra.

PRAISE ye the Lord, for He is good: sing ye to His Name, for He is sweet: whatsoever He pleased, He hath done in heaven and in earth.

SECRET.— Look favourably upon these present Sacrifices, we beseech Thee, O Lord, that they may profit us both unto devotion and salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. *℟̄*. Amen.

PREFACE *for Lent.* p.24.

COMMUNION ♦ Ps. 121. 3, 4

JERÚSALEM, quæ ædificátur ut cívitas, cujus participátio ejus in idípsum: illuc enim ascendérunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómino.

JERUSALEM, which is built as a city, which is compact together: for thither did the tribes go up, the tribes of the Lord, to praise Thy Name, O Lord.

PASSION SUNDAY

POSTCOMMUNION.— Grant we beseech Thee, O merciful God, that we may celebrate with sincere homage and ever receive with faithful minds Thy holy mysteries, with which we are constantly filled. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

Passion Sunday

Purple

Double I Cl.

[STATION AT ST. PETER'S (VATICAN.)]

The Mass of Passion Sunday is full of the thought of the Passion of Jesus and the infidelity of the Jews, whose place in the kingdom of God was taken by those who were baptized, that is to say by the Christians.

From this day until Maunday Thursday, at the Masses of the Season the psalm Judica me... is omitted on Sundays and Ferias, as also the Gloria Patri at the Introit and at the Lavabo; but on Feasts they are said as usual.

INTROIT ♦ Ps. 42. 1, 2

JÚDICA me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso éripe me: quia tu es Deus meus, et fortitúdo mea: — Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum et in tabernácula tua.— Judica me, Deus...

JUDGE me, O God, and distinguish my cause from the nation which 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, O God, and distinguish my cause...

COLLECT.— We beseech Thee, O almighty God, look mercifully upon Thy family: that, by Thy bounty, it may be governed in body, and by Thy keeping be guarded in mind. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Hebrews. 9. 11-15

Lesson from the Epistle of Blessed Paul the Apostle to the Hebrews.

BRETHEREN, Christ being come, as 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 a heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the Blood of Christ, who, by the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the Mediator of the new Testament: that by means of His death, for the redemption of those transgressions which were under the former Testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

PASSION SUNDAY

GRADUAL ♦ Ps. 142. 9, 10

ERIPE me, Dómine, de inimícis meis: doce me facere voluntátem tuam.— Liberátor meus, Dómine, de géntibus iracúndis: ab insurgéntibus in me exsultábis me: a viro iníquo erípies me.

DELIVER me, O Lord, from my enemies: teach me to do Thy will. *℣.* (Ps. 17. 48, 49). Thou art 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. *℣.* Dicat nunc Israel: sæpe expugnáverunt me a juventúte mea. *℣.* Etenim non potuérunt mihi: supra dorsum meum fabricáverunt peccatóres. *℣.* Prolongáverunt iniquitátes suas: Dóminus justus concídit cervices peccatórum.

OFTEN have they fought against me from my youth. *℣.* Let Israel now say: often have they fought against me from my youth. *℣.* But they could not prevail over me: the wicked have wrought upon my back. *℣.* They have lengthened their iniquities: the Lord who is just will cut the necks of sinners.

GOSPEL ♦ John 8. 46-59

✠ 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 honour My Father, and you have dishonoured Me. But I seek not My own glory: there is One that seeketh and judgeth. Amen, amen, I say to you: if any man keep My word, he shall not see death for ever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead and the Prophets: and Thou sayest: If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing: it is my Father that glorifieth me, of whom you say that He is your God, and you have not known Him: but I know Him: and if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it and was glad. The Jews therefore said to Him: Thou art not yet fifty years old: and Thou hast 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.* p.35.

OFFERTORY ♦ Ps. 118. 17, 107

CONFITÉBOR tibi Dómine, in toto corde meo: retribue servo tuo: vivam, et custódiám sermónes tuos: vivífica me secúndum verbum tuum, Dómine.

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.

PASSION SUNDAY

SECRET.— May these gifts, we beseech Thee, O Lord, both loose us from the bonds of our wickedness, and win for us the gifts of Thy mercy. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

PREFACE *of the Holy Cross*, p.24.

COMMUNION ♦ I Corinthians. 11, 24, 25

HOC corpus, quod pro vobis tradétur: hic calix novi Testaménti est in meo sanguine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratiónem.

THIS is My Body which shall delivered for you: this chalice is the new Testament in My Blood, saith the Lord: do this, as often as you receive it, in commemoration of Me.

POSTCOMMUNION.— Remain with us, O Lord, our God, and defend with Thy continual support those whom Thou hast renewed by Thy Mysteries. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

Palm Sunday

Purple

I Cl. semi-double

Palm Sunday would in any case be a great and holy day, as it commemorates the last triumph of Our Lord Jesus Christ on earth and opens the Holy Week. On this day the Church celebrates the triumphant entry of Our Lord into Jerusalem, when the multitude, going before and following after Him, cut off branches from the trees and strewed in His way, shouting: "*Hosanna* [glory and praise] *to the Son of David. Blessed is He that cometh in the Name of the Lord.*" It is in commemoration of this triumph that palms are blessed and borne in solemn procession.

The principal ceremonies of the day are the blessing of the palms, the procession, and the Mass with the reading of the Passion. The blessing of the palms follows a ritual similar to that of the Mass,—having an Epistle, a Gospel, a Preface and a Sanctus. The Epistle refers to the murmuring of the Israelites in the desert, and their sighing for the flesh-pots of Egypt. The Gospel describes the triumphant entry into Jerusalem. The prayers which follow the Sanctus, ask God to "*bless the branches of palm... that whoever receives them may find protection of soul and body... that into whatever place they shall be brought, the inhabitants may obtain His blessing; that the devout faithful may understand the mystical meaning of the ceremony, that is, that the palms represent the triumph over the prince of death... and therefore, the use thereof declares both the greatness of the victory, and the riches of God's mercy.*"

These ceremonies are the remainder of the early custom of having two Masses on this day; one for the blessing of the palms, the other after the procession. The prayers of the blessing, the Antiphon of the procession and the hymn Gloria., laus make make this one of the most impressive ceremonies of the Liturgical Year.

THE BLESSING OF THE PALMS

After the holy water has been sprinkled And the Asperges me...,p.30, has been sung, *the priest in purple cope, with his ministers also vested in purple, proceeds to the blessing of palms, or the branches of olive or other trees which are placed in front or on the epistle side of the altar. The Choir sings first the following anthem:*

ANTIPHON ♦ Matthew. 21. 9.

H OSÁNNA Fílio David: benedíctus qui venit in Nómine Dómini. O Rex Israel: Hosánna in excélsis.	H OSANNA to the Son of David! Blessed is He that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest!
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Then the priest, standing on the epistle side, his hands joined, but without turning towards the faithful, sings:

Ÿ. Dóminus vobiscum.
R̄. Et cum spírítu tuo.

Ÿ. The Lord be with you.
R̄. And with thy spirit.

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COLLECT

Let us pray.— O God, whom to love above all is righteousness, multiply in us the gifts of Thine ineffable grace: and since Thou hast given us in the death of Thy Son to hope for those things which we believe, grant us by the resurrection of the same to attain to the end to which we aspire. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The subdeacon then sings the following lesson, and at its close kisses the hand of the priest:

EPISTLE ♦ Exodus 15. 27; 16. 1-7

Lesson from the Book of Exodus

IN those days the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you; let the people go forth and gather what is sufficient for every day; that I may prove them whether they will walk in My law or not. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning you shall see the glory of the Lord.

The following responsory is then sung as Gradual:

RESPONSORY ♦ John 11. 47-50, 53

COLLEGÉRUNT pontífices et pharisæi concilium, et dixerunt: Quid facimus, quia hic homo multa signa fecit? Si dimittimus eum sic, omnes credent in eum: * et venient Románi, et tollent nostrum locum et gentem. *℣.* Unus autem ex illis, Cáiphas nómine, cum esset póntifex anni illius, prophetávit dicens: expedit vobis, ut unus moriátur homo pro pópulo, et non tota gens péreat. Ab illo ergo die cogitavérunt interficere eum, dicéntes: * Et venient...

Or this other

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.

THE chief priests and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him; * and the Romans will come, and take away our place and nation. *℣.* But one of them, called 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...

ON mount Olivet, He prayed to His Father: Father, if it may be, let this chalice pass from Me, the spirit is indeed willing but the flesh weak; Thy will be done.

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℣. Vigiláte et oráte, ut non intrétis in tentatiónem. ℣. Watch and pray, that ye enter not into temptation. * Spíritus quidem... * The spirit...

Meantime, while the responsary is sung, the deacon puts the gospel book on the altar and the priest puts incense into the thurible. Prayer Munda Cor...,p.34. etc. The Gospel is sung by the deacon with all the ceremonies usual at High Mass.

GOSPEL ♦ Matthew. 21. 1-9

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

AT that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say 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 garment 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.

[Blessing of the palms] the priest still standing at the epistle corner, sings:

℣. Dóminus vobiscum.
℟. Et cum spírítu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.— Increase, O God, the faith of them that hope in Thee, and in Thy mercy hear the prayers of Thy suppliant people; let Thy multiplied mercy descend upon us, and may these branches of palm trees or olive trees be ✠ blessed; and as in a figure of Thy Church Thou didst multiply Noah going forth from the ark, and Moses going out of Egypt with the children of Israel, so may we go forth to meet Christ with good works, bearing palms and olive branches; and enter through Him into everlasting joy; who with Thee and the Holy Ghost liveth and reigneth, God, for ever. Amen.

℣. Dóminus vobiscum.
℟. Et cum spírítu tuo.
℣. Sursum corda.
℟. habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them lifted up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

IT is truly meet and just, right and availing unto salvation, that we should always and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God. Who dost glory in the assembly of Thy Saints. For Thy creatures serve Thee, because they acknowledge Thee as their only Creator and God; and Thy whole creation praiseth Thee, and Thy Saints bless Thee. For with free voices they confess that great Name of Thine only-begotten Son before the kings and powers of this world. Around whom the Angels and Archangels, the Thrones and Dominions stand; and with all

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the host of the heavenly army, sing the hymn of Thy glory, saying without ceasing:

The priest says and the choir sings:

SANCTUS, Sanctus, Sanctus, Dóminus Deus Sábaoth, Pleni sunt cœli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómine. Hosánna in excélsis

HOLY, Holy, Holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that that cometh in the Name of the Lord. Hosanna in the highest.

The priest continues:

℣. Dóminus vobiscum.

℟. Et cum spírítu tuo.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.—We beseech Thee, O holy Lord, almighty Father, everlasting God, that Thou wouldst vouchsafe to bless ✠ and hallow ✠ this creature of the olive tree, which Thou didst cause to shoot out of the substance of the wood, and which the dove when returning to the ark brought in its mouth: that whosoever shall receive it may find protection of soul and body; and may it be to us, O Lord, a saving remedy and the sacred sign of Thy grace. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray.—O God, who dost gather what is dispersed abroad, and preserve what is gathered together; who didst bless the people who went forth to meet Jesus, bearing branches of palms; bless ✠ likewise these branches of palm and olive, which Thy servants receive faithfully in honour of Thy Name; that into whatsoever place they shall be brought those who dwell in that place may obtain Thy blessing, and all adversities being removed, Thy right hand may protect those who have been redeemed by our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray.— O God, who, by the wonderful order of Thy disposition, hast been pleased to manifest the dispensation of our salvation even from things insensible: grant, we beseech Thee, that the devout hearts of Thy faithful may understand to their benefit what is mystically signified by the fact that on this day the multitude, taught by a heavenly illumination, went forth to meet their Redeemer, and strewed branches of palms and olive at His feet. The branches of palms, therefore represent His triumphs over the prince of death; and the branches of olive proclaim, in a manner, the coming of a spiritual unction. For that pious multitude understood that these things were then prefigured; that our Redeemer, compassionating human miseries, was about to fight with the prince of death for the life of the whole world, and, by dying to triumph. For which cause they dutifully ministered such things as signified in Him the triumphs of victory and the richness of mercy. And we also, with full faith, retaining this as done and signified, humbly beseech Thee, O holy Lord, Father almighty, everlasting God, through the same Jesus Christ our Lord, that in Him and through Him, whose members Thou hast been pleased to make us, we may become victorious over the empire of death, and may deserve to be partakers of His glorious Resurrection. Who liveth and reigneth with the Father in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray.—O God, who by an olive branch didst command the dove to proclaim peace to the earth: hallow, we beseech Thee, by Thy heavenly blessing these branches of the olive and other trees; that they may profit all Thy people unto salvation. Through Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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Let us pray.—Bless, ✠ we beseech Thee, O Lord, these branches of palm or olive: and grant that what Thy people today bodily perform for Thy honour, they may perfect spiritually with the utmost devotion, by gaining the victory over the enemy. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Here the celebrant puts incense into the thurible and sprinkles the palms thrice with holy water, reciting the anthem Asperges me..., p.30, without the psalm; then he incenses them thrice and proceeds:—

℣. Dóminus vobiscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.—O God, who for our salvation didst send into this world Thy Son Jesus Christ our Lord, that He might humble Himself unto our state, and call us back to Thee; for whom also, as He entered into Jerusalem to fulfill the Scriptures, a multitude of faithful people, with zealous devotion, strewed their garments, with palm branches, in the way: grant, we beseech Thee, that we may prepare for Him the way of faith, from which the stone of offence and rock of scandal being removed, our works may flourish before Thee with branches of justice, so that we may be found worthy to follow His footsteps: Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

When the blessing is finished, the first in rank among the clergy goes up to the altar and gives a palm to the celebrant, who neither genuflects nor kisses his hand. The priest then distributes the palms, first to the clergy, and afterwards to the laity, who all genuflect and kiss both the palm and the hand of the celebrant. Meanwhile the choir sings the following anthems:—

PUERI HEBRÆORUM

1st *Antiphon.* Púeri Hebræórum portántes ramos olivárum, obvívérunt Dómino, clamántes, et dicéntes: Hosánna in excélsis

1st *Antiphon.* The Hebrew children bearing olive branches, went forth to meet the Lord, crying out, and saying, Hosanna in the highest.

Ant. Púeri Hebræórum vestiménta prosternébant in via, et clamábant, dicéntes: Hosánna Fílio David: benedíctus, qui venit in Nómine Dómini.

Ant. The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord.

If there are not enough, they must be repeated until the distribution of the palms is finished. Then the celebrant says.

℣. Dóminus vobiscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.—Almighty and everlasting God, who didst ordain that our Lord Jesus Christ should sit upon the foal of an ass, and didst teach the multitude to spread their garments or the branches of trees in the way, and to sing Hosanna to His praise: grant, we beseech Thee, that we may be able to imitate their innocence, and deserve to partake of their merit. Through the same Christ our Lord. Amen.

THE PROCESSION OF THE PALMS

The procession now takes place. When the priest places incense in the thurible, the deacon, turning towards the people, sings, Procedamus in Pace, Let us go forth in peace. The Choir answers: In Nomine Christi, Amen. in the Name of Christ. Amen. The thurifer proceeds with the smoking censer, followed by the subdeacon, bearing the processional cross between two acolytes carrying lighted candles. Then follow the clergy in order of rank, and finally the celebrant with the deacon on his left. All carry palms, and all or some of them sing the following anthems, during the whole time the procession lasts.

ANTHEM ♦ Matthew. 21. 1-3, 7-9

CUM appropinquáret Dóminus Jerosólymam, misit duos ex discipulis suis, dicens: Ite in castellum, quod contra vos est: et invenétis pullum ásinæ aligátum, super quem nullus hóinum sedit: sólvite, et addúcite mihi. Si quis vos interrogávit, dícite: 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, Fíli David.

Ant. Cum audísset pópulus, quia Jesus Jerosólymam, accepérunt ramos palmárum: et exiérunt ei óbviam, et clamábant púeri, dicétes: Hic est, qui ventúrus est in salutem pópuli. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui Throni et Dominatiónes occúrrunt! Noli timére, filia Sion: ecce Rex tuus venit tibi, sedens super pullum ásinæ: sicut scriptum est: Salve Rex, Fabricátor mundi, qui venisti redímere nos.

Ant. Ante sex dies solémnis Paschæ, quando venit Dóminus in civitátem Jerúsalem, occurérunt ei púeri: et in mánibus portábant ramos palmárum, et clamábant voce magna, dicétes: Hosánna in excélsis: benedíctus qui venisti in multítudine misericórdiæ tuæ: Hosánna in excélsis.

WHEN our Lord drew nigh to Jerusalem, He sent two of His disciples, saying: Go ye into the village over against you; and you shall find an ass's colt tied, on which no man hath sat: loose it, and bring it to Me. If any man shall question you, say: The lord hath need of it. They loosed it and brought it to Jesus, and laid their garments upon it, and He seated Himself on it; some spread their garments in the way; others strewed branches from the trees; and those who followed cried out: Hosanna! Blessed is He who cometh in the Name of the Lord; blessed be the reign of our father David! Hosanna in the highest! O Son of David, have mercy on us!

Ant. (*John 12. 12, 13*).—When the people heard that Jesus was coming to Jerusalem, they took palm branches, and went forth to meet Him; and the children cried out, saying: This is He that is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is He whom the Thrones and Dominions go forth to meet! Fear not, O daughter of Sion; behold thy King cometh to thee sitting on an ass's colt, as it is written. Hail, O King, Creator of the world, who art come to redeem us!

Ant. Six days before the solemn feast of the Passover, when our Lord came into the city of Jerusalem, the children met Him: and in their hands they carried palm branches, and they cried out with a loud voice, saying: Hosanna in the highest! Blessed art Thou who art come in the multitude of Thy mercy. Hosanna in the highest!

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Ant. Occurrunt turbæ cum flóribus et palmis Redemptóri óbviam: et victóri triumphánti digna dant obséquia: Fílium Dei ore gentes prædicant: et in laudem Christi voces tonant per núbila: Hosánna in excélsis.

Ant. Cum Angelis et púeris fidéles inveniámur, triumphatóri mortis clamántes: Hosánna in excélsis.

Ant. Turba multa, quæ convenerat ad diem festum, clamábat Dómino: Benedictus qui venit in Nómine Dómini: Hosánna in excélsis.

Ant. The multitude goeth forth to meet our Redeemer with flowers and palms, and payeth the homage due to a triumphant Conqueror: the Gentiles proclaim the Son of God; and their voices thunder through the skies in praise of Christ: Hosanna in the highest!

Ant. Let the faithful join with the Angels and children, singing to the Conqueror of death: Hosanna in the highest!

Ant. A great multitude that was met together at the festival cried out to the Lord: Blessed is He that cometh in the Name of the Lord: Hosanna in the highest!

At the return of the procession two or four cantors go into the church and, shutting the door, stand facing towards the procession, singing the two first verses of the Gloria, laus...These the priest repeats with those who are outside the church. The other verses, all or in part may be found desirable, are then sung by those within, those remaining outside answering Gloria laus...after every second verse:

HYMN TO CHRIST THE KING

GLÓRIA, laus et honor tibi sit, Rex Christe Redemptor:
Cui puerile decus prompsit Hosánna pium.
℟. Glória, laus...

Israel es tu Rex, Davidis et ínclita proles:
Nómine qui in Dómini, Rex benedícte, venis.
℟. Glória, laus...

Cœtus in excélsis te laudat cœlicus omnis.
Et mortális homo, et cuncta creáta simul.
℟. Glória, laus...

Plebs Hebræa tibi cum palmis óbvia venit
Cum prece, voto, hymnis, ádsumus ecce tibi
℟. Glória, laus...

Hi tibi passúro solvébant múnia laudis:
Nos tibi regnánti pángimus ecce melos.
℟. Glória, laus...

GLORY, praise and honour to Thee, O King Christ, the Redeemer: to whom children poured their glad and sweet Hosanna's song.
℟. Glory and praise...

Hail, King of Israel! David's Son of royal fame!
Who comest in the Name of the Lord, O blessed King.
℟. Glory and praise...

The Angel host laud Thee on High, on earth, with all created things.
℟. Glory and praise...

With palms the Jews went forth to meet Thee
We greet Thee now with prayers and hymns.
℟. Gloria, laus...

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Hi placuere tibi, placeat devotio nostra: On Thy way to die, they crowned Thee
Rex bone, Rex clemens, qui bona cuncta with praise.
placent.
℟. Glória, laus...

We raise our song to Thee, now King on
high.
℟. Glory and praise...

Their poor homage pleased Thee,
O gracious King!
O clement King, accept too ours, the best
that we can bring.
℟. Glory and praise...

After this the subdeacon knocks thrice on the door with the shaft of the processional cross: when the door is opened, the procession enters the church singing:

RESPONSORY

INGREDIENTE Dómino in sanctam civitatem, **A**S our Lord entered the holy city, the Hebrew
Hebræorum púeri resurrectionem vitæ children, declaring the resurrection of life, *
pronuntiántes, * cum ramis palmárum: Hosánna, With palm branches, cried out: Hosanna in the
clamábunt, in excélsis. √. Cum audisset pópulus, highest. √. When the people heard that Jesus
quod Jesus veniret Jerosólymam, exiérunt óbviám was coming to Jerusalem, they went forth to
ei, * cum ramis... meet Him: * With palm branches...

The Glória Patri... is not said. The Mass is then celebrated, and at Mass all hold the palms in their hands while the Passion and Gospel are sung.

THE MASS

INTROIT ♦ Ps. 21. 20, 22

DÓMINE, ne longe fácias auxiliúm tuum a me, **O** LORD, keep not Thy help far from me;
ad defénsionem meam áspice: líbera me de ore look to my defence; deliver me from the lion's
leónis, et a córnibus unicornórum humilitátem mouth, and my lowness from the horns of the
meam.— Deus, Deus meus, réspice in me: quare unicorns.(Ps. 21. 2). O God, my God, look
me dereliquísti? longe a salúte mea, verba upon me; why hast Thou forsaken me? Far
delictórum meórum. Dómine, ne longe... from my salvation are the words of my sins.—
O Lord, keep not Thy help far from me...

COLLECT.— O almighty and everlasting God, who didst cause our Saviour to take upon Him our flesh, and to undergo the cross, for an example of humility to be imitated by mankind; mercifully grant that we may deserve to possess not only the lessons of His patience, but also the fellowship of His Resurrection. Through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

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EPISTLE ♦ Philippians. 2. 5-11

Lesson from the Epistle of Blessed Paul the Apostle to the Philippians.

BRETHEREN, let this mind be in you which was also in Jesus Christ: Who being in the form of God, thought it not robbery to be equal with God; but emptied Himself taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient even unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a Name which is above names: (*here all genuflect*) that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GRADUAL ♦ Ps. 72. 24, 1-3

TENUÍSTI manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me. *℣.* Quam bonus Israel Deus rectis corde! mei autem peni moti sunt pedes: pene effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns.

THOU hast held me in Thy right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. *℣.* How good is God to Israel, to those of an upright heart! but my feet were almost moved, my steps had well-nigh slipped, because I was jealous of sinners, seeing the prosperity of sinners.

TRACT ♦ Ps. 21. 2-9, 18, 19, 22, 24, 32

DEUS, Deus meus, respice in me: quare me dereliquisti? *℣.* Longe a salute mea verba delictorum meorum. *℣.* Deus meus clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. *℣.* Tu autem in sancto habitas, laus Israel. *℣.* In te speraverunt patres nostri: speraverunt, et liberasti eos. *℣.* Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. *℣.* Ego autem sum vermis, et non homo: opprobrium hominum, et abjecto plebis. *℣.* Omnes qui videbant me, aspernabantur me: locuti sunt labiis, et moverunt caput. *℣.* Speravit in Domino, eripiat eum: salvam faciat eum, quoniam vult eum. *℣.* Ipsi vero consideraverunt, et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. *℣.* Libera me de ore leonis: et a cornibus unicornium humilitatem meam. *℣.* Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum.

O GOD, my God, look upon me; why hast Thou forsaken me? *℣.* Far from my salvation are the words of my sins. *℣.* 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. *℣.* But Thou dwellest in the holy place, the praise of Israel. *℣.* In Thee have our fathers hoped; they have hoped, and Thou hast delivered them. *℣.* They cried to Thee and they were saved; they trusted in Thee, and were not confounded. *℣.* But I am a worm, and no man: the reproach of men and the outcast of the people. *℣.* All they that saw Me have laughed Me to scorn; they have spoken with the lips and wagged the head. *℣.* He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighteth in Him. *℣.* But they have looked and stared upon Me; they parted My garments amongst them, and upon My vesture they cast lots. *℣.* Deliver me from the lion's mouth, and my lowness from the horns of the unicorns.

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℣. Annuntiabitur Dómino generatio ventúra: et annuntiábunt cœli justítiam ejus. ℟. Pópulo qui nascétur, quem fecit Dóminus.

℣. Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify 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.

GOSPEL

The Munda cor is not said, neither is the book signed, but the Passion of Our Lord is sung without lights or incense; the deacon does not ask the blessing of the priest, and does not say Dominus vobiscum, nor is Gloria tibi, Domine sung after the title.—

C Means Chronicler (Chronista),

S Synagogue, the people, the Apostles, etc,

† Christ.

The Passion of Our Lord Jesus Christ according to St. Matthew. (Matth. 26. 1-75 and 27. 1-66)

AT that time Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified. C. Then were gathered together the chief priests and ancients of the people, into the court of the high priest, who was called Caiphaz; and they consulted together, that by subtlety they might apprehend Jesus, and put Him to death. But they said: S. Not on the festival day, lest perhaps 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. C. 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 said to them: S. What will you give me; and I will deliver Him unto you? C. But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

And on the first day of the Azymes the disciples came to Jesus, saying: S. Where wilt Thou that we prepare for Thee to eat the Pasch? C. But Jesus said: † Go ye into the city to a certain man, and say to him: The master saith, My time is near at hand, with thee I make the Pasch with My disciples. C. And the disciples did as Jesus appointed to them; and they prepared the pasch. But when it was evening, He sat down with His twelve disciples; and whilst they were eating, He said: † Amen I say to you that one of you is about to betray Me. 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 who 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. 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 to you, I will not drink from henceforth

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of this fruit of the vine until that day when I shall drink it with you new 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. And in like manner said all the disciples.

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 further He fell upon His face, praying and saying: † My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt. *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 is indeed 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. *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 with the sword. Thinkest thou 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 Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found none, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: *S.* Answerest Thou nothing to the things which these witnesses 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 they did spit in His face and buffeted Him; and others struck His face with the palms of

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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 them before 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: *S.* I know not the man. *C.* 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, that they might put Him to death. 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 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. And after they had consulted together, they brought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me.

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 said 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. 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 palace of judgment his wife sent to him, saying: *S.* Have thou 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.* Wither will you of the two 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 all call. *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: 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. *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. 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. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave

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Him wine to drink mixed 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 Thine 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 the 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 self-same thing the thieves also that were crucified with Him reproached Him with.

Now from the sixth hour there was darkness over the whole earth, until the ninth hour.

And about the ninth hour, Jesus cried out with a loud voice, saying: † 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 again Jesus crying out with a loud voice, yielded up the Ghost.

[Here all kneel and pause for a few moments.]

And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: *S.* Indeed this was the Son of God. *C.* And there were many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way.

And there was there Mary Magdalen and the other Mary, sitting over against the sepulchre

Here the deacon says the Munda cor meum...p34. and then asks the blessing of the priest; he incenses the book, but lights are not carried. The following is sung in the tone of the Gospel.

And the next day, which followed the day of preparation, * the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that the seducer said, while He was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day, lest perhaps His disciples come and steal Him away and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone and setting guards. — *Creed.* p.35.

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OFFERTORY ♦ Ps. 68. 21, 22

IMPROPÉRIUM expectávit cor meum, et mis-
ériam: et sustínui qui simul mecum contristarétur,
et non fuit: consolántem me quæsívi, et non in-
véni: et dedérunt in escam meam fel, et in siti
mea potavérunt me acéto.

MY heart hath expected reproach and mis-
ery, and I looked for one that would grieve
together with Me, but there was none: I sought
for one that would comfort Me, and I found
none: and they gave Me gall for My food, and
in My thirst they gave Me vinegar to drink.

SECRET.— Grant, we beseech Thee, O Lord, that the gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and obtain for us the fruit of a blessed eternity. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

PREFACE *of the Holy Cross*, p. 24.

COMMUNION ♦ Matth. 26. 42

PATER si non potest hic calix transíre nisi bibam
illum, fiat volúntas tua.

FATHER, if this chalice may not pass away,
but I must drink it, Thy will be done.

POSTCOMMUNION.— By the operation of this mystery, O Lord, may our vices be cleansed, and our just desires fulfilled. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

At Low Mass, when there is no blessing of palms, the Gospel At that time, when Jesus drew nigh...p.118 is said as the Last Gospel.

Easter tide

THE SOLEMNITY OF SOLEMNITIES

Easter Sunday

White

Double I Cl.

[STATION AT ST. MARY MAJOR'S.]

privileged Octave of the 1st Order.

In many modern languages the name given to this Feast derives from a Hebraic word Pasch or Passover, which means "passage" [through the Red Sea]: Pascha in Latin, aques in French, Pasg in Welsh, Passen in Dutch or Flemish. The English word Easter is derived from Eostre, the name of a pagan Saxon goddess, and a spring festival in her honour was Christianized so that the word became the English equivalent of the Pasch. The Mass is full of allusions to the Resurrection of Our Lord and to Baptism, which is a spiritual resurrection. The sequence or prose is the survival of a rich literature still preserved in old books.

It is one of the most beautiful of all and contains in a few simple lines all the elements of the mystery: it gives the details of Jesus' immolation; Jesus triumphs on the cross and He comes forth triumphant from the sepulchre. Alleluia!

"This is the day which the Lord hath made; let us celebrate it with transports of joy." (Office of the Church).

Jesus confounded all His enemies by clothing in glory and splendour that Body which had been the victim of the cruelty of man. Christ's triumph over death is the most conclusive proof of His Divinity and the foundation of our faith: "If Christ be not risen again your faith is vain." (I Cor. 15).

And "God hath given us the victory through Our Lord Jesus Christ. He hath raised us up together with Christ and hath made us sit together in the heavenly places." (St. Paul).

INTROIT ♦ Ps. 138. 18, 5, 6

RESURRÉXI, et adhuc tecum sum, allelúia: posuisti super me manum tuam, allelúia: mirábilis facta est sciéntia tua, allelúia, allelúia.—Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, V̄. Glória Patri...—Resurréxi, et adhuc tecum sum, allelúia...

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 searched Me, and known Me; Thou knowest my sitting down and my rising up. V̄. Glory be to the Father...—I arose, and am still with Thee, alleluia...

COLLECT.— O God, who, on this day, through Thine only-begotten Son, hast conquered death, and thrown open to us the gate of everlasting life, give effect by Thine aid to our desires, which Thou dost anticipate and inspire. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

EASTER SUNDAY

EPISTLE ♦ I. 5. 7-8 Corinthians.

Lesson from the Epistle of Blessed Paul to the Corinthians.

BRETHEREN, 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 latémur in ea. *Ŵ.* Confitémuni Dómino, quóniam bonus: quóniam in sáeculum misericórdia ejus. Allelúia, allelúia. *Ŵ.* Pascha nostrum immolátus est Christus.

THIS is the day which the Lord hath made: let us rejoice and be glad in it. *Ŵ.* Give praise unto the Lord, for He is good: for His mercy endureth forever. Alleluia, alleluia. *Ŵ.* (I Cor. 5. 7.). Christ our Pasch is immolated.

SEQUENCE

VÍCTIMÆ Pascháli laudes ímmolent Christiáni.

CHристиANS! to the Paschal Victim offer your thankful praises.

Agnus redémit oves; Christus ínnocens Patri reconcilliávit peccatóres.

The Lamb the sheep redeemeth: Christ, who only is sinless, reconcileth sinners to the Father.

Mors et vita duéllo confixére mirándo; dux vitæ mórtuus, regnat vivus.

Death and life contended in that conflict stupendous: the Prince of life, who died, deathless reigneth.

Dic nobis, María, quid vidísti in via?

Speak, Mary, declaring what thou sawest way-faring.

Sepúlchrum Christi vivéntis et glóriam vidi resurgéntis.

"The tomb of Christ who now liveth: and likewise the glory of the Risen.

Angélicos testes, sudárium et vestes.

Bright Angels attesting the shroud and napkin resting.

Surréxit Christus spes mea: præcédit vos in Galiléam.

Yea, Christ my hope is arisen: to Galilee He goeth before you."

Scimus Christum surexísse a mórtuis vere; tu nobis, victor Rex, miserére. Amen. Allelúia.

We know that Christ is risen, henceforth ever living: Have mercy, Victor King, pardon giving. Amen. Alleluia.

GOSPEL Mark 16. 1-7

✠ Continuation of the Holy Gospel according to St. Mark.

EASTER SUNDAY/ LOW SUNDAY

AT that time, Mary Magdalen, and Mary the mother of James, and Salome brought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre they saw a young man sitting on the right side, clothed with a white robe and they were astonished. Who saith to them: Be not afrighted; ye seek Jesus of Nazareth, who was crucified: He is risen, He is not here; behold the place where they laid Him. But go, tell His disciples, and Peter, that He goeth before you into Galilee; there you shall see Him, as He told you. — *Creed*. p.35.

OFFERTORY ♦ Ps. 75. 9, 10

TERRA trémuit et quiévit, dum resúrgeret in **T**HE earth trembled and was still when God
judício Deus, allelúia. arose in judgment, alleluia.

SECRET.— We beseech Thee, O Lord, accept the prayers of Thy people together with the Sacrifice they offer, that what has been begun by the Paschal Mysteries, by Thy working may profit us unto eternal healing. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

PREFACE *for Easter*, in hac potissimum die...p.25.— *Communicantes* p.41; Hanc igitur, p.42.

COMMUNION ♦ I Corinthians 5. 7, 8

PASCHA nostrum immolátus est Christus, **C**HRISt our Pasch is immolated, alleluia:
allelúia: itaque epulémur in ázymis sinceritátis, et therefore let us feast with the unleavened bread
veritátis, allelúia, allelúia, allelúia. of sincerity and truth, alleluia, alleluia, alleluia.

POSTCOMMUNION.— Pour forth upon us, O Lord, the spirit of Thy love, that, by Thy loving-kindness, Thou mayest make to be one of mind those whom Thou hast satisfied with the Paschal Sacraments. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the the Holy Ghost, God, world without end. Amen.

THE OCTAVE DAY OF EASTER

Low Sunday

or Dominica in Albis

White Double

I Cl.

[STATION AT ST. PANCRAS!]

This Sunday is called from the first words of the Introit, the *Sunday of Quasimodo*, or Sunday in Albis (*deponendis*), because the neophytes on that day put aside their white garments. In English the term Low Sunday is in contrast with Easter or High Sunday. Another Latin name *Pascha clausam* is

LOW SUNDAY

is preserved in the French: *Paques closes* and in the Dutch or Flemish: *Beloken Pasen*: close of Easter, this Sunday ending the Octave.— Let us proclaim our faith in the risen Lord, and in His divine Presence in the Holy Eucharist.

INTROIT ♦ I. Peter 2. 2.

QUASI modo géniti infántes, allelúia: rationábiles sine dolo lac concupíscite, allelúia, allelúia, allelúia. — Exsultáte Deo adjutóri nostro: Jubilate Deo Jacob. ̄. Glória Patri...— Quasi...

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. ̄. Glory be to the Father...— As newborn babes...

COLLECT.— Grant, we beseech Thee, almighty God, that we who have celebrated the Paschal Feast, may, by Thy bounty, retain its fruits in our daily habits and behaviour. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ I. John 5. 4-10

✠ Lesson from the Epistle of Blessed John the Apostle.

DEARLY beloved, Whatsoever is born of God overcometh the world: and this is the victory, which overcometh the world, of our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven: the Father, the Word and the Holy Ghost: and these three are one. And there are three that give testimony on earth: the Spirit and the water and the blood; and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because He hath testified of His Son. He that believeth in the Son of God hath testimony of God in himself.

Allelúia, allelúia. ̄. In die resurrectionis meæ, dicit Dóminus, præcédam vos in Galilæam. Allelúia. ̄. Post dies octo jánuis clausis, stetit Jesus in médio discipulórum suórum, , et dixit: Pax vobis. Allelúia.

Alleluia, alleluia. ̄. (Matth. 28. 7). On the day of My Resurrection, saith the Lord, I will go before you into Galilee. Alleluia. ̄. (John 20. 26). After eight days, the doors being shut, Jesus stood in the midst of His disciples and said: Peace be to you. Alleluia.

GOSPEL ♦ John 20. 19-31

✠ 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 of them and said to them: Peace be to you. And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the twelve,

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who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger 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 cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless, but believing. Thomas answered and said to Him: My Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have life in His Name.— *Creed.* p.35.

OFFERTORY ♦ Matthew 28. 2, 5, 6

ANGELUS Dómini descéndit de cælo, et dixit muliéribus: Quem quæritis, surréxit, sicut allelúia. **A**N Angel of the Lord descended from heaven, and said to the women; He whom you seek is risen, as He said, alleluia.

SECRET.— Receive, we beseech Thee, O Lord, the gifts of Thine exultant Church: and to her to whom Thou hast given cause for so great joy, grant the fruit of perpetual happiness. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE Easter Sunday, p.25. Communicantes of Easter Sunday, Hanc igitur of Easter Sunday.

COMMUNION ♦ John 20. 27

MITTE manum tuam, et cognósce loca clavórum, allelúia: et noli esse incrédulus, sed fidélis, allelúia, allelúia. **P**UT in thy hand, and know the place of the nails, alleluia; and be not faithless, but believing, alleluia, alleluia.

POSTCOMMUNION.—We beseech Thee, O Lord, our God, to make the most holy Mysteries which Thou hast given us as a defence of our renewal, a remedy for us now, and in the future. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Second Sunday after Easter

White

Double

This Sunday is often called *Good Shepherd Sunday*: the Gospel tells us of the Good Shepherd. Jesus is indeed the Good Shepherd of our souls. He came to give His life for us.

INTROIT ♦ Ps. 32. 5, 6

MISERICÓRDIA Dómini plena est terra, allelúia: verbo Dómini cæli firmáti sunt, allelúia, allelúia. — Exsultáte, justi, in Dómino: rectos **T**HE earth is full of the goodness of the Lord, alleluia: by the word of the Lord were the heavens made, alleluia, alleluia — (Ps. 32. 1).

SECOND SUNDAY AFTER EASTER (*GOOD SHEPHERD SUNDAY*)

deceat in collaudatio. V. Glória Patri...Misericórdia Dómini plena est terra...

Rejoice in the Lord, O ye righteous: praise is comely for the upright. V. Glory be to the Father...—The earth is full of the goodness of the Lord.

COLLECT.— O God, who by the humility of Thy Son, didst lift up a fallen world, grant unending happiness to Thy faithful: that those whom Thou hast snatched from the perils of endless death, Thou mayest cause to rejoice in everlasting joys. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ I. Peter 2. 21-25

Lesson from the first Epistle of Blessed Peter the Apostle

DEARLY beloved, Christ suffered for us, leaving you an example, that you should follow His steps who did not sin, neither 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.

Allelúia, allelúia. V. Cognovérunt discipuli Dóminum Jesum in fractione panis. Allelúia. V. Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Allelúia.

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.

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. p.35.*

OFFERTORY ♦ Ps. 62. 2, 5

DEUS, Deus meus, ad te de luce vígilo: et in nómine tuo levábo manus meas, allelúia.

O GOD, my God, to Thee do I watch at break of day: and in Thy Name I will lift up my hands, alleluia.

SECRET.— May this holy offering, O Lord, always bring to us Thy healing blessing: that what it represents in a mystery, it may accomplish with power. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

SECOND SUNDAY AFTER EASTER (*GOOD SHEPHERD SUNDAY*)

PREFACE of *Easter*. p.25.

COMMUNION ♦ John 10. 14

EGO sum pastor bonus, allelúia: et cognóscō oves meas, et cognóscunt me meæ, allelúia, allelúia.

I AM the Good Shepherd, alleluia: and I know My sheep, and Mine know Me, alleluia, alleluia.

POSTCOMMUNION.— Grant unto us, we beseech Thee, O almighty God, that having received the grace of a new life, we may ever glory in Thy gift. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Third Sunday after Easter

White

Double

Let us utter cries of joy, let us sing the praises of God, because Our Lord Jesus Christ is risen again and has given His life for us.

INTROIT ♦ Ps. 65. 1, 2

JUBILÁTE Deo, omnis terra, allelúia: psalmum dícite nómini ejus, allelúia: date glóriam laudi ejus, allelúia, allelúia, allelúia. —Dícite Deo, quam terribília sunt ópera tua, Dómine. In multitudíne virtútis tuæ mentiéntur tibi inimíci tui. V̄. Glória Patri...—Jubiláte Deo, omnis terra...

SHOUT with joy to God, all the earth, alleluia: sing ye a psalm to His Name, alleluia: give glory to His praise, alleluia, alleluia, alleluia. (Ps. 65. 3). Say unto God: how terrible are Thy works, O Lord ! In the multitude of Thy strength Thine enemies shall lie to Thee. V̄. Glory be to the Father...—Shout with joy to God...

COLLECT.— O God, who to those that go astray dost show the light of Thy truth, that they may return to the path of justice: grant that all who are enrolled in the Christian faith, may both spurn all that is hostile to that name, and follow after what is fitting to it. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ I. Peter 2. 11-19

Lesson from the first 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 evildoers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him for the punishment of evildoers and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: love the brotherhood: fear God: honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy before God: in Christ Jesus our Lord.

THIRD SUNDAY AFTER EASTER

Allelúia, allelúia. *V̇.* Redemptiónem misit Dóminus pópulo suo. Allelúia. *V̇.* Oportébat pati Christum, et resúrgere a mórtuis: et ita intráre in glóriam suam. Allelúia.

Alleluia, alleluia. *V̇.* (Ps. 110. 9). The Lord hath sent redemption to His people. Alleluia. *V̇.* (Luke 24. 46). It behooved Christ to suffer and to rise again from the dead, and so to enter into His glory, alleluia.

GOSPEL ♦ John 16. 16-22

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

AT that time Jesus said to His disciples: A little while, and now, you shall not see Me: and again a little while, and you shall see Me: because I go to the Father. Then some of His disciples said one to another: What is this that He saith to us: A little while, and you shall not see Me: and again a little while, and you shall see Me, and, because I go to the Father? They said therefore: What is this that He saith, a little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him. And He said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see Me: and again a little while, and you shall see Me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in 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.* p.35.

OFFERTORY ♦ Ps. 145. 2

LAUDA, ánima mea, Dóminum: laudábo Dóminum in vita mea: psallam Deo meo, quámduo ero, allelúia.

PRAISE the Lord, O my soul: while I live will I praise the Lord: I will sing praises unto my God while I have being, alleluia.

SECRET.— Grant, O Lord, by these Mysteries, that checking our earthly longings, we may learn to love heavenly things. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of Easter Sunday*, p.25.

COMMUNION ♦ John 10. 14

MÓDICUM,, et non vidébitis me, allelúia: íterum módicum et vidébitis me, quia vado ad Patrem, allelúia, allelúia.

ALITTLE while, and you shall not see Me, alleluia; and again a little while, and you shall see Me, because I go to the Father, alleluia, alleluia.

POSTCOMMUNION.— May the Sacraments which we have received, we beseech Thee, O Lord, renew us with spiritual refreshment and defend us with bodily help. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Fourth Sunday after Easter

White

Double

Our Lord Jesus Christ is risen from the dead; the power of God is made manifest and is exalted.

INTROIT ♦ Ps. 97. 1, 2

CANTÁTE Dómino cánticum novum, allelúia: quia mirabília fecit Dóminus, allelúia: ante conspéctum géntium revelávit justítiam suam, allelúia, allelúia, allelúia. — Salvávit tibi dextera ejus: et bráchium sanctum ejus. V̄. Glória Patri... — Cantáte Dómino cánticum novum, allelúia...

SING ye to the Lord a new canticle, alleluia, for the Lord hath done wonderful things, alleluia; He hath revealed His justice in the sight of the Gentiles, alleluia, alleluia, alleluia. — (Ps. 97. 1). His right hand, and His holy arm, hath gotten Him the victory. V̄. Glory be to the Father...—Sing ye to the Lord a new canticle, alleluia...

COLLECT.—O God, who makest the faithful to be of one mind and will: grant to Thy people to love that which Thou dost command and to desire that which Thou dost promise, that amid the changes of the world, our hearts may there be fixed where true joys are to be found. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ James 1. 17-21

Lesson from the Epistle of Blessed James the Apostle.

DEARLY beloved, Every best gift and every perfect gift is from above, coming down from the Father of Lights, with whom there is no change nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature. You know, my dearest bretheren. And let every man be swift to hear but slow to speak and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

Allelúia, allelúia. V̄. Dextera Dómini fecit virtútem: dextera Dómini exaltávit me. Allelúia. V̄. Christus resúrgens ex mórtuis, jam non mórtitur: mors illi ultra non dominábitur. Allelúia.

Alleluia, alleluia. V̄. (Ps. 117. 16). The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me. Alleluia. V̄. (Rom. 6. 9). Christ rising again from the dead, dieth now no more: death shall no more have dominion over Him. Alleluia.

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

FOURTH SUNDAY AFTER EASTER

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 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. ^ꝰ

OFFERTORY ♦ Ps. 65. 1, 2. 16

JUBILÁTE Deo univérſa terra, psalmum dícite nómini ejus: veníte et audíte, et narrábo vobis, omnes qui timétis Deum, quanta fecit Dóminus ánimæ meæ, alleluía.

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.

SECRET.— O God, who by the holy intercourse of this Sacrifice dost make us partakers of the One Supreme Godhead: grant, we beseech Thee, that as we know Thy truth, so we may follow it by worthy lives. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of *Easter*, p. 25.

COMMUNION ♦ John 16. 8

CUM vénerit Paráclitus Spíritus veritátis, ille árguet mundum de peccáto et de justítia, et de júdicio, alleluía, alleluía.

WHEN the Paraclete, the Spirit of truth, is come, He will convince the world of sin, and of justice and of judgment, alleluia, alleluia.

POSTCOMMUNION.— Be present with us, O Lord our God, that by means of these things which we have received in faith, we may be cleansed from our sins and also delivered from all dangers. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Fifth Sunday after Easter

White

Double

The Church continues to exalt the risen Christ and exhorts us to unite with her in prayer.

INTROIT ♦ Isaias 68. 20

VOCEM jucunditátis annunciáte, et audiátur, alleluía: annuntiáte usque ad extrémum terræ: liberávit Dóminus pópulum suum, alleluía,

DECLARE it with the voice of joy, and make it known, alleluia: declare it even to the ends of the earth: the Lord hath delivered His people, alleluia, alleluia.

FIFTH SUNDAY AFTER EASTER

allelúia.— Jubilate Deo, omnis terra, psalmum (Ps. 65. 1. 2). Shout with joy to God, all the
dícite Nómimi ejus: date glóriam laudi ejus. V̄. earth sing ye a psalm to His Name: give glory
Glória Patri...— Vocem jucunditátis... to His praise. V̄. Glory be to the Father...—
Declare it with the voice of joy...

COLLECT.— O God, from whom all good things do come, grant unto us, Thy suppliant people,
that by Thine inspiration, we may think what is right, and under Thy guidance perform the same.
Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy
Ghost, God, world without end. Amen.

EPISTLE ♦ James 1. 22-27

Lesson from the Epistle of Blessed James, the Apostle.

DEARLY beloved, Be ye doers of the word and not hearers only, deceiving your own selves. For if
a man be a bearer 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.

Allelúia, allelúia. V̄. Surréxit Christus, et illúxit Alleluia, alleluia. V̄. Christ is risen, and hath
nobis, quos redémit Sanguine suo. Allelúia. V̄. shone upon us, whom He redeemed with His
Exivi a Patre, et veni in mundum: íterum relínquo Blood. Alleluia. V̄. (John 16. 28). I came forth
mundum, et vado ad Patrem. Allelúia. from the Father, and am come into the world:
again I leave the world and I go to the Father.
Alleluia.

GOSPEL ♦ John 16. 23-30

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

AT that time Jesus saith to His disciples: Amen, amen I say to you: If you ask the Father any thing
in My Name, He will give it to you. Hitherto you have not asked any thing in My Name: Ask, and
you shall receive, that your joy may be full. These things I have spoken to you in proverbs, but will
show you plainly of the Father. In that day you shall ask in My Name; and I say not to you that I will
ask the Father for you: for the Father Himself loveth you, because you have loved Me and have
believed that I came out from God. I came forth from the Father and am come into the world; again
I leave the world and I go to the Father. His disciples say to Him: Behold, now Thou speakest
plainly and speakest no proverb. Now we know that Thou knowest all things and Thou needest not
that any man should ask Thee: by this we believe that Thou camest forth from God. —*Creed.* p.35.

OFFERTORY ♦ Ps. 65. 8, 9, 20

BENEDÍCITE, gentes, Dóminum Deum **O** BLESS the Lord our God, ye peoples, and
nostrum, et obáudite vocem laudis ejus: qui make the voice of His praise to be heard: Who
pósuit ánimam meam ad vitam, et non dedit hath set my soul to live, and hath not suffered

FIFTH SUNDAY AFTER EASTER/ ASCENSION

commovéri pedes meos: benedíctus Dóminus, qui my feet to be moved.
non amóvit deprecatióem meam, et misericór- Blessed be the Lord who hath not turned away
diam suam a me, allelúia. my prayer, nor His mercy from me, alleluia.

SECRET.— Accept, O Lord, the prayers of Thy faithful, together with the gifts they offer: that by these offices of loving devotion, we may enter into heavenly glory. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of *Easter Sunday*, p.25.

COMMUNION ♦ Ps. 95. 2

CANTÁTE Dómino, allelúia: cantáte Dómino, SING unto the Lord, alleluia; sing unto the
et benedícite nómen ejus: bene nuntiáte de die in Lord, and bless His Name; show forth His
diem salutáre ejus, allelúia, allelúia. salvation from day to day, alleluia, alleluia.

POSTCOMMUNION.— Grant to us, O Lord, that filled with strength from this heavenly table, we may both desire what is right, and obtain that which we desire. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Ascension of Our Lord

White

Double I Cl.

[STATION AT ST. PETER'S.]

with privileged Octave of the IIIrd order

Forty days after the Resurrection, Our Lord Jesus Christ, attended by Angels, ascended into heaven, in the sight of His Most Holy Mother, His Apostles, and disciples, to the great wonder of them all. He entered into possession of the Kingdom of Heaven which He had gained by His sufferings, and St. Paul declares that God "*hath made us sit together in the heavenly places, through Christ Jesus.*" "*There where the Head has gone, the Body is called to follow.*"

INTROIT ♦ Acts 1. 11

VIRI Galilæi, quid admirámini aspiciéntes in Y E men of Galilee, why wonder you, looking
cœlum? allelúia: quemádmódu vidístis eum up to heaven? alleluia. He shall so come as
ascendéntem in cœlum, ita véniet, allelúia, you have seen Him going up into heaven,
allelúia, allelúia.— Omnes gentes, pláudite alleluia, alleluia, alleluia.—(Ps. 44. 2). O clap
manibus: jubiláte Deo in voce exultatiónis. V̄. your hands, all ye nations; shout unto God,
Glória Patri...— Viri galilæi, quid admirámini... with the voice of exultation. V̄. Glory be to the
Father...— Ye men of Galilee, why wonder
you...

THE ASCENSION OF OUR LORD

COLLECT.— Grant, we beseech Thee, almighty God, that we who believe Thine only-begotten Son, our Redeemer, to have ascended on this day into heaven, may also ourselves dwell in mind amid heavenly things. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Acts 1. 1-11

Lesson from the Acts of the Apostles.

THE former treatise I made, O Theophilus, of all things which Jesus began to do and teach, until the day on which, giving commandments by the Holy Ghost to the Apostles whom He had chosen, He was taken up: to whom also He showed Himself alive after His Passion by many proofs, for forty days appearing to them and speaking of the Kingdom of God. And eating together with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by My mouth; for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked Him, saying: Lord, wilt Thou at this time restore again the kingdom of Israel? But He said to them: It is not for you to know the times or moments which the Father hath put in His own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up: and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen Him going into heaven.

Allelúia, allelúia *Ÿ*. Ascéndit Deus in jubilatióne, et Dóminus in voce tubæ. Allelúia. *Ÿ*. Dóminus in Sina in sancto, ascéndens in altum captivam duxit captivitátem. Allelúia.

Alleluia, alleluia. *Ÿ*. (Ps. 46. 6). God is ascended with a shout, and the Lord with the sound of a trumpet. Alleluia. *Ÿ*. (Ps. 67. 18, 19). The Lord is in Sinai, in the holy place; ascending on high He hath led captivity captive. Alleluia.

GOSPEL ♦ Mark 16. 14-20

✠ Continuation of the Holy Gospel according to St. Mark.

AT that time Jesus appeared to the eleven as they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptised shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In My Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven and sitteth on the right hand of God. But they going forth preached everywhere, the Lord working withal, and confirming the word with signs that followed.— *Creed.* p.35.

THE ASCENSION OF THE LORD

After the Gospel of the High Mass, the paschal candle, a figure of the risen Christ, is extinguished. It is not lighted again, except for the blessing of the baptismal font, on the Vigil of Pentecost.

OFFERTORY ♦ Ps. 46. 6

ASCÉNDIT Deus in jubilatióne, et Dóminus in voce tubæ, alleluia. **GOD** is ascended with a shout, and the Lord with the sound of a trumpet, alleluia.

SECRET.— Accept, O Lord, the gifts we offer up to Thee, for the glorious Ascension of Thy Son: and mercifully grant that we may be freed from present perils and attain unto everlasting life. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *for Ascension Day*, p.25.—Communicantes *for Ascension Day*, p.42.

COMMUNION ♦ Ps. 67. 33, 34

PSÁLLITE Dómino, qui ascéndit super cælos cœlórum ad Oriéntem, alleluia. **SING** ye to the Lord, who mounteth above the heaven of heavens to the East, alleluia.

POSTCOMMUNION.— Grant to us, we beseech Thee, almighty and merciful God, that we may obtain the invisible effects of that which we have shared by communion in visible Mysteries. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Sunday within the Octave of the Ascension

White

Double

[STATION AT ST. MARY OF THE MARTYRS.]

Let us, like the Apostles gathered together, prepare in prayer for the holy day of Pentecost; let us pray, as the Church prescribes, for the return of heretics to unity.

INTROIT ♦ Ps. 26. 7-9

EXÁUDI Dómine, vocem meam, qua clamávi ad te, alleluia: tibi dixit cor meum, quæsivi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me, alleluia, alleluia.— Dóminus illuminátio mea, et salus mea: quem timébo? *℟.* Glória Patri...— Exáudi, Dómine, vocem meam... **HEAR**, O Lord, my voice with which I have cried to Thee, alleluia; my heart hath said to Thee, I have sought Thy face, Thy face, O Lord, I will seek: turn not away Thy face from me, alleluia, alleluia. — (Ps. 26. 1). The Lord is my light and my salvation: whom shall I fear? *℟.* Glory be to the Father.— Hear, O Lord, my voice with which I have cried ...

COLLECT.— O almighty and everlasting God, make us bear towards Thee always a devoted will, and serve Thy Majesty with a sincere heart. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

Commemoration of the Ascension through the Collect Grant, we beseech Thee...p.141.

EPISTLE ♦ I Peter 4. 7-11

Lesson from the first 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 towards another, without murmuring: as every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak, as the words of God: if any minister, let him do it, as of the power which God administereth: that in all things God may be honoured through Jesus Christ our Lord.

Allelúia, allelúia. V̄. Regnávít Dóminus super omnes gentes: Deus sedet super sedem sanctam suam. Allelúia. V̄. Non vos relínquam órphanos: vado, et vénio, et gaudébit cor vestrum. Allelúia.

Alleluia, alleluia. V̄. (Ps. 46. 9). The Lord hath reigned over all the nations; God sitteth on His holy throne. Alleluia. V̄. (John 14. 18). I will not leave you orphans: I go away, and I come unto you, and your heart shall rejoice. Alleluia.

GOSPEL ♦ John 15. 26, 27; 16. 1-4

✠ 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 I have spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you of them.— *Creed.* p.35.

OFFERTORY ♦ Ps. 46. 6

ASCÉNDIT Deus in jubiliatióne, et Dóminus in voce tubæ, allelúia.

GOD is ascended with a shout, and the Lord with the sound of a trumpet, alleluia.

SECRET.— May these spotless Sacrifices purify us, O Lord, and give to our minds the strength of heavenly grace. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of the Ascension:

SECRET.— Accept, O Lord, the gifts we offer up to Thee, for the glorious Ascension of Thy Son: and mercifully grant that we may be freed from present perils and attain unto everlasting life. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *for Ascension Day*, p.42. *Communicantes for Ascension Day*, p.42.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

COMMUNION ♦ John. 17. 12, 13, 15

PATER cum essem cum eis, ego servábam eos, quos dedísti mihi, allelúia: nunc autem ad te vénio: non rogo, ut tollas eos de mundo, sed ut serves eos a malo, allelúia, allelúia.

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 all evil, alleluia, alleluia.

POSTCOMMUNION.— Grant, we beseech Thee, O Lord, That being filled with Thy sacred gifts, we may ever remain in thanksgiving for them. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of the Ascension:

POSTCOMMUNION.— Grant to us, we beseech Thee, almighty and merciful God, that we may obtain the invisible effects of that which we have shared by communion in visible Mysteries. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Pentecost

Red

Double I Cl. with a privileged Octave

[STATION AT ST. PETER]

This Feast commemorates the descent of the Holy Ghost upon the Apostles, ten days after the Ascension of Our Lord. It is therefore the birthday of the Church.

Our Lord Jesus Christ seated on the right hand of God, sent, as He had promised, the Holy Ghost upon the Apostles who, after His Ascension, continued in prayer at Jerusalem, in company with the Blessed Virgin, awaiting the performance of His promise.

Let us pray in like manner with the Church: <<Come, O Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love.>>

INTROIT ♦ Wisdom 1. 7

SPÍRITUS Dómini replévit orbem terrárum, allelúia: et hoc quod cóntinet omnia, sciéntiam habet vocis, allelúia, allelúia, allelúia.—Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. V̄. Glória Patri...— Spíritus Dómini replévit orbem...

THE Spirit of the Lord hath filled the whole world, alleluia; and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia.—(Ps. 67. 1). Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. V̄. Glory be to the Father...— The Spirit of the Lord hath filled the whole world...

PENTECOST

COLLECT.— O God, who on this day didst teach the hearts of Thy faithful by the light of the Holy Spirit: grant unto us by the same Spirit, to be wise in what is right, and ever to rejoice in His consolation. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Acts 2. 1-11

Lesson from the Acts of the Apostles

WHEN the days of the Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every one 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 Libya 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.

Allelúia, allelúia. *℟.* Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terræ. Allelúia (*Hic genuflectitur*). *℟.* Veni Sancti Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Alleluia, alleluia. *℟.* (Ps. 103. 30). *℟.* Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth. Alleluia. *℟.* (Here all kneel). Come, O Holy Spirit, fill the hearts of Thy faithful: and enkindle in them the fire of Thy love.

SEQUENCE¹

VENI Sancti spíritus,
et emítte cœlitus
Lucis tuæ rádium.

Veni, Pater páuperum,
Veni, dator múnerum,

Veni, lumen córdium,
Consolátor óptime.
Dulces hospes ánimæ,
Dulce refrigérium,
in labóre réquies,
In æstu tempéris,
In fletu solátium.

COME, Thou Holy Spirit, come,
And from Thy celestial home
Shed a ray of light divine

Come, Thou Father of the poor,
Come, Thou source of all our
store,

Come, within our bosom's shrine,
Thou of Comforters the best,
Thou, the soul's delightful guest,
Sweet refreshment here below.
In our labour rest most sweet,
Pleasant coolness in the heat,
Solace in the midst of woe

¹ Indulgence of 5 years.— Plenary under the usual conditions, if this Sequence is daily recited during a month.

PENTECOST

O lux beatíssima,
 Reple cordis íntima,
 Tuórum fidélium,
 Sine tuo númine
 Nihil est in hómine,
 Nihil est innóxium,
 Lava quod est sórdi-
 dum,
 Riga quod est áridum,
 Sana quod est sáucium,
 Flecte quod est rígidum,
 Fove quod est frígidum,
 Rege quod est dévium.
 Da tuis fidélibus
 In te confiténtibus
 Sacrum septenárium.
 Da virtutis méritum,
 Da salútis exitum,
 Da perénne gáudium.
 Amen. Alleluía.

O most blessed light divine.
 Shine within these hearts of Thine,
 And our inmost being fill.
 Where Thou art not, man hath
 nought.
 Nothing good in deed or thought,
 Nothing free from taint of ill.
 Heal our wounds our strength
 renew,
 On our dryness pour Thy dew,
 Wash the stains of guilt away.
 Bend the stubborn heart and will,

 Melt the frozen, warm the chill.

 Guide the steps that go astray.
 On Thy faithful who adore,
 And confess Thee evermore,
 In Thy sevenfold gifts descend.
 Give them virtue's sure reward.
 Give them Thy salvation, Lord,
 Give them joys that never end.
 Amen. Alleluia.

GOSPEL ♦ John 14. 23-31

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

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 We will make Our abode in him: he that loveth Me not, keepeth not My words. And the word which you have heard is not Mine: but the Father's who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My Name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not any thing. But that the world may know that I love the Father, as the Father hath given Me commandment so do I. —*Creed.* p.35.

OFFERTORY ♦ Ps. 67. 29, 30

CONFÍRMA hoc Deus, quod operátus es in nobis: a templo tuo, quod est in Jerúsalem, tibi offerent reges múnera, alleluía.

CONFIRM, O God, what Thou hast wrought in us; from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

PENTECOST

SECRET.— Sanctify, O Lord, we beseech Thee, the gifts offered up to Thee; and cleanse our hearts by the light of the Holy Spirit. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. Amen.

PREFACE of *Pentecost*, p.26. *Communicantes of Pentecost*, p.42. —*Hanc igitur of Pentecost*, p.42.

COMMUNION ♦ Acts 2. 2, 4

FACTUS est repente cælo sonus, tamquam adveniēntis spīritus vehemētis, ubi erant sedēntes, allelūia: et replēti sunt omnes Spīritu Sancto, loquēntes magnālia Dei, allelūia, allelūia.

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.

POSTCOMMUNION.—May the infusion of the Holy Spirit, O Lord, cleanse our hearts and render them fruitful by the inward sprinkling of His dew. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Time after Pentecost

Trinity Sunday

White

Double I Cl.

FEAST OF THE MOST 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."*

As soon as we have celebrated the Advent of the Holy Ghost, we celebrate in song the Feast of the Holy Trinity in the office of the following Sunday.

The place is well chosen, for, immediately after the descent of this Divine Spirit, began the preaching and belief, and through Baptism, faith and confession in the Name of the Father, the Son, and the Holy Ghost. (*St. Rupert.*)

INTROIT ♦ Tobias 12. 6

BENEDÍCTA sit sancta Trínitas, atque indivisa Unitas: confitébimur ei, quia fecit nobíscum misericórdiam suam.—Dómine Dóminus noster, quam admirábile est nomen tuum in univérſa terra! √. Glória Parti...—Benedícta sit sancta Trínitas...

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! √. Glory be to the Father...—Blessed be the holy Trinity and undivided Unity...

TRINITY SUNDAY

COLLECT.¹— O almighty and everlasting God, who hast granted to Thy servants, in confessing the true Faith, to acknowledge the glory of the eternal Trinity, and in the power of Majesty to adore the Unity: we beseech Thee, that by steadfastness in the same Faith, we may ever be defended against all adversity. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of the first Sunday after Pentecost through the collect: O God, the strength...,p.150.

EPISTLE ♦ Romans 11. 33-36

Lesson from the Epistle of Blessed Paul the Apostle to the Romans.

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 ♦ Daniel 3. 55, 56

BENEDÍCTUS es, Dómine, qui intuéris abyssos, et sedes super Chérubim. *Ÿ.* Benedíctus es, Dómine, in firmaménto cœli, et laudábilis in sæcula.
Allelúia, allelúia. *Ÿ.* Benedíctus es, Dómine, Deus patrum nostrórum: et laudábilis in sæcula. Allelúia.

BLESSED art Thou, O Lord, that beholdest the depths and sittest above the Cherubim. *Ÿ.* Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise for ever.
Alleluia, alleluia. *Ÿ.* (Dan. 3. 52). Blessed art Thou, O Lord, the God of our fathers, and worthy to be praised forever. Alleluia.

GOSPEL ♦ Matthew 28. 18-20

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

AT that time Jesus said to His disciples: All power is given to Me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world. —*Creed.* p.35.

OFFERTORY ♦ Tobias 12. 6

BENEDÍCTUS sit Deus Pater, unigenítusque Dei Fílius, Sanctus quoque Spíritus: quia fecit nobíscum misericórdiam suam.

BLESSED be God the Father and only-begotten Son of God, and also the Holy Spirit; because He hath shown His mercy to us.

SECRET.— Sanctify, we beseech Thee, O Lord, our God, by the invocation of Thy holy Name, the Sacrifice we offer, and by it make of us an everlasting offering unto Thee. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

¹ Indulgence of 5 years. —Plenary, under the usual conditions, if this prayer is daily recited during a month.

TRINITY SUNDAY

Commemoration of the first Sunday after Pentecost through the Secret Receive with favour...,p.151.
PREFACE of the Most Holy Trinity, p.23.

COMMUNION ♦ Tobias 12. 6

BENEDÍCIMUS Deum cœli: et coram ómnibus vivéntibus confitébimur ei: quia fecit nobíscum misericórdiam suam. **W**E bless the God of heaven, and before all living we will praise Him; because He has shown His mercy to us.

POSTCOMMUNION.— O Lord, our God, may the receiving of this Sacrament and the acknowledging of the holy and eternal Trinity and its undivided Unity profit us unto health of mind and body. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

First Sunday after Pentecost

Green

Double

The Mass of the first Sunday after Pentecost has been replaced by the Mass of Trinity Sunday, p. 145; and it is now only celebrated during the following week, on days when there are no feasts of Saints.

INTROIT ♦ Ps. 12. 6

DÓMINE, in tua misericórdia sperávi: exsultávit cor meum in salutári tuo: cantábo Dómino, quia bona tríbuit mihi.— Usquequo, Dómine, obliviscéris me in finem? úsquequo avértis fáciem tuam a me? √. Glória Patri...— Dómine, in tua misericórdia... **O** LORD, I have hoped in Thy mercy: my heart hath rejoiced in Thy salvation; I will sing unto the Lord, who giveth me good things.— (Ps. 12. 1). How long, O Lord, wilt Thou forget me unto the end? How long dost Thou turn away Thy face from me? √. Glory be to the Father...— O Lord, I have hoped...

COLLECT.— O God, the strength of those who put their trust in Thee, be kindly attentive to our prayers, and since man's weakness is helpless without Thee, grant the help of Thy grace, that in observing Thy commandments, we may please Thee both in will and in deed. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ 1 John 4, 8-21

Lesson from the Epistle of Blessed John the Apostle.

Beloved: God is love. In this was the love of God shown in our case, that God has sent His Only-Begotten Son into the world that we may live through him. In this is the love, not that we have loved God, not that he has not loved us, and sent his Son a propitiation for our sins. Beloved, if God has so loved us, we also ought to love one another. No one has ever seen God. If we love one another, God abides in us and his love is perfected in us. In this We know that we abide in him and he in us, that he has given us of his spirit. And we have seen, and do testify, that the Father has sent his Son to be Saviour of the world Whoever eonfesses that Jesus is the son of God, God abides in him and he in God. And we have come to know, and have believed, the love that God has in our behalf. God is love, and he who abideth in love abides in God, and God in him, In this is the love of God perfected with us, that we may have confidence in the day of judgment; because as he is, even so are we also in this world. There is no fear in love; but perfect love casts out fear, because fear brings punishment. And he who fears is not perfected in love. Let us therefore love God because God first loved us. If anyone says, "I love God," and hate his brother, he is a liar, For how can he

FIRST SUNDAY AFTER PENTECOST

who does not love his brother, Whom he sees, love God, Whom he does not see? And this commandment we have from God, that he who loves God should love his brother also.

GRADUAL ♦ Ps. 40. 5, 2

EGO dixi Dómine, miserere mei: sana ánimam meam, quia peccávi tibi. *℣.* Beátus qui intélligit super egénium et páuperem: in die mala liberábit eum Dóminus.

Allelúia, allelúia. *℣.* Verba mea áuribus percípe, Dómine: intéllige clamórem meum. Allelúia.

I SAID, O Lord, be Thou merciful to me; heal my soul, for I have sinned against Thee. *℣.* Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

Alleluia, alleluia. *℣.* (Ps. 5. 2). Give ear to my words, O Lord, understand my cry. Alleluia.

GOSPEL ♦ Luke 6. 36-42

✠ 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 condemned. Forgive, and you shall be forgiven. Give, and it shall be given unto you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you mete withal, it shall be measured to you again. And He 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 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 thine eye, when thou thyself seest not the beam in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye: and then shalt thou see clearly to pull out the mote from thy brother's eye. —*Creed.* p. 35.

OFFERTORY ♦ Ps. 5. 3, 4

INTENDE voci oratiónis meæ, rex meus, et Deus meus: quóniam ad te orábo, Dómine.

HEARKEN to the voice of my prayer, O my King and my God; for to Thee will I pray, O Lord.

SECRET.— Receive with favour, we beseech Thee, O Lord, our Sacrifices which are being offered, and grant that they become to us an unceasing help. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Common Preface, p. 28.

COMMUNION ♦ Ps. 9. 2, 3

NARRÁBO ómnia mirabília tua: lætábor et exsultábo in te: psalmam nómini tuo, Altíssime.

I WILL speak of all Thy marvellous works: I will be glad and rejoice in Thee: I will sing unto Thy Name, O Thou Most High.

POSTCOMMUNION.—We who are filled with such precious gifts, beseech Thee, O Lord, that we may obtain graces for salvation, and never cease from Thy praise. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Feast of Corpus Christi

White

Double I Cl.

THURSDAY AFTER TRINITY SUNDAY

May our Lord Jesus Christ in the Most Blessed Sacrament be praised, adored and loved, with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time!

O Sacrament most holy! O Sacrament divine!

All praise and all thanksgiving be every moment Thine!¹

These indulgenced ejaculations express admirably the scope and purpose of the present Feast, viz., to glorify the Blessed Sacrament, and to bring souls to the feet of Jesus, the Divine Lover of souls.

INTROIT ♦ Ps. 80. 17

CIBÁVIT eos ex ádipe fruménti, allelúia: et de petra, melle saturávit eos, allelúia, allelúia, allelúia.— Exsultáte Deo adjutóri nostro: jubiláte Deo Jacob. √. Glória Patri...—Cibávit eos ex ádipe fruménti...

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 in God our helper; sing aloud to the God of Jacob. √. Glory be to the Father...—He fed them with the fat of wheat...

COLLECT.— O God, who in a wonderful Sacrament has left unto us the memorial of Thy Passion; grant, we beseech Thee, that we may so venerate the sacred mysteries of Thy Body and Blood as to experience continually within ourselves the fruit of Thy Redemption. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ I Cor. 11. 23-29

Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians.

BRETHHEREN, 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 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.

GRADUAL ♦ Ps. 144. 15, 16

OCULI ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. √. Aperis tu manum tuam: et imples omne ánimal bene-

THE eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. √. Thou openest Thy hand, and fillest every living

¹ Indulgence of 300 days.—Plenary, under the usual conditions, if these invocations are recited daily during a month.

FEAST OF CORPUS CHRISTI

dictione.

Allelúia, allelúia. *Ÿ*. 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 eo. Allelúia.

living creature with Thy blessing.

Alleluia, alleluia. *Ÿ*. (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.

SEQUENCE¹

Lauda, Sion, Salvatórem, | Lauda ducem et
pastórem, | In hymnis et cánticis.

SION, lift thy voice and sing:
Praise thy Saviour and Thy King,
Praise with hymns thy Shepherd true

Quantum potes tantum aude; | quia major omni
laude, | Nec laudáre súfficis.

All thou canst, do thou endeavour,
Yet thy praise can equal never
Such as merits thy great King.

Laudis thema speciális, | Panis vivus et
vitális, | Hódie propónitur.

See today before us laid
The living and life-giving Bread!
Theme for praise and joy profound!

Quem in sacrae mensa coenae, | Turbae fratrum
duodena, | Datum non ambigitur.

The same at which the sacred board
Was, by our incarnate Lord,
Giv'n to His Apostles round.

Sit laus plena, sit sonora; | Sit jucunda, sit
decora, | Mentis jubilatio.

Let the praise be loud and high:
Sweet and tranquil be the joy
Felt today in every breast,

Dies enim sollemnis agitur, | In qua mensae prima
recolitur | Hujus institutio.

On this festival divine
Which records the origin
Of the glorious Eucharist.

In hac mensa novi Regis, | Nova Pascha novae
legis | Phase vetue terminat.

On this table of the King,
Our new Paschal offering
Brings to end the olden rite.

Vetustatem novitas, | Umbram fugat
veritas, | Noctem lux eliminat.

Here, for empty shadows fled,
Is reality instead;
Here, instead of darkness, light.

Quod in coena Christus gessit, | Faciendum hoc
expressit | In sui memoria.

His own act, at supper seated,
Christ ordain'd to be repeated,
In His memory divine

Docti sacris institutis, | Panem, vinum, in
salutis | Consecramus hostiam.

Wherefore now, with adoration,
We, the Host of our salvation,

¹ Indulgence of 7 years, on the Feast of Corpus Christi.—Plenary, under the usual conditions, when this Sequence is recited on the same Feast and on each day of its Octave.

FEAST OF CORPUS CHRISTI

Dogma data Christiánis, Quod in carnem transit panis, Et vinum in sánguinem.	Consecrate from bread and wine, Hear what holy Church maintaineth, That the bread its substance changeth Into Flesh the wine to Blood.
Quod non capis, quod non vides, Animósa firmat fides, Præter rerum órđinem.	Doth it pass thy comprehending? Faith, the law of sight transending Leaps to things not understood,
Sub divérsis speciébus, Signis tantum, et non rebus, Latent res exímia.	Here beneath these signs are hidden Priceless things, to sense forbidden; Signs, not things, are all we see.
Caro cibus, sanguis potus; Manet tamen Christus totus Sub utrâque specie.	Flesh from bread and Blood from wine, Yet is Christ in either sign, All entire confessed to be,
A suménte non conscisus, Non confráctus, non divísus, Integer accípitur.	They, who of Him here partake, Sever not, nor rend, nor break: But, entire, their Lord receive.
Sumit unus, sumunt mille: Quantum isti, tantum ille: Nec sumptus consúmitur.	Whether one or thousands eat, All receive the self-same meat, Nor the less for others leave,
Sumunt boni, sumunt mali, Sorte tamen in æquáli Vitæ vel intéritus.	Both the wicked and the good Eat of this celestial Food; But with ends how opposite!
Mors est malis, vita bonis: Vide partis sumptiónis Quam sit dispar éxitus.	Here 't is life: and there 't is death: The same, yet issuing to each In a difference infinite.
Fracto demum sacraméto, Ne vacilles, sed meméto Tantum esse sub fragméto Quantum toto tégitur. Nulla rei fit scissúra: Signi tantum fit fractúra: Qua nec status nec statúra Signáti minúitur.	Nor a single doubt retain, When they break the Host in twain, But in each part remains What was in the whole before;
Ecce Panis Angelórum, Factus cibus via-tórum, Vere panis filiórum. Non mittendus cánibus	Since the simple sign alone Suffers change in state or form, The signified remaining one And the same for evermore
	Lo! upon the altar lies, Hidden deep from human eyes, Bread of Angels from the skies, Made the food of mortal man;

FEAST OF CORPUS CHRISTI

In figúris præsignátur, Cum Isaac im- molátur: Agnus paschæ deputátur; Datur manna pátribus.	Children's meat to dogs denied, In old types presignified: In the manna heaven-supplied In Isaac, and the Paschal lamb.
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Bone pastor, panis vere, Jesu, nostri miserére: Tu nos pasce, nos túere, Tu nos bona fac vidére In terra vivéntium.	Jesu! Shepherd of the sheep! Thou Thy flock in safety keep, Living Bread! Thy life supply: Strengthen us, or else we die: Fill us with celestial grace!
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Tu, cui cuncta scis et vales, Qui nos pasces hic mortáles, Tuos ibi commensáles, Cohærédes et sodáles, Fac Sanctórum cívium. Amen. Allelúia.	Thou who feedest us below! Source of all we have or know! Grant that with Thy Saints above, Sitting at the feast of love, We may see Thee face to Face. Amen. Alleluia.
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GOSPEL ♦ John 6. 56-59

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

AT that time Jesus said to the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. He that eateth my Flesh and drinketh My Blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.—*Creed*. p.35.

OFFERTORY ♦ Leviticus. 21. 6

S ACERDÓTES Dómini incénsum et panes ófferunt Deo: et ídeo sancti erunt Deo suo, et non pólluent nomen ejus. Allelúia.	T HE priests of the Lord offer the incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His Name. Alleluia.
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SECRET.—Graciously bestow on Thy Church, we beseech Thee, O Lord, the gifts of unity and peace, which are mystically shown forth in the gifts now offered. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Common Preface, p.28.

FEAST OF CORPUS CHRISTI

COMMUNION ♦ I Corinthians 11. 26, 27

QUOTIESCUMQUE manducábitis panem hunc, et cálicem bibétis mortem Dómini annuntiábitis, donec véniat: itaque quicumque manducáverit panem vel bíberit cálicem Dómini indigne: reus erit corpóris et sánguinis Dómini, alleluia.

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 of the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. Alleluia.

POSTCOMMUNION.— Make us, we beseech Thee, O Lord, to be filled with the eternal enjoyment of Thy Divinity, which is prefigured by the reception in this life of Thy precious Body and Blood. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

Second Sunday after Pentecost

White

Double

The Holy Eucharist, as a Sacrifice (the Holy Mass), is the perpetual manifestation of God's love for us. The Holy Eucharist, as a Sacrament, shows also how much God loves us, since he invites us to His Table.

When the Feast of *Corpus Christi* is transferred to the Sunday within the Octave, the Mass *Cibavit*...is celebrated as on the Feast, with the commemoration and last Gospel of the Second Sunday.

INTROIT ♦ Ps. 17. 19, 20

FACTUS est Dóminus protéctor meus, et edúxit me in latitúdinum: saluum me fecit, quóniam vóluit me.—Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgiam meum, et liberátor meus. *Ÿ*. Glória Patri...— Factus est Dóminus protéctor...

THE Lord became my protector, and He brought me forth into a large place: He saved me, because He was well pleased with me.— (Ps. 17. 2, 3). I will love Thee, O Lord my strength: the Lord is my firmament and my refuge, and my deliverer. *Ÿ*. Glory be to the Father...—The Lord became my protector...

COLLECT.— Make us, O Lord, to have both a perpetual fear and a love of Thy Holy Name: for Thou dost never deprive of Thy guidance those whom Thou dost establish steadfastly in Thy love. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ I John 3. 13-18

Lesson from the first Epistle of Blessed John the Apostle.

SECOND SUNDAY AFTER PENTECOST

DEARLY beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the bretheren. 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 bretheren. He that hath the substance of this world, and shall see his bretheren in need, and shall shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GRADUAL ♦ Ps. 119. 1, 2

AD Dóminum cum tribulárer clamávi, et ex-
audívit me. V̄. Dómine, líbera ánimam meam a
lábiis iníquis, et a língua dolósa.

Allelúia, allelúia. V̄. Dómine Deus meus, in te
sperávi: salvum me fac ex ómnibus persecuén-
tibus me, et líbera me. Allelúia.

IN my trouble I cried to the Lord, and He
heard me. V̄. O Lord, deliver my soul from
wicked lips and a deceitful tongue.

Alleluia, alleluia. V̄. (Ps. 17. 2). O Lord, my
God, in Thee have I put my trust: save me from
all them that persecute me, and deliver me. Al-
leluia.

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 servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant, Go out into the highways and the 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.* p.35.

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.

SECRET.— May the offering, to be dedicated to Thy Name, O Lord, purify us, and day by day, carry us on the observances of a heavenly life. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of the Feast of Corpus Christi through the Secret Graciously bestow on Thy Church...p.152.

PREFACE of the Most Holy Trinity, p.23.

SECOND SUNDAY AFTER PENTECOST

COMMUNION ♦ Ps. 12. 6

CANTÁBO Dómino, qui bona tríbuit mihi: et I WILL sing to the Lord, who giveth me good
psallam nómini Dómini Altíssimi. things: and I will sing to the Name of the Lord
Most High.

POSTCOMMUNION.— We who have received the sacred Gifts, beseech Thee, O Lord, that by the
frequenting of the Mystery, the fruit of our salvation may increase. Through our Lord Jesus Christ,
Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.
Amen.

Commemoration of the Feast of Corpus Christi through the Postcommunion Make us, we beseech
Thee...,p.156

Feast of the Sacred Heart of Jesus¹

White

Double I Cl.

The Feast of the Sacred Heart was established in order to stimulate the faithful to honour with more
devotion and zeal, under the symbol of the Sacred Heart, the love of Jesus Christ, which induced
Him not only to suffer and die for the redemption of mankind, but also to institute the Sacrament of
His Body and Blood in commemoration of His death.

Though the devotion of the sacred Heart of Jesus is of great antiquity in the Church, yet it was
reserved to the holy Margaret Mary Alacoque, of the Order of the Visitation, to make this devotion
public. During the Octave of Corpus Christi, in the year 1690, our Blessed Lord appeared to His
devoted handmaid, and disclosing to her His heart, said: "Behold this Heart, which notwithstanding
the burning love for man with which it is consumed and exhausted, meets with no other return from
the generality of Christians than sacrilege, contempt, indifference and ingratitude." But what will it
avail us to have listened to these so just complaints of our Saviour, if we are not moved with
compassion, and generously resolved to testify our sorrow for our past indifference by honouring
His Sacred Heart, and by repairing, as far as lies in our power, the insults to which His ardent desire
to dwell with the children of men exposes Him in the august Sacrament of His love! If gratitude to
the God who suffered such torments for our salvation, does not incline us to accept His gracious
invitation, and to rank ourselves among the number of His adorers, at least let the recollection of the
many spiritual advantages to be derived from devotion to the Sacred Heart induce us to pray
fervently and humbly, that He, who was Himself declared that it was a last effort of His love for
man that induced Him to discover to them the treasures of His Heart, may infuse into our souls the
great gift of true compassion for His Most Sacred Heart.

¹ Those who shall visit a church or public chapel, where the Feast of the Sacred Heart of Jesus is held, can gain a
plenary indulgence under the usual conditions and with a prayer for the intention of His Holiness.

FEAST OF THE SACRED HEART OF JESUS

INTROIT Ps. 32. 11, 19

COGITATIONES Cordis ejus in generatione et generationem: ut eruat a morte animas eorum et alat eos in fame.—Exsultate justi in Domino: rectos decet collaudatio. *V.* Glória Patri...—Cogitationes Cordis ejus...

THE thoughts of His Heart are from generation to generation: to save their souls from death, and to feed them in the time of death.— (Ps. 32. 1). Rejoice in the Lord, O ye just: praise becometh the upright. *V.* Glory be to the Father...The thoughts of His Heart...

COLLECT¹.—O God, who in the Heart of Thy Son, wounded by our sins, dost mercifully vouchsafe to bestow upon us the boundless treasures of Thy love: grant, we beseech Thee, that we who now render Him the service of our devotion and piety, may also fulfill our duty worthy of satisfaction. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Ephesians. 3. 8-19

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.

BRETHHEREN, To me, the least of all the Saints, is given grace, to preach among the Gentiles the unsearchable riches of Christ: and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things: that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church, according to the eternal purpose which He made in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of Him. For this cause I bow my knees to the Father of our Lord Jesus Christ, 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 grounded 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 the fullness of God.

GRADUAL ♦ Ps. 24. 8-9

DULCIS et rectus Dominus, propter legem dabit delinquentibus in via. *V.* Diriget mansuetos in iudicio, docebit mites vias suas. Alleluia, alleluia. *V.* Tollite jugum meum super vos et discite a me, quia mitis sum et humilis corde, et inveniatis requiem animabus vestris. Alleluia.

THE Lord is sweet and righteous: therefore He will give a law to sinners in the way. *V.* He will guide the mild in judgment: He will teach the meek His ways.

Alleluia, alleluia. *V.* (Matth. 11. 29). Take My yoke upon you and learn from Me, because I am meek and humble of Heart: and you shall find rest to your souls. Alleluia.

In Votive Masses from Septuagesima to Easter the Gradual is said as above, but instead of the Alleluia, is said the following:

¹ Indulgence of 5 years.— Plenary under the usual conditions, if this prayer is recited daily during a month.

FEAST OF THE SACRED HEART OF JESUS

TRACT ♦ Ps. 102. 8-10

MISÉRICORS, et miserátor Dóminus, longánimis et multum miséricors. *℣*. Non in perpétuum irascétur, neque in ætérnam comminábitur. *℣*. Non secúndum peccáta nostra fecit nobis, neque secúndum iniquitátes nostras retríbuit nobis.

THE Lord is merciful and compassionate: long-suffering and plenteous in mercy. *℣*. He will not always be angry: nor will He threaten forever. *℣*. He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

In Eastertide, instead of the Gradual and Tract, is said the following:

Allelúia, allelúia. *℣*. Tóllite jugum meum super vos et discite a me, quia mitis sum et húmilis Corde, et inveniétis réquiem animábus vestris. Allelúia. *℣*. Veníte ad me omnes qui laborátis et oneráti estis et ego reficiam vos. Allelúia.

Alleluia, alleluia. *℣*. (Matth. 11. 29). Take My yoke upon you and learn from Me, because I am meek and humble of Heart: and you shall find rest to your souls. Alleluia. *℣*. Matth. 11. 29). Come to Me, all you that labour and are burdened, and I will refresh you. Alleluia.

GOSPEL ♦ John. 19. 31-37

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

AT that time: the Jews (because it was the Paraceve), 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 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 opening 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 may believe. For these things were done that Scripture might be fulfilled: "You shall not break a bone of Him." And another Scripture saith: "They shall look on Him whom they pierced." —*Creed.* p.35.

OFFERTORY ♦ Ps. 68. 21

IMPROPÉRIUM expectávit Cor meum et misériam, et sustínui qui simul mecum contristarétur et non fuit: consolántem me quæsívi et non invéni

MY Heart hath expected reproach and misery: and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

In Eastertide, however, in Votive Masses, the Offertory is as follows:

HOLOCÁUSTAM et pro peccáto non postulásti: tunc dixi: Ecce vénio. In cápite libri scriptum est de me ut fácerem voluntátem tuam: Deus meus, vólui et legem tuam in médio Cordis mei. Allelúia.

BURNT-OFFERING and sin offering Thou didst not require: Then said I: behold I come. In the head of the book it is written of Me, that I should do Thy will: O my God, I have desired it, and Thy law in the midst of My Heart. Alleluia.

THIRD SUNDAY AFTER PENTECOST

SECRET.— Have regard, we beseech Thee, O Lord, to the inexpressible love of the Heart of Thy beloved Son: so that what we offer may be a gift acceptable to Thee, and an expiation for offences. Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Sacred Heart*, p.26.

COMMUNION ♦ John. 19. 34

UNUS militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. ONE of the soldiers with a spear opened His side, and immediately there came out blood and water.

In Votive Masses during Eastertide the following is said instead:

SI quis sitit veniat ad me et bibat. Allelúia, IF any man thirst, let him come to Me and drink, alleluia, alleluia.

POSTCOMMUNION.—May Thy holy Mysteries, O Lord Jesus, impart to us divine fervour: whereby having tasted the sweetness of Thy most loving Heart, we may learn to despise earthly things, and to love what is heavenly: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

Third Sunday after Pentecost

White

Double

The liturgy celebrates today the mercy of God towards us, poor sinners. Jesus has come not to call the just but sinners, and the Holy Ghost comes to establish the reign of God in our sinful, unclean hearts.

INTROIT ♦ Ps. 24. 16, 18

RÉSPICE in me, et miserere mei, Dómine: quóniam únicus, et pauper sum ego: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea Deus meus.—Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. V̄. Glória Patri...—Réspice in me, et miserere mei... LOOK Thou upon me, O Lord, and have mercy on me: for I am alone and poor. See my abjection and my labour; 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. V̄. Glory be to the Father...—Look Thou upon me...

COLLECT.— O God, the protector of those who put their trust in Thee, without whom nothing is strong, nothing is holy: multiply upon us Thy mercy, that with Thee as our ruler and guide, we may so pass through things temporal, that we may not lose those which are eternal. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

THIRD SUNDAY AFTER PENTECOST

Commemoration of the Feast of the Sacred Heart through the Collect O God, who in the Heart...p.156.

EPISTLE ♦ Peter. 5. 6-11

Lesson from the first 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 bretheren who are in the world. But the God of all grace, who hath called us unto 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. 54. 23, 17, 19

JACTA cogitatum tuam in Domino: et ipse te enutriet. V. Dum clamarem ad Dominum, exaudivit vocem meam ab his, qui appropinquant mihi.

Alleluia, alleluia. V. eus iudex justus, fortis et patientis, numquid irascitur per singulos dies? Alleluia

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 drew near to me.

Alleluia, alleluia. V. (Ps. 7. 12). God is a just judge, strong and patient: is He angry every day? Alleluia.

GOSPEL ♦ Luke. 15. 1-10

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

AT that time, the publicans and sinners drew near unto Jesus to hear Him: and the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them. And He spoke to them this parable, saying: What man is there of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing and coming home, call together his friends and neighbours, saying to them: Rejoice with me because I have found my sheep that was lost? I say to you that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need no penance. Or what woman having ten goats, if she lose one goat 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 neighbours, saying: Rejoice with me because I have found the goat which I had lost? So I say to you, there shall be joy before the Angels of God upon one sinner doing penance.— *Creed.* p.35.

OFFERTORY ♦ Ps. 9. 11, 12, 13

SPERENT in te omnes qui novérunt nomen tuum, Domine: quoniam non derelínquis quæréntes te: psálite Domino, qui hábitat in Sion: quoniam non est oblítus oratiónem páuperum.

LET them trust in Thee who know Thy Name, O Lord: for Thou hast not forsaken them that seek Thee: sing ye to the Lord, who dwelleth in Sion: for He hath not forgotten the cry of the poor.

THIRD SUNDAY AFTER PENTECOST

SECRET.— Look, O Lord, upon the gifts of Thy suppliant Church: and grant that they may with constant hallowing be received unto the salvation of those who believe. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Commemoration of the Feast of the Sacred Heart through the Secret Have regard we beseech Thee...,p.157.

PREFACE of the Most Holy Trinity, p.23.

COMMUNION ♦ Luke. 5. 10

DICO vobis: gáudiam est Angelis Dei super uno peccatóre pœniténtiam agénte. **I** SAY to you: there is joy before the angels of God upon one sinner doing penance.

POSTCOMMUNION.— May Thy holy gifts, O Lord, which we have received, give us life: and having purified us, prepare us for Thine everlasting mercy. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Fourth Sunday after Pentecost

Green

Double

The liturgy inspires us with confidence in God in the midst of the struggles, sufferings and calamities of this life.

INTROIT ♦ Ps. 26. 1, 2

DÓMINUS illuminátio mea, et salus mea, quem timébo? Dóminus defénsor vitæ meæ, a quo trepidábo? qui tríbulant me inimíci mei, ipsi infirmáti sunt, et cecidérunt.—Si consistant advérsus me castra: non timébit cor meum. √. Glória Patri...—Dóminus illuminátio mea, et salus...

THE Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen.—(Ps. 26. 3). If armies in camp should stand together against me, my heart shall not fear. √. Glory be to the Father...—The Lord is my light...

COLLECT.— Grant us, we beseech Thee, O Lord, that both the course of this world may be peacefully ordered for us by Thy governance, and that Thy Church may rejoice in quiet devotion Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Romans 8. 18-23

Lesson from the Epistle of Blessed Paul the Apostle to the Romans.

BREThEREN, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be received in us. For the expectation of the creature waiteth for the

FOURTH SUNDAY AFTER PENTECOST

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.

GRADUAL ♦ Ps. 78. 9, 8

PROPÍTIUS esto, Dómine, peccáti nostris: nequándo dicant gentes: ubi est Deus eórum? *Ÿ.* Adjuva nos, Deus salutaris noster, et propter honórem nóminis tui, Dómine, libera nos. Allelúia, allelúia. *Ÿ.* Deus, qui sedes super thronum, et júdicas æquitátem: esto refúgium páuperum in tribulatióne. Allelúia.

FORGIVE us our sins, O Lord, lest the Gentiles should at any time say: Where is their God? *Ÿ.* Help us, O God, our Saviour; and for the honour of Thy Name, O Lord, deliver us. Alleluia, alleluia. *Ÿ.* (Ps. 9. 5, 10). O God, who sittest upon the throne, and judgest justice, be Thou the refuge of the poor in tribulation. Alleluia.

GOSPEL ♦ Luke. 5. 1-11

✠ Continuation of the Holy Gospel according 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 laboured all the night, and have taken nothing, but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' 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.* p.35.

OFFERTORY ♦ Ps. 21. 4, 5

ILLÚMINA óculos meos, ne umquam obdormiam in morte: nequándo 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.

SECRET.—Be appeased, we beseech Thee, O Lord, by the offerings received from us, and graciously turn towards Thee even our rebel wills. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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FIFTH SUNDAY AFTER PENTECOST

COMMUNION ♦ Ps. 17. 3

DÓMINUS firmaméntum meum, et refúgium meum, et liberátor meus: Deus adjútor meus. **T**HE Lord is my firmament, and my refuge, and my deliverer, my God is my helper.

POSTCOMMUNION.— May the Mysteries which we have received, we beseech Thee, O Lord, purify us, and by their virtue defend us. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Fifth Sunday after Pentecost

Green

Double

The liturgy presents to us today a great lesson in Christian charity. We must live in union with one another. We are the children of God, and we must love Him in our neighbour, who participates as we do in the divine nature.

INTROIT ♦ Ps. 26. 7-9

EXÁUDI, Dómine, vocem meam, qua clamávi ad te: adjútor meus esto, ne derelínquas me, neque despícies me, Deus salutáris meus. — Dóminus illuminátio mea, et salus mea, quem timébo? *V.* Glória Patri...—Exáudi, Dómine... **H**EAR, 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 be to the Father...—Hear, O Lord, my voice...

COLLECT.— O God, who hast prepared for them that love Thee such good things as pass understanding: pour into our hearts such love towards Thee, that we, loving Thee in all things, may obtain Thy promises which exceed all that we can desire. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Peter 3. 8, 15

Lesson from the first Epistle of Blessed Peter, the Apostle

DEARLY beloved, Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good; let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and His ears unto their prayers, but the countenance of the Lord against them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled: but sanctify the Lord Christ in your hearts.

FIFTH SUNDAY AFTER PENTECOST

GRADUAL ♦ Ps. 86. 10, 9

PROTÉCTOR noster áspice Deus: et réspice super servos tuos. *Ÿ.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Allelúia, allelúia. *Ÿ.* Dómine, in virtúte tua lætábitur rex: et super salutáre tuum exsultábit veheménter. Allelúia.

BEHOLD, O God, our protector, and look on Thy servants. *Ÿ.* O Lord God of hosts, give ear to the prayers of Thy servants.

Alleluia, alleluia. *Ÿ.* (Ps. 20. 1). In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly. Alleluia.

GOSPEL ♦ Matthew 5. 20-24

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

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.* p.35.

OFFERTORY ♦ Ps. 15. 7, 8

BENEDÍCAM Dóminum, qui tríbuit mihi intelligéctum: providébam Deum in conspéctu meo semper: quóniam a dextris est mihi, ne comóvear.

I WILL bless the Lord, who hath given me understanding: I set God always in my sight; for He is at my right hand, that I be not moved.

SECRET.— Be merciful, O Lord, to our humble pleading: and favourably receive these offerings of Thy servants and handmaidens, that what each of us has offered to the honour of Thy Name, may profit us all unto salvation. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity*, p.23.

COMMUNION ♦ Ps. 24. 4

UNAM pétii a Dómino, hanc requíram: ut inhábitem in domo Dómini ómnibus diebus vitæ meæ.

ONE thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

POSTCOMMUNION.— Grant, O Lord, we beseech Thee, that we whom Thou hast fed with the heavenly Gift, may be cleansed from our hidden sins and delivered from the snares of our enemies. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Sixth Sunday after Pentecost

Green

Double

Holy Church reminds us today of the effects of the two great Sacraments: *Baptism* and *Eucharist*, which she has conferred at Easter and Whitsunday.

INTROIT ♦ Ps. 27. 8, 9

DÓMINUS, fortitúdo plebis suæ, et protéctor salutárium Christi sui est: salvum fac pópulum tuum, Dómine, et bénedic hereditáti tuæ, et rege eos usque in sáeculum.— Ad te, Dómine, clamábo, Deus meus, ne síleas a me: nequándo táceas a me, et assimiliábor descendéntibus in lacum. *℣.* Glória Patri...—Dóminus fortitúdo...

THE Lord is the strength of His people, and the protector of the salvation of His anointed: save, O Lord, Thy people, and bless Thine 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. *℣.* Glory be to the Father...—The Lord is the strength of His people...

COLLECT.—O God of hosts, to whom all that is best doth belong, graft in our hearts the love of Thy Name, and grant us an increase of religion: that Thou mayest foster what is good, and with tender zeal mayest guard what Thou hast fostered. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Romans 6. 3-11

Lesson from the Epistle of Blessed Paul the Apostle to the Romans.

BRETHEREN, All we who are baptized in Christ Jesus are baptized in His death. For we who 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 also live 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.

GRADUAL ♦ Ps. 89. 13. 1

CONVÉRTERE, Dómine, aliquántulum, et deprecáre super servos tuos. *℣.* Dómine refúgium factus es nobis, a generatióne et progénie. Allelúia, allelúia. *℣.* In te, Dómine, sperávi non confúndar in ætérnam: in justítia tua líbera me, et éripe me: inclína ad me aurem tuam, accélera, ut erípias me. Allelúia

RETURN, O Lord, a little: and be entreated in favour of Thy servants. *℣.* Lord, Thou hast been our refuge from generation to generation. Alleluia, alleluia. *℣.* (Ps. 30. 2, 3). In Thee, O Lord, I have hoped, let me never be confounded: deliver me in Thy justice, and release me: bow down Thine ear to me, make haste to deliver me.

SIXTH SUNDAY AFTER PENTECOST

GOSPEL ♦ Mark 8. 1-9

✠ Continuation of the Holy Gospel according to St. Mark.

AT that time, when there was a great multitude with Jesus, and they had nothing to eat, calling His disciples together, He said to them: I have compassion on the multitude, for behold they have now been with Me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? Who said: Seven. And He commanded the people to sit down on the ground. And taking the seven loaves, giving thanks, He broke and gave to His disciples to set before the people. And they had a few little fishes, and He blessed them, and commanded them to be set before them. And they did eat, and were filled: and they took up that which was left of the fragments, seven baskets: and they that had eaten, were about four thousand: and He sent them away. —*Creed.* p.35.

OFFERTORY ♦ Ps. 16. 5, 6, 7

PÉRVICE 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.

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.

SECRET.—Be appeased, O Lord, by our humble prayers, and favourably receive the offerings of Thy people: and that the prayers of none be vain, no one petition void, grant, that what we ask faithfully, we may obtain effectually. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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COMMUNION ♦ Ps. 26. 6

CIRCUÍBO, et immolábo in tabernáculo ejus hóstiam jubilatiónis: cantábo et psallmum dicam Dómino.

I WILL go round, and offer up in His tabernacle a sacrifice of jubilation; I will sing, and recite a psalm to the Lord.

POSTCOMMUNION.—We have been filled, O Lord with Thy gifts: grant we beseech Thee, that we may both be cleansed by their effects, and defended by their aid. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Seventh Sunday after Pentecost*Green**Double*

Almighty God, through His Son, Our Lord Jesus Christ, who is Wisdom itself, attracts all souls, for His divine Providence is unerring in the ordering of His divine plans. The words of Ps. 46 (Introit) exhort all nations to come and praise their God.

INTROIT ♦ Ps. 46. 2

OMNES gentes plaudite manibus: jubilate Deo in voce exsultationis.— Quóniam Dóminus excelsus, terribilis: Rex magnus super omnem terram. *V.* Glória Patri...—Omnes gentes...

CLAP your hands, all ye nations: shout unto God with the voice of joy.—(Ps. 46. 3). For the Lord is most high, He is terrible; He is a great King over all the earth. *V.* Glory be to the Father...—Clap your hands, all ye nations...

COLLECT.—O God, whose providence faileth not in its designs, we humbly entreat Thee, to put away from us all hurtful things, and to give us all things which be profitable for us. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Romans. 6. 19-23

Lesson from the Epistle of Blessed Paul the Apostle to the Romans.

BRETHEREN, I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity for 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 of God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God is life everlasting; in Christ Jesus our Lord.

GRADUAL ♦ Ps. 33. 12, 6

VENITE, filii, audite me: timorem Dómini docebo vos. *V.* Accedite ad eum, et illuminamini: et facies vestræ non confundentur. Allelúia, allelúia. *V.* Omnes gentes, plaudite manibus: jubilate Deo in voce exsultationis. Allelúia

COME, children, hearken 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.* (Ps. 46. 2). O clap your hands, all ye nations: shout unto God with the voice of joy. Alleluia.

GOSPEL ♦ Matthew 7. 15-21

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

AT that time: Jesus said to His disciples, Beware of false prophets, who come to you in the

SEVENTH SUNDAY AFTER PENTECOST

clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth forth not good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven, he shall enter into the kingdom of heaven. —*Creed*. p. 35.

OFFERTORY ♦ Daniel 3. 40

SICUT in holocaustis arietum, et sicut in milibus agnorum pinguium: sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, quia non est confusio confidentibus in te, Dómine.

AS in holocausts of rams and bullocks, and as in thousands of fat lambs; so let our sacrifice be made in Thy sight this day, that it may please Thee: for there is no confusion to them that trust in Thee, O Lord.

SECRET.— O God, who hast justified the variety of sacrifices of the Law by the perfection of this one Sacrifice: accept the Sacrifice of Thy servants who are dedicated to Thee, and sanctify it with a blessing like to that which Thou didst bestow upon the gifts of Abel, that what each one of us has offered to the honour of Thy Majesty, may profit us all unto salvation. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of the Most Holy Trinity, p. 23.

COMMUNION ♦ Ps. 30. 3

INCLÍNA aurem tuam, accelera, ut eripias me.

BOW down Thine ear, make haste to deliver me.

POSTCOMMUNION.— May Thy healing work, O Lord, both mercifully free us from our perversities, and lead us to those things which are right. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Eighth Sunday after Pentecost

Green

Double

We have received the mercy of God and we are the children of God, since we may say in all truth: Our Father. God hath given us life, therefore we must do His Holy Will.

INTROIT ♦ Ps. 47. 10, 11

SUSCEPIMUS, Deus, misericordiam tuam in medio templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est

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

EIGHTH SUNDAY AFTER PENTECOST

dextera tua.—Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. *℟.* Glória Patri...—Suscepimus, Deus...

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 God, in His holy mountain. *℟.* Glory be to the Father...—We have received Thy mercy...

COLLECT.—Graciously grant to us, we beseech Thee, O Lord, the spirit to think and do always such things as be rightful: that we, who cannot exist without Thee, may be enabled to live according to Thy will. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Romans 8. 12-17

Lesson from the Epistle of Blessed Paul the Apostle to the Romans.

BRETHEREN, We are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba, (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

GRADUAL ♦ Ps. 30. 3

ESTO mihi in Dei protectorem, et in locum refugii, ut salvum me facias. *℟.* Deus, in te sperávi: Dómine, non confundar in ætérnum. Allelúia, allelúia. Magnus Dóminus, et laudabilis valde, in civitate Dei nostri, in monte sancto ejus. Allelúia.

BE Thou unto me a God, a protector, and a place of refuge, to save me. *℟.* (Ps. 70. 1). In Thee, O God, have I hoped: O Lord, let me never be confounded. Alleluia, alleluia. *℟.* (Ps. 47. 2). Great is the Lord, and exceedingly to be praised, in the city of our God in His holy mountain. Alleluia.

GOSPEL ♦ Luke 16. 1-9

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

AT that time, Jesus spoke to His disciples this parable: There was a certain man, who had a steward; and the same was accused unto him that he had 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 condemned the unjust steward, for as much as he had done wisely: 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 unto everlasting dwellings. —*Creed.* p.35.

EIGHTTH SUNDER AFTER PENTECOST

OFFERTORY ♦ Ps. 17. 28, 32

PÓPULUM humilem salvum facies, Dómine, et **T**HOU wilt save the humble people, O Lord,
oculos superbórum humiliabis: quóniam quis and wilt bring down the eyes of the proud: for
Deus præter te, Dómine. who is God but Thee, O Lord?

SECRET.—Accept, we beseech Thee, O Lord, the gifts of Thine own bounty, which we bring Thee: that these holy and sacred Mysteries, by the working of the power of Thy grace, may sanctify us in our conduct of this present life and bring us to everlasting joys. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

COMMUNION ♦ Ps. 33. 9

GUSTÁTE et videte, quóniam suavis est Dómi- **T**ASTE and see that the Lord is sweet: blessed
nus: beatus vir, qui sperat in eo. is the man that hopeth in Him.

POSTCOMMUNION.— May this heavenly Mystery be to us, O Lord, for renewal of mind and body: that we may enjoy the fruits of that which we celebrate. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Ninth Sunday after Pentecost

Green

Double

God is our helper, and He will always come to our aid; He will open the ears of His mercy to our prayers, and will not allow us to be tempted beyond our strength. Let us obey therefore with joy the precepts of the Lord, let us worthily attend in the temple the mysteries of the holy Mass, and partake of the body of the Lord, tha manna of our souls.

INTROIT ♦ Ps. 53. 6, 7

ECCE Deus adjuvat me, et Dóminus susceptor **B**EHOLD God is my helper, and the Lord is
est animæ meæ: averte mala inimicis meis, et in the protector of my soul: turn back the evils
veritate tua disperde illos, protector meus, upon my enemies, and cut them off in Thy
Dómine.—Deus, in nómine tuo salvum me fac: et truth, O Lord my protector.—Save me, O God,
in virtute tua libera me. ✠. Glória Patri...—Ecce by Thy Name, and deliver me in Thy strength.
Deus adjuvat... ✠. Glory be to the Father...—Behold God is my
helper...

COLLECT.—Let Thy merciful ears, O Lord, be open to the prayers of Thy suppliant people: and that Thou mayest grant their desire to those that seek, make them to ask such things as shall please Thee. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

NINTH SUNDAY AFTER PENTECOST

EPISTLE ♦ Corinthians. 10. 6-13

Lesson from the first Epistle of Blessed Paul the Apostle to the Corinthians.

BRETHEREN, 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 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 you will make also with temptation issue, that you may be able to bear it.

GRADUAL ♦ Ps. 8. 2

DÓMINE, Dóminus noster, quam admirabile est nomen tuum in universa terra! *℣*. Quóniam elevata est magnificentia tua super cœlos. Allelúia, allelúia. *℣*. Eripe me de inimicis meis, Deus meus: et ab insurgentibusin me libera me. Allelúia.

O Lord, our Lord, how admirable is Thy Name in the whole earth! *℣*. For Thy magnificence is elevated above the heavens. Alleluia, alleluia. *℣*. (Ps. 58. 3). Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia.

GOSPEL ♦ Luke 19. 41-47

✠ 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 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 thine 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 known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written, "My house is the house of prayer." but you have made it a den of thieves. And He was teaching daily in the temple.—*Creed*. p. 35.

OFFERTORY ♦ Ps. 18. 9, 10, 11, 12

JUSTITIÆ Dómini rectæ, lætificantes corda, et judicia 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 honey comb: for Thy servant keepeth them.

SECRET.— Grant to us, we beseech Thee, O Lord, that we may worthily frequent these Mysteries: for as often as the memorial of this Victim is celebrated, the work of our Redemption is wrought. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

TENTH SUNDAY AFTER PENTECOST

PREFACE *of the Most Holy Trinity*, p. 23.

COMMUNION ♦ John 6. 57

Qui manducat meam carnem, et bibit meum sanguinem in me manet, et ego in eo, dicit Dóminus. HE that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him, saith the Lord.

POSTCOMMUNION.— May the communion of Thy Sacrament, we beseech Thee, O Lord, bring us to cleansing and grant us unity. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Tenth Sunday after Pentecost

Green

Double

The Church gives us today a true notion of Christian humility. The liturgy reminds us that the humble soul is pleased to recognize its nothingness; only on this condition, (and the soul knows it), will the virtue of Our Lord Jesus Christ dwell in us.

INTROIT ♦ Ps. 54. 17, 18, 20, 23

CUM clamarem ad Dóminum, exaudivit vocem meam, ab his, qui appropinquant mihi: et humiliavit eos, qui est ante sácula, et manet in aeternum: jacta cogitatem tuam in Dómino, et ipse te enutriet.—Exáudi, Deus orationem meam, et ne despexeris deprecationem meam: intende mihi, et exáudi me. V̄. Glória Patri...—Cum clamarem... WHEN I cried to the Lord He heard my voice, from them that drew near to me; and He humbled them, who is before all ages, and remains forever: 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. V̄. Glory be to the Father...—When I cried to the Lord...

COLLECT.—O God, who dost manifest Thine almighty power most chiefly in sparing and showing mercy: multiply upon us Thy mercy: that as we hasten towards Thy promises, Thou mayest make us partakers of the heavenly treasures. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Corinthians 12. 2-11

Lesson from the first Epistle of Blessed Paul the Apostle to the Corinthians.

BRETHEREN, 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 ministeries, 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

TENTH SUNDAY AFTER PENTECOST

the word of wisdom; and to another, the word of knowledge, according to same Spirit; to another the grace of healing in the 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

CUSTODI me Dómine, ut pupillam oculi: sub umbra alarum tuarum protege me. De vultu tuo iudicium meum prodeat: oculi tui videant æquitatem.

Allelúia, allelúia. V̄. Te decet hymnus, Deus, in Sion: et tibi reddetur votum in Jerusalem. Allelúia.

KEEP me, O Lord, as the apple of Thine eye: protect me under the shadow of Thy wings.¹

V̄. Let my judgment come forth from Thy countenance: let Thine eyes behold the thing that is equitable.

Alleluia, alleluia. V̄. (Ps. 64. 2). A hymn, O God, becometh Thee in Sion: and a vow shall be paid to Thee in Jerusalem. Alleluia.

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.*² 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.* p. 35.

OFFERTORY ♦ Ps. 24. 1, 3

AD te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubéscam: neque irrideant me inimici mei: etenim universi, qui te exspectant, non confundentur.

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.

SECRET.— Let the appointed Sacrifices be offered to Thee, O Lord: which Thou hast granted so to be offered to the honour of Thy Name, that they may themselves become healing remedies unto us. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of the Most Holy Trinity, p. 23.

1 Indulgence of 500 days.—Plenary, under the usual conditions, if this invocation is recited daily during a month.

2 Indulgence of 500 days.

ELEVENTH SUNDAY AFTER PENTECOST

COMMUNION ♦ Ps. 50. 51, 21

ACCEPTABIS sacrificium justitiæ, oblationes, **THOU** wilt accept the sacrifice of Justice, et holocausta, super altare tuum, Dómine. oblations and holocausts, upon Thine altar, O Lord.

POSTCOMMUNION.—We beseech Thee, O Lord, our God, that in Thy goodness Thou wilt not deprive of Thine aid those whom Thou dost not cease to renew with Thy divine Sacraments. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Eleventh Sunday after Pentecost

Green

Double

The Church puts her hope in God from whom she receives her help. Our Lord has healed the wounds of mankind and has given us strength. Infinite charity and mercy of God.

INTROIT ♦ Ps. 67. 6, 7, 36

DEUS in loco sancto suo: Deus qui inhabitare fecit unanimes in domo: ipse dabit virtutem, et fortitudinem plebi suae.—Exsurgat Deus, et dissipentur inimici ejus: et fugiant, qui oderunt eum, a facie ejus. *℟.* Glória Patri...—Deus in loco sancto suo...
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.— Let God arise and let His enemies be scattered: and let them that hate Him flee from before His face. *℟.* Glory be to the Father...—God in His holy place...

COLLECT.—O almighty and everlasting God, who in the abundance of Thy loving-kindness art wont to go beyond both the merits and prayers of Thy suppliant people, pour down upon us Thy mercy: that Thou mayest forgive us those wrongs whereof our conscience is afraid, and grant us what our prayer does not dare to ask. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ I Corinthians 15. 1-10

Lesson from the first Epistle of Blessed Paul the Apostle to the Corinthians.

BRETHEREN, I make known unto you the Gospel which I preached to you, which also you have received and wherein you stand, by which you also 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 bretheren at once; of whom many remain until this present, but 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.

ELEVENTH SUNDAY AFTER PENTECOST

For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and His grace in me hath not been void.

GRADUAL ♦ Ps. 27. 7, 1

IN Deo sperávit cor meum, et adjutus sum: et refluoruit caro mea, et ex voluntate mea confitebor illi. *Ÿ*. Ad te, Dómine, clamávi: Deus meus, ne sileas: ne discedas a me. Allelúia, allelúia. *Ÿ*. Exsultate Deo adjutori nostro, jubilate Deo Jacob: simite psalmum jucundum cum cithara. Allelúia.

IN God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to Him. *Ÿ*. Unto Thee, have I cried, O Lord: O my God, be not Thou silent; depart not from me. Alleluia, alleluia. *Ÿ*. (Ps. 80. 2, 3). Rejoice in God our helper; sing aloud to the God of Jacob; take a pleasant psalm with the harp. Alleluia.

GOSPEL ♦ Mark. 7. 31-37

✠ 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 it; and so much the more did they wonder, saying: He hath done all things well; He hath made both the deaf to hear, and the dumb to speak. — *Creed*. p. 35.

OFFERTORY ♦ Ps. 29. 2, 3

EXSALTABO te, Dómine, quóniam suscepisti me, nec delectasti inimicos meos super me: Dómine, clamavi ad te, et sanasti me.

I WILL extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord, I cried to Thee, and Thou hast healed me.

SECRET. — Look graciously, we beseech Thee, O Lord, upon our service; that what we offer may be a gift acceptable unto Thee, and a support to us in our weakness. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity*, p.23.

COMMUNION ♦ Proverbs 3. 9, 10

HONORA Dóminum de tua substantia, et de primitiis frugum tuarum: et implebuntur horrea tua saturitate, et vino torcularia redundabunt.

HONOUR the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

TWELFTH SUNDAY AFTER PENTECOST

POSTCOMMUNION.— By the reception of Thy Sacrament, we beseech Thee, O Lord, may we find support for mind and body: so that, healed in both, we may glory in the fulness of the heavenly remedy. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Twelfth Sunday after Pentecost

Green

Double

We have been initiated into spiritual life by the Sacrament of Baptism, and strengthened, perfected, by the Sacrament of Confirmation. The Feast of Pentecost has celebrated the efficaciousness of Baptism and Confirmation: the graces and fruits given by the Holy Ghost. The Church recalls in the liturgy today the duty of charity which derives therefrom.

INTROIT ♦ Ps 69. 2, 3

DEUS in adiutorium meum intende: Domine, ad adjuvandum me festina: confundantur et reverentur inimici mei, qui quaerunt animam meam.—Avertantur retrorsum, et erubescant: qui cogitant mihi mala. V. Gloria Patri...—Deus, in adiutorium...

INCLINE unto my aid, O God: O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul.—V. (Ps. 69. 4). Let them be turned backward and blush for shame, who desire evils to me. V. Glory be to the Father...—Incline unto my aid, O God...

COLLECT.—O almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee worthy and laudable service: grant unto us, we beseech Thee, that we may run without stumbling towards the attainment of Thy promises. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Corinthians 3. 1-9

Lesson from the second Epistle of Blessed Paul the Apostle to the Corinthians.

BRETHEREN, Such confidence we have through Christ towards 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 ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GRADUAL ♦ Ps. 33. 2, 3

BENEDICAM Dominum in omni tempore: semper laus ejus in ore meo. V. In Domino laudabitur anima mea: audiant mansueti et laetentur.

I WILL bless the Lord at all times: His praise shall ever be in my mouth. V. In the Lord shall my soul be praised: let the meek hear and rejoice.

TWELFTH SUNDAY AFTER PENTECOST

Allelúia, allelúia. ̶. Dómine, Deus salutis meæ; Alleluia, alleluia. ̶. (Ps. 87. 2). O Lord, the
in die clamávi et nocte coram te. Allelúia. God of my salvation, I have cried in the day,
and in the night before Thee. Alleluia.

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 neighbour as thyself." And He said to him: Thou hast answered rightly, this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbour? 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 thine opinion, was neighbour 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.* p.35.

OFFERTORY ♦ Exodus 32. 11, 13, 14

PRÆCATUS est Moyses in conspectu Dómini Dei sui, et dixit: Quare, Dómine, irasceris in populo tuo? Parce iræ ánimæ tuæ: memento Abraham, Isaac, et Jacob, quibus jurasti dare terram fluentem lac et mel. Et placatus factus est Dóminus de malignitate, quam dixit facere populo suo.

MOSES prayed in the sight of the Lord his God, and said: Why, O Lord, is Thine indignation enkindled against Thy people? Let the anger of Thy mind cease; remember Abraham, Isaac, and Jacob, to whom Thou didst swear to give a land flowing with milk and honey. And the Lord was appeased from doing the evil which He had spoken of doing against His people.

SECRET.— Graciously look upon the Sacrifices, we beseech Thee, O Lord, which we present upon Thine altar; that while they obtain pardon for us, they may give honour to Thy Name. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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THIRTEENTH SUNDAY AFTER PENTECOST

COMMUNION ♦ Ps. 103. 13, 14, 15

DE fructu operum tuorum, Dómine, satibitur terra: ut educas panem de terra, et vinum lætificet cor hominis: et exhilet faciem in oleo, et panis cor hominis confirmet.

THE earth shall be filled with the fruit of Thy works, O Lord, that Thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

POSTCOMMUNION.— May the holy reception of this Mystery, we beseech Thee, O Lord, quicken us: and may it win for us both pardon and protection. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Thirteenth Sunday after Pentecost

Green

Double

The liturgy shows that by faith we put all our hope in Jesus, for He is our refuge; and we ask for the virtue of charity, which renders us lovers of the divine law and practicers of it. Let us pray for an increase of faith, hope and charity.

INTROIT ♦ Ps. 73. 20, 19, 23

RÉSPICE, Dómine, in testaméntum tuum, et ánimas páuperum tuorum ne derelinquas in finem: exsúrge, Dómine, et júdica causam tuam, et ne obliviscáris voces quærentium te. —Ut quid, Deus, repulisti in finem: irátus est furor tuus super oves páscuæ tuæ? *V.* Glória Patri...— Réspice, Dómine...

HAVE regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee.—(Ps. 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 be to the Father...—Have regard, O Lord, to Thy covenant, and forsake not to the end...

COLLECT¹.— O Almighty and everlasting God, give unto us the increase of Faith, Hope and Charity: and that we may deserve to obtain what Thou dost promise, make us to love that which Thou dost command. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Galatians 3. 16-22

Lesson from the Epistle of Blessed Paul the Apostle to the Galatians.

BRETHEREN, 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

¹ Indulgence of 5 years.—Plenary, under the usual conditions, if this invocation is recited daily during a month.

THIRTEENTH SUNDAY AFTER PENTECOST

years, doth disannul to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions until the seed should come, to whom He made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GRADUAL ♦ Ps. 73. 20, 19, 22

<p>RÉSPICE, Dómine in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. <i>Ÿ</i>. Exsúrge, Dómine, et júdica causam tuam: memor esto oppróbrii servórum tuórum. Allelúia, allelúia. <i>Ÿ</i>. Dómine, refúgium factus es nobis a generátione et progénie. Allelúia.</p>	<p>HAVE regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor. <i>Ÿ</i>. Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants.. Alleluia, alleluia. <i>Ÿ</i>. (Ps. 89. 1). O Lord Thou hast been our refuge, from generation to generation. Alleluia.</p>
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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 answering, said: Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him: Arise, go thy way; for thy faith hath made thee whole.—*Creed*. p. 35.

OFFERTORY ♦ Ps. 30. 15, 16

<p>IN te sperávi, Dómine: dixi: Tu es Deus meus, in mánibus tuis témpora mea.</p>	<p>IN Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.</p>
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SECRET.—Look graciously, O Lord, upon Thy people: graciously look upon our gifts, that, being appeased by this offering, Thou mayest both grant us pardon, and give us what we ask. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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COMMUNION ♦ Wisdom 16. 20

<p>PANEM de cælo dedísti nobis, Dómine,</p>	<p>THOU hast given us, O Lord, bread from</p>
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FOURTEENTH SUNDAY AFTER PENTECOST

habéntem omne delectaméntum, et omnem heaven, having in it all that is delicious, and the
sapórem suavitátis. sweetness of every taste.

POSTCOMMUNION.—We, who have received the heavenly Sacraments, beseech Thee, O Lord, that we may increasingly advance towards eternal redemption. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Fourteenth Sunday after Pentecost

Green

Double

Christian people should attend to their temporal interests without exaggerated preoccupation, for such anxiety offends God who is our Father in heaven. We cannot serve two masters: the flesh and the spirit at the same time. But let us serve the spirit given to us by the Holy Ghost, who inclines us to supernatural life.

INTROIT ♦ Ps. 83. 10, 11

PROTÉCTOR noster áspice Deus, et réspice in fáciem Christi tui: quia mélior est dies una in átriis tuis super míllia.—Quam dilécta tabernácula tua, Dómine virtúum! concupícit et déficit ánima mea in átria Dómini. *Ÿ*. Glória Patri...—Protéctor noster...

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). How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. *Ÿ*. Glory be to the Father... —Behold, O God, our protector...

COLLECT.—Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy: and because, without Thee the frailty of man is wont to fall, save it ever by Thine aid from all things hurtful, and lead it to all things profitable to salvation. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Galatians 5. 16-24

Lesson from the Epistle of Blessed Paul the Apostle to the Galatians.

BRETHEREN, Walk in the spirit, and you shall not fulfill the lusts of the flesh: for the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest; which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of which I fortell you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of God. But the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's, have crucified their flesh with the vices and concupiscences.

GRADUAL Ps. 117. 8, 9

BONUM est confidere in Dómino, quam **I**T is good to confide in the Lord, rather than

FOURTEENTH SUNDAY AFTER PENTECOST

confidere hómine. V̄. Bonum est speráre in Dómino, quam speráre in princípibus.
Allelúia, allelúia. V̄. Veníte, exsultémus Dómino, jubilémus Deo salutári nostro. Allelúia.

to have confidence in man. V̄. It is good to trust in the Lord, rather to trust in princes.
Alleluia, alleluia. V̄. (Ps.4. 91). Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

GOSPEL ♦ Matthew 6. 24-33

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

AT that time Jesus said to His disciples: No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are you not of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labour 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 today, and tomorrow 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. —*Creed.* p. 35.

OFFERTORY ♦ Ps. 33. 8, 9

IMMÍTTET Angelus Dómini in circúitu timéntium 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: O taste and see that the Lord is sweet!

SECRET.—Grant unto us, we beseech Thee, O Lord: that this saving victim may both be the cleansing of our sins, and the appeasing of Thy might. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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COMMUNION ♦ Matthew 6. 23

PRIMUM quáerite regnum Dei, et ómnia adjiciéntur vobis, dicit Dóminus.

SEEK ye first the Kingdom of God: and all things shall be added unto you, saith the Lord.

POSTCOMMUNION.—May Thy Sacraments, O God, ever cleanse and defend us: and lead us to the attainment of eternal salvation. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

SEASON AFTER PENTECOST

Fifteenth Sunday After Pentecost

Green

Double

Our Lord Jesus Christ has snatched us from eternal death, as He once snatched the young man of Naim from natural death, and in doing this He shows the compassion which He feels for our mother the Catholic Church lamenting over sinners, just as He was moved by pity for the poor widow lamenting over her son.

INTROIT ♦ Ps. 85. 1, 2, 3

INCLÍNA, Dómine, aurem tuam ad me, et exáudi me: salvum fac servum tuum, Deus meus sperántem in te: miserére mihi, Dómine, quónium ad te clamávi tota die.—Lætífica ánimam servi tui: quia ad te Dómine, ánimam meam levávi. *℟.* Glória Patri...—Inclína, Domine...

BOW down Thine ear, O Lord, to me and hear me: save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for I have cried to Thee all day.—(Ps. 85. 4). Give joy to the soul of Thy servant; for to Thee, O Lord, I have lifted up my soul. *℟.* Glory be to the Father...—Bow down Thine ear, O Lord, to me and hear me...

COLLECT.—Let Thy continual pity, O Lord, cleanse and defend Thy Church: and because it cannot continue in safety without Thee, may it ever be governed by Thy goodness. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Galatians 5. 35, 26; 6. 1-10

Lesson from the Epistle of Blessed Paul the Apostle to the Galatians.

BREThEREN, If we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vain glory, provoking one another, envying one another. Bretheren, 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, so you shall fulfill the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let 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 fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GRADUAL ♦ Ps. 91. 2, 3

BONUM est confitéri Dómino: et psállere nómini tuo, Altíssime. *℟.* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

IT is good to give praise to the Lord; and sing to Thy Name, O most High. *℟.* To show Thy mercy in the morning, and Thy truth in the night.

FIFTEENTH SUNDAY AFTER PENTECOST

Allelúia, allelúia. *Ÿ.* Quóniam Deus magnum Alleluia, alleluia. *Ÿ.* (Ps. 114. 3). For the Lord
Dóminus, et Rex magnus super omnem terram. is a great God, and a great King over all the
Allelúia. earth. Alleluia.

GOSPEL ♦ Luke 7. 11-16

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

AT that time, Jesus went in to a city called Naim: and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of 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 amongst us, and God hath visited His people.—*Creed.* p.35.

OFFERTORY ♦ Ps. 39. 2, 3, 4

EXSPÉCTANS expectávi Dóminum, et **W**ITH expectation I have waited for the
respéxit me: et exaudivit deprecationem meam: et Lord, and He had regard to me; and He heard
immisit in os meum cánticum novum, hymnum my prayer, and He put a new canticle into my
Deo nostro. mouth, a song to our God.

SECRET.—May Thy Sacraments, O Lord, safeguard us, and ever defend us against the assaults of the devil. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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COMMUNION ♦ John 6. 52

PANIS, quem ego dédero, caro mea est pro **T**HE bread that I will give is My Flesh for the
sáeculi vita. life of the world.

POSTCOMMUNION.—May the efficacy of the heavenly gift, we beseech Thee, O Lord, possess our minds and bodies: so that its effects, and not our own impulses, may ever prevail in us. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Sixteenth Sunday after Pentecost*Green**Double*

All the faithful in the Catholic Church, assisted by the grace of God, which they humbly implore, should always seek the perfection of their souls.

INTROIT ♦ Ps. 85. 3, 5

MISERÉRE, mihi, Dómine, quóniam da te clamávi tota die: quia tu, Dómine, suávis ac mitis es, et copiósus in misericórdia ómnibus invocántibus te.—Inclína, Dómine, aurem tuam mihi, et exáudi me: quóniam inops, et pauper sum ego. *Ÿ*. Glória Patri...—Miserére mihi...

HAVE mercy on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee. (Ps. 85. 1). Bow down Thine ear to me, O Lord, and hear me; for I am needy and poor. *Ÿ*. Glory be to the Father...—Have mercy on me, O Lord, for I have cried...

COLLECT.—May Thy grace, we beseech Thee, O Lord, ever go before us and follow us: and make us continually to be intent upon good works. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Ephesians 3. 13-21

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.

BREThEREN, I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints, what is the breadth and length, 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 ♦ Ps. 101. 16-17

TIMÉBUNT gentes nómen tuum, Dómine, et omnes reges terræ glóriam tuam. *Ÿ*. Quóniam ædificávit Dóminus Sion, et vidébitur in majestáte sua. Allelúia, allelúia. *Ÿ*. Cantáte Dómino cánticum novum: quia mirabília fecit Dóminus. Allelúia.

THE Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory. *Ÿ*. For the Lord hath built up Sion, and He shall be seen in His majesty. Alleluia. Alleluia. *Ÿ*. (Ps. 97. 1). Sing ye to the Lord a new canticle, because the Lord hath done wonderful things. Alleluia.

GOSPEL ♦ Luke 14. 1-11

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

SIXTEENTH SUNDAY AFTER PENTECOST

AT that time, when Jesus went into the house 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 also a parable to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him, come and say to thee: Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself shall be humbled; and he that humbled himself shall be exalted.—*Creed*. p. 35.

OFFERTORY ♦ Ps. 39. 14, 15

DÓMINE, in auxílium meum réspice: **L**OOK down, O Lord, to help me; let them be confundántur et revereántur, qui quærunť animam meam, ut áuferant eam: Dómine, in auxílium meum réspice. confounded and ashamed that seek after my soul to take it away; look down, O Lord, to help me.

SECRET.—Cleanse us, we beseech Thee, O Lord, by the virtue of the present Sacrifice, and, in Thy mercy, provide that we may be worthy to be partakers therein. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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COMMUNION ♦ Ps. 70. 16, 17, 18

DÓMINE, memorábor justítiae tuæ solius: Deus, **O** LORD, I will be mindful of Thy justice docuísti me a juventúte mea: ut usque in senéctam et sénium, Deus, ne derelínquas me. alone: Thou hast taught me, O God, from my youth, and unto old age and grey hairs, O God, forsake me not.

POSTCOMMUNION.— In Thy goodness, we beseech Thee, O Lord, purify and renew our minds by these heavenly Sacraments: that by means of them, we may also receive help for our bodies, both now and in time to come. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Seventeenth Sunday after Pentecost

Green

Double

The liturgy reminds us today of the great commandment of charity towards God and our neighbour. "The precept is twofold," declared St. Augustine, "but charity is one." We love God above all and our neighbour for His sake.

INTROIT ♦ Ps. 118. 137, 124

JUSTUS es, Dómine, et rectum júdícium tuum: **THOU** art just, O Lord, and Thy judgment is
 fac cum servo tuo secúndum misericórdiam tuam. right; deal with Thy servant according to Thy
 Beáti immaculáti in via: qui ámbulant in lege mercy.—(Ps. 118. 1). Blessed are the undefiled
 Dómini. V̄. Glória Patri...—Justus es, Dómine... in the way: who walk in the law of the Lord. V̄.
 Glory be to the Father...—Thou art...

COLLECT.— Grant, we beseech Thee, O Lord, that Thy people may shun all the wiles of the devil: and with pure mind follow Thee, the only God. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Ephesians 4. 1-6

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.

BRETHHEREN, I, a prisoner of the Lord, beseech you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

GRADUAL ♦ Ps. 32. 12

BEÁTA gens, cujus est Dóminus Deus eórum: **BLESSED** is the nation whose God is the
 pópulus, quem elégit Dóminus in hereditátem Lord: the people whom He hath chosen for His
 sibi. V̄. Verbo Dómini cæli firmáti sunt: et spírиту inheritance. V̄. By the word of the Lord the
 ejus oris omnis virtus eórum. heavens were established; and all the power of
 Allelúia, allelúia. V̄. Dómine, exáudi oratióne them by the spirit of His mouth.
 meam, et clamor meus ad te pervéniat. Allelúia. Alleluia, alleluia. V̄. (Ps. 101. 2). O Lord, hear
 my prayer; and let my cry come to Thee.
 Alleluia.

GOSPEL ♦ Matthew 22. 34-36

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

AT that time the Pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy

SEVENTEENTH SUNDAY AFTER PENTECOST

neighbour 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 Thine enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions.— *Creed.* p. 35.

OFFERTORY ♦ Ps. 9. 9, 17, 18, 19

ORÁVI Deum meum ego Dániel dicens: Exáudi Dómine, preces servi tui: illúmina fáciem tuam super sanctuárium tuum: et propítius inténde pópulum istum, super quem invocátum est nómen tuum, Deus.

I, DANIEL prayed to my God, saying: Hear, O Lord, the prayers of Thy servant; show Thy face upon Thy sanctuary, and favourably look down upon this people upon whom Thy Name is invoked, O God.

SECRET.—We humbly entreat Thy Majesty, O Lord; that these holy Mysteries which we celebrate may set us free from both past and future sins. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of the Most Holy Trinity, p. 23.

COMMUNION ♦ Ps. 75. 12, 13

VOVÉTE et réddite Dómino Deo vestro omnes, qui in circúitu ejus affértis múnera: terríbili, et ei qui aufert spíritum princípum: terríbili apud omnes reges terræ.

VOW ye, and pray to the Lord your God, all you that round about Him bring presents: to Him that is terrible, even to Him who taketh away the spirit of princes: to the terrible with all the kings of the earth.

POSTCOMMUNION.—By Thy sanctifying gifts, O almighty God, may our vices be healed, and may eternal remedies be available unto us. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Eighteenth Sunday after Pentecost

Green

Double

The liturgy today alludes to the ordinations of Ember Saturday. Christ is Our Saviour, and the priests of the Church are made rich in Him. The Church is blessed abundantly in and through Our Lord Jesus Christ.

INTROIT ♦ Eccles. 36. 18

DA pacem, Dómine, sustinéntibus te, ut prophétæ tui fidéles inveniántur: exáudi preces servi tui, et plebis tuæ Israel.

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.

EIGHTEENTH SUNDAY AFTER PENTECOST

—Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *℣*. Glória Patri...—Da pacem, Dómine...

—(Ps. 121. 1). I rejoiced at the things that were said to me: we shall go into the house of the Lord. *℣*. Glory be to the Father...—Give peace, O Lord...

COLLECT.—Let the exercise of Thy compassion, we beseech Thee, O Lord, direct our hearts: for without Thee we are not able to please Thee. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Cor. 1. 4-8

Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians.

BRETHEREN, 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 to you; so that nothing is wanting to you in my grace, waiting for the manifestation of our Lord Jesus Christ. Who will also confirm you into the end without crime, in the day of the coming of our Lord Jesus Christ.

GRADUAL ♦ Ps. 121. 1, 7

LÆTÁTUS sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *℣*. Fiat pax in virtúte tua: et abundántia in túrribus tuis. Allelúia, allelúia. *℣*. Timébunt gentes nómen tuum, Dómine: et omnes reges terræ glória tuam. Allelúia.

I REJOICED at the things that were said to me: We shall go into the house of our Lord. *℣*. Let peace be in thy strength, and abundance in thy towers. Alleluia, alleluia. *℣*. (Ps. 101. 16). The Gentiles shall fear Thy Name, O Lord: and all the kings of the earth Thy glory. Alleluia.

GOSPEL ♦ Matthew 9. 1-8

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

AT that time, Jesus entering into a boat, passed over the water and came into His own city. And behold they brought Him one sick of the palsy lying in a bed; and Jesus seeing their faith, said to the man sick of the palsy: be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? whether 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 seeing it, feared, and glorified God, who had given such power to men.—*Creed*. p.35.

OFFERTORY ♦ Exodus 24. 4, 5

SANCTIFICÁVIT Móyses altáre Dómino, ófferens super illud holocáusta, et ímmolans víctimas; fecit sacrificium vespertínium in ódorem suavitátis Dómino Deo, in conspéctu filiórum Israel.

MOSSES consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odour of sweetness, in the sight of the children of Israel.

EIGHTEENTH SUNDAY AFTER PENTECOST

SECRET.—O God, who by Thy venerable intercourse with us in this Sacrifice, dost make us partakers of the one Supreme Godhead: grant, we beseech Thee, that as we know Thy truth, so we may follow it by worthy lives. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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COMMUNION ♦ Ps. 95. 8, 9

TOLLÍTE hóstias, et introíte in átria ejus: **BRING** up sacrifices, and come into His adoráte Dóminum in aula sancta ejus. courts: adore ye the Lord in His holy court.

POSTCOMMUNION.— We who are fed with Thy holy Gift, O Lord, do offer our thanks unto Thee: beseeching Thy mercy that Thou mayest make us worthy to share in it. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Nineteenth Sunday after Pentecost

Green

Double

The Mass of this Sunday reminds us that all men are called to heavenly reward and happiness.

INTROIT

SALUS pópuli ego sum, dicit Dóminus: de **I AM** the salvation of the people, saith the quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. Lord: in 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 —Atténdite pópule meus, legem meam: inclináte My law; incline your ears to the words of My aurem vestram in verba oris mei: Ψ . Glória mouth. Ψ . Glory be to the Father...— I am the Patri...—Salus pópuli... salvation of the people...

COLLECT.—O almighty and merciful God, graciously keep us from all things that may hurt us: that we, being set free both in body and soul, may willingly fulfill those things that Thou wouldst have done. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Ephesians 4. 23-28

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.

BRETHEREN, Be ye renewed in the spirit of your mind, and put on the new man, who according in God is created in justice and holiness and truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour, for we are members of one 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 labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

NINETEENTH SUNDAY AFTER PENTECOST

GRADUAL ♦ Ps. 140. 2

DIRIGÁTUR orátio mea, sicut incénsum in conspéctu tuo, Dómine. *Ŵ.* Elevátio mánuum meárum sacrificium vespertínium.

Allelúia, allelúia. *Ŵ.* Confitémmini Dómino, et invocáte nomen ejus: annuciáte inter gentes ópera ejus. Allelúia.

LET my prayer be directed as incense in Thy sight, O Lord. *Ŵ.* The lifting up of my hands as evening sacrifice.

Alleluia, alleluia. *Ŵ.* (Ps. 104. 1) Give glory to the Lord, and call upon His Name: declare His deeds among the Gentiles. Alleluia.

GOSPEL ♦ Matthew 22. 1-14

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

AT that time Jesus spoke to the chief priests and the Pharisees in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my oxen 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 into see the guests; and he saw there a man who had not on a wedding garment: 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.* p.35.

OFFERTORY ♦ Ps. 137. 7

SI ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum fáciets dextera tua.

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.

SECRET.—Grant, we beseech Thee, O Lord, that these gifts, which we offer in the sight of Thy Majesty, may be unto us for salvation. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

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COMMUNION ♦ Ps. 118. 4, 5

TU mundásti mandáta tua custodiri 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!

TWENTIETH SUNDAY AFTER PENTECOST

POSTCOMMUNION.—May Thy healing grace, O Lord, mercifully free us from our perverse inclinations, and make us ever cleave to Thy commandments. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Twentieth Sunday after Pentecost

Green

Double

The liturgy shows that our misfortunes are caused by our unfaithfulness in conforming to the will of God. Let us beseech the Lord, through the prayers of Holy Church, to pardon our sins, so that we may serve Him with a quiet and trustful heart, always obeying His precepts.

INTROIT ♦ Daniel 3. 31, 39, 35

OMNIA, quæ fecisti nobis, Dómine in vero iudicio fecisti, quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobiscum secúndum multitudínem misericórdiæ tuæ. —Beáti immaculáti in via: qui ámbulant in lege Dómini. √. Glória Patri...— Omnia, quæ fecisti nobis...

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. √. Glory be to the Father...— All that Thou hast done...

COLLECT.—In Thy mercy, we beseech Thee, O Lord, grant to Thy faithful people pardon and peace, that they may be cleansed from all their sins and also serve Thee with a quiet mind. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Ephesians 5. 15-21

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.

BRETHEREN, See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury; but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the Name of our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

GRADUAL ♦ Ps. 144. 15, 16

OCULI ómnium in te sperant, Dómine: et tu das illis escam in témpore oportúno. √. Aperis tu manum tuam: et imples omni ánimam benedictióne. Allelúia, allelúia, Parátum cor meum, Deus,

THE eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. √. Thou openest Thy hand, and fillest every living creature with Thy blessing. Alleluia, alleluia. √. (Ps. 107. 2). My heart is

TWENTIETH SUNDAY AFTER PENTECOST

parátum cor meum: cantábo, et psallam tibi, ready, O God my heart is ready: I will sing, and glória mea. Allelúia. will give praise to Thee, my glory. Alleluia.

GOSPEL ♦ John 4. 46-53

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

AT that time, there was a certain ruler whose son was sick at Capharnaum. And 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 said to Him: Lord, come down before 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.* p.35.

OFFERTORY ♦ Ps. 136. 1

SUPER flúmina Babylónis illic sédimus et **UPON** the rivers of Babylon there we sat and flévimus: dum recordarémur tui, Sion. wept; when we remembered thee, O Sion.

PREFACE of the Most Holy Trinity, p. 23.

COMMUNION ♦ Ps. 118. 49, 58

MEMÉNTO verbi tui servi tuo, Dómine, in quo **BE** Thou mindful of Thy word to Thy servant, mihi spem dedísti: hæc me consoláta est in O Lord, in which Thou hast given me hope: humilitáte mea. this hath comforted me in my humiliation.

POSTCOMMUNION.— That we may be made worthy, O Lord, of these holy gifts: make us, we beseech Thee, ever to obey Thy commandments. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Twenty First Sunday after Pentecost

Green

Double

God is good towards us: let us be the same towards our bretheren. If we pardon our bretheren from the bottom of our hearts, Our Lord Jesus Christ will remit our debts (our sins).

INTROIT ♦ Esther 13. 9, 10, 11

IN voluntáte tua, Dómine, univérsa sunt pósito, **ALL** things are in Thy will, O Lord; and there et non est qui pósito resistere voluntáti tuæ: tu is none that can resist Thy will: for thou hast enim fecísti ómnia, cœlum et terram, et univérsa made all things, heaven and earth, and all

TWENTY FIRST SUNDAY AFTER PENTECOST

quæ cœli ámbitu continéntur: Dóminus universórum tu es.—Beáti immaculáti in via: qui ámbulant in lege Dómini. *℣*. Glória Patri...—In voluntáte tua, Dómine... things that are under the cope of heaven: Thou art Lord of all.— (Ps. 118. 1). Blessed are the undefiled in the way; who walk in the law of the Lord. *℣*. Glory be to the Father...—All things are in thy will...

COLLECT.—O Lord, we beseech Thee, to keep thy household in continual godliness: that, through Thy protection, it may be free from all adversities, and devoutly given to serve Thee in good works to the glory of Thy Name. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Ephesians 6. 10-17

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.

BRETHAREN, Be strengthened in the Lord, and in the might of His power. put you on the armour 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 darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour 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 breastplate 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 firey darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God.

GRADUAL ♦ Ps. 89. 1, 2

DÓMINE, refúgium factus es nobis, a generatione et progénie. *℣*. Priúsqvam montes fierent, aut formarétur terra et orbis: a sœculo, et usque in sœculum tu es Deus. Allelúia, allelúia. *℣*. In éxitu Israel de Ægypto, domus Jacob de pópulo bárbaro. Allelúia. **L**ORD, Thou hast been our refuge from generation to generation. *℣*. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity Thou art God. Alleluia, alleluia. *℣*. (Ps. 113. 1). When Israel went out of Egypt, the house of Jacob from a barbarous people. Alleluia.

GOSPEL ♦ Matthew 18. 23-35

✠ Continuation of the Holy Gospel according St. Matthew.

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 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

TWENTY SECOND SUNDAY AFTER PENTECOST

would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and saith to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; should 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*. p.35.

OFFERTORY ♦ Job 1

VIR erat in terra Hus, nómine Job: simplex et rectus, ac timens Deum: quem satan pétiit, ut tentáret: et data est ei potéstas a Dómino in facultátes, et in carnem ejus: perdiditque omnem substántiam ipsíus, et filios: carnem quoque ejus gravi úlcere vulnerávit.

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.

SECRET.—Mercifully accept our offerings, O Lord, by which Thou hast willed both that Thou shouldst Thyself be appeased, and, that of Thy great goodness, salvation shouldst be restored unto us. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity*, p. 23.

COMMUNION ♦ Ps. 118. 81, 84, 86

IN salutári tuo ánima mea, et in verbum tuum sperávi: quando fácies de persecúentibus me judícium? iníqui persecúti sunt me, ádjuva me, Dómine 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.— We who have received the Food of immortality, beseech Thee, O Lord: that what we have taken with our mouth, we may follow after with a pure mind. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Twenty Second Sunday after Pentecost

Green

Double

Let us remember today that we must render to Caesar the things that are Caesar's, i.e., observe the law of justice, and render to God the things that are God's, i.e. the soul made in the image of its Creator must render to Him the tribute of adoration and obedience

TWENTY SECOND SUNDAY AFTER PENTECOST

INTROIT ♦ Ps. 129. 3, 4

SI iniquitates observáveris, Dómine, Dómine, quis sustinébit? quia apud te propitatio est, Deus Israel.—De profúndis clamávi, ad te, Dómine: Dómine, exáudi vocem meam. *℣*. Glória Patri... —Si iniquitates observáveris...

IF Thou shalt observe iniquities, O Lord, Lord, who shall endure it? for with Thee there is propitiation, O God of Israel.—(Ps. 129. 1). From the depths have I cried to Thee, O Lord: Lord, hear my voice. *℣*. Glory be to the Father...—If Thou shalt observe iniquities, O Lord...

COLLECT.— O God, our refuge and our strength, who art the author of all godliness, be ready to hear the devout prayers of Thy Church, and grant that what we ask faithfully we may obtain effectually. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Philippians 1. 6-11

Lesson from the Epistle of Blessed Paul the Apostle to the Philippians.

BRETHEREN, We are confident in the Lord Jesus, that He who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart, and that in my 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! *℣*. Sicut unguéntum in cápite, quam descéndit in barbam, barbam Aaron. Allelúia, allelúia. *℣*. Qui timent Dóminum sperent in eo: adjútor et protéctor eórum est. Allelúia.

BEHOLD how good and how pleasant it is for bretheren to dwell together in unity. *℣*. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Alleluia, alleluia. *℣*. (Ps. 113. 11). They that fear the Lord, let them hope in Him; He is their helper and protector. Alleluia.

GOSPEL ♦ Matthew 22. 15-21

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

AT that time the Pharisees went and consulted among themselves, how to ensnare Jesus in His speech. And they sent to him their disciples, with the Herodians, saying: Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man, for Thou dost not regard the person of men. Tell us therefore, what dost Thou think? Is it lawful to give tribute to Caesar, or not? But Jesus knowing their wickedness, said: Why do you tempt Me, ye hypocrites? Show me the coin of the tribute. And they offered Him a penny. And Jesus saith to them: Whose image and superscription is this? They say to Him Caesar's. Then He saith to them: Render therefore to Caesar the things that are Caesar's and to God the things that are God's. — *Creed. p.35.*

TWENTY SECOND SUNDAY AFTER PENTECOST

OFFERTORY ♦ Esther 14. 12, 13

RECORDÁRE mei, Dómine, omni potentátui dómínans: et da sermónem rectum in os meum, ut pláceant verba mea in conspéctu princípis.

REMEMBER me, O Lord, Thou who rulest above all power; and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

SECRET.—Grant unto us, O merciful God, that this saving oblation may unceasingly free us from our own guilty deeds, and keep us from all things that may hurt us. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity*, p. 23.

COMMUNION ♦ Ps. 16. 6

EGO clamávi, quóniam eduxísti me, Deus: inclína aurem tuam, et exáudi verba mea.

I HAVE cried, for Thou, O God, hast heard me: O incline Thine ear unto me, and hear my words.

POSTCOMMUNION.— We have received, O Lord, the gifts of this sacred Mystery, and humbly beseech Thee: that what Thou hast bidden us do in memory of Thee, may avail us as a help in our weakness. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Twenty Third Sunday after Pentecost

Green

Double

If there be only twenty three Sundays after pentecost, the Mass which follows is appointed for the twenty-third Sunday after Pentecost, and is to be said on Saturday or some other day of the foregoing week, according to the rubrics, and the Mass of the twenty-fourth Sunday after Pentecost is said instead.

INTROIT ♦ Jeremias 29. 11, 14

DICIT Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis.—Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *V.* Glória Patri...—Dicit Dóminus: Ego cógito...

THE Lord saith: I think the 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 be to the Father...—The Lord saith: I think thoughts of peace...

TWENTY THIRD SUNDAY AFTER PENTECOST

COLLECT.— O Lord, we beseech Thee, absolve Thy people from their offences, that through Thy bountiful goodness, we may be freed from the bonds of those sins, which by our frailty we have committed. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Philippians 3. 17-21; 4. 1-3

Lesson from the Epistle of Blessed Paul the Apostle to the Philippians.

BRETHEREN, Be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my bretheren, 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 laboured with me in the Gospel, with Clement and the rest of my fellow-labourers, whose names are in the book of life.

GRADUAL ♦ Ps. 43. 8, 9

LIBERÁSTI nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *℣.* In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula. Allelúia, allelúia. *℣.* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam. Allelúia.

THOU hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *℣.* In God we will glory all the day: and in Thy Name we will give praise forever. Alleluia, alleluia. *℣.* (Ps. 129. 1). from the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

GOSPEL ♦ Matthew 9. 18-26

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

AT that time, as Jesus was speaking to the multitudes, behold a certain ruler came up, and adored Him, saying: Lord, my daughter is even now dead; but come lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him, with His disciples. And behold, a woman who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself: If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, He said: Give place; for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in and took her by the hand. And the maid arose. And the fame thereof went abroad into all that country. — *Creed.* p. 35.

OFFERTORY ♦ Ps. 129. 1, 2

DE profúndis clamávi ad te, Dómine: Dómine, **F**ROM the depths I have cried out to Thee,

LAST SUNDAY AFTER PENTECOST

exáudi oratióem meam: de profúndis clamávi ad te, Dómine. O Lord: Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

SECRET.— We offer to thee, O Lord, this Sacrifice of praise, as an increase of our service: that what Thou hast conferred on us who are unworthy, Thou mayest mercifully accomplish. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity*, p. 23.

COMMUNION ♦ Mark 11. 24

AMEN dico vobis, quidquid orantes pétitis, AMEN, I say to you, whatsoever you ask credite quia accipiétis, et fiet vobis. when you pray, believe that you shall receive and it shall be done to you.

POSTCOMMUNION.—We beseech Thee, O almighty God: that Thou suffer us not to yield to human dangers whom Thou dost grant to rejoice in this sharing in divine gifts. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Last Sunday after Pentecost

Green

Double

INTROIT ♦ Jeremias 39. 11, 12, 14

DICIT Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis.—Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. V̄. Glória Patri...—Dicit Dóminus: Ego cógito...

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. V̄. Glory be to the Father...—The Lord saith: I think thoughts of peace...

COLLECT.— Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they may more earnestly seeking the fruit of divine service, may receive more abundantly healing gifts from Thy tender mercy. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Colossians 1. 9-14

Lesson from the Epistle of Blessed Paul the Apostle to the Colossians

BRETHEREN, 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

LAST SUNDAY AFTER PENTECOST

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 affligéntibus nos: et eos, qui nos odérunt, confudísti. *℣*. In Deo laudábimur tota die, et in nómine tuo confitébimur in sæcula. Allelúia, allelúia. *℣*. De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam. Allelúia.

THOU hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. *℣*. In God we will glory all the day: and in Thy Name we will give praise forever. Alleluia, alleluia. *℣*. (Ps. 129. 1). from the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

GOSPEL ♦ Matthew 24. 15-35

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

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 housetop, let him not come down to take any thing out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as hath not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo, here is Christ, or there; do not believe him; for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you: Behold He is in the desert, go ye not out; Behold He is in the closets, believe it not. For as lightening 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 loud 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 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*. p.35.

ST. JOSEPH

OFFERTORY ♦ Ps. 129. 1, 2

DE profúndis clamávi ad te, Dómine: Dómine, exáudi oratiómem meam: de profúndis clamávi ad te, Dómine. **F**ROM 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.

SECRET.—Be garacious, O Lord, to our humble entreaties; and receiving the offerings and prayers of Thy people, turn the hearts of all of us to Thee: that freed from the greed of earthly things, we may pass on to heavenly desires. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Most Holy Trinity*, p.23.

COMMUNION ♦ Mark 11. 24

AMEN dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis. **A**MEN, I say to you, whatsoever you ask when you pray, believe that you shall receive and it shall be done to you.

POSTCOMMUNION.— Grant unto us, we beseech Thee, O Lord, that through these Sacraments which we have received, whatsoever in our minds is corrupt, may be cured by the gift of their healing power. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

St. Joseph

Spouse of the B.V. M
March 19.

White

Double I Cl.

INTROIT Ps. 91. 13, 14

JUSTUS ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in Domo Dómini: in átriis domus Dei nostri. [T.P. Allelúia]. —Bonum est confitéri Dómino: et psállere Nómini tuo, Altíssime. *Ŵ*. Glória Patri...—Justus ut palma florébit... **T**HE just shall flourish like the palm tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. [P.T. Alleluia, alleluia].— (Ps. 91. 2). It is good to give praise to the Lord: and to sing to Thy Name, O most High. *Ŵ*. glory be to the Father...—The just shall flourish...

COLLECT.—We beseech Thee, O Lord, that we may be helped by the merits of the Spouse of Thy Most Holy Mother: so that what we cannot obtain of ourselves, may be given to us through his intercession. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

ST. JOSEPH [MARCH 19]

EPISTLE ♦ Wisdom 45. 1-6

Lesson from the Book of Wisdom.

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 commandment before His face, and the law of life and instruction.

GRADUAL ♦ Ps. 20. 4, 5

DÓMINE, prævenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretiósó . *℟*. Vitam pétiit a te, et tribuísti ei longitúdinem diérum in sáeculum sáeculi.

LORD, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. *℟*. He asked life of Thee, and Thou hast given him length of days for ever and ever.

GOSPEL ♦ Matthew 1. 18-21

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

WHEN Mary the mother of Jesus was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph, her husband, being a just man and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name Jesus: for He shall save His people from their sins.

OFFERTORY ♦ Ps. 88. 25

VERITAS mea, et misericórdia mea cum ipso: et in Nómine meo exaltábitur cornu ejus. [T.P. Allelúia.]

MY truth and My mercy shall be with him: and in My Name shall his horn be exalted. [P.T.] Alleluia.

SECRET.— We render unto Thee, O Lord, the bounden duty of our service, humbly entreating Thee to preserve Thine own gifts within us by the prayers of Blessed Joseph, Spouse of the Mother of Thy Son Jesus Christ our Lord, on whose holy festival we offer up to Thee this sacrifice of praise. Through the same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of *St. Joseph*, p.26

COMMUNION ♦ Matthew 1. 20

JOSEPH, fili David, noli timére accípere Maríam **J**OSEPH, son of David, fear not to take unto

ASSUMPTION OF THE B.V.M.

cónjugem tuam: quod enim in ea natum est, de thee Mary thy wife; for that which is born in
Spíritu Sancto. [T.P Allelúia.] her is of the Holy Ghost. [P.T. Alleluia.]

POSTCOMMUNION.—Be present with us, we beseech Thee, O merciful God, and by the intercession of blessed Joseph, the Confessor, mercifully preserve Thy gifts within us. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Assumption of the B. V. M.

White

AUGUST 15

Double I Cl.

Mary lived, cared for by St. John, for twelve years after Our Lord's Resurrection. Her life was spent in helping the Apostles and in praying for the conversion of the world. On the third day after Mary's death, when the Apostles gathered around her tomb, they found it empty. The sacred body had been carried up to the celestial paradise. Jesus Himself came to conduct her thither; the whole court of heaven came to welcome with songs of triumph the Mother of the Divine Word. Why was Mary's body received into heaven instead of remaining in the earth, like the rest of mankind? The grave had no power over one who was overshadowed by the Holy Ghost; it had been the sacred temple of which had dwelt God Incarnate, and so it had a claim to ascend whither the Body of her Son had already gone before. But the chief reason was that as she had shared in each detail in the sorrows and agony of her Son, so it was right that she should take part in His triumph. Let us ask of God, through Mary's intercession, the grace of a happy death.

INTROIT

SIGNUM magnum apparuit in cœlo mûlier **A** GREAT sign appeared in heaven: a woman
amicta sole, et luna sub pèdibus ejus, et in cápite clothed with the sun, and the moon under her
ejus coróna stellárum duódecim.—Cantáte Dómi- feet, and on her head a crown of twelve stars.—
no cánticum novum: quia mirábilia fecit. (Ps. 97. 1). Sing ye to the Lord a new canticle:
Ŵ. Glória Patri...—Signum magnum apparuit in because He hath done wonderful things. Ŵ.
cœlo... Glory be to the Father...— A great sign ap-
peared in heaven.

COLLECT.—Almighty and Eternal God, who hast assumed the body and soul of the Immaculate Virgin Mary, Mother of Thy Son, to celestial glory: grant we beseech Thee that always minded toward heavenly things, we may be sharers of the same glory. Through the same Jesus Christ, our Lord, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Judith 13. 22-25; 15. 10

Lesson from the Book of Judith.

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

ASSUMPTION OF THE B.V.M.

not depart out of the mouth of men who shall be mindful of the power of the Lord for ever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

GRADUAL ♦ Ps. 44. 11, 12, 14

AUDI filia, et vide, et inclina aurem tuam et concupiscet rex pulchritudinem tuam. *V.* Tota decora ingreditur filia regis, texturae aureae sunt amictus ejus.
Alleluia, alleluia. *V.* Assumpta est Maria in caelum: gaudet exercitus Angelorum. Alleluia.

HEARKEN, O daughter, and see, and incline thine ear. And the king shall greatly desire thy beauty. *V.* All the glory of the king's daughter is within in golden borders.
Alleluia, alleluia. *V.* Mary is taken up into heaven: the host of the Angels rejoice. Alleluia.

GOSPEL ♦ Luke 1. 41-50

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

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 voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed. Because He that is mighty, hath done great things to me; and holy is His Name. And His mercy is from generation unto generation, to them that fear Him.

OFFERTORY

INIMICITIAS ponam inter te et Mulierem, et semen tuum et semen illius. **I** WILL put enmities between thee and the woman, and thy seed and her seed.

SECRET.— May the offering of our devotion ascend to Thee, O Lord, and through the intercession of the most Blessed Virgin Mary, assumed into heaven, may our hearts inflamed with the fire of love aspire to Thee for ever. Through the same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE of the Blessed Virgin Mary, p.27. at this sign* is inserted: ...Assumption [Assumptione].

COMMUNION ♦ Luke 1. 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.

ST. TERESA OF THE CHILD JESUS

POSTCOMMUNION.—Having received, O Lord, Thy most saving sacraments, grant we beseech Thee that through the intercession and merits of the Blessed Virgin Mary, assumed into heaven, we may persevere to the glory of the resurrection. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

St. Teresa of the Child Jesus

Virgin¹

Principal Patroness of all Missions

OCTOBER 3

White

Double

Marie-Francoise Martin was born at Alencon (France) of parents most pious and endowed with a comfortable amount of the goods of this world. At the age of fifteen she entered the Carmel of Lisieux, living there in holiness and humility. Her whole ambition was to love God perfectly and to conquer souls for Jesus. She died in the odour of sanctity, promising to "spend her heaven in doing good upon earth" (1873-1897). His Holiness Pope Pius XI. declared her Blessed on the 29th of April 1923, and canonized her on the 17th of March 1925.

INTROIT ♦ Cant. 4. 8, 9

VENI de Líbano, sponsa mea, veni de Líbano
veni: vulnerásti cor meum.—Laudáte, púeri,
Dóminum: laudáte Nomen Dómine. V̄. Glória
Patri...—Veni de Líbano...

COME from Libanus my spouse, come from
Libanus, come; thou hast wounded my heart,
my sister, my spouse, thou hast wounded my
heart.—(Ps. 112. 1). Praise the Lord, ye
children: praise ye the name of the Lord. V̄.
Glory be to the Father...—Come from
Libanus...

COLLECT.—O Lord, who hast said: Unless you become as little children you shall not enter into the Kingdom of Heaven: grant unto us, we beseech Thee, so to follow in humility and simplicity of heart the footsteps of St. Teresa, Thy Virgin, that we may obtain everlasting rewards. Who livest and reignest with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Isaias 66. 12-14

Lesson from the Prophet Isaias.

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 at the knees they shall caress you. As one whom his 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.

¹ The faithful who shall visit a church where the Feast is celebrated, can gain a plenary indulgence, under the usual conditions.

ST. TERESA OF THE CHILD JESUS

GRADUAL ♦ Matthew 11. 25

CONFITEOR tibi Pater, Dómine cœli et terræ, quia abscondisti hæc a sapiéntibus, et prudéntibus, et revelásti ea párvulis. V̄. Dómine, spes mea a juventúte mea.

Allelúia, allelúia. V̄. Quasi rosa plantáta super rivos aquárum fructificáte: quasi Líbanus odórem suavitátis habéte: floréte flores, quasi lílium, et date odórem, et frondéte in grátiam, et collaudáte cánticum, et benedícite Dóminum in opéribus suis. Allelúia.

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. V̄. (Ps. 70. 5). My hope, O Lord, from my youth.

Alleluia, alleluia. V̄. (Ecclus. 39. 17-19). Bud forth as the rose planted by the brooks of waters: give ye a sweet odour as frankincense. Send forth flowers as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles and bless the Lord in His works. Alleluia.

GOSPEL ♦ Matthew 18. 1-4

✠ 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 in the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of Heaven.

OFFERTORY ♦ Luke 1. 46, 48, 49

MAGNÍFICAT ánima mea Dóminum: et exultávit spíritus meus in Deo salutári meo: quia respéxit humilitátem ancíllæ 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.

SECRET.— May the holy supplication of Thy Virgin St. Teresa, we beseech Thee, O Lord, make our sacrifice well-pleasing to Thee, so that it may be rendered acceptable by the merits of her in whose honour it is solemnly offered. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Common Preface, p. 28.

COMMUNION ♦ Deut. 32. 10, 12

CIRCUMDÚXIT eam, et dócuit: et custódivit quasi pupíllam oculi sui. Sicut áquila expándit alas tuas, et assúpsit 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 an eagle He spread His wings and hath taken her on His shoulder. The Lord alone was her leader.

CHRIST THE KING

POSTCOMMUNION.—May the heavenly Mystery, O Lord, inflame us with the fire of that love by which Saint Teresa, Thy virgin, offered herself to Thee as a victim of charity for mankind. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

THE LAST SUNDAY OF OCTOBER

The Feast of the Kingship of our Lord Jesus Christ

White

Double I Cl.

This Feast was instituted by Pope Pius XI, in the Jubilee year 1925, and is celebrated on the last Sunday of October.

The royalty of Christ rests upon a twofold basis. He is our King by right of birth and by right of conquest. The first refers us to the personality of the Son of God, whereby, in His divine nature as God and by virtue of the hypostatic union, He is sovereign Lord and Master. The second places before us the God-man coming down to earth to rescue fallen man from the slavery of Satan, and by the labours and sufferings of His life, and passion, and death, to win a glorious victory for us over sin and hell.

INTROIT ♦ Apocalypse 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 saecula saeculorum.—Deus iudicium tuum Regi da: et iustitiam tuam Filio Regis. *℣.* Gloria Patri...—Dignus est Agnus...

THE Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honour; to Him be glory and empire for ever and ever.—(Ps. 71. 1). Give to the King, O God, Thy justice, and to the King's Son Thy judgment. *℣.* Glory be to the Father...—The Lamb...

COLLECT.—Almighty and everlasting God, who in Thy beloved Son, the King of the whole world, hast willed to restore all things, mercifully grant that all the kindreds of the nations that are divided by the wound of sin, may be brought under the sweet yoke of His rule. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

2nd Collect of the Last Sunday of October

EPISTLE ♦ Colossians 1. 12-20

Lesson of the Epistle of Blessed Paul the Apostle to the Colossians.

BRETHHEREN, 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

FEAST OF CHRIST THE KING

remission of sins; who is the image of the invisible God, the first born of every creature: for in Him were all things created in heaven and in 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 of the Church, who is the beginning, the first-born from the dead, that in all things, He may hold the primacy because in Him it hath well pleased the Father that all fullness should dwell; and through Him to reconcile all things unto Himself, making peace through the Blood of His Cross, both as to the things on earth, and the things that are in heaven, in Christ Jesus our Lord.

GRADUAL ♦ Ps. 71. 8, 11

DOMINÁBITUR a mari usque ad mare, et a flumine usque ad terminos orbis terrarum. *℣.* Et adorábunt eum omnes reges terræ: omnes Gentes sérvient ei.
Allelúia, allelúia. *℣.* Potéstas ejus, potéstas ætérrna, quæ non auferétur: et regnum ejus, quod non corrumpétur. Allelúia.

HE shall rule from sea to sea, and from the river to the end of the earth. *℣.* And all kings shall adore Him, all nations shall serve Him. Alleluia, alleluia. *℣.* (Dan. 7. 14). His power shall be an everlasting power, which shall not be taken away; and His kingdom a kingdom which shall not decay. Alleluia.

In Votive Masses after Septuagesima the alleluia is replaced by the Tract.

TRACT ♦ Ps. 88. 27, 28, 30

IPSI invocávit me: Pater meus es tu: Deus meus, et suscéptor salutis meæ. *℣.* Et ego primogéntium ponam illum: excélsam præ régibus terræ. Allelúia.

HE shall cry out to Me: Thou art My Father: My God, and the support of My salvation. *℣.* And I will make Him my first-born, high above the kings of the earth. *℣.* And I will make His seed to endure for evermore: and His throne as the days of heaven.

In Votive Masses in Paschaltime the Gradual is replaced by:

Allelúia, allelúia. *℣.* —Potéstas ejus, potéstas ætérrna, quæ non auferétur: et regnum ejus, quod non corrumpétur. Allelúia. *℣.* Habet in vestiméto et in fémore suo scriptum: Rex regnum et Dóminus dominántium. Allelúia.

Alleluia, alleluia. *℣.* (Dan. 7. 14). His power is an everlasting power that shall not be taken away: and His kingdom that shall not be destroyed. Alleluia. *℣.* (Apoc. 19. 16). He hath on His garment, and on His thigh written: King of kings, and Lord of Lords. Alleluia.

GOSPEL ♦ John 18. 33-37

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

AT that time: Pilate said to Jesus: Art Thou King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me: what hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. Pilate therefore

FEAST OF CHRIST THE KING

said to Him: Art Thou a King then? Jesus answered: Thou sayest that I am a King. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth My voice.—*Creed*. p. 35.

OFFERTORY ♦ Ps. 2. 8

PÓSTULA a me, et dabo tibi Gentes hæred- **A**SK and I will give thee the nations for thine
itátem tuam, et possessionem tuam términos inheritance, and the ends of the earth for thy
terræ. possession.

SECRET. O Lord, we offer unto Thee the Victim of man's reconciliation: grant, we beseech Thee, that He whom we immolate in this present sacrifice, may Himself bestow on all nations the gifts of unity and peace, even our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

2nd Secret of the Last Sunday in October.

PREFACE of *Christ the King*, p. 26.

COMMUNION ♦ Ps. 28. 10

SEDÉBIT Dóminus Rex in ætérnum: Dóminus **T**HE Lord shall sit as King for ever: the Lord
benedícet pópulo suo in pace. shall bless His people in peace.

POSTCOMMUNION.—We who have received the food of immortality, beseech Thee, O Lord: that we who glory to our warfare under the banners of Christ our King, may reign with Him for ever in His heavenly dwelling place: who liveth and reigneth with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

GOSPEL ♦ Matthew 1. 1-16

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

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 Fhares begot Esron; and Esron begot Aram; And Aram begot Aminadab; and Aminadab begot Naason; 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 Unas; and Solomon begot Roboam, and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias, and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel; Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor, and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ.

NOVEMBER 1*

The Feast of All Saints

White

Double of I Cl.

We can pay no greater honour to the Saints than by offering up to God in their name the Blood of Jesus. The efficacy of their past merits and present prayers is greatly increased when offered to God in close association with the merits and prayers of Our Lord. Therefore the Church commemorates on this day all the Saints in heaven without exception, and thus honours also, those who are unknown and who have no public recognition in the liturgy.

INTROIT

GAUDEÁMUS omnes in Dómino, diem festem celebrántes sub honóre Sanctórum ómnium: de quorum solemnitate gaudent Angeli, et colláudent Fílium Dei.—Exsultáte justi in Dómino: rectos decet collaudátio. *V.* Glória Patri...—Gaudéamus omnes...

LET all rejoice in the Lord, celebrating a festival day in honour of all the Saints: at whose solemnity 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 be to the Father...—Let all...

COLLECT. — Almighty and everlasting God, who hast granted us to honour in one solemn Feast the merits of all Thy Saints: we beseech Thee, that, since so many are praying for us, Thou wouldst pour forth upon us the abundance of Thy mercy, for which we long. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Apocalypse 7. 2-12

Lesson from the Book of the Apocalypse of Blessed John the Apostle.

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: A hundred and forty-four thousand out 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:

* MONTH of November.—The faithful who shall perform some pious work in honour of the Souls in Purgatory can gain: Ind. of 3 years—Plenary, under the usual conditions, for the daily exercise during a month.

The faithful who shall participate at an exercise held in a church or public oratory, this in honour of the Souls in Purgatory, shall gain: Indulgence of seven years.—Plenary under the usual conditions, for those who assisted at least 15 days at this exercise.

NOVENA in honour of the Souls in Purgatory, held at whatever time of the year, with prayers authorized by the Ecclesiastical Authorities: Indulgence of 3 years, each day.—Plenary, under the usual conditions, for the entire exercise.

NOV. 1. FEAST OF ALL SAINTS

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, honour, and power, strength to our God for ever and ever.¹ Amen.

GRADUAL ♦ Ps. 33. 10, 11

TIMÉTE Dómini omnes Sancti ejus: quóniam nihil deest timéntibus eum. *Ŵ.* Inquiréntes autem Dóminum, non deficient omni bono. Allelúia, allelúia. *Ŵ.* Veníte ad me omnes qui laborátis et oneráti estis: et ego reficiam vos. Allelúia.

FEAR the Lord, all ye His Saints: for there is no want to them that fear Him. *Ŵ.* But they that seek the Lord shall not be deprived of any good. Alleluia, alleluia. *Ŵ.* Matth. 11. 28). Come to Me all you that labour and are heavy laden, and I will refresh you. Alleluia.

GOSPEL ♦ Matth. 5. 1-12

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

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 clean of heart; for they shall see God. Blessed are the peace-makers for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and shall speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in heaven.—*Creed.*

OFFERTORY ♦ Sap. 3. 1, 2, 3

JUSTÓRUM ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace, allelúia.

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 seemd to die, but they are in peace. Alleluia.

SECRET.—We offer to Thee, O Lord, the Gifts of our devotion: may they be well-pleasing to Thee in honour of all the just, and likewise through Thy mercy, avail us unto salvation. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Common preface, p. 28.

¹ Indulgence of 500 days, each time this invocation is recited.—Plenary, under the usual conditions, for daily reciting the same invocation.—

NOV 2. FEAST OF ALL SOULS

COMMUNION ♦ Matth. 5. 8-10

BEÁTI mundo corde, quóniam ipsi Deum vidébunt: beáti pacífici, quóniam filii Dei vocábuntur: beáti qui persecutióem patiúntur propter justítiam, quóniam ipsórum est regnum cœlórum.

BLESSED are the clean of heart, for they shall see God: blessed are the peace-makers, for they shall be called the children of God: blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

POSTCOMMUNION.— Grant, we beseech Thee, O Lord, that Thy faithful people may ever rejoice in honouring all Thy Saints, and may be defended by their unceasing prayers. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

NOVEMBER 2

The Feast of All Souls

Black

The practice of recommending to God the souls in Purgatory* that we may mitigate the great pains which they suffer, and that He may soon bring them to His glory, is most pleasing to God, and most profitable to us. For those blessed souls are His eternal spouses, and they are most grateful to those who obtain their deliverance from prison, or even a mitigation of their torments. Hence, when they shall enter into heaven, they will certainly not forget those who prayed for them. It is a pious belief that God manifests to them our prayers for them, that they also may pray for us. Let us recommend to Jesus Christ, and to His holy Mother, all the souls in Purgatory, but especially those of our relatives, benefactors, friends, and enemies, and still more particularly, the souls of those for whom we are bound to pray; and let us consider the great pains which these holy spouses of Jesus Christ endure, and offer to God for their relief the Masses of this day.

THE FIRST MASS —INTROIT

RÉQUIEM ætérrnam dona eis, Dómine: et lux perpétua lúceat eis.—Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Jerúsalem: exáudi

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them—Ps. A hymn, O God, becometh Thee in Sion; and a vow

* PURGATORY . The state and place of punishment where the temporal punishment due to sins previously forgiven must be endured, and the guilt of unrepented venial sins is cleared away from the soul of the person dying in the state of grace; the place of cleansing and preparation from which the soul goes directly to heaven.

The faith of the Church concerning Purgatory is clearly expressed in the Decree of Union drawn up by the Council of Florence (Mansi, t. XXXI, col. 1031), and in the Decree of the Council of Trent which (Sess. XXV) defined: "Whereas the Catholic Church instructed by the Holy Ghost, has from the Sacred Scriptures and the ancient tradition of the Fathers taught in Councils and very recently in this Ecumenical synod (Sess. VI, cap. XXX; Sess. XXII cap. ii, iii) that there is a Purgatory, and that the souls therein are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar, the Holy Synod enjoins on the Bishops, that they diligently endeavour to have the sound doctrine of the Fathers in Councils regarding Purgatory everywhere taught and preached, held and believed by the faithful (Denzinger, "Enchiridion", 983).

NOV. 2 FEAST OF ALL SOULS

oratiónem meam, ad te omnis caro véniet. ̄. shall be paid to Thee in Jerusalem: hear my
Réquiem ætéram... prayer; all flesh shall come to Thee. ̄. Eternal
rest give unto them...

COLLECT.—O God, the Creator and Redeemer of all the faithful: grant unto the souls of Thy servants and handmaidens the remission of all their sins: that through the devout supplications, they may obtain the pardon, which they have ever desired. Who livest and reignest with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE Cor. ♦ 15. 51-57

Lesson from the Epistle of Blessed Paul to the Corinthians.

BRETHHEREN, Behold I tell you a mystery: we shall indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GRADUAL ♦ Ps. 111. 7

RÉQUIEM ætéram dona eis, Dómine: et lux **E**TERNAL rest give to them, O Lord; and let
perpétua lúceat eis. ̄. In memória ætéra erit perpetual light shine upon them. ̄. (Ps. 111. 7)
justus: ab auditióne mala non timébit. The just shall be in everlasting remembrance;
he shall not fear the evil hearing.

TRACT

ABSÓLVE, Dómine, ánimas ómnium fidélium **A**BSOLVE, O Lord the souls of all the
defunctorum ab omni vínculo delictorum. ̄. Et faithful departed from every bond of sins. ̄.
grátia tua illis succurrénte, mereántur evádere And by the help of Thy grace may they be
judícium uliónis. ̄. Et lucis æténe beatitúdine enabled to escape the avenging judgment.
perfrui. ̄. And enjoy the bliss of everlasting light.

SEQUENCE¹

DIES iræ dies illa,
Solvét sæculum in favilla:
Teste David cum Sybilla.
Quantus tremor est futúrus,
Quando Judex est ventúrus,
Cunctua stricte discursúrus!
Tuba mirum spargens sonum,

DAY of wrath and doom impending.
David's words with Sybil's blending,
Heaven and earth in ashes ending.
O what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth.
Wonderous sound the trumpet flingeth,

¹ Indulgence of 3 years, each time.—Plenary, under the usual conditions, when reciting daily this hymn during a month

NOV. 2 FEAST OF ALL SOULS

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
 Judex ergo cum sedébit.
 Quidquid latet apparébit:
 Nil inúltum remanébit.
 Quid sum miser tunc dictúrus?
 Quem patrónum rogáturus,
 Cum vix justus sit secúrus,
 Rex treméndæ majestátis,
 Qui salvándos salvas gratis,
 Salva me, fons pietátis,
 Recordáre Jesu pie.
 Quod sum causa tuæ viæ:
 Ne me perdas illa die.
 Quærens me, sedísti lassus:
 Redimísti, crucem passus:
 Tantus labor non sit casus.
 Juste Judex últiónis.
 Donum fac remissiónis,
 Ante diem ratiónis.
 Ingemísco tamquam reus:
 Culpa rubet vultus meus:
 Supplicánti parce, Deus.
 Qui Mariám absolvísti.
 Et latrónem exaudísti,
 Mihi quoque spem dedísti,
 Preces meæ non sunt dignæ;
 Sed tu bonus fac benígne,
 Ne perénni cremer igne.
 Inter oves locum præsta,
 Et ab hædis me sequéstra.
 Státuens in parte dextra.
 Confutátis maledíctis,
 Flammis ácribus addíctis,
 Voca me cum benedíctis
 Oro supplex et acclinis
 Cor contrítum quasi cinis,
 Gere curam mei finis.
 Lacrymósa dies illa,
 Qua resúrget ex favílla.
 Judicándus homo reus. Huic ergo parce Deus:
 Pie Jesu Domine,
 Dona eis réquiem. Amen.

Through earth's sepulchres it ringeth,
 All before the throne it bringeth.
 Death is struck, and nature quaking,
 All creation is awaking,
 To its judge an answer making.
 Lo, the book exactly worded,
 Wherein all hath been recorded,
 Thence shall judgment be awarded.
 When the judge His seat attaineth,
 And each hidden deed arraigneth,
 Nothing unavenged remaineth.
 What shall I, frail man, be pleading?
 Who for me be interceding
 When the just are mercy needing?
 King of majesty tremendous,
 Who dost free salvation send us,
 Fount of pity, then befriend us.
 Think, kind Jesus, my salvation
 Caused Thy wonderous Incarnation,
 Leave me not to reprobation.
 Faint and weary Thou hast sought me,
 On the Cross of suffering bought me,
 Shall such grace be vainly brought me?
 Righteous Judge, for sin's pollution
 Grant Thy gift of absolution,
 Ere that day of retribution.
 Guilty now I pour my moaning,
 All my shame with anguish owning.
 Spare, O God, Thy suppliant groaning.
 Through the sinful woman shriven,
 Through the dying thief forgiven,
 Thou to me a hope hast given.
 Worthless are my prayers and sighing,
 Yet, good Lord, in grace complying,
 Rescue me from fires undying.
 With Thy sheep a place provide me,
 From the goats afar divide me,
 To Thy right hand do Thou guide me.
 When the wicked are confounded,
 Doomed to flames of woe unbounded,
 Call me with Thy Saints surrounded.
 Low I kneel with heart's submission,
 See, like ashes, my contrition,
 Help me in my last condition.
 Ah! that day of tears and mourning,
 From the dust of earth returning,
 Man for judgment must prepare him,
 Lord, all-pitying, Jesus blest,
 Grant them Thine eternal rest. Amen.

NOV. 2. FEAST OF ALL SOULS

GOSPEL John 5. 25-29

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

AT that time, Jesus said to the multitude of the Jews, Amen, amen say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself; and He hath given Him power to do judgment, because He is the Son of Man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

OFFERTORY

DÓMINE Jesu Christe, rex glóriæ, libera ánimas ómnium fidélium defunctorum de pœnis inférni et de profúndo lacu: libera eas de oro leónis, ne absórbeat eas tárturus, ne cadent in obscúrum: sed signifer, sanctus Míchael repræséntet eas in lucem sanctam: * Quam olim Abrahæ promisísti, et sémini ejus. *Ÿ*. Hóstias et preces tibi, Dómine, laudis offérimus: tu suscípe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam * Quam olim Abrahæ promisísti et sémini ejus.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the bottomless pit: deliver them from the lion's mouth, that hell swallow them not up, that they fall not into darkness, but let the standard-bearer holy Michael lead them into that holy light; which Thou didst promise of old to Abraham and to his seed.¹ *Ÿ*. We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them in behalf of those souls of whom we make memorial this day. Grant them, O Lord, to pass from death to that life which Thou didst promise of old to Abraham and to his seed.

SECRET.— Mercifully regard, we beseech Thee, O Lord, the Sacrifice which we offer Thee for the souls of Thy servants and handmaidens: that to those whom Thou didst grant the favour of the Christian Faith Thou wouldst also grant due reward. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

PREFACE *of the Dead*, p. 28.

COMMUNION

LUX ætéRNA lúceat eis, Dómine: * Cum Sanctis tuis in ætérnum: qui pius es. *Ÿ*. Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis: * Cum Sanctis tuis in ætérnum: quia pius es.

MAY light eternal shine upon them, O Lord, * With thy Saints for evermore, for Thou art gracious. *Ÿ*. Eternal rest give to them, O Lord; and let perpetual light shine upon them: * with Thy Saints...

POSTCOMMUNION.—May the prayer of Thy suppliant people, we beseech Thee, O Lord, avail for the souls of Thy servants and handmaidens: that Thou mayest both deliver them from all their sins and make them to be sharers in Thy redemption. Who livest and reignest with Thee in the unity of the Holy Ghost, God, world without end. Amen.

¹ Indulgence of 3 years, each time.—Plenary, under the usual conditions when these invocations are recited daily during a month

THE SECOND MASS

All as at the first Mass, p. 213 except:

COLLECT.—O God, the Lord of forgiveness, grant to Thy servants and handmaidens a place of refreshment, the happiness of rest, and the brightness of Thy light. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Mach. 12. 43-46

Lesson from the second Book of the Machabees.

IN those days: the most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

GOSPEL ♦ John 6. 37-40

✠ 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 all of that He hath given Me, I should lose nothing, but should raise it up again in the last day; and this is the will of my Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting; and I will raise him up in the last day.

SECRET.—Be favourable, O Lord, to our supplications for the souls of Thy servants and handmaidens, for whom we offer to Thee the Sacrifice of praise; that Thou wouldst vouchsafe to grant them fellowship with Thy Saints. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

POSTCOMMUNION.— Grant, we beseech Thee, O Lord, that the souls of Thy servants and handmaidens may be cleansed by this sacrifice, and may obtain both pardon and eternal rest. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

THE THIRD MASS

All as at the first Mass, p. 213, except:

COLLECT.— O God, the giver of pardon, and the lover of the salvation of mankind, we beseech

DEC. 3 ST. FRANCIS XAVIER

Thy mercy, , that through the intercession of blessed Mary ever Virgin and of all the Saints, Thou wouldst grant to the souls of Thy servants and handmaidens, who have passed out of this life, the fellowship of everlasting bliss. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Apoc. 14. 13.

Lesson from the Book of the Apocalypse of Blessed John the Apostle.

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 labours, for their works follow them.

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 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 on the last day.

SECRET.— O God, whose mercies are without number, graciously receive our humble prayers, and through these Sacraments of our salvation, grant to the souls of all the faithful departed, to whom Thou givest to confess Thy Name, the remission of all their sins. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

POSTCOMMUNION.—Grant, we beseech Thee, almighty and merciful God: that the souls of Thy servants and handmaidens, for whom we have offered to thy Majesty this Sacrifice of praise, being freed by the power of this Sacrament from all their sins, may, of Thy mercy, receive the bliss of eternal light. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

DECEMBER 3

St. Francis Xavier

Confessor

White

Patron of the Propagation of the Faith

Double Major

One of the first companions of St. Ignatius Loyola, St. Francis Xavier, one of the greatest missionaries of all time, preached the Gospel in India and in Japan. He converted innumerable pagans and died in 1552 on sailing to China.

DEC 3. ST. FRANCIS XAVIER

INTROIT ♦ Ps. 118. 46-47

LOQUÉBAR de testimoniis tuis in conspectu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis.— Laudáte Dóminum, omnes gentes, laudate eum omnes pópuli: quóniam confirmáta est super nos misericórdia ejus, et véritas Dómini manet in ætérnum. *℣.* Glória Patri...—Loquébar de testimoniis...

I SPEAK of Thy testimonies before kings: and I am not ashamed. I delight myself in Thy commandments, which I love.—(Ps. 116. 1, 2). Praise the Lord, all ye nations, and glorify Him, all ye people: because His mercy is confirmed upon us, and the truth of the Lord remaineth for ever. *℣.* Glory be to the Father...—I speak of Thy testimonies...

COLLECT.—O God, who by the preaching and miracles of blessed Francis, wast pleased to join to Thy Church the nations of the Indies: mercifully grant, that we who venerate his glorious merits, may likewise follow the example of his virtues. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Romans 10. 10-18

Lesson from the Epistle of Blessed Paul the Apostle to the Romans.

BREThEREN, 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." And how then shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? and how shall they hear, without a preacher? And how shall they preach, unless they be sent? As it is written: "How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!" But all have not obeyed the Gospel. For Isaias saith: "Lord, who hath believed our report?" Faith, then, cometh by hearing: and hearing by the word of Christ. But I say: Have they not heard? Yea, verily, "their sound hath gone into all the earth, and their words unto the ends of the whole world."

GRADUAL ♦ Ps. 91. 13, 14

JUSTUS ut palma florébit; sicut cedrus Líbani multiplicábitur in domo Dómini. *℣.* Ad annuntiándum mane misericórdiam tuam et veritátem tuam per noctem. Allelúia, allelúia. *℣.* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

THE just shall flourish like the palm tree; he shall grow up like the cedar of Libanus in the house of the Lord. *℣.* To show forth Thy mercy in the morning, and Thy truth in the night. Alleluia, alleluia. *℣.* (James 1. 12). Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life. Alleluia.

GOSPEL ♦ Mark 16. 15, 18

✠ Continuation of the Holy Gospel according to St Mark.

DEC. 3. ST. FRANCIS XAVIER

AT that time, Jesus said to His disciples: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In My Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

OFFERTORY ♦ Ps. 88. 25

VERITAS mea, et misericórdia mea cum ipso: et **M**Y truth and My mercy shall be with him:
in Nómine meo exaltábitur cornu ejus. and in My Name shall his horn be exalted.

SECRET.—Grant, we beseech Thee, almighty God, that the offering we humbly bring may both be pleasing to Thee for the honour of Thy Saints, and cleanse us alike in body and soul. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Common Preface, p. 28.

COMMUNION ♦ Matthew 24. 46, 47

BEÁTUS servus, quem, cum vénerit dóminus, **B**LESSED is that servant, whom when his
invénerit vigilántem: amen dico vobis, super lord shall come he shall find watching: amen, I
ómnia bona sua constitúet eum. say to you, he shall place him over all his
goods.

POSTCOMMUNION.—We beseech Thee, almighty God, that we, who have received heavenly nourishment, may through it, by the intercession of blessed Francis, Thy Confessor, be defended against all adversity. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Nuptial Service and Mass

The Nuptial Mass is not permitted on the following days: Feasts of the First or second class; on Sundays or holidays of obligation; within the octaves of the Epiphany, Easter, Pentecost, Corpus Christi; on Ash Wednesday; during Holy Week; on the Vigils of Christmas, Epiphany, or Pentecost; nor on All Souls' Day.

The Mass is said without Gloria or Creed.

If Marriage takes place on any of the above Feasts, the Mass of the day is read; The Collect, Secret Prayers and Postcommunion of this Nuptial Mass being added to the Collect, Secret Prayer and Postcommunion respectively of the Mass of the day; and the prayers for the bridegroom and bride after the Pater Noster, and before the blessing, are inserted also.

The Church insists that a marriage, to be valid, must take place before the parish priest of one of the parties (or another priest by his leave) together with two witnesses.

The parties must be free from impediment, and are bound to declare an impediment if such exists.

There are two classes of impediments:

1) Those which render the marriage null and void and 2) Those which render the marriage sinful, but not invalid. These impediments are respectively: (1) Error about the substance of the contract; solemn vows of chastity; consanguinity and affinity; public propriety; crime; disparity of cult, (i.e. with a non-baptized person;); grave fear; a marriage bond still existing; defect of age; clandestinity; impotency; (2) simple vows of chastity; mixed marriage (i.e. with a non-Catholic).

MARRIAGE INSTRUCTION

This or a similar instruction should always be given before the Sacrament of Matrimony is administered.

This moment is one of the most important in your lives. You are about to enter into a contract which will bind you, each to the other, until only death separates you. For better, for worse, for richer, for poorer, in sickness and in health, your lives will be bound together. Even if one of you should prove unfaithful (may God forbid it, and surely to you it will never happen) the other will still be bound by the vows taken this day.

You have been drawn together partly by the natural attraction of man towards woman and of woman towards man, but much more, let us hope, by the knowledge that each of you has of the other's goodness and spiritual worth; and it is God's will that from the mutual love of such as you the human race should continue and increase. Let us pray, as the Church prays, that the blessing of children may be yours. For that, before all else, marriage was instituted; and it was made one of Christ's seven Sacraments in order that grace might be there to enable parents to bring up their children in the love and fear of God.

Not for you therefore can there be any of that selfishness that looks upon marriage as something wholly of pleasure and little of responsibility. To prevent the fulfilment of God's plan and to refuse to allow your life together to result in the coming of children is something that you must look upon as wicked and abominable and likely to bring upon you the curse of God rather than his blessing. But your marriage will also be the fulfilment of your desire and need of companionship. Let me say therefore that you will find contentment most easily and fully if you learn early in your married life to strive after your partner's happiness rather than your own, and through the knowledge of

THE NUPTIAL SERVICE

your own short-comings to understand those of one another. Above all pray together and put your trust and confidence in Our Lord and in the prayers of His holy Mother. They will see to it that your life is blessed if you in your turn cooperate with the grace that His Cross has won for you.

The Nuptial Service

(From the Rituale Romanum)

The priest vested in surplice and white stole (or if the Nuptial Mass is to follow, vested as for Mass, but without the maniple) in the hearing of the chosen witnesses asks the man and the woman separately as follows, first he asks the bridegroom who should stand at the right hand of the bride:

℟. Wilt thou take ℣ here present for thy lawful wife according to the rite of our holy Mother the Church?

Response:

I will.

Then he asks the bride:

℟. Wilt thou take ℣ here present for thy lawful husband according to the rite of our holy Mother the Church?

Response:

I will.

Having attained their mutual consent, the priest bids the man and the woman to join their right hands. Then they pledge themselves each to the other as follows, repeating the words of the priest.

The man says first:

I, ℣, take thee ℣, to my wedded wife; to have and to hold; from this day forward; for better for worse; for richer, for poorer; in sickness and in health; till death do us part; and thereto I plight thee my troth.

Then the woman says:

I, ℣, take thee ℣, to my wedded husband; to have and to hold; from this day forward; for better for worse; for richer, for poorer; in sickness and in health; till death do us part; and thereto I plight thee my troth.

The priest then says:

Ego conjungo vos in matrimónium. In nómine Patris, et Filii, ✠ et Spíritus Sancti. Amen.

They are then sprinkled with holy water.

THE NUPTIAL SERVICE

This being done he blesses the ring saying:

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Béne ✠ dic, Dómine, ánulum hunc, quem nos in tuo nómine bene ✠ dícimus: ut, quæ eum gestáverit, fidelitátem íntegram suo sponso tenens, in pace et voluntáte tua permáneat, atque in mútua caritáte semper vivat. Per Christum Dóminum nostrum.

℟. Amen.

The priest then 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 bride's left hand saying:

With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

The priest then says: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the priest adds:

℣. Confirma hoc, Deus, quod operátus es in nobis.

℟. A templo sancto tuo, quod est in Jerúsalem.

℣. Confirm, O God, what thou hast wrought in us.

℟. From thy holy temple in Jerusalem.

Kýrie, éleison.

Christe, éleison.

Kýrie, éleison.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Pater noster *secreto usque ad*

℣. Et ne nos indúcas in tentaiónem.

℟. Sed líbera nos a malo.

℣. Salvos fac servos tuos.

℟. Deus meus, sperántes in te.

℣. Mitte eis, Dómine, auxílium de sancto.

℟. Et de Sion tuére eos.

℣. Esto eis, Dómine, turris fortitúdinis.

℟. A fácie inimíci.

Our Father, *silently, as far as:*

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Save Thy servants.

℟. Who trust in Thee, my God

℣. Send them help from Thy holy place, O Lord.

℟. And defend them out of Sion.

℣. Be unto them, O Lord, a fortified tower.

℟. In the face of the enemy.

THE NUPTIAL SERVICE

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

Let us pray.

Réspice, quæsumus, Dómine, super hos fámulos tuos: et institútis tuis, quibus propagatiónem húmáni géneris ordinásti, benígnus assístete; ut qui te auctóre jungúntur, te auxiliánte servéntur. Per Christum Dóminum nostrum. ℟. Amen.

We beg of Thee, O Lord, to turn Thy eyes towards these Thy servants. Let Thy goodness show through them in Thy own design for the growth in number of the human race. They have been joined together by Thy authority; may they be kept together by Thy help: Through Christ our Lord. ℟. Amen.

Then if the Nuptial Blessing is to be given, the Mass for the bride and Bridegroom follows :

The Nuptial Mass

INTROIT Tob 7. 15; 8. 19

DEUS Israel conjúngat vos: et ipse sit vobíscum, qui miserátus est duóbus únícis: et nunc, Dómine, fac eos plénius benedícere te. — Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus. ℣. Glória Patri...—Deus Israel conjúngat...

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. ℣. Glory be to the Father...—May the God...

COLLECT.—Hear us, almighty and merciful God: that what is performed by our ministry may be abundantly fulfilled by Thy blessing. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

EPISTLE ♦ Ephesians. 5. 22-33

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.

BRETHHEREN, Let women be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church. He is the Saviour of His body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever hated his own flesh, but 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

NUPTIAL MASS

this shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. This is a great Sacrament, but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

GRADUAL ♦ Ps. 127. 3

UXOR tua sicut vitis abúndans in latéribus domus tuæ. *℣.* Fílii tui sicut novéllæ olivárum in circúitu mensæ tuæ.

Allelúia, allelúia. *℣.* Míttat vobis Dóminus auxiliúum de sancto: et de Sion tueátur vos. Allelúia.

THY wife shall be as a fruitful vine on the sides of thy house. *℣.* Thy children as olive plants round about thy table.

Alleluia, alleluia. *℣.* (Ps. 19. 3). May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

After Septuagesima the Alleluia and the verse Mittat... are omitted and the following is said:

TRACT ♦ Ps. 127. 4-6

ECCE sic benedicétur omnis homo, qui timet Dominum. *℣.* Benedicat tibi Dóminus *℣.* ex Sion: et videas bona Jerúsalem ómnibus diebus vitæ tuæ. *℣.* Et vídeas filios filiórum tuórum: pax super Israel.

BEHOLD thus shall the man be blessed that feareth the Lord. *℣.* May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life. *℣.* And mayest thou see thy children's children: peace upon Israel.

During Eastertide, the Gradual is omitted and the following Alleluia is said:

Alleluia, alleluia. *℣.* Mittat vobis Dominus, auxiliúum de sancto: et de Sion tueátur vos. *℣.* Allelúia. Benedicat vobis Dóminus ex Sion: qui fecit cœlum et terram. Allelúia.

Alleluia, alleluia. *℣.* (Ps. 19. 3). May the Lord send you help from the sanctuary and defend you out of Sion. Alleluia. *℣.* (Ps. 133. 3). May the Lord out of Sion bless you: who hath made heaven and earth. Alleluia.

GOSPEL ♦ Matthew 19. 3-6

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

AT that time: the Pharisees came to Jesus, tempting Him and saying: It is 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 shall be two 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 sperávi, Dómine: dixi: tu es Deus meus: in mánibus tuis tempóra mea.

IN Thee, O Lord, have I hoped: I said, Thou art my God; my times are in Thy hands.

NUPTIAL MASS

SECRET.—Accept, we beseech Thee, O Lord, the gifts offered for the sacred law of marriage: and do Thou dispose according to Thy will, that which is instituted by Thy bounty. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Common Preface, p. 28.

After the Pater Noster, the Priest, standing at the Epistle corner of the altar and turning towards the bridegroom and bride, says over them the following prayers:

Let us pray.—Be gracious, O Lord, to our humble supplications: and graciously assist this Thine institution, which Thou hast established for the increase of mankind: and what is joined together by Thine authority, may be preserved by Thine aid. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray.—O God, who by Thine own mighty power, didst make all things out of nothing: who, having set in order the beginnings of the world, didst appoint Woman to be an inseparable helpmeet to Man, made like unto God, so that Thou didst give to woman's body its beginnings in man's flesh, thereby teaching that what it pleased Thee to form from one substance, might never be lawfully separated: O God, who, by so excellent a mystery hast consecrated the union of man and wife, as to forshadow in this nuptial bond the union of Christ with His Church: O God, by whom Woman is joined to Man, and the partnership, ordained from the beginning, is endowed with such blessing that it alone was not withdrawn either by the punishment of original sin, nor by the sentence of the flood: graciously look upon this Thy handmaid, who, about to be joined in wedlock, seeks Thy defence and protection. May it be to her a yoke of love and peace: faithful and chaste, may she be wedded in Christ, and let her ever be the imitator of holy women: let her be dear to her husband, like Rachel: wise, like Rebecca: long-lived and faithful, like Sara. Let not the author of deceit work any of his evil deeds in her. May she continue, clinging to the Faith and to the commandments. Bound in one union, let her shun all unlawful contact. Let her protect her weakness by the strength of discipline; let her be grave in behaviour, respected for modesty, well-instructed in heavenly doctrine. Let her be fruitful in offspring; be approved and innocent; and come to the repose of the blessed and the kingdom of heaven. May they both see their children's children to the third and fourth generation, and may they reach the old age which they desire. Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Priest continues the Mass as usual with the prayer deliver us, we beseech Thee, O Lord.

COMMUNION ♦ Ps. 127. 4, 6

ECCE sic benedicétur omnis homo, qui timet **BEHOLD** thus shall the man be blessed that
Dóminum: et videas filios filiórum tuórum: pax feareth the Lord; and mayest thou see thy
super Israel. children's children: peace upon Israel.

NUPTIAL MASS

POSTCOMMUNION.—We beseech Thee, almighty God, to accompany with Thy gracious favour, the institution of Thy Providence, and keep in lasting peace those whom Thou dost join in lawful union. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Priest before giving the blessing, turns towards the bridegroom and bride, saying:

MAY the God of Abraham, the God of Isaac, and the God of Jacob be with you: and Himself fulfil His blessing on you: that you may see your children's children even to the third and fourth generation: and thereafter possess life everlasting by the aid of our Lord Jesus Christ who liveth and reigneth with the Father in the unity of the Holy Ghost, God, world without end. Amen.

Mass for the Dead

Black

*A Mass for the Dead has many features which distinguish it from others. These are in part reminiscences of otherwise obsolete liturgical customs, and are in part suggested by the mournful character of the rite. Thus, incense is not burned at the Introit and at the Gospel; the psalm *Judica me Deus...* is omitted; the kiss of peace is omitted; the deacon chanting the Gospel is not accompanied by the usual acolytes bearing candles, and no blessing is given.*

The Burial Service

On entering the church, the following responsory is said:

R̄.: Subvenite Sancti Dei, occurrite Angeli
Dómini: Suscipientes animam ejus, offerentes
eam in conspectu Altissimi.

Ŵ.: Suscipiat te Christus qui vocávit te, et in
sinum Abrahæ Angeli deducant te.

R̄.: Suscipientes animam ejus, offerentes eam in
conspectu Altissimi.

Ŵ.: Réquiem ætérnam dona ei, Dómine: et lux
perpetua luceat ei.

R̄.: Come to his assistance, ye Saints of God,
come forth to meet him, ye Angels of the Lord:
receiving his soul, offer it in the sight of the
Most High.

Ŵ.: May Christ receive thee who has called thee,
and may the Angels lead thee into Abraham's
bosom.

R̄.: Receiving his soul, offer it in the sight of the
Most High.

Ŵ.: Eternal rest grant unto him (her or them),
O Lord, and let perpetual light shine upon him.

The bier is set in the middle of the church with the feet of the body to the altar (with the head to the altar if a priest). The Office of the Dead is then recited in whole or in part, and after that the Requiem Mass is said.

MASS ON THE DAY OF DEATH OR BURIAL

INTROIT

RÉQUIEM ætérnam dona eis, Dómine: et lux
perpetua luceat eis. — Te decet hymnus Deus, in
Sion, et tibi reddetur votum in Jerusalem: exáudi
oratióem meam, ad te omnis caro veniet. *Ŵ.*
Réquiem ætérnam . . .

ETERNAL rest grant unto 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: hear
my prayer; all flesh shall come to Thee.
Ŵ. Eternal rest grant unto them . . .

COLLECT.—O God, whose property is ever to have mercy and to spare, we humbly entreat Thee on behalf of the soul of Thy servant (or handmaid) N., whom Thou hast bidden this day to pass out of this world: that Thou wouldst not deliver him (or her) into the hands of the enemy nor forget him (or her) for ever, but command him (or her) to be taken up by the holy Angels, and to be borne to our home in paradise, that as he (or she) had put his (or her) faith and hope in Thee he (or she) may not undergo the pains of hell but may possess everlasting joys. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth in the unity of the Holy Ghost, God world without end. Amen.

MASSES FOR THE DEAD—MASS ON THE DAY OF DEATH OR BURIAL

EPISTLE ♦ Thessalonians 4. 13-18

Lesson from the first Epistle of Blessed Paul the Apostle to the Thessalonians.

BRETHEREN: 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 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 always with the Lord. Wherefore comfort ye one another with these words.

GRADUAL ♦ Ps. 127. 3

RÉQUIEM ætérnam dona eis, Dómine, et lux **E**TERNAL rest give to them, O Lord; and let
perpetua luceat eis. *℣*.: In memoria ætérna erit perpetual light shine upon them. *℣*.(Ps. 111. 7):
justus: ab auditione mala non timebit. The just shall be in everlasting remembrance; he
shall not fear the evil hearing.

TRACT

ABSÓLVE, Dómine, animas omnium fidelium **A**BSOLVE, O Lord, the souls of the faithful
defunctorum ab omni vinculo delictorum. *℣*. Et departed from every bond of sins. *℣*.: And by the
gratia tua illis succurrente, mereantur evadere help of Thy grace may they be enabled to escape
judicium ultionis. *℣*. Et lucis ætérnæ beatitudine the avenging judgment. *℣*.: And enjoy the bliss
pérfrui. of everlasting light.

SEQUENCE *Dies Irae...*, p. 214

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 Thee. Jesus saith to her, Thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus saith to her, I am the resurrection and the life: he that believeth in Me, although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him, Yea, Lord, I have believed that Thou art Christ, the Son of the living God, who art come into this world.

OFFERTORY

DÓMINE Jesu Christe, Rex glóriæ, libera **O** LORD Jesus Christ, King of glory, deliver
animas omnium fidelium defunctorum de pœnis the souls of all the faithful departed from the
infernī et de profundi lacu: libera eas de ore pains of hell and from the bottomless pit: deliver

MASSES FOR THE DEAD—MASS ON THE DAY OF DEATH OR BURIAL

leonis, ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michael repræsentet eas in lucem sanctam: * Quam olim Abrahæ promisisti, et semini ejus. *Ÿ*. Hostias et preces tibi, Dómine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Dómine, de morte transire ad vitam. * Quam olim Abrahæ promisisti et semini ejus.

them from the lion's mouth, that hell swallow them not up, that they fall not into darkness, but let the standard-bearer, holy Michael, lead them into that holy light; which Thou didst promise of old to Abraham and to his seed. *Ÿ*. We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them in behalf of those souls of whom we make memorial this day. Grant them, O Lord, to pass from death to that life which Thou didst promise of old to Abraham and to his seed.

SECRET.—Be merciful, we beseech Thee, O Lord, to the soul of Thy servant (or of Thy handmaid) N., for whom we offer to Thee the sacrifice of praise, humbly entreating Thy Majesty: that by this service of pious atonement, he (or she) may deserve to attain to eternal rest. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

COMMUNION

LUX ætérna luceat eis, Dómine: * cum Sanctis tuis in ætérnum: quia pius es. *Ÿ*. Réquiem ætérnam dona eis, Dómine: * et lux perpetua luceat eis: * Cum Sanctis tuis in ætérnum: qui pius es.

MAY light eternal shine upon them, O Lord, * with Thy Saints for evermore, for Thou art gracious. *Ÿ*. Eternal rest give to them, O Lord; and let perpetual light shine upon them * with Thy Saints...

POSTCOMMUNION.—Be merciful, we beseech Thee, O Lord, to the soul of Thy servant (or of Thy handmaid) N., who this day has departed out of this world, being purified by this sacrifice, and delivered from his (or her) sins, may receive both pardon and everlasting rest. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth in the unity of the Holy Ghost, God, for ever and ever. Amen.

THE ABSOLUTION AND BURIAL

After the Last Gospel the priest arrives at the bier and says:

ENTER not into judgment with Thy servant, O Lord; for, save Thou grant him forgiveness of all his sins, no man shall be justified in Thy sight. Wherefore suffer not, we beseech Thee, the sentence Thou pronouncest in judgment upon one whom the faithful prayer of Christian people commends to Thee, to be a doom which shall crush him utterly. Rather succor him by Thy gracious favor, that he may escape Thine avenging justice who, in his lifetime, was signed with the seal of the holy Trinity. Who livest and reignest world without end. *Ŗ*. Amen.

Then is sung the following responsory:

Ŗ.: Libera nos, Dómine, de morte ætérna, in die illa tremenda: * Quando cœli movendi sunt et terra: * Dum veneris judicáre sâculum per ignem.

Ŗ.: Deliver me, O Lord, from death eternal in that awful day. * When the heavens and the earth shall be moved: * When Thou shalt come to judge the world by fire.

MASSSES FOR THE DEAD—MASS ON THE DAY OF DEATH OR BURIAL

<p> <i>V.</i>: Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. <i>R.</i>: Quando cœli . . . <i>V.</i>: Dies illa, dies irae calamitatis et miseriae: dies magna et amara valde. <i>R.</i>: Dum veneris . . . <i>V.</i>: Requiem aeternam dona eis, Domine, et lux perpetua luceat eis. <i>R.</i>: Libera me . . . Kýrie, eléison . . . Christe, eléison . . . Kýrie, eléison . . . Pater noster . . . (secreto) </p>	<p> <i>V.</i>: Dread and trembling have laid hold on me, and I fear exceedingly because of the judgment and of the wrath to come. <i>R.</i>: When the heavens . . . <i>V.</i>: O that day, that day of wrath, of sore distress and of all wretchedness, that great day and exceeding bitter. <i>R.</i>: When Thou shalt . . . <i>V.</i>: Eternal rest grant unto him (her or them), O Lord, and let perpetual light shine upon him (her or them). <i>R.</i>: Deliver me . . . Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father . . . (silently) </p>
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The priest then walks twice round the bier, first sprinkling it with holy water and then incensing it. He proceeds:

<p> <i>V.</i>: Et ne nos inducas in tentationem. <i>R.</i>: Sed libera nos a malo. <i>V.</i>: A porta inferi. <i>R.</i>: Erue, Dómine, animam ejus. <i>V.</i>: Requiescat in pace. <i>R.</i>: Amen. <i>V.</i>: Dómine, exáudi orationem meam. <i>R.</i>: Et clamor meus ad te veniat. <i>V.</i>: Dóminus vobiscum. <i>R.</i>: Et cum spiritu tuo. <i>V.</i>: Réquiem ✠ aeternam dona ei (eis), Dómine. <i>R.</i>: Et lux perpetua luceat ei (eis). <i>V.</i>: Requiescat (requiescant) in pace. <i>R.</i>: Amen. <i>V.</i>: Anima ejus (animæ eorum) et animæ om- nium fidelium defunctorum per misericordiam Dei requiescant in pace. <i>R.</i>: Amen. </p>	<p> <i>V.</i>: And lead us not into temptation. <i>R.</i>: But deliver us from evil. <i>V.</i>: From the gate of hell. <i>R.</i>: Deliver his soul, O Lord. <i>V.</i>: May he rest in peace. <i>R.</i>: Amen. <i>V.</i>: O Lord, hear my prayer. <i>R.</i>: And let my cry come before Thee. <i>V.</i>: The Lord be with you. <i>R.</i>: And with thy spirit. <i>V.</i>: Eternal rest grant ✠ unto him (her or them), O Lord. <i>R.</i>: And let perpetual light shine upon him (her or them). <i>V.</i>: May he (she or they) rest in peace. <i>R.</i>: Amen. <i>V.</i>: May his (her or their) soul and the souls of all the faithful departed through the mercy of God rest in peace. <i>R.</i>: Amen. </p>
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Prayer.

When the body is not present, the following Prayer is said:

ABSOLVE, we beseech Thee, O Lord, the soul of Thy servant N., that he (or she) who is dead to the world, may live unto Thee: and wipe away by Thy most merciful forgiveness whatever sins he (or she) may have committed in life through human frailty. Through Christ our Lord. *R.* Amen.

MASSES FOR THE DEAD—MASS ON THE DAY OF DEATH OR BURIAL

℣. Réquiam ✠ ætérnam dona ei (eis), Dómine.

℟. Et lux perpetua luceat ei (eis) .

℣. Requiescat (requiescant) in pace.

℟. Amen.

℣. Anima ejus (animæ eorum) et animæ omnium fidelium defunctorum per misericordiam Dei requiescant in pace.

℟. Amen.

℣. Eternal rest grant ✠ unto him (her or them), O Lord.

℟. And let perpetual light shine upon him (her or them).

℣. May he (she or they) rest in peace.

℟. Amen.

℣. May his (her or their) soul and the souls of all the faithful departed through the mercy of God rest in peace.

℟. Amen.

While the body is being carried to the grave, the following anthem is sung:

IN paradisum * deducant te Angeli: in tuo adventu suscipiant te Martyres et perducant te in civitatem sanctam Jerusalem. Chorus Angelorum te suscipiat, et cum Lazaro quondam paupere ætérnam habeas réquiem.

MAY the Angels lead thee into paradise: may the Martyrs receive thee at thy coming, and lead thee unto the holy city of Jerusalem. May the choir of Angels receive thee, and mayest thou have eternal rest with Lazarus, who once was poor.

In the cemetery the priest blesses the grave if it has not already been blessed, saying the following:

Prayer. — O God, by whose mercy the souls of the faithful find rest, vouchsafe to bless this grave, and appoint it; and release the souls of all these whose bodies are buried here from every bond of sin, that they may always rejoice in Thee with Thy Saints for ever. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

The priest sprinkles with holy water and incenses both the body and the grave. Then he says:

Ant. Ego sum

Ant. I am . . .

CANTICLE ♦ Luke 1. 68, 79

BENEDICTUS Dóminus Deus Israel, * quia visitavit et fecit redemptionem plebis suae:

Et erexit cornu salutis nobis * in domo David pueri sui.

Sicut locutus est per os sanctorum, * qui a sæculo sunt, Prophetarum ejus.

Salutem ex inimicis nostris, * et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris, * et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum, * daturum se nobis.

Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi:

In sanctitate et justitia coram ipso, * omnibus diebus nostris.

BLESSED be the Lord God of Israel; because He hath visited and wrought the redemption of His people.

And He hath raised up the horn of salvation to us, in the house of David His servant.

As He spoke by the mouth of His holy Prophets, who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To work mercy with our fathers: and remember His holy testament.

The oath which He swore to Abraham our father, that He would grant us.

That being delivered from the hand of our enemies, we may serve Him without fear.

In holiness and justice before Him, all our days.

MASSES FOR THE DEAD—MASS ON THE DAY OF DEATH OR BURIAL

Et tu puer Propheta Altissimi vocaberis: * praeibis enim ante faciem Dómini parare vias ejus.	And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways.
Ad dandam scientiam salutis plebi ejus, * in remissionem peccatórum eórum;	To give the knowledge of salvation to His people, unto the remission of their sins.
Per viscera misericordiæ Dei nostri: * in quibus visitavit nos oriens ex alto.	Through the bowels of mercy of our God, in which the Orient from on high hath visited us.
Illuminare his, qui in tenebris et in umbra mortis sedent: * ad dirigendos pedes nostros in viam pacis.	To enlighten them that sit in darkness and in the shadow of death: to direct our feet in the way of peace.
Réquiem ætérnam * dona eis Dómine.	Eternal rest grant unto them, O Lord.
Et lux perpetua * luceat eis.	And let perpetual light shine upon them.
Antiphona. 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 ætérnum.	Ant. I am the resurrection and the life: he that believeth in Me, although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die for ever.
Kýrie, eléison.	Lord, have mercy.
Christe, eléison.	Christ, have mercy.
Kýrie, eléison.	Lord, have mercy.
Pater noster . . . (secreto).	Our Father . . .(silently)

The priest here sprinkles the body with holy water.

℣.: Et ne nos inducas in tentatiónem.	℣.: And lead us not into temptation.
℞.: Sed libera nos a malo.	℞.: But deliver us from evil.
℣.: A porta inferi.	℣.: From the gate of hell.
℞.: Erue, Dómine, animam ejus.	℞.: Deliver his (her,their) soul, O Lord.
℣.: Requiescat in pace.	℣.: May he rest in peace.
℞.: Amen.	℞.: Amen.
℣.: Dómine, exáudi oratiónem meam.	℣.: O Lord, hear my prayer.
℞.: Et clamor meus ad te veniat.	℞.: And let my cry come before Thee.
℣.: Dóminus vobiscum.	℣.: The Lord be with you.
℞.: Et cum spiritu tuo.	℞.: And with thy spirit.

Oremus.

Let us pray.

Prayer.—Grant to Thy servant (or handmaid) departed, O Lord, we beseech Thee, this favour, that he (or she) who desired to do Thy will may not receive punishment for his (or her) deeds; and that even as here on earth the true faith joined him (or her) to the ranks of the faithful, so in heaven by Thy mercy he (or she) may have fellowship with the choirs of Angels. Through Christ our Lord. Amen.

℣.: Réquiem ætérnam dona ei, Dómine.	℣.: Eternal rest grant unto him (or her), O Lord.
℞.: Et lux perpetua luceat ei.	℞.: And let perpetual light shine upon him (or her).
℣.: Requiescat in pace.	℣.: May he (or she) rest in peace.
℞.: Amen.	℞.: Amen.
℣.: Anima ejus, et animæ omnium fidelium defunctorum, per misericórdiam Dei requiescant in pace.	℣.: May his (or her) soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.
℞.: Amen.	℞.: Amen.

MASSES FOR THE DEAD—MASS ON THE DAY OF DEATH OR BURIAL

Returning to the place where the priest is to lay aside his vestments, he recites the following psalm:

Ant. Si iniquitates..

Ant. If Thou, O Lord . . .

DE profundis clamávi ad te, Dómine: Dómine, exáudi vocem meam.

Fiant aures tuae intendentes: in covem deprecationis meae.

Si iniquitátes observaveris, Dómine: Dómine, quis sustinebit.

Quia apud te propitiatio est: et propter legem tuam sustinui te, Dómine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Dómino.

A custodia matutina usque ad noctem: speret Israel in Dómino.

Quia apud Dóminum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel, ex omnibus iniquitatibus ejus.

Ÿ.: Réquiem aetérnam dona eis, Dómine.

℞.: Et lux perpetua luceat eis.

Ant. Si iniquitates * observaveris, Dómine: Dómine, quis sustinebit?

OUT of the depths have I cried unto Thee, O Lord: Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?

But there is forgiveness with Thee: because of Thy law I wait for Thee, O Lord.

My soul waiteth on His word: my soul hopeth in the Lord.

From the morning watch even until night let Israel hope in the Lord:

For with the Lord is mercy, and with Him is plentiful redemption.

And He shall redeem Israel, from all his iniquities.

Ÿ.: Eternal rest give to them, O Lord.

℞.: And let perpetual light shine upon them.

Ant. If Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

Let us pray.— O God, the Creator and Redeemer of all the faithful: grant unto the souls of Thy Servants and handmaidens the remission of all their sins: that through devout supplications, they may obtain the pardon which they have ever desired. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

MASSES FOR THE DEAD

ON THE THIRD, SEVENTH AND THIRTIETH DAY AFTER THE BURIAL

All as on p. 228, except:

COLLECT.—We beseech Thee, O Lord, that Thou wouldst vouchsafe to grant fellowship with Thy Saints and Elect to the soul of Thy servant (or handmaid) N., whose burial three (or seven or thirty) days since we commemorate, and wouldst pour upon it the everlasting dew of Thy mercy. Through our Lord Jesus Thy Son, who liveth and reigneth ...

SECRET.—Look favorably, we beseech Thee, O Lord, upon the offerings we make on behalf of the soul of Thy servant (or handmaid) N., that, being cleansed by heavenly remedies, it may rest in Thy mercy. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth ...

POSTCOMMUNION.—Receive our prayers, O Lord, on behalf of the soul of Thy servant (or handmaid) N., that, if it is still soiled by any earthly stains, they maybe wiped away by Thy merciful forgiveness. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth ...

III.—ON THE ANNIVERSARY DAY OF THE DEATH OR BURIAL

Mass as on p. 228, except:

COLLECT.—O God, the Lord of forgiveness: grant to the soul of Thy servant, N., (or handmaid, or to the souls of Thy servants and handmaids N.), the anniersary of whose burial we are keeping, a place of reishment, the happiness of rest and the glory of light. Through our Lord Jesus Christ, Thy Son who liveth and reigneth ...

SECRET.—Be favorable, O Lord, to our pleading for the souls of Thy servant N. (or handmaid, or the souls of Thy servants and handmaids N.) whose anniversary is being celebrated today; for whom we offer the sacrifice of praise: that Thou wouldst vouchsafe to grant him her or them) fellowship with Thy Saints, Through our Lord Jesus Christ, Thy Son, who liveth and reigneth ...

POSTCOMMUNION.—Grant, we beseech Thee, O Lord, that the soul of Thy servant N. (handmaid or of the souls of Thy servants and handmaids N.) the anniversary of whose burial we are keeping, may be cleansed by this sacrifice and may obtain both pardon and eternal rest, Through our Lord Jesus Christ, Thy Son, who liveth...

The Daily Mass for the Dead

Black

*A Mass for the Dead has many features which distinguish it from others. These are in part reminiscences of otherwise obsolete liturgical customs, and are in part suggested by the mournful character of the rite. Thus, incense is not burned at the Introit and at the Gospel; the psalm *Judica me Deus...* is omitted; the kiss of peace is omitted; the deacon chanting the Gospel is not accompanied by the usual acolytes bearing candles, and no blessing is given.*

INTROIT

RÉQUIEM ætérnam dona eis, Dómine: et lux **ETERNAL** rest give to them, O Lord; and let
perpetua luceat eis. —Te decet hymnus Deus, in perpetual light shine upon them.—(Ps. 64. 2-3).
Sion, et tibi reddetur votum in Jerusalem: exáudi A hymn, O God, becometh Thee in Sion; and a
oratiónem meam, ad te omnis caro veniet. vow shall be paid to Thee in Jerusalem: hear my
prayer; all flesh shall come to Thee. **V.** Réquiem ætérnam . . . **V.** Eternal
rest give unto them . . .

FOR DECEASED BISHOPS AND PRIESTS:

COLLECT—O God, who wast pleased to raise Thy servants (or N., Thy servant), to the dignity of the episcopate (or priesthood): vouchsafe to number them (or him) with Thy bishops and priests for evermore. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

FOR DECEASED BRETHREN, RELATIONS AND BENEFACTORS:

COLLECT—O God, the Giver of pardon, and the Lover of the salvation of mankind, we beseech Thy mercy, that through the intercession of blessed Mary ever Virgin and of all the Saints, Thou wouldst grant to the souls of Thy servants and handmaidens, who have passed our of this life, the fellowship of everlasting bliss. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

FOR ALL THE FAITHFUL DEPARTED.

COLLECT—O God, the Creator and Redeemer of all the faithful: grant unto the souls of Thy servants and handmaidens the remission of all their sins: that through devout supplications, they may obtain the pardon which they have ever desired. Who livest and reignest, with God the Father, in the in the unity of the Holy Ghost, God, for ever and ever. Amen.

EPISTLE ♦ Apocalypse. 14. 13

Lesson from the Book of the Apocalypse of Blessed John the Apostle.

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 labours, for their works follow them.

GRADUAL ♦ Ps. 127. 3

RÉQUIEM ætérnam dona eis, Dómine, et lux **ETERNAL** rest give to them, O Lord; and let
perpetua luceat eis. **V.**: In memoria ætérna erit perpetual light shine upon them. **V.**(Ps. 111. 7):
justus: ab auditione mala non timebit. The just shall be in everlasting remembrance; he
shall not fear the evil hearing.

DAILY MASS FOR THE DEAD

TRACT

ABSÓLVE, Dómine, animas omnium fidelium defunctorum ab omni vínculo delictorum. *Ÿ.* Et grátia tua illis succurrénte, mereántur evádere júdicium ultionis. *Ÿ.* Et lucis ætérnæ beatitúdi-ne pérfrui.

ABSOLVE, O Lord, the souls of the faithful departed from every bond of sins. *Ÿ.:* And by the help of Thy grace may they be enabled to escape the avenging judgment. *Ÿ.:* And enjoy the bliss of everlasting light.

SEQUENCE...Dies Iræ...p.214

GOSPEL ♦ John 6. 51-55.

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

AT that time: Jesus said to the multitude of the Jews, I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give is My Flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this Man give us His Flesh to eat? Then Jesus said to them, Amen, amen, I say to 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.

OFFERTORY

DÓMINE Jesu Christe, Rex glóriæ, libera animas omnium fidelium defunctorum de pœnis inferni et de profundi lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michael repræsentet eas in lucem sanctam: * Quam olim Abrahæ promisisti, et semini ejus. *Ÿ.* Hostias et preces tibi, Dómine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memóriam facimus: fac eas, Dómine, de morte transire ad vitam. * Quam olim Abrahæ promisisti et semini ejus.

O LORD Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the bottomless pit: deliver them from the lion's mouth, that hell swallow them not up, that they fall not into darkness, but let the standard-bearer, holy Michael, lead them into that holy light; which Thou didst promise of old to Abraham and to his seed. *Ÿ.* We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them in behalf of those souls of whom we make memorial this day. Grant them, O Lord, to pass from death to that life which Thou didst promise of old to Abraham and to his seed.

FOR DECEASED BISHOPS AND PRIESTS:

SECRET.—Receive, we beseech Thee, O Lord, for the souls of Thy servants Bishops (or priests or the soul of N. Thy servant Bishop or Priest) the sacrifice we offer: in this world Thou didst raise them (or him) to pontifical (or sacerdotal) rank, bid them (or him) now to enter into the company of Thy Saints. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

FOR DECEASED BRETHREN, RELATIONS AND BENEFACTORS:

SECRET—O God, whose mercies are without number, graciously receive our humble prayers, and through these Sacraments of our salvation, grant to the souls of all the faithful departed, to whom Thou givest to confess Thy Name, the remission of all their sins. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

DAILY MASS FOR THE DEAD

FOR ALL THE FAITHFUL DEPARTED:

SECRET —Mercifully regard, we beseech Thee, O Lord, the Sacrifice for the souls of Thy servants and handmaidens: that to those to whom Thou didst grant the favor of the Christian Faith Thou wouldst also grant due reward. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity . . .

PREFACE *for the Dead*...p.28

COMMUNION

LUX æterna luceat eis, Dómine: * Cum Sanctis tuis in ætérnum: quia pius es. *Ÿ*. Réquiem ætérnam dona eis: * Cum Sanctis tuis in ætérnum: quia pius es. **M**AY light eternal shine upon them, O Lord, * With Thy Saints for evermore, for Thou art gracious. *Ÿ*.: Eternal rest grant unto them, O Lord; and let perpetual light shine upon them * with Thy Saints . . .

FOR DECEASED BISHOPS AND PRIESTS:

POSTCOMMUNION —O Lord, may Thy mercies which we implore, avail Thy servants Bishops (or Priests or N., Thy servant Bishop or Priest) departed. In Thee they (or he) hoped, in Thee they (or he) believed: may they (or he), in Thy mercy, be united to Thee for evermore. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost for ever and ever. Amen.

FOR DECEASED BRETHREN, RELATIONS AND BENEFACTORS:

POSTCOMMUNION —Grant, we beseech Thee, almighty and merciful God: that the souls of Thy servants and handmaidens, for whom we have offered to Thy Majesty this Sacrifice of praise, being freed by the power of this Sacrament from all their sins, may, of Thy mercy, receive the bliss of eternal light. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

FOR ALL THE FAITHFUL DEPARTED:

POSTCOMMUNION —May the prayers of Thy suppliant people, we beseech Thee, O Lord, avail for the souls of Thy servants and handmaidens: that Thou mayest both deliver them from all their sins and make them to be sharers in Thy Redemption. Who livest and reignest with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

VARIOUS PRAYERS FOR THE DEAD

For a deceased Pope:

COLLECT.—O God, who by Thine unspeakable providence wast pleased to number Thy servant N. amongst the sovereign pontiffs; grant, we beseech Thee, that he who reigned as the vicar of Thy Son on earth, may be joined in fellowship with Thy holy pontiffs for evermore, Through the same our Lord Jesus Christ, Thy Son...

SECRET.—Receive, we beseech Thee, O Lord, the sacrifice which we offer up on behalf of the soul of the sovereign pontiff. Thy servant N.; that by Thy command he whom in this world Thou didst raise to papal rank may be joined in fellowship with Thy Saints in the kingdom of heaven. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity...

POSTCOMMUNION.—We beseech Thee, O Lord, that Thy mercy, which we implore, may avail for the soul of the chief bishop. Thy servant N.; that, by Thy goodness, he may obtain eternal fellowship with Him, in whom he hoped and believed. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee...

For a Cardinal the prayers are said as below for a Bishop, Priest or Deacon, with the mention of his rank as a Prince of the Church.

For a deceased Bishop:

Prayers of the Daily Mass for the Dead, p. 236.

Another Prayer for a deceased Bishop :

COLLECT.—Grant us, O Lord, that Thy servant, Bishop N., (or Thy servants. Bishops N and N.), whom Thou hast delivered from the toil and strife of this world, may be received by Thee into fellowship with Thy Saints. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost...

SECRET.—Hear us, O Lord, we beseech Thee, and may the soul of Thy servant. Bishop N., (or the souls of Thy servants. Bishops N, and N.), profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord Jesus Christ; Thy Son, who liveth and reigneth with Thee...

POSTCOMMUNION.—We beseech Thee, almighty God, that the soul of Thy servant and Bishop N, (or the souls of Thy servants and Bishops N, and N). may be cleansed by these sacrifices and be deemed worthy to win mercy and rest for ever more. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee...

For a deceased Priest:

Prayers of the Daily Mass for the Dead, p. 236.

VARIOUS PRAYERS FOR THE DEAD

Another Prayer for a deceased Priest:

COLLECT.—Grant, we beseech Thee, O Lord, that the soul of Thy servant N., the Priest (or the souls of Thy servants N. and N., the Priests), which whilst he was (or they were) sojourning in this world, Thou didst adorn with the graces proper to the sacred ministry, may evermore rejoice in the glory of heaven. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth...

SECRET.—Receive, we beseech Thee, O Lord, the sacrifices which we offer up for the soul of the Priest N., Thy servant (or the souls of the Priests N. and N., Thy servants): to him (or them) Thou didst give the merit of the priesthood, refuse him (or them) not its reward. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost...

POSTCOMMUNION.—O Almighty God, grant, we beseech Thee, that the soul of the Priest N., Thy servant (or the souls of the Priests N. and N., Thy servants) may be bidden to share the fellowship of the Just in eternal bliss. Through our Lord Jesus Christ, Thy Son, who liveth...

For a deceased man:

COLLECT,—Incline Thine ear, O Lord, to our prayers, with which we humbly entreat Thy mercy; bring to the country of peace and light the soul of Thy servant N., (or the souls of Thy servants N. and N.), which Thou hast summoned to go forth from this world, and bid him (or them) to be numbered with Thy Saints. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth...

SECRET.—Hear us, O Lord, we beseech Thee, and let the soul of Thy servant N., (or the souls of Thy servants N. and N.), profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity...

POSTCOMMUNION.—Absolve, O Lord, we beseech Thee, the soul of Thy servant N., (or the souls of Thy servants N. and N.), from every bond of sin, that he (or they) may be raised up in the glory of the resurrection and live amongst Thy Saints and Elect, Through our Lord Jesus Christ, Thy Son, who liveth and reigneth...

For a deceased woman:

COLLECT.—We beseech Thee, O Lord, of Thy goodness to have mercy upon the soul of Thine handmaiden N. (or the souls of Thine handmaidens N. and N.), do Thou, who hast freed her (or them) from the perils of this mortal life, vouchsafe to number her (or them) for evermore among the saved. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee...

SECRET.—May this sacrifice, O Lord, cleanse the soul of Thine handmaiden N. (or the souls of Thine handmaidens N. and N.) from every taint of sin, for no one who has lived is altogether free from guilt; and, for the sake of these offerings of loving atonement, may she (or they) be admitted to have part in Thine everlasting mercy. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity...

POSTCOMMUNION.—May the soul of Thine handmaiden N. (or the souls of Thine handmaidens N. and N.), O Lord, we beseech Thee, have her (or their) lot and part in light everlasting: for, to her (or them,) Thou didst vouchsafe in this world to share in the mysteries of Thine everlasting mercy. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity...

VARIOUS PRAYERS FOR THE DEAD

For the Father and the Mother of the celebrating Priest:

COLLECT.—O God, who hast commanded us to honour our father and mother: in Thy loving kindness have mercy on the souls of my father and mother (or of our parents) and forgive them their sins; and bring me (or us) to see them in the joy of eternal brightness. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost...

SECRET.—Receive, O Lord, we beseech Thee, the sacrifice which I offer up to Thee on behalf of the souls of my father and mother (or of our parents): grant them everlasting joy in the land of the living, and in company with them let me (or us) share in the happiness of the Saints. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity...

POSTCOMMUNION.—We beseech Thee, O Lord, that this heavenly sacrament, of which we have partaken, may win rest and light everlasting for the souls of my father and mother (or of our parents), and by means of it may I (or we) be crowned with them by Thy grace for evermore. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity...

*If the Mass is said/or his father only or for his mother only,
the priest says: the soul of my (our) father.*

Or: the soul of my (our) mother.

For deceased Brethren, Relations and Benefactors:

Prayers as on p. 228.

For all who are buried in a cemetery or graveyard:

COLLECT.—O God, by whose loving kindness the souls of the faithful find rest: grant, in Thy mercy, the forgiveness of their sins to Thy servants and handmaidens, and to all who here or elsewhere sleep in Christ: that cleansed from all stain of sin they may rejoice with Thee for evermore. Through the same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity...

SECRET.—Graciously receive, O Lord, the sacrifice we offer up for the souls of Thy servants and handmaidens, and of all Catholics who, whether in this place or elsewhere, sleep in Christ; and by virtue of this one sacrifice free them from the horrors of the second death, and account them worthy of life everlasting. Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost...

POSTCOMMUNION,—O God, who art the light of the souls of the faithful, hearken to our fervent prayers and appoint to Thy servants and to Thine handmaidens, those bodies, here and elsewhere, rest in Christ, a place of solace, of peaceful happiness and of glorious light. Through the same our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity...

VARIOUS PRAYERS FOR THE DEAD/ PRAYERS TO THE BL. SACRAMENT

For more than one deceased person:

COLLECT.—O God, whose property it is always to have mercy, and to spare; have mercy on the souls of Thy servants and handmaidens, and grant them the remission of all their sins; that being delivered from the bonds of mortality, they may be found worthy to enter into life. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity...

SECRET.—Hear us, O Lord, we beseech Thee, and let the souls of Thy servants and handmaidens profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost...

POSTCOMMUNION.—O God, who alone canst give healing after death; grant, we beseech Thee, that the souls of Thy servants and handmaidens may be rid of earthly contagion and be numbered amongst Thy redeemed. Who livest and reignest, with God the Father...

Another prayer for many persons deceased:

COLLECT.—Grant Thine everlasting meicy, we beseech Thee, O Lord, to the souls of Thy servants and of Thine handmaidens; that it may avail them for eternity that, in this world, they believed and hoped in Thee. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity.

SECRET.—We beseech Thee, O Lord, graciously to regard our offerings, and to grant our humble prayer, that what we to the praise of Thy name have laid before Thee, may avail for mercy to the departed. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost...

POSTCOMMUNION.—We pour forth before Thee, O Lord, our most humble supplications for the souls of Thy servants and of Thine handmaidens, beseeching Thee, in Thy clemency, to wash away every taint of sin with which, by their life among men, they may have been sullied, and to give them place among those whose joy for evermore it is to have been redeemed by Thee. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost...

Prayers to the Blessed Sacrament

by St. Alphonsus Liguori

O MOST lovely, most sweet, and dearest Jesus! Life, hope, treasure, and only love of my soul! Oh, how much has it not cost Thee to remain with us in this Sacrament- It was necessary for Thee to die in order to remain afterwards upon our altars; and how many injuries hast Thou not been made to suffer, in consequence of this presence among us! But Thy love, and Thy desire to be loved by us, have surmounted all. Come then. Lord, come and occupy my heart, and afterwards close the gate to it for ever, so that no creature may ever enter again to take away a part of this love which belongs entirely to Thee, and which I am unwilling to give to any other. Do Thou alone, my dear Redeemer, reign over me! Do Thou alone possess me entirely, and if at any time I should not obey Thee perfectly, punish me severely, that for the future I may be more careful to please Thee, according to Thy desire.

THE PROMISES OF THE SACRED HEART

Let me no more desire nor seek for any other pleasure than to please Thee, to visit Thee often at Thine altar, to converse with Thee, and to receive Thee in holy Communion. Let them look for other goods who will! For: me, I love only, I desire only the treasure of Thy love! The only favor I ask at the foot of this altar is that I may forget myself altogether, to remember only' Thy goodness. Blessed Seraphs, I do not envy you your glory! but by the love which you bear to your God and mine, oh, teach me what I must do to love Him and please Him like you!

O my Lord and King, hidden in this Sacrament, since Thou dost invite me to converse with Thee, I will open my heart with confidence, and speak. O my Jesus, ardent Lover of souls, I know too well the injustice and ingratitude of men towards Thee. Thou lovest them, and they do not love Thee; Thou dost confer benefits on them, and they return Thee insults; Thou wouldst have them hear Thy voice, and they will not listen; Thou dost offer them graces, and they refuse them. Ah! my Jesus, I, too, was once among the number of these ungrateful souls. O my God, it is only too true. But I desire to amend, and I wish to compensate for the injuries I have done Thee, by doing all I can to please Thee for the remainder of my life. Tell me, O Lord, what Thou dost require of me. I will do it without the least reserve. Make known to me Thy will by the way of holy obedience. and I hope to accomplish it. My God, I firmly promise never to leave undone any act which I know to be agreeable to Thee, although the performance of it should cost me the loss of all things—of relations, friends, character, health, and even life itself. Let me lose all, if only I may do Thy will! Happy loss, when all is sacrificed to content Thy Heart. O God of my soul! I love Thee, O Sovereign Good, above all goods worthy of my love, and in loving Thee I unite my feeble heart with the hearts of all the Seraphim. I unite it with the Heart of Mary and with the Heart of Jesus. I love Thee with my whole soul; I wish to love Thee alone, now and for ever.

The Promises of the Sacred Heart

1. I will give them all the graces necessary for their state in life
2. I will give peace to their families.
3. I will console them in all their troubles.
4. They shall find in My Heart an assured refuge during life, and especially at the hour of death.
5. Tepid souls shall become fervent.
6. Sinners shall find in My Heart the source and an infinite ocean of mercy.
7. I will bless the homes in which the image of My Heart shall exposed and honoured.
8. Fervent souls shall speedily rise to great perfection.
9. I will give to Priests the power to touch the most hardened hearts.
10. Those who propagate this devotion shall have their names written on My Heart never to be effaced.
11. I will pour abundant blessings on all their undertakings.
12. I promise thee, in the excess of the mercy of My Heart, that its all-powerful love will grant to all who receive Holy Communion on the First Friday of every month, for nine consecutive months, the grace of final repentance, and that they shall not die under My displeasure, nor without receiving the Sacraments, and My Heart shall be their secure refuge at that last hour.

Act of Reparation to the Sacred Heart of Jesus¹

O SWEET Jesus, whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thine altar² eager to repair by a special act of homage the cruel indifference and injuries to which Thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offenses, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of Thy law.

We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offenses against Christian modesty in unbecoming dress and behaviour, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holidays, and the shocking blasphemies uttered against Thee and Thy Saints.

We wish also to make amends for the insults to which Thy Vicar on earth and Thy Priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which Thou hast founded.

Would, O divine Jesus, we were able to wash away such abominations with our blood! We now offer, in reparation for these violations of Thy divine honour, 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.

¹Indulgence of 5 years.—Plenary, if recited devoutly every day for a month, and adding the usual conditions; Confession, Communion and visit of a church or a public oratory.

The faithful who are present at this public exercise of reparation on the Feast of the Sacred Heart of Jesus celebrated in a church or a public or semi-public oratory, while the Blessed Sacrament is exposed, can gain: Indulgence of 7 years.—Plenary, after Confession and Communion.

²Outside the church or chapel is said ...before Thy Face instead of ...before Thine Altar,



Act of Consecration of the Human Race to the Sacred Heart ¹

MOST sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar.² 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 today to Thy Most Sacred Heart. Many indeed have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart.

Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd.

Be thou King of all those who are still involved in the darkness of idolatry of or Islamism, and refuse 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 honour forever. *R̄. Amen.*

IESU dulcissime, Redemptor humani generis, respice nos ad altare tuum humillime provolutos. Tui sumus, tui esse volumus; quo autem tibi coniuncti firmiter esse possimus, en hodie sacratissimo Cordi tuo se quisque nostrum sponte dedicat. Te quidem multi novere nunquam; te, spretis mandatis tuis, multi repudiarunt. Miserere utrorumque, benignissime Iesu, atque ad sanctum Cor tuum rape universos.

Rex esto, Domine, nec fidelium tantum qui nullo tempore discessere a te, sed etiam prodignorum filiorum qui te reliquerunt: fac hos, ut domum paternam cito repetant, ne miseria et fame pereant. Rex esto eorum, quos aut opinionum error deceptos habet, aut discordia separatos, eosque ad portum veritatis atque ad unitatem fidei revoca, ut brevi fiat unum ovile et unus pastor.

Rex esto eorum omnium, qui in tenebris idolatriæ aut islamismi adhuc versantur, eosque in lumen regnumque tuum vindicare ne renuas. Respice denique misericordiæ oculis illius gentis filios, quæ tamdiu populus electus fuit: et Sanguis, qui olim super eos invocatus est, nunc in illos quoque redemptionis vitæque lavacrum descendat.

Largire, Domine, Ecclesiæ tuæ securam cum incolumitate libertatem; largire cunctis gentibus tranquillitatem ordinis; perfice, ut ab utroque terræ vertice una resonet vox: Sit laus divino Cordi, per quod nobis parta salus: ipsi gloria et honor in sæcula. *R̄. Amen.*

1 Indulgence of 5 years.—Plenary, if recited devoutly every day for a month, with the required Confession, Communion and visit of a church or public oratory.

Indulgence of 7 years granted to the faithful who are present at the public act of consecration on the Feast of Christ the King, celebrated in a church, public or semi-public oratory; the Litany of the Most Sacred heart, p. 14, is prescribed and ought to be said before the exposed Blessed Sacrament.—Plenary, when adding the usual conditions of Confession and Communion only.

2 Outside the church or chapel is said...before Thy Face, instead of...before Thine Altar.

Benediction

of the

Most Holy Sacrament

Of all the minor rites in the Church there is none more esteemed and loved by the Faithful, none more widespread and more calculated to inspire true piety and draw down blessings, than Benediction of the Blessed Sacrament. It is a simple rite. The priest places the Blessed Sacrament in the Monstrance and raises it on a throne it is then incensed and the O Salutaris is sung. After the singing of the Tantum Ergo it is taken down from the throne, and raised in benediction over the bowed heads of the kneeling congregation.

O Salutaris¹

O SALUTARIS hostia,
Quæ cœli pandis ostium;
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Dómino
Sit sempiterna glória.
Qui vitam sine termino
Nobis donet in patria.

Amen.

O SAVING Victim, open wide
The gate of heaven 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!
O, grant us endless length of days,
In our true native land with Thee.

Amen.

Then is sung the Tantum Ergo— all present making a profound inclination while the words Veneremur cernui is being sung.

TANTUM ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et iubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

℣. Panem de cœlo præstitisti eis.
℟. Omne delectamentum in se habentem.

DOWN in adoration falling,
Lo! the sacred Host we hail,
Lo! oe'r ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honour blessing,
Might and endless majesty.
Amen.

℣. Thou hast given them bread from heaven.
℟. Having within it all sweetness.

¹ Indulgence of 5 years each time.— Plenary, once a month under the usual conditions, if recited daily.

BENEDICTION OF THE MOST HOLY SACRAMENT

Orémus: Deus, qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis iugiter sentiamus. Qui vivis et regnas in sæcula sæculórum. R̄. Amen.

Let us pray: O God, who in this wonderful Sacrament left us a memorial of Thy Passion: grant, we implore Thee, that we may so venerate the sacred mysteries of Thy Body and Blood, as always to be conscious of the fruit of Thy Redemption. Thou who livest and reignest forever and ever. R̄. Amen.

The Humeral veil is now placed upon the shoulders of the Priest. He ascends the steps of the Altar, takes the Monstrance containing the Blessed sacrament in his hands and solemnly makes with it the Sign of the Cross over the kneeling people.

The bell rings three times

Adore the Sacred Host with Faith, Piety, and Love, saying:

MY LORD AND MY GOD*

DOMINUS MEUS ET DEUS MEUS

The priest replaces the Monstrance on the Altar, returns to the foot of the Altar, kneels down and recites:

The Divine Praises

BLESSED be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in His angels and in His Saints.

BENEDICTUS Deus.

Benedictum Nomen Sanctum eius.

Benedictus Iesus Christus, verus Deus et verus homo.

Benedictum Nomen Iesu.

Benedictum Cor eius sacratissimum.

Benedictus Iesus in sanctissimo altaris Sacramento.

Benedicta excelsa Mater Dei, Maria sanctissima

Benedicta sancta eius et immaculata Conceptio.

Benedictum nomen Mariae, Virginis et Matris.

Benedictus sanctus Ioseph, eius castissimus Sponsus.

Benedictus Deus in Angelis suis, et in Sanctis suis. Amen.

* Indulgence 7 years, 7 quarentines Pius X., May 18, 1907.

BENEDICTION OF THE MOST HOLY SACRAMENT

The choir now sings the following Anthem and Psalm. The Priest goes up to the Altar and replaces the Blessed Sacrament in the Tabernacle:

ADORÉMUS in ætérnum sanctíssimum Sacraméntum.	LET us adore for ever the Most Holy Sacrament,
Laudáte Dóminum omnes gentes: laudáte eum omnes pópuli.	O praise the Lord, all ye nations: praise Him all ye people.
Quóniam confirmata est super nos misericórdia ejus: et veritas Dómini manet in ætérnum. Adorémus...	For His mercy is confirmed upon us; and the truth of the Lord remaineth for ever.
Glória Patri, 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 sæculórum. Amen. Adorémus...	As it was in the beginning, is now, and ever shall be. Amen.
	Let us adore for ever the Most Holy Sacrament.

The Most Holy Rosary of the Blessed Virgin Mary

THE Rosary calls to mind the five Joyful, the five Sorrowful, and the five Glorious Mysteries in the life of Christ and His Blessed Mother. It is composed of fifteen decades, each decade consisting of one “Our Father,” ten “Hail Mary's” and one “Glory be to the Father.”

Indulgences for praying the Rosary

a) Those who reverently recite five decades of the Rosary, may gain:

An indulgence of 5 years.

b) Those who reverently recite five decades of the Rosary in unison with others, publicly or privately, may gain:

An indulgence of 10 years, once a day. A plenary indulgence on the last Sunday of each month, with the addition of Confession, Communion, and a visit to a church or public oratory, if the Rosary is recited at least three times in any of the preceding weeks.

In addition, a partial indulgence of 10 years, if the Rosary is recited in unison with the family. A plenary indulgence twice a month, if the same is recited daily for a month with the addition of Confession, Communion, and a visit to a church of public oratory.

c) Those who reverently recite five decades of the Rosary in the presence of the Blessed Sacrament, either exposed publicly or reserved in the tabernacle, may gain:

A plenary indulgence under the conditions of confession and Communion. (No. 395.)

Those who recite at least five decades of the Rosary during the month of October, either publicly or privately, may gain;

MOST HOLY ROSARY OF THE B.V.M.

An indulgence of 7 years, each day. A plenary indulgence, if they recite it on the Feast of the Most Holy Rosary and also during the Octave, with the addition of Confession, Communion, and a visit to a church or public oratory.

A plenary indulgence, with the addition of Confession, Communion, and a visit to a church or public oratory, if they recite five decades of the Rosary for at least ten days after the Octave of the Feast of the Holy Rosary. (No. 398.)

How to pray the Rosary

The whole Rosary is divided into fifteen decades, each decade consisting of one Our Father, ten Hail Marys, and the Glory be to the Father. Each decade is recited in honour of some mystery in the life of Our Lord, or in that of His Holy Mother. The mysteries of the Rosary are divided into the five Joyful Mysteries, the five Sorrowful Mysteries, and the five Glorious Mysteries.

The Joyful Mysteries are said on Mondays and Thursdays; the Sorrowful Mysteries on Tuesdays and Fridays; the Glorious Mysteries on Sundays, Wednesdays and Saturdays. The Joyful Mysteries are said on Sundays in Advent; the Sorrowful Mysteries on Sundays in Lent.

The Apostles' Creed is said on the Crucifix; the Our Father is said on each of the Large Beads, the Hail Mary on each of the Small Beads; the Glory Be to the Father after the three Hail Marys at the beginning of the Rosary, and after each group of Small Beads.

THE FIFTEEN MYSTERIES OF THE ROSARY

JOYFUL MYSTERIES—Mon., Thurs.:

1. THE ANNUNCIATION. (*Humility*)
2. THE VISITATION. (*Charity*)
3. THE NATIVITY. (*Poverty*)
4. THE PRESENTATION. (*Obedience*)
5. THE FINDING IN THE TEMPLE. (*Piety*)

SORROWFUL MYSTERIES—Tues., Fri.:

1. THE AGONY IN THE GARDEN. (*Contrition*)
2. THE SCOURGING AT THE PILLAR. (*Purity*)
3. THE CROWNING WITH THORNS. (*Courage*)
4. THE CARRYING OF THE CROSS. (*Patience*)
5. THE CRUCIFIXION. (*Self-denial*)

GLORIOUS MYSTERIES—Sun., Wed., Sat.:

1. THE RESURRECTION. (*Faith*)
2. THE ASCENSION. (*Hope*)
3. THE DESCENT OF THE HOLY GHOST. (*Charity*)
4. THE ASSUMPTION. (*Eternal happiness*)
5. THE CORONATION OF THE B.V.M. (*Devotion to Mary*)

WAY OF THE CROSS

When the hands are occupied (driving a car, etc.) the indulgences for praying the Rosary may be gained as long as the beads are on one's person.

*"The Rosary shall be a
powerful armour against hell,
it will destroy vice,
decrease sin,
and defeat heresies.
It will cause virtue and good works to flourish,
it will obtain for souls
the abundant mercy of God,
it will withdraw the hearts of men
from love of the world and its vanities, and will lift them
to the desire of eternal things."*

—Our Lady

The Seven Sorrows of the B. V. Mary

Sad and to be pitied was the Mother of Jesus, standing at her Son's side, in His greatest suffering—on Calvary. She was denied the usual privileges of a mother at her Son's deathbed: wiping the fevered brow, moistening the dry, parched lips, easing the pain with words of comfort, solace and strength. She could only stand and suffer while she watched her Son insulted, tortured, crucified and die.

If you want to offer your whole life to Mary, you may, as many devout Catholics do, live each day in honour of one of her sorrows. She had seven great sorrows in her life and the Church favours veneration of each one of them each week-day:

1. Her sorrow at the meeting with Simeon who prophesied that a sword would pierce her heart. (Sunday)
2. Her flight to safety in Egypt with the Christ child and St. Joseph. (Monday)
3. Mary's sorrow when the child Jesus was lost in Jerusalem. (Tuesday)
4. Mary's meeting with Jesus on His way to Calvary. (Wednesday)
5. Mary at the foot of the Cross—Simeon's prophecy realized. (Thursday)
6. Mary with Jesus in her arms after He had been taken down from the Cross. (Friday)
7. Mary, finally, at the burial of Jesus. (Saturday)

The Way of the Cross

To all the faithful who at least with a contrite heart shall perform the Way of the Cross erected according to the prescriptions of the Holy See, is granted;

Plenary indulgence each time they perform this exercise. Another plenary indulgence by those who communicate on the day they perform this exercise; they may communicate within a month, but after reciting ten times the Way of the Cross. Indulgence of 10 years for every station, if they cannot perform the whole exercise, hindered therein by a lawful reason.

O JESUS, my adorable Saviour, behold me here prostrate, imploring Thy mercy for myself, and for the souls of all the faithful departed. Vouchsafe to apply to me the infinite merits of Thy Passion on which I am now about to meditate. Grant that, while I trace this path of sighs and tears, my heart may be so touched with contrition and repentance that I may be ready to embrace with joy all the sufferings and humiliations of this life and pilgrimage.

WAY OF THE CROSS

† I. JESUS IS CONDEMNED TO DEATH.

Leaving the house of Caiphas, where He had been blasphemed, and the house of Herod where He had been mocked, Jesus is dragged before Pilate, His back torn from being whipped, His head crowned with thorns; and He, who on the last day will judge the living and the dead, is Himself condemned to a disgraceful death reserved only for the lowest criminal.

V. We adore Thee, O Christ, and bless Thee.

V. Adorámus te, Christe, et benedícimus tibi.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

HYMN: STABAT MATER

At the Cross, her station keeping,
Stood the mournful mother, weeping,
When her son was crucified.

Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

A Stanza of this hymn is repeated after each meditation ,verse and response of the XIV Stations.

† II. JESUS RECEIVES THE CROSS

A heavy cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which He is to redeem the world.

V. We adore Thee, O Christ, and bless Thee.

V. Adorámus te, Christe, et benedícimus tibi.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword has passed.

Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

† III. JESUS FALLS THE FIRST TIME UNDER THE WEIGHT OF THE CROSS

Labouring under the weight of the cross, Jesus slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted His body; He is sore with blows and wounds; His strength fails Him; He falls to the ground under the cross.

V. We adore Thee, O Christ, and bless Thee.

V. Adorámus te, Christe, et benedícimus tibi.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

Oh, what sad and sore distressed
Was that Mother highly blessed
Of the sole begotten One!

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

† IV. JESUS IS MET BY HIS BLESSED MOTHER

Still burdened with the cross and wounded yet more by His fall, Jesus proceeds on His way. He is met by His mother. What a meeting it must have been! Oh, what a sword of anguish must have pierced that mother's heart!

WAY OF THE CROSS

V. We adore Thee, O Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

Christ above in torment hangs,
She beneath beholds the pangs
Of her dying, glorious Son.

V. Adorámus te, Christe, et benedícimus tibi.

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

Quae moerebat et dolebat,
Pia Mater dum videbat
Nati poenas inclyti.

† V. THE CROSS IS LAYED UPON SIMON OF CYRENE

As the strength of Jesus fails, and He is unable to proceed, the executioners seize and compel Simon of Cyrene to carry the cross.

V. We adore Thee, O Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

Is there one who would not weep
Whelmed in miseries so deep
Christ's dear mother to behold?

V. Adorámus te, Christe, et benedícimus tibi.

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

Quis est homo, qui non fleret,
Matrem Christi si videret
In tanto supplicio?

† VI. VERONICA WIPES THE FACE OF JESUS

As Jesus proceeds on the way, covered with the sweat of death, a woman-Veronica, moved with compassion, makes her way through the crowd, and wipes His face with a handkerchief. As a reward of her piety the impression of His sacred countenance is miraculously imprinted upon the cloth.

V. We adore Thee, O Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

Can the human heart refrain
From partaking in her pain,
In that mother's pain unto'd?

V. Adorámus te, Christe, et benedícimus tibi.

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

† VII. JESUS FALLS THE SECOND TIME

The pain of His wounds and the loss of His blood increasing at every step of His way, again His strength fails Him, and Jesus falls to the ground a second time.

V. We adore Thee, O Christ, and bless Thee.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

Bruised, derided, cursed, defiled,
She beheld her tender Child,
All with bloody scourges rent.

V. Adorámus te, Christe, et benedícimus tibi.

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

Pro peccatis suae gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

WAY OF THE CROSS

† VIII. THE WOMEN OF JERUSALEM MOURN FOR THE LORD

At the sight of the sufferings of Jesus, some holy women in the crowd are so touched with sympathy that they openly bewail and lament Him. Jesus turns to them and says: “Daughters of Jerusalem, weep not for Me, but for yourselves and for your children.” (Lk. 23:28)

V. We adore Thee, O Christ, and bless Thee.

V. Adorámus te, Christe, et benedícimus tibi.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

For the sins of His own nation
Saw Him hang in desolation
Till His spirit forth He sent.

Vidit suum dulcem Natum
Moriendo desolatum,
Dum emisit spiritum.

† IX. JESUS FALLS THE THIRD TIME UNDER THE CROSS

Jesus has now arrived almost at the summit of Calvary; but before He reaches the spot where He is to be crucified, His strength again fails Him and He falls for the third time, to be again dragged up and goaded onward by the brutal soldiery.

V. We adore Thee, O Christ, and bless Thee.

V. Adorámus te, Christe, et benedícimus tibi.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

Oh, sweet Mother! Fount of love,
Touch my spirit from above,
Make my heart with thine accord.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

† X. JESUS IS STRIPPED OF HIS GARMENTS

Arrived at last at the place of sacrifice, they prepare to crucify Him. His garments are torn from His bleeding body, and He, the Holy of holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

V. We adore Thee, O Christ, and bless Thee.

V. Adorámus te, Christe, et benedícimus tibi.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ, my Lord.

Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

† XI. JESUS IS NAILED TO THE CROSS

The cross is laid upon the ground, and Jesus is stretched upon His bed of death. At one and the same time, He offers His bruised limbs to His heavenly Father in behalf of sinful man and to His fierce executioners to be nailed to the disgraceful wood. The blows are struck and the blood gushes forth.

V. We adore Thee, O Christ, and bless Thee.

V. Adorámus te, Christe, et benedícimus tibi.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

WAY OF THE CROSS

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

† XII. JESUS DIES UPON THE CROSS

For three hours Jesus hangs upon His transfixed hands; His blood runs in streams down His body, and bedews the ground; and in the midst of excruciating sufferings, He has pardoned His murderers, promised the bliss of paradise to Dismas the penitent thief and committed His blessed mother and beloved disciple to each other's care (Mother, behold thy son. Son, behold thy Mother). All is now consummated; and meekly bowing His head, He gives up his spirit.

V. We adore Thee, O Christ, and bless Thee.

V. Adorámus te, Christe, et benedícimus tibi.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

Let me share with thee His pain,
Who for all our sins was slain,
Who for me in torments died.

Tui Nati vulnerati,
Tam dignati pro me pati,
Poenas mecum divide.

† XIII. JESUS IS LAID IN THE ARMS OF HIS MOTHER

The multitude have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to stem the grief of Christ's inconsolable mother. Later Joseph of Arimathea and Nicodemus take the body of her divine Son from the cross, and deposit it in her arms.

V. We adore Thee, O Christ, and bless Thee.

V. Adorámus te, Christe, et benedícimus tibi.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

Let me mingle tears with thee
Mourning Him Who mourned for me.
All the days that I may live.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

† XIV. JESUS IS LAID IN THE SEPULCHRE

The body of her dearly beloved Son is taken from His mother, and laid in the tomb. The tomb is closed, and the lifeless body remains there.

V. We adore Thee, O Christ, and bless Thee.

V. Adorámus te, Christe, et benedícimus tibi.

R. Because by Thy holy Cross Thou hast redeemed the world. Our Father, Hail Mary, Glory be .

R. Quia per sanctam Crucem tuam redemísti mundum. Pater noster, Ave Maria, Gloria Patri.

By the cross with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give.

Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

Confession

Before Confession

REFLECT 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 favour; 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 Ghost, 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 neighbour. 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 vassion. 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.

CONFESSION

The Ten Commandments

(Exodus XX)

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. Honour 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 neighbour.'
9. Thou shalt not covet thy neighbour's wife.
10. Thou shalt not covet thy neighbour's goods.

The Six Commandments of the Church

1. TO 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 Contrary 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 out to Heaven for Vengeance

1. Wilful murder.
2. The sin of Sodom.
3. Oppression of the poor.
4. Defrauding the labourer of his wages.

CONFESSION

Nine Means of Being an Accessory to Another's Sins

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 harbour the harbourless. 6. To visit the sick. 7. To bury the dead.

Preliminary Examination of Conscience

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 Based on the Ten Commandments

1. HAVE 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 othe days commanded to be kept holy? Bought or sold thing 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? Disobeyd 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?

CONFESSION

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 belonged to another?

Examination of Conscience 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 fleshmeat 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.

Post 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, fervour, and perseverance should you not importune Him Who holds the hearts of men in His hands to grant it to you!

Act of Contrition

Recite very attentively one of the following acts:

I

ETERNAL 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,

CONFESSION

Invocations

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, IS. 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.

CONFESSION

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.

Short Form for Confession

When you enter the confessional kneel, make the Sign of the Cross and say:

I Confess to almighty God and to you father, that since my last confession which was... Here state how long since your last confession... ago, I have... Here confess your sins... Therefore Father, I ask of you Penance and Absolution if you think I deserve it.

TABLE OF MOVABLE FEASTS

YEAR	Septua- gesima	Ash Wednesday	EASTER	Ascension	Pentecost	Corpus Christi	Sundays after Pentecost	First Sunday of Advent
2004	8 Feb.	25 Feb.	11 Apr.	20 May	30 May	10 June	25	28 Nov.
2005	23 Jan.	9 Feb.	27 Mar.	5 May	15 May	26 May	27	27 Nov.
2006	12 Feb.	1 Mar.	16 Apr.	25 May	4 June	15 June	25	3 Dec.
2007	4 Feb.	21 Feb.	8 Apr.	17 May	27 May	7 June	26	2 Dec.
2008	20 Jan.	6 Feb.	23 Mar.	1 May	11 May	22 May	28	30 Nov.
2009	8 Feb.	25 Feb.	12 Apr.	21 May	31 May	11 June	25	29 Nov.
2010	31 Jan.	17 Feb.	4 Apr.	13 May	23 May	3 June	26	28 Nov.
2011	20 Feb.	9 Mar.	24 Apr.	2 June	12 June	23 June	23	27 Nov.
2012	5 Feb.	22 Feb.	8 Apr.	17 May	27 May	7 June	26	2 Dec.
2013	27 Jan.	13 Feb.	31 Mar.	9 May	19 May	30 May	27	1 Dec.
2014	16 Feb.	5 Mar.	20 Apr.	29 May	8 June	19 June	24	30 Nov.
2015	1 Feb.	18 Feb.	5 Apr.	14 May	24 May	4 June	26	29 Nov.
2016	24 Jan.	10 Feb.	27 Mar.	5 May	15 May	26 May	27	27 Nov.
2017	12 Feb.	1 Mar.	16 Apr.	25 May	4 June	15 June	25	3 Dec.
2018	28 Jan.	14 Feb.	1 Apr.	10 May	20 May	31 May	27	2 Dec.
2019	17 Feb.	6 Mar.	21 Apr.	30 May	9 June	20 June	24	1 Dec.
2020	9 Feb.	26 Feb.	12 Apr.	21 May	31 May	11 June	25	29 Nov.
2021	31 Jan.	17 Feb.	4 Apr.	13 May	23 May	3 June	26	28 Nov.
2022	13 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	24	27 Nov.
2023	5 Feb.	22 Feb.	9 Apr.	18 May	28 May	8 June	26	3 Dec.
2024	28 Jan.	14 Feb.	31 Mar.	9 May	19 May	30 May	27	1 Dec.
2025	16 Feb.	5 Mar.	20 Apr.	29 May	8 June	19 June	24	30 Nov.
2026	1 Feb.	18 Feb.	5 Apr.	14 May	24 May	4 June	26	29 Nov.
2027	24 Jan.	10 Feb.	28 Mar.	6 May	16 May	27 May	27	28 Nov.
2028	13 Feb.	1 Mar.	16 Apr.	25 May	4 June	15 June	25	3 Dec.
2029	28 Jan.	14 Feb.	1 Apr.	10 May	20 May	31 May	27	2 Dec.
2030	17 Feb.	6 Mar.	21 Apr.	30 May	9 June	20 June	24	1 Dec.
2031	9 Feb.	26 Feb.	13 Apr.	22 May	1 June	12 June	25	30 Nov.
2032	25 Jan.	11 Feb.	28 Mar.	6 May	16 May	27 May	27	28 Nov.
2033	13 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	24	27 Nov.
2034	5 Feb.	22 Feb.	9 Apr.	18 May	28 May	8 June	26	3 Dec.
2035	21 Jan.	7 Feb.	25 Mar.	3 May	13 May	24 May	28	2 Dec.
2036	10 Feb.	27 Feb.	13 Apr.	22 May	1 June	12 June	25	30 Nov.
2037	1 Feb.	18 Feb.	5 Apr.	14 May	24 May	4 June	26	29 Nov.
2038	21 Feb.	10 Mar.	25 Apr.	3 June	13 June	24 June	23	28 Nov.
2039	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	25	27 Nov.
2040	29 Jan.	15 Feb.	1 Apr.	10 May	20 May	31 May	27	2 Dec.
2041	17 Feb.	6 Mar.	21 Apr.	30 May	9 June	20 June	24	1 Dec.
2042	2 Feb.	19 Feb.	6 Apr.	15 May	25 May	5 June	26	30 Nov.
2043	25 Jan.	11 Feb.	29 Mar.	7 May	17 May	28 May	27	29 Nov.
2044	14 Feb.	2 Mar.	17 Apr.	26 May	5 June	16 June	24	27 Nov.
2045	5 Feb.	22 Feb.	9 Apr.	18 May	28 May	8 June	26	3 Dec.
2046	21 Jan.	7 Feb.	25 Mar.	3 May	13 May	24 May	28	2 Dec.
2047	10 Feb.	27 Feb.	14 Apr.	23 May	1 June	13 June	25	1 Dec.
2048	2 Feb.	19 Feb.	5 Apr.	14 May	24 May	4 June	26	29 Nov.
2049	21 Feb.	10 Mar.	25 Apr.	3 June	13 June	24 June	23	28 Nov.
2050	6 Feb.	23 Feb.	10 Apr.	19 May	29 May	9 June	25	27 Nov.

Sunday at Vespers

Before the Office is begun, it is commendable to say the following Prayer, the singular number being used throughout; for which Pope Pius XI granted an indulgence of 3 years (S. Ap., November 17, 1933).

Oratio

APERI, Dómine, os meum ad benedicéndum nomen sanctum tuum: munda quoque cor meum ab ómnibus vanis, pervérsis et aliénis cogitatióibus; intelléctum illúmina, afféctum inflámma, ut digne, atténte ac devóte hoc Officium recitáre váleam, et exaudíri mérear ante conspéctum divínæ Majestátis tuæ. Per Christum, Dóminum nostrum. *R̄*. Amen.

Dómine, in unióne illíus divínæ intentiúnis, qua ipse in terris laudes Deo persolvísti, hanc tibi Horam persólvo.

PATER noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatióem: sed líbera nos a malo. Amen.

AVE, María, grátia plena; Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui Jesus. Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen.

V̄. Deus, in adjutórium meum inténde.
R̄. Dómine, ad adjuvándum me festína.

Glória Patri, et Filio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

Alleluia is thus said at all the Hours, except from Compline of the Saturday before Septuagesima Sunday until Compline of Wednesday in Holy Week inclusive; for then there is said:

Laus tibi, Dómine, Rex ætérnæ glóriæ.

Ant. 1 Dixit Dóminus.

Psalm 109

DÓMINO meo: sede a dextris meis:
Donec ponam inimícos tuos, scabéllum pedum tuórum.

Prayer

OPEN my mouth, O Lord, to bless thy holy name: cleanse also my heart from all vain, evil and distracting thoughts; enlighten my understanding, inflame my will, that I may worthily recite this Office with attention and devotion, and deserve to be heard in the presence of thy divine Majesty. Through Christ our Lord. *R̄*. Amen.

O Lord, in union with that divine intention with which thou didst praise God on earth, I offer to thee this Hour.

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.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

V̄. O God, come to my assistance.
R̄. O Lord, make haste to help me.

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.

Praise be to Thee, O Lord, King of eternal glory.

Ant. 1 The Lord said.

THE Lord said to my Lord: Sit thou at my right hand:
Until I make thy enemies thy footstool.

SUNDAY AT VESPERS

Virgam virtútis tuæ emittet Dóminus ex Sion: domináre in médio inimicórum tuórum.

Tecum princípium in die virtútis tuæ in splendóribus sanctórum: ex útero ante lucíferum génuí te.

Jurávit Dóminus, et non pœnitébit eum: Tu es sacérdos in ætérnum secúndum órđinem Melchisedech.

Dóminus a dextris tuis, confrégit in die iræ suæ reges.

Judicábit in natióribus, implébit ruínas: conquassábit cápita in terra multórum.

De torrénite in via bibet: proptérea exaltábit caput.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Ant. Dixit Dóminus Dómino meo: Sede a dextris meis.

Ant. 2 Magna ópera Dómini.

Psalm 110

CONFITÉBOR tibi, Dómine, in toto corde meo: in consílio justórum, et congregatióne.

Magna ópera Dómini: exquisíta in omnes voluntátes ejus.

Conféssio et magnificéntia opus ejus: et justítia ejus manet in sæculum sæculi.

Memóriam fecit mirábílium suórum, miséricors et miserátor Dóminus: escam dedit timéntibus se.

Memor erit in sæculum testaménti sui: virtútem óperum suórum annuntiábit pópulo suo:

Ut det illis hereditátem géntium: ópera mánuum ejus véritas, et judícium.

Fidélia ómnia mandáta ejus: confirmáta in sæculum sæculi, facta in veritáte et æquitáte.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

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.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

The Lord at thy right hand hath broken kings in the day of his wrath.

He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall he lift up the head.

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.

Ant. The Lord said to my Lord: Sit thou at my right hand.

Ant. 2 Great are the works of the Lord.

I WILL praise thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant: he will shew forth to his people the power of his works.

That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

SUNDAY AT VESPERS

<p>Redemptiónem misit pópulo suo: mandávit in ætérnum testaméntum suum.</p>	<p>All his commandments are faithful: confirmed for ever and ever, made in truth and equity.</p>
<p>Sanctum, et terríbile nomen ejus: inítium sapiéntiæ timor Dómini.</p>	<p>He hath sent redemption to his people: he hath commanded his covenant for ever.</p>
<p>Intelléctus bonus ómnibus faciéntibus eum: laudátio ejus manet in sæculum sæculi.</p>	<p>Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.</p>
<p>Glória Patri, et Fílio, et Spirítui Sancto.</p>	<p>A good understanding to all that do it: his praise continueth for ever and ever.</p>
<p>Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.</p>	<p>Glory be to the Father, and to the Son, and to the Holy Ghost.</p> <p>As it was in the beginning, is now, and ever shall be, world without end. Amen.</p>
<p><i>Ant.</i> Magna ópera Dómini: exquisíta in omnes voluntátes ejus.</p>	<p><i>Ant.</i> Great are the works of the Lord: sought out according to all his wills.</p>
<p><i>Ant.</i> 3 Qui timet Dóminum.</p>	<p><i>Ant.</i> 3 He that feareth the Lord.</p>
<p><i>Psalm III</i></p>	
<p>BEÁTUS vir, qui timet Dóminum: in mandátis ejus volet nimis.</p>	<p>BLESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.</p>
<p>Potens in terra erit semen ejus: generátio rectórum benedicétur.</p>	<p>His seed shall be mighty upon earth: the generation of the righteous shall be blessed.</p>
<p>Glória, et divítiae in domo ejus: et justítia ejus manet in sæculum sæculi.</p>	<p>Glory and wealth shall be in his house: and his justice remaineth for ever and ever.</p>
<p>Exórtum est in ténebris lumen rectis: miséricors, et miserátor, et justus.</p>	<p>To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.</p>
<p>Jucúndus homo qui miserétur et cómmodat, dispónet sermónes suos in judício: quia in ætérnum non commovébitur.</p>	<p>Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment: because he shall not be moved for ever.</p>
<p>In memória ætérna erit justus: ab auditióne mala non timébit.</p>	<p>The just shall be in everlasting remembrance: he shall not fear the evil hearing.</p>
<p>Parátum cor ejus speráre in Dómino, confirmátum est cor ejus: non commovébitur donec despíciat inimícos suos.</p>	<p>His heart is ready to hope in the Lord: his heart is strengthened, he shall not be moved until he look over his enemies.</p>
<p>Dispérsit, dedit paupéribus: justítia ejus manet in sæculum sæculi, cornu ejus exaltábitur in glória.</p>	<p>He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.</p>
<p>Peccátor vidébit, et irascétur, déntibus suis fremet et tabéscet: desidérium peccatórum períbit.</p>	<p>The wicked shall see, and shall be angry, he shall gnash with his teeth and pine away: the desire of the wicked shall perish.</p>

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Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

Ant. Qui timet Dóminum, in mandátis ejus cupit nimis.

Ant. 4 Sit nomen Dómini.

Psalm 112

LAUDÁTE, púeri, Dóminum: laudáte nomen Dómini.

Sit nomen Dómini benedíctum, ex hoc nunc, ut usque in sæculum.

A solis ortu usque ad occásum, laudábile nomen Dómini.

Excélsus super omnes gentes Dóminus, et super cælos glória ejus.

Quis sicut Dóminus, Deus noster, qui in altis hábitat, et humília réspicit in cælo et in terra?

Súscitans a terra ínopem, et de stércore érigens páuperem:

Ut cóllocet eum cum princípibus, cum princípibus pópuli sui.

Qui habitáre facit stérilem in domo, matrem filiórum lætántem.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

Ant. Sit nomen Dómini benedíctum in sæcula.

Ant. 5 Deus autem noster.

Psalm 113

IN éxitu Israel de Ægýpto, domus Jacob de pópulo bárbaro:

Facta est Judæa sanctificátio ejus, Israel potéstas ejus.

Mare vidit, et fugit: Jordánis convérsus est retrórsum.

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.

Ant. He that feareth the Lord shall delight exceedingly in his commandments.

Ant. 4 Blessed be the name.

PRAISE the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations; and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth, and lifting up the poor out of the dunghill:

That he may place him with princes, with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

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.

Ant. Blessed be the name of the Lord forever.

Ant. 5 But our God.

WHEN Israel went out of Egypt, the house of Jacob from a barbarous people:

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled: Jordan was turned back.

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Montes exsultavérunt ut arietes, et colles sicut agni óvium.	The mountains skipped like rams, and the hills like the lambs of the flock.
Quid est tibi, mare, quod fugísti: et tu, Jordánis, quia convérsus es retrórsus?	What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?
Montes, exsultástis sicut arietes, et colles, sicut agni óvium.	Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?
A fácie Dómini mota est terra, a fácie Dei Jacob.	At the presence of the Lord the earth was moved, at the presence of the God of Jacob:
Qui convértit petram in stagna aquárum, et rupem in fontes aquárum.	Who turned the rock into pools of water, and the stony hill into fountains of waters.
Non nobis, Dómine, non nobis: sed nómini tuo da glóriam.	Not to us, O Lord, not to us; but to thy name give glory.
Super misericórdia tua, et veritáte tua: nequándo dicant gentes: Ubi est Deus eórum?	For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?
Deus autem noster in cælo: ómnia quæcúmque vóluit, fecit.	But our God is in heaven: he hath done all things whatsoever he would.
Simulácra géntium argéntum, et aurum, ópera mánuum hóminum.	The idols of the Gentiles are silver and gold, the works of the hands of men.
Os habent, et non loquéntur: óculos habent, et non vidébunt.	They have mouths and speak not: they have eyes and see not.
Aures habent, et non áudient: nares habent, et non odorábunt.	They have ears and hear not: they have noses and smell not.
Manus habent, et non palpábunt: pedes habent, et non ambulábunt: non clamábunt in gútture suo.	They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat.
Símiles illis fiant qui fáciunt ea: et omnes qui confidunt in eis.	Let them that make them become like unto them: and all such as trust in them.
Domus Israel sperávit in Dómino: adjútor eórum et protéctor eórum est,	The house of Israel hath hoped in the Lord: he is their helper and their protector.
Domus Aaron sperávit in Dómino: adjútor eórum et protéctor eórum est,	The house of Aaron hath hoped in the Lord: he is their helper and their protector.
Qui timent Dóminum, speravérunt in Dómino: adjútor eórum et protéctor eórum est.	They that fear the Lord have hoped in the Lord: he is their helper and their protector.
Dóminus memor fuit nostri: et benedíxit nobis:	The Lord hath been mindful of us, and hath blessed us.
Benedíxit dómui Israel: benedíxit dómui Aaron.	He hath blessed the house of Israel: he hath blessed the house of Aaron.
Benedíxit ómnibus, qui timent Dóminum, pusíllis cum majóribus.	He hath blessed all that fear the Lord, both little and great.
Adjíciat Dóminus super vos: super vos, et super filios vestros.	
Benedícti vos a Dómino, qui fecit cælum, et terram.	

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Cælum cæli Dómino: terram autem dedit filiis hóminum. May the Lord add blessings upon you: upon you, and upon your children.

Non mórtui laudábunt te, Dómine: neque omnes, qui descéndunt in inférnum. Blessed be you of the Lord, who made heaven and earth.

Sed nos qui vívimus, benedícimus Dómino, ex hoc nunc et usque in sæculum. The heaven of heaven is the Lord's: but the earth he has given to the children of men.

Glória Patri, et Fílio, et Spirítui Sancto. The dead shall not praise thee, O Lord: nor any of them that go down to hell.

Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. But we that live bless the Lord: from this time now and for ever.

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.

Ant. Deus autem noster in cælo: ómnia quæcúmque vóluit, fecit. *Ant.* But our God is in heaven: he hath done all things whatsoever he would.

Little Chapter, 2 Cor. 1, 3-4

BENEDÍCTUS Deus, et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totius consolatiónis, qui consolátur nos in omni tribulatióne nostra.

℞. Deo grátias.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. Who comforteth us in all our tribulation.

℞. Thanks be to God.

Hymn

LUCIS Creátor óptime,
Lucem diérum próferens,
Primórdiis lucis novæ,
Mundi parans oríginem:

Qui mane junctum vésperi
Diem vocári præcipis:
Illábitur tetrum chaos,
Audi preces cum flétibus.

Ne mens graváta crímíne,
Vitæ sit exsul múnere,
Dum nil perénne cógitat,
Seséque culpís illígat.

Cæléste pulset óstium:
Vitále tollat præmíum:
Vitémus omne nóxium:
Purgémus omne péssimum.

OBLEST Creator of the light,
Who mak'st the day with radiance bright,
And o'er the forming world didst call
The light from chaos first of all:

Whose wisdom joined in meet array
The morn and eve, and named them Day:
Night comes with all its darkling fears;
Regard thy people's prayers and tears.

Lest, sunk in sin, and whelmed with strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain
The heavenly gate and prize to gain:
Each harmful lure aside to cast,
And purge away each error past.

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Præsta, Pater piïssime,
Patrique compar Unice,
Cum Spírítu Paráclito
Regnans per omne sæculum.

O Father, that we ask be done
Through Jesus Christ, thine only Son;
Who, with the Holy Ghost and thee,
Doth live and reign eternally.

Amen.

Amen.

Ŵ. Dirigátur, Dómine, orátio mea.
℞. Sicut incénsum in conspéctu tuo.

Ŵ. Let my prayer be directed, O Lord.
℞. As incense in thy sight.

At the Magnificat Ant. (Common of Feasts of the Blessed Virgin Mary) All generations.

Canticle of the Blessed Virgin -- Luke 1, 46-55

MAGNÍFICAT ánima mea Dóminum:

MY soul doth magnify the Lord;

Et exultávit spírítus meus in Deo, salutári meo.

And my spirit hath rejoiced in God my Savior,

Quia respéxit humilitátem ancíllæ suæ: ecce enim, ex hoc beátam me dicent omnes generatiónes.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed,

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Because he that is mighty hath done great things to me, and holy is his name,

Et misericórdia ejus a progénie in progénies tíméntibus eum.

And his mercy is from generation unto generation to those that fear him.

Fecit poténtiam in bráchio suo: dispérsit supérbos mente cordis sui.

He hath showed might in his arm; he hath scattered the proud in the conceit of their heart.

Depósuit poténtes de sede, et exaltávit húmiles.

He hath put down the mighty from their seat, and hath exalted the humble.

Esuriéntes implévit bonis: et dívites dimísit inánes.

He hath filled the hungry with good things, and the rich he hath sent away empty.

Suscépit Israel, púerum suum, recordátus misericórdiæ suæ.

He hath received Israel, his servant, being mindful of his mercy,

Sicut locútus est ad patres nostros, Abraham, et sémini ejus in sæcula.

As he spoke to our fathers, to Abraham and to his seed forever.

Glória Patri, et Fílio, et Spírítui Sancto. Sicut erat in princípío, et nunc, et semper et in sæcula sæculórum. Amen.

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.

Ant. Beátam me dicent omnes generatiónes, quia ancíllam húmílem respéxit Deus.

Ant. All generations shall call me blessed, for God hath regarded his lowly handmaid.

Ŵ. Dóminus vobíscum.

Ŵ. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with thy spirit.

Orémus.

Oratio Let us pray.

Prayer

Common of Feasts of the Blessed Virgin Mary

CONCÉDE nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis

GRANT, we beseech thee, O Lord God, to us thy servants, that we may evermore enjoy

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sanitate gaudere: et, gloriósa beátæ Mariæ semper Vírginis intercessióne, a præsenti liberári tristítia et æténa pérfrui lætítia. Per Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum. R̄. Amen.

Suffrage of All the Saints (if it be said)

Ant. Beáta Dei Génitrix Virgo Mariá, Sanctíque omnes intercédant pro nobis ad Dóminum.

Ŵ. Mirificávit Dóminus Sanctos suos.
R̄. Et exaudívit eos clamántes ad se.

Orémus.

Oratio

ACUNCTIS nos, quæsumus, Dómine, mentis et córporis defénde pérículis: et, intercedénte beáta et gloriósa semper Vírgine Dei Genitríce Mariá, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, et ómnibus Sanctis, salútem nobis tríbe benignus et pacem; ut, destrúctis adversitátibus et erróribus univérsis, Ecclésia tua secúra tibi sérviat libertáte. Per Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum.
R̄. Amen.

Ŵ. Dóminus vobíscum.
R̄. Et cum spírítu tuo.
V. Benedicámus Dómino.
R̄. Deo grátias.
Ŵ. Fidélium ánimæ per misericórdiam Dei requiéscant in pace.
R̄. Amen.

PATER noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatióne: sed líbera nos a malo. Amen.

health of mind and body: and by the glorious intercession of blessed Mary, ever a Virgin, may be delivered from present sorrows, and enjoy everlasting gladness. 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.

Ant. May the Blessed Virgin Mary Mother of God, and all the Saints intercede for us with the Lord.

Ŵ. The Lord hath made his Saints wonderful.
R̄. And he heard them when they called upon him.

Let us pray.

Prayer

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

Ŵ. The Lord be with you.
R̄. And with thy spirit.
Ŵ. Let us bless the Lord.
R̄. Thanks be to God.
Ŵ. May the souls of the faithful departed, through the mercy of God, rest in peace.
R̄. Amen.

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.

Sunday at Compline

Before the Office is begun, it is commendable to say the following Prayer, the singular number being used throughout; for which Pope Pius XI granted an indulgence of 3 years (S. Ap., November 17, 1933).

Oratio

APERI, Dómine, os meum ad benedicéndum nomen sanctum tuum: munda quoque cor meum ab ómnibus vanis, perversis et aliénis cogitatióibus; intelléctum illúmina, afféctum inflámma, ut digne, atténte ac devóte hoc Officium recitáre váleam, et exaudíri mérear ante conspéctum divínæ Majestátis tuæ. Per Christum Dóminum nostrum. *R̄*. Amen.

Dómine, in unióne illíus divínæ intentiúnis, qua ipse in terris laudes Deo persolvísti, hanc tibi Horam persólvo.

V̄. Jube, Dómine, benedícere.

Benedictio: Noctem quiétam, et finem perféctum concédát nobis Dóminus omnípotens.

R̄. Amen.

Short Lesson, 1 Peter 5, 8-9

FRATRES: Sóbrii estóte, et vigiláte: quia adversárius vester diábolus tamquam leo rúgiens cúrcuit, quærens quem devoret: cui resistite fortes in fide. Tu autem, Dómine, miserére nobis. *R̄*. Deo grátias.

V̄. Adjutórium nostrum in nómine Dómini.

R̄. Qui fecit cælum et terram.

Our Father, the whole of which is said silently.

PATER noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débíta nostra, sicut et nos dimíttimus debítóribus nostris. Et ne nos indúcas in tentatiónem: sed libera nos a malo. Amen.

CONFÍTEOR Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, et ómnibus Sanctis, quia peccávi nimis

Prayer

OPEN my mouth, O Lord, to bless thy holy name: cleanse also my heart from all vain, evil and distracting thoughts; enlighten my understanding, inflame my will, that I may worthily recite this Office with attention and devotion, and deserve to be heard in the presence of thy divine Majesty. Through Christ our Lord. *R̄*. Amen.

O Lord, in union with that divine intention with which thou didst praise God on earth, I offer to thee this Hour.

V̄. Pray, Lord, a blessing.

Blessing: May the Lord almighty grant us a quiet night and a perfect end.

R̄. Amen.

BRETHREN: Be sober, be watchful! For your adversary the devil, as a roaring lion, goes about seeking someone to devour. Resist him, steadfast in the faith. But Thou, O Lord, have mercy on us.

R̄. Thanks be to God.

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

R̄. Who hath made heaven and earth.

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.

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, and to all the Saints, that I have

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cogitatióne, verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Virgínam, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, et omnes Sanctos, oráre pro me ad Dóminum, Deum nostrum.

Then there is said:

MISEREÁTUR nostri omnipotens Deus, et, dimíssis peccátis nostris, perdúcat nos ad vitam aetérnam. Amen.

✠ **INDULGÉNTIAM**, absolutiónem, et remissiónem peccatórum nostrórum tríbuat nobis omnipotens et miséricors Dóminus. Amen.

After the absolution is said:

Ŵ. Convérte nos, Deus, salutáris noster.

℞. Et avérte iram tuam a nobis.

Ŵ. Deus, in adjutórium meum inténde.

℞. Dómine, ad adjuvándum me festína.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen. Allelúia.

Alleluia is thus said at all the Hours, except from Compline of the Saturday before Septuagesima Sunday until Compline of Wednesday in Holy Week inclusive; for then there is said:

Laus tibi, Dómine, Rex aetérnae glóriæ.

Ant. Miserére.

Psalm 4

CUM invocárem exaudivit me Deus justítiæ meæ: in tribulatióne dilatásti mihi.

Miserére mei, et exáudi oratióne meam.

Fílii hóminum, úsquequo gravi corde? ut quid dilígitis vanitátem, et quæritis mendácium?

Et scitóte quóniam mirificávit Dóminus sanctum suum: Dóminus exáudiet me cum clamávero ad eum.

Iracímíni, et nolíte peccáre: quæ dicitis in córdibus vestris, in cubílibus vestris compungímíni.

sinned exceedingly in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, to pray to our Lord our God for me.

MAY almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

MAY the almighty and merciful Lord grant us pardon, ✠ absolution and remission of our sins. Amen.

Ŵ. Convert us, O God our salvation.

℞. And turn away thy anger from us.

Ŵ. O God, come to my assistance.

℞. O Lord, make haste to help me.

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. Alleluia.

Praise be to Thee, O Lord, King of eternal glory.

Ant. Have mercy.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

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<p>Sacrificáte sacrificium justítiæ, et speráte in Dómino. Multi dicunt: Quis osténdit nobis bona?</p>	<p>The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.</p>
<p>Signátum est super nos lumen vultus tui, Dómine: dedísti lætítiam in corde meo.</p>	<p>By the fruit of their corn, their wine, and oil, they are multiplied.</p>
<p>A fructu fruménti, vini, et ólei sui multiplicáti sunt.</p>	<p>In peace in the selfsame I will sleep, and I will rest:</p>
<p>In pace in idípsum dórmiam, et requiéscam;</p>	<p>For thou, O Lord, singularly hast settled me in hope.</p>
<p>Quóniam tu, Dómine, singuláriter in spe constituísti me.</p>	<p>Glory be to the Father, and to the Son, and to the Holy Ghost.</p>
<p>Glória Patri, et Fílio, et Spirítui Sancto.</p>	<p>As it was in the beginning, is now, and ever shall be, world without end. Amen.</p>
<p>Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.</p>	
<p><i>Psalm 90</i></p>	
<p>QUI hábitat in adjutório Altíssimi, in protectióne Dei cæli commorábitur.</p>	<p>HE that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.</p>
<p>Dicet Dómino: Suscéptor meus es tu, et refúgium meum: Deus meus sperábo in eum.</p>	<p>He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.</p>
<p>Quóniam ipse liberávit me de láqueo venántium, et a verbo áspero.</p>	<p>For he hath delivered me from the snare of the hunters: and from the sharp word.</p>
<p>Scápolis suis obumbrábit tibi: et sub pennis ejus sperábis.</p>	<p>He will overshadow thee with his shoulders: and under his wings thou shalt trust.</p>
<p>Scuto circúmdabit te véritas ejus: non timébis a timóre noctúrno,</p>	<p>His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.</p>
<p>A sagítta volánte in die, a negótio perambulánte in ténebris: ab incúrsu, et dæmónio meridiáno.</p>	<p>Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.</p>
<p>Cadent a látere tuo mille, et decem míllia a dextris tuis: ad te autem non appropinquábit.</p>	<p>A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.</p>
<p>Verúmtamen óculis tuis considerábis: et retributióne peccatórum vidébis.</p>	<p>But thou shalt consider with thy eyes: and shalt see the reward of the wicked.</p>
<p>Quóniam tu es, Dómine, spes mea: Altíssimum posuísti refúgium tuum.</p>	<p>Because thou, O Lord, art my hope: thou hast made the most High thy refuge.</p>
<p>Non accédet ad te malum: et flagéllum non appropinquábit tabernáculo tuo.</p>	<p>There shall no evil come to thee: nor shall the scourge come near thy dwelling.</p>
<p>Quóniam Angelis suis mandávit de te: ut custódiant te in ómnibus viis tuis.</p>	<p>For he hath given his angels charge over thee; to keep thee in all thy ways.</p>
<p>In mánibus portábunt te: ne forte offéndas ad lápidem pedem tuum.</p>	<p></p>

SUNDAY AT COMPLINE

Super áspidem, et basilíscum ambulábis: et conculcábis leónem et dracónem.

Quóniam in me sperávit, liberábo eum: prótegam eum, quóniam cognóvit nomen meum.

Clamábit ad me, et ego exáudiam eum: cum ipso sum in tribulatióne: erípiam eum et glorificábo eum.

Longitúdine diérum replébo eum: et osténdam illi salutáre meum.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Because he hoped in me I will deliver him: I will protect him because he hath known my name.

He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days; and I will shew him my salvation.

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.

Psalm 133

ECCE, nunc benedícite Dóminum, omnes servi Dómini:

Qui statis in domo Dómini, in átriis domus Dei nostri.

In nóctibus extóllite manus vestras in sancta, et benedícite Dóminum.

Benedícat te Dóminus ex Sion, qui fecit cælum et terram.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

BEHOLD now bless ye the Lord, all ye servants of the Lord:

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

May the Lord out of Sion bless thee, he that made heaven and earth.

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.

Ant. Miserére mihi, Dómine, et exáudi oratióne meam.

Ant. Have mercy on me, O Lord, and hear my prayer.

Hymn: Te lucis

TE lucis ante términum,
Rerum Creátor, póscimus,
Ut pro tua cleméntia
Sis præsul et custódia.

Procul recédant sómnia,
Et nóctium phantásmata;
Hostémque nostrum cómprime,
Ne polluántur córpora.

BEFORE the ending of the day,
Creator of the world, we pray
That, with thy wonted favor, thou
Wouldst be our guard and keeper now.

From all ill dreams defend our eyes,
From nightly fears and fantasies;
Tread under foot our ghostly foe,
That no pollution we may know.

SUNDAY AT COMPLINE

Præsta, Pater piïssime,
Patrique compar Unice,
Cum Spírítu Paráclito
Regnans per omne sæculum.

Amen.

Little Chapter, Jeremias 14, 9

TU autem in nobis es, Dómine, et nomen sanctum tuum invocátum est super nos: ne derelinquas nos, Dómine, Deus noster.

℟. Deo grátias.

Short responsory:

In manus tuas, Dómine, comméndo spírítum meum. In manus tuas, Dómine, comméndo spírítum meum. ℟. Redemísti nos, Dómine, Deus veritátis. Comméndo spírítum meum. Glória Patri, et Fílio, et Spírítui Sancto. In manus tuas, Dómine, comméndo spírítum meum.

℣. Custódi nos, Dómine, ut pupíllam óculi.

℟. Sub umbra alárum tuárum prótege nos.

Ant. Salva nos.

Canticle of Simeon--Luke 2, 29-32

✠ **N**UNC dimíttis servum tuum, Dómine, secúndum verbum tuum in pace:

Quia vidérunt óculi mei salutáre tuum,

Quod parásti ante fáciem ómnium populórum,

Lumen ad revelatióem géntium, et glóriam plebis tuæ Israel.

Glória Patri, et Fílio, et Spírítui Sancto.

Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

Ant. Salva nos, Dómine, vigilántes, custódi nos dormiéntes; ut vigilémus cum Christo, et requiescámus in pace.

Prayers (if said)

KÝRIE, eléison. Christe, eléison. Kýrie, eléison.

O Father, that we ask be done,
Through Jesus Christ, thine only Son,
Who, with the Holy Ghost and thee,
Doth live and reign eternally.

Amen.

BUT thou, O Lord, art among us, and thy name is called upon by us: forsake us not, O Lord our God.

℟. Thanks be to God.

Into Thy hands, O Lord, I commend my spirit. Into Thy hands, O Lord, I commend my spirit. ℣. For Thou hast redeemed us, O Lord, God of truth. I commend my spirit. Glory be to the Father, and to the Son, and to the Holy Ghost. Into Thy hands, O Lord, I commend my spirit.

℣. Keep us, O Lord, as the apple of Thy eye.

℟. Protect us under the shadow of Thy wings.

Ant. Save us.

✠ **N**OW 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.

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.

Ant. Save us, O Lord, while we are awake, and guard us when we sleep: that we may watch with Christ, and rest in peace.

LORD, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

SUNDAY AT COMPLINE

PATER noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris.

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

CREDO in Deum, Patrem onnipoténtem Creatórem cæli et terræ. Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui concéptus est de Spíritu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifixus, mórtuus, et sepúltus: descéndit ad íferos; tértia die resurréxit a mórtuis; ascéndit ad cælos; sedet ad dexteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiám cathólicam, Sanctórum communiónem, remissiónem peccatórum.

℣. Carnis resurrectiónem.

℟. Vitam ætérnam. Amen.

℣. Benedíctus es, Dómine, Deus patrum nostrórum.

℟. Et laudábilis et gloriósus in sæcula.

℣. Benedicámus Patrem et Fílium cum Sancto Spíritu.

℟. Laudémus, et superexaltémus eum in sæcula.

℣. Benedíctus es, Dómine, in firmaménto cæli.

℟. Et laudábilis, et gloriósus, et superexaltátus in sæcula.

℣. Benedícat et custódiat nos omnípotens et miséricors Dóminus.

℟. Amen.

℣. Dignáre, Dómine, nocte ista.

℟. Sine peccáto nos custodíre.

℣. Miserére nostri, Dómine.

℟. Miserére nostri.

℣. Fiat misericórdia tua, Dómine, super nos.

℟. Quemádmódu sperávimus in te.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

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.

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 arose 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 life everlasting. Amen.

℣. Blessed art thou, O Lord, God of our fathers,

℟. And to be praised and glorified above all forever.

℣. Let us bless the Father, and the Son, with the Holy Ghost.

℟. Let us praise and exalt him above all forever.

℣. Blessed art thou, O Lord, in the firmament of heaven.

℟. And to be praised and glorified, and exalted above all forever.

℣. May the Lord, the almighty and merciful, bless and keep us.

℟. Amen.

℣. Vouchsafe, O Lord, this night.

℟. To keep us without sin.

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℟. As we have hoped in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

SUNDAY AT COMPLINE

Orémus.

Oratio Let us pray.

Prayer

VÍSITA, quæsumus, Dómine, habitatióem istam, et omnes insídiás inimíci ab ea longe repélle: Angeli tui sancti hábitent in ea, qui nos in pace custódiánt; et benedíctio tua sit super nos semper. Per Dóminum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

R̄. Amen.

Ŵ. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

Ŵ. Benedicámus Dómino.

R̄. Deo grátias.

Blessing:

Benedícat et custódiat nos omnípotens et miséricors Dóminus, Pater, et Fílius, et Spíritus Sanctus. R̄. Amen.

Final Antiphon of the Blessed Virgin Mary

SALVE, Regína, mater misericórdiæ; vita, dulcédo et spes nostra, salve. Ad te clamámus éxsules filii Hevæ. Ad te suspirámus geméntes et flentes in hac lacrimárum valle. Eja ergo, advocáta nostra, illos tuos misericórdes óculos ad nos convérte. Et Jesum, benedíctum fructum ventris tui, nobis post hoc exsílíum osténde. O clemens, o pia, o dulcis Virgo María.

Ŵ. Ora pro nobis, sancta Dei Génitrix.

R̄. Ut digni efficiámur promissióibus Christi.

Orémus.

Oratio Let us pray.

Prayer

OMNÍPOTENS sempitérne Deus, qui gloriósæ Vírginis Matris Mariæ corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spírítu Sancto cooperánte, præparásti: da, ut, cujus commemoratióne lætámur; ejus pia intercessióne, ab instántibus malis, et a morte perpétua liberémur. Per eúndem Christum, Dóminum nostrum.

R̄. Amen.

VISIT, we beseech thee, O Lord, this house, and drive far from it all snares of the enemy: let thy holy Angels dwell herein, who may keep us in peace; and let thy blessing be always upon us. 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.

Ŵ. The Lord be with you.

R̄. And with thy spirit.

Ŵ. Let us bless the Lord.

R̄. Thanks be to God.

May the almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless and preserve us. R̄. Amen.

HAIL, holy Queen, mother of mercy! Hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us. And after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Ŵ. Pray for us, O holy Mother of God.

R̄. That we may be made worthy of the promises of Christ.

ALMIGHTY, everlasting God, who, by the co-operation of the Holy Ghost, didst so make ready the body and soul of the glorious Virgin Mother, Mary, that she deserved to become a meet dwelling for thy Son: grant that we, who rejoice in her memory, may by her loving intercession be delivered from the evils that hang over us, and from everlasting death. Through the same Christ our Lord.

R̄. Amen.

SUNDAY AT COMPLINE

℣. Divinum auxilium máneat semper nobíscum.
℟. Amen.

℣. May the divine assistance remain always with us.
℟. Amen.

To those who devoutly say, kneeling, the following prayer, Pope Leo X granted the remission of the defects and faults in its recital arising from human frailty. But it is always to be said kneeling, even at private recitation, except in the case of those who by reason of infirmity or of a definite physical impediment are unable to kneel.

Besides, there is granted an indulgence of three years (S. Pen. Ap., Dec. 1, 1933).

Prayers after the Divine Office

SACROSÁNCTÆ et individuae Trinitáti, crucifixi Dómini nostri Jesu Christi humanitáti, beatíssimæ et gloriosíssimæ sempérque Vírginis Mariæ fœcúndæ integritáti, et ómnium Sanctórum universitáti sit sempitérna laus, honor, virtus et glória ab omni creatúra, nobisque remissio ómnium peccatórum, per infiníta sæcula sæculórum.
℟. Amen.

℣. Beáta víscera Mariæ Vírginis, quæ portavérunt ætérni Patris Fílium.

℟. Et beáta úbera, quæ lactavérunt Christum Dóminum.

Then is said silently:

PATER noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidiánum da nobis hódie. Et dímítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen.

AVE, María, grátia plena; Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui Jesus. Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen.

TO the most holy and undivided Trinity, to the manhood of our crucified Lord Jesus Christ, to the fruitful virginity of the most blessed and glorious Mary, ever virgin, to the entire assembly of the saints, be ascribed everlasting praise, honor, power, and glory, by every creature; and to us be granted the remission of all our sins, world without end.

℟. Amen.

℣. Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

℟. And blessed are the paps which gave suck to Christ the Lord.

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.

HAIL, Mary, full of grace; the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

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