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ENGLISH-LATIN
ROMAN MISSAL
FOR THE
UNITED STATES
OF
AMERICA

CONTAINING THE MASS TEXT
FROM THE ROMAN MISSAL
AND
THE PRAYERS OF THE CELEBRANT
TOGETHER WITH THE
ORDINARY OF THE MASS
FROM THE
ENGLISH-LATIN SACRAMENTARY

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An announcement will be made
with regard to the Ordinary
Form of the Mass.



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Concordat cum originali
✠ Lawrence B. Casey
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RITUS SERVANDUS IN CELEBRATIONE MISSÆ

I—DE PRÆPARATIONE CELEBRANTIS

1 Sacerdos Missam celebraturus orationi aliquantum vacet, precibus inferius positis ad libitum adhibitis. Deinde veste talari indutus, accedit ad locum in sacristia vel alibi præparatum, ubi paramenta, aliaque ad celebrationem necessaria habentur, accipit missale, perquirat Missam, et signacula ordinat ad ea quæ dicturus est. Postea lavat manus, dicens orationem inferius positam. Deinde præparat calicem, super eius os ponit purificatorium, et super illud patenam cum hostia, quam leviter extergit, si opus est, a fragmentis, et eam tegit parva palla lineæ, tum velo serico; super velo ponit bursam coloris paramentorum intus habentem corporale plicatum.

2 Quibus ita dispositis, accedit ad paramenta, et induit se, dicens ad singula singulas orationes inferius positas. Ac primum accipiens amictum circa extremitates et chordulas, illum ponit super caput, et mox declinat ad collum, et eo vestium collaria circumtegens, ducit chordulas sub brachiis, et circumducens per dorsum, ante pectus reducit, et ligat. Tum alba induitur, quam corpori adaptat, et cingulo, per ministrum a tergo sibi porrecto, se cingit. Accipit deinde manipulum, et imponit brachio sinistro. Postea accipiens stolam, imponit medium eius collo, ac transversando eam ante pectus in modum crucis, ducit partem a sinistro humero pendentem, ad dexteram, et partem a dextero humero pendentem, ad sinistram. Sicque utramque partem stolæ extremitatibus cinguli hinc inde ipsi cingulo coniungit. Postremo celebrans accipit planetam et, convenienter, caput tegit.

3 *Si celebrans est Episcopus, vel Abbas benedictus habens usum pontificalium, non ducit stolam ante pectus in modum crucis, sed sinit hinc inde utrasque extremitates pendere; et antequam accipiat stolam, accipit parvam crucem pectoralem, quam osculatur, et collo impositam sinit ante pectus chordulis pendere. Manipulum quoque non accipit ante stolam, nisi in Missis defunctorum, sed accipit ad altare, postquam dixit Indulgentiam.*

4 *Si est Episcopus vel alius habens usum pontificalium, et solemniter celebrat, accipit paramenta et alia gerit, ut in Cæremoniali. Attamen pro omnibus Missis potest paramenta accipere in sacristia. Episcopus potest etiam, pro necessitate, Missam in cantu more presbyteri celebrare.*

II—DE ACCESSU CELEBRANTIS AD ALTARE

5 Celebrans, omnibus paramentis indutus, accipit manu sinistra calicem, ut supra præparatum, quem portat elevatum ante pectus, bursam manu dextera super calicem tenens, et facta reverentia Cruci, vel imagini illi, quæ in sacristia est, accedit ad altare, ministro cum missali et aliis ad celebrandum necessariis (nisi ante fuerint præparata) præcedente. Si vero contigerit eum transire ante altare maius, faciat ad illud reverentiam. Si ante SS.mum Sacramentum, genuflectat. Si ante altare ubi celebratur Missa, in qua elevatur Sacramentum, similiter genuflectat, et detecto capite illud adoret, nec ante surgat quam celebrans deposuerit calicem super corporale.

6 Cum pervenerit ad altare, caput detegit, biretum ministro porrigit, et altari, seu Cruci desuper positæ, profunde se inclinat. Si autem in eo est sanctissimum Sacramentum, genuflectit. Tunc ascendit ad medium altaris, ubi deponit calicem, extrahit corporale de bursa, quod extendit in medio altaris, et super illud calicem velo coopertum collocat, bursam autem ad latus sinistrum.

7 Valde commendatur ut hostiæ pro fidelium Communione in ipsa Missa consecrentur. Si pauci sunt communicandi, hostiæ poni possunt super patenam, secus super corporale vel in pyxide, quæ, suo operculo cooperta, iuxta calicem ponitur.

8 Collato calice in altari, si Missam privatim celebrat, accedit ad latus dexterum, et missale super cussino vel legili aperit. Deinde rediens ad medium altaris, facta primum Cruci reverentia, descendit ante infimum gradum altaris, ut ibi faciat confessionem.

9 Si Missa concurrente populo celebratur, calix super mensa prope altare parari potest, aut super ipsum altare collocari ante initium Missæ. Hoc in casu, celebrans, facta debita reverentia, statim incipit preces ad gradus altaris faciendas.

10 *In Missa solemnī calix et alia necessaria præparentur super mensa cooperta linteo, antequam celebrans veniat ad altare. Ipse autem procedit cum diacono et subdiacono, qui simul cum eo tenent manus iunctas; acolythi vero ante eos deferunt candelabra cum candelis accensis, quæ deinde collocantur prope altare vel super mensa: et cum pervenerit ante infimum gradum altaris, ibi medius inter diaconum a dexteris, et*

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subdiaconum a sinistris, antequam ascendat ad altare, facit cum ipsis confessionem.

III—DE INITIO MISSÆ

11 Celebrans, cum primum descenderit ante infimum gradum altaris, convertit se ad ipsum altare, ubi stans in medio, iunctis manibus, facta prius profunda reverentia, vel, si in eo sit tabernaculum sanctissimi Sacramenti, facta genuflectione, erectus incipit Missam.

12 *Si celebraturus sit coram Summo Pontifice, sistit se ante infimum gradum altaris ad latus sinistrum ante ipsum Pontificem, ubi genuflectus exspectat: accepta benedictione, erigit se, et stans aliquantulum versus ad altare, incipit Missam. Si autem sit coram Cardinali, Legato Sedis Apostolicæ, aut Patriarcha, Archiepiscopo et Episcopo in ecclesiis eorum iurisdictionis, stans ante infimum gradum a latere sinistro ut supra, exspectat: dato signo, facit profundam reverentiam Præfato, et versus ad altare incipit Missam.*

13 *Si autem solemniter celebrat coram Summo Pontifice aut alio ex Prælati prædictis in ecclesiis eorum iurisdictionis, stans a sinistris Prælati, facit cum eo confessionem, et alia servat, ut in Cæremoniali ordinatur.*

14 Stans igitur celebrans ante infimum gradum altaris, ut supra, signans se signo crucis, congrua voce dicit: In nómine Patris, et Filii, et Spíritus Sancti. Amen.

15 Cum seipsum signat, semper sinistram ponit infra pectus: cum vero ad altare benedicit seu signat oblata, vel aliquid aliud, ponit eam super altare, nisi aliter notetur. Seipsum signans, vertit ad se palmam manus dexteræ, et omnibus illius digitis iunctis et extensis, a fronte ad pectus, et ab humero sinistro ad dexterum, signum crucis format. Si vero alios vel rem aliquam benedicit, parvum digitum vertit ei cui benedicit, ac benedicendo totam manum dexteram extendit, omnibus illius digitis pariter iunctis et extensis: quod in omni benedictione observatur.

16 Postquam dixerit: In nómine Patris, etc., ut supra, iungens iterum manus subiungit: *Ÿ*. Introibo ad altare Dei. Minister retro post eum ad sinistram genuflectus vel circumstantes, et in Missa solemnibus ministri hinc inde stantes, respondent: *R*. Ad Deum qui lætíficat iuventútem meam. Postea celebrans statim addit: *Ÿ*. Adiutorium nostrum in nómine Dómini. *R*. Qui fecit cælum et terram. Deinde altari se profunde inclinans, iunctis manibus dicit: Confíteor Deo, ut in Ordine Missæ: et prosequitur eodem modo stans inclinatus, donec a ministris vel circumstantibus dictum sit Misereátur. Cum incipitur a ministris vel circumstantibus Confíteor, se erigit. Cum dicit: mea culpa, ter pectus dextera manu percutit, sinistra infra pectus posita.

17 *Si est coram Pontifice, Cardinali, Legato Sedis Apostolicæ, vel Patriarcha, Archiepiscopo*

et Episcopo in ecclesiis eorum iurisdictionis, ubi dicit: vobis, fratres, dicat: tibi, pater; similiter in fine ubi dicit: vos, fratres, dicat: te, pater; quod dicens Summo Pontifici genuflectit, aliis Prælati se inclinat.

18 Cum minister vel circumstantes (etiãsi ibi fuerit Summus Pontifex) respondent Confíteor, dicunt tibi, pater, et te, pater, aliquantulum conversi ad celebrantem.

19 Facta a ministro vel a circumstantibus confessione, celebrans stans respondet: Misereátur vestri, etc. Deinde signans se, dicit: Indulgéntiam, etc.; et si est Episcopus, vel Abbas, ut supra, accipit manipulum. Et stans inclinatus iunctis manibus prosequitur: Deus, tu convérsus, et quæ sequuntur ut in Ordine Missæ, et cum dicit: Orémus, extendit et iungit manus.

20 *Et tunc si coram Summo Pontifice, aut aliis Prælati, ut supra, celebrat, facta Summo Pontifici genuflectione, aliis Prælati profunda reverentia, accedit ad medium altaris ante infimum gradum, et ibi incipit secreto: Aufer a nobis, ut in Ordine Missæ.*

21 Dum secreto dicit: Aufer a nobis, etc., celebrans iunctis manibus ascendit ad medium altaris, et ibi inclinatus, manibusque super eo positus, dicit: Orámus te, Dómine, etc., et cum dicit: Quorum reliquiæ hic sunt, osculatur altare, manibus extensis æqualiter hinc inde super eo postis.

22 Omnes preces ad gradus altaris dicendæ, necnon orationes Aufer a nobis et Orámus, non autem osculum altaris, omittendæ sunt quoties alia actio liturgica immediate præcessit. His in casibus, celebrans, facta altari debita reverentia, illud ascendit nihil dicens, et disposito calice, si necesse est, altare osculatur, item nihil dicens.

IV—DE ANTIPHONA AD INTROITUM, KÝRIE, ELÉISON ET GLÓRIA IN EXCÉLSIS

23 In Missis cantatis et in Missis lectis cum populo celebratis, post osculatum altare aut ipsius incensationem, celebrans ad sedem accedit, nisi, iuxta cuiusque ecclesiæ dispositionem, aptius videatur ut ad altare maneat usque ad orationem inclusive. Antiphona ad introitum, si a schola vel a populo cantatur vel recitatur, a celebrante privatim non dicitur; secus celebrans eam legit iunctis manibus, et, cum dicit: Glória Patri, caput inclinatur. Sequitur Kýrie, quod, si a populo vel a schola cantatur vel recitatur, celebrans privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.

24 Dicto ultimo Kýrie, eléison, celebrans inchoat, si dicendum est, Glória in excélsis Deo, quod, si a populo vel a schola cantatur vel recitatur, privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.

25 In Missis autem quæ privatim celebrantur,

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osculato altari, celebrans accedit ad latus dexterum, ibique stans versus altare legit antiphonam ad introitum, ut supra. Antiphona repetita, iunctis manibus, vadit ad medium altaris, ubi stans versus ad illud dicit ter *Kýrie, eléison*, ter *Christe eléison* et iterum ter *Kýrie, eléison* alternatim cum ministro, ac postea, si dicendum est, *Glória in excelsis Deo*, ut supra. Etiam in Missis cum populo celebratis, si celebrans ad altare manet usque ad orationem inclusive, antiphonam ad introitum, si eam legere debet, legit ad latus dexterum, *Kýrie* vero et *Glória* dicit in medio altaris.

26 In Missa solemnī sacerdos facta confessione ascendit cum ministris ad medium altaris: ubi dicto *Orámus te, Dómine*, et osculato altari, ponit incensum in thuribulo, ministrante diacono naviculam et dicente: *Benedicite, pater reverénde, et thuriferario ministrante thuribulum. Celebrans incensum ponit in thuribulo, dicens interim: Ab illo benedicáris, etc., et depositio cochleari producens manu dextera signum crucis super thus in thuribulo, illud benedicit. Postea diaconus dimissa navicula accipit thuribulum, et dat celebranti, qui facta Cruci reverentia, eam ter incensat, nihil dicens: et, facta iterum Cruci reverentia, incensat altare, ter ducens thuribulum æquali distantia, a medio eius usque ad latus dexterum: ubi, demissa manu, thurificat illius postremam partem inferiorem, mox superiorem, bis ducto thuribulo: et conversus ad altare, elevans manum incensat eius planitiem, seu mensam in parte anteriori, ter ducens thuribulum usque ad medium: ubi facta Cruci reverentia, procedendo thurificat aliud latus altaris triplici ductu usque ad latus sinistrum: et pariter incensata inferiori et superiori parte ipsius lateris sinistri duplici ductu, adhuc stans ibidem, elevat thuribulum, et ter incensat superiorem tabulæ partem versus medium altaris, ut fecit in latere dextero: deinde, manu aliquantulum demissa, incensat anteriorem eius partem, seu frontem, ter ducens thuribulum, dum procedit a latere sinistro usque ad medium altaris, et facta Cruci reverentia, incensat similiter triplici ductu reliquam partem anteriorem usque ad latus dexterum: ubi reddito thuribulo ipsi diacono, ab eo ipse solus incensatur. Diaconus et subdiaconus hinc inde assistunt celebranti cum incensat, et cum transeunt ante Crucem, semper genuflectunt.*

27 Si in altari fuerint reliquæ, seu imagines Sanctorum, incensata Cruce, et facta ei reverentia, antequam discedat a medio altaris, primum incensat eas quæ a sinistris altaris sunt, bis ducens thuribulum, et iterum facta Cruci reverentia, similiter incensat bis alias, quæ sunt a dexteris altaris, deinde prosequitur incensationem altaris ut supra, ter ducens thuribulum in unoquoque latere, etiamsi in eo essent plures reliquæ, vel imagines, seu etiam plura, vel pauciora candelabra.

28 Si in altari fuerit tabernaculum sanctissimi Sacramenti, accepto thuribulo, antequam incipiat incensationem, genuflectit, quod item facit quotiescumque transit ante medium altaris.

29 Si altare commode circumiri potest, celebrans, præmissa, ut supra, *Crucis et reliquiarum seu imaginum incensatione*, thurificat ter super mensam ad latus dexterum, deinde, circumiens, et manu aliquantulum demissa, bis latus ipsum, mox sexies alteram faciem altaris, bis latus sinistrum, deinde ter super mensam a latere sinistro usque ad medium altaris, denique, manu aliquantulum demissa, ter partem anteriorem a latere sinistro usque ad medium altaris et, facta Cruci reverentia, incensat similiter ter reliquam partem anteriorem usque ad latus dexterum.

30 In Missis cantatis, si incensationes fiant, celebrans se gerit ut supra pro Missa solemnī dictum est; in fine a ministrante incensatur.

31 Incensatione peracta, celebrans cum ministris vadit ad sedem, ibique, *Kýrie decantato, inchoat*, si dicendum est, *Glória in excelsis Deo*, quod privatim non dicit, sed potest una cum populo vel schola cantare.

V—DE ORATIONE

32 Dicto hymno *Glória in excelsis*, vel, si non est dicendus, eo omisso, celebrans versus ad populum, extendens et iungens manus, cantat vel clara voce dicit: *Dóminus vobíscum, vel si sit Episcopus: Pax vobis (quod dicitur tantum hoc loco, quando dictus est hymnus Glória in excelsis)*. Omnes respondent *Et cum spíritu tuo*. Deinde celebrans, manus extendens et iungens, dicit: *Orémus*, et, facta pro opportunitate aliqua pausa, manus extendit et orationem cantat vel dicit. Ad verba *Per Dóminum*, manus iungit, easque usque ad finem iunctas tenet. Si oratio concludatur *Qui tecum vel Qui vivis*, manus iungit cum dicit in unitate. In fine, omnes respondent: *Amen*.

33 Cum in oratione, vel alibi in Missa, pronuntiatur nomen Iesu vel Mariæ, itemque cum exprimitur nomen Sancti vel Beati de quo dicitur Missa aut fit commemoratio, vel Summi Pontificis, celebrans caput inclinat. Si plures orationes sunt dicendæ, idem in eis, in voce, extensione manuum, et capitis inclinatione, quod supra dictum est, observatur.

34 In Missis quæ privatim celebrantur, et quando celebrans manet ad altare usque ad orationem, altare osculatur antequam dicat: *Dóminus vobíscum*. Deinde vertit se ad ministrantem vel ad populum, eum salutat, ut supra, et accedit ad latus dexterum, ibique dicit orationem versus altare. Si vero versus populum celebrat, non vertit humeros ad altare, cum dicturus est *Dóminus vobíscum*, *Oráte, fratres*, *Ite*, missa est, vel daturus benedictionem; sed osculato altari

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in medio, ibi, expansis et iunctis manibus, ut supra, salutatur populum, et dat benedictionem.

35 Quoties in Missa dicenda occurrunt verba *Flectamus gēna*—*Levāte*, celebrans, extendens ac iungens manus, dicit: *Orēmus*, ac deinde: *Flectamus gēna*; et illico utrumque genu flectit ac per aliquod temporis spatium in silentio orat; deinde surgit, dicit: *Levāte*, et manibus extensis, dicit orationem. Lectiones quæ Epistolam præcedunt eodem modo leguntur, ut infra pro Epistola dicitur.

36 *In Missa solemnī cum dicitur Dōminus vobiscum et oratio, diaconus et subdiaconus stant hinc inde prope celebrantem. Flectamus gēna et Levāte cantantur a diacono; celebrans omnesque alii utrumque genu flectunt atque orant, ut supra dictum est. Diaconus cantat Flectamus gēna antequam genua flectat, Levāte postquam surrexit.*

VI—DE EPISTOLA, GRADUALI ET ALIIS USQUE AD OFFERTORIUM

37 In Missis quæ privatim celebrantur, dictis orationibus, celebrans, positus super librum vel altare manibus, vel (ut placuerit) librum tenens, legit Epistolam intellegibili voce, et respondetur a ministro: *Deo grātiās*, et similiter, stans eodem modo, prosequitur graduale, *Allelūia*, et tractum, ac sequentiam, si dicenda sunt. Quibus dictis, minister vel ipse celebrans portat librum missalis ad partem sinistram altaris, et dum transit ante medium altaris, celebrans caput Cruci inclinatur. Missale sic locatur ut posterior pars libri respiciat ipsum latus altaris, et non ad partem eius contra se directam.

38 Delato libro ad partem sinistram altaris, celebrans, stans in medio iunctis manibus, levatisque oculis et statim demissis, tum profunde inclinatur, dicit secreto: *Munda cor meum*, et *Iube, Dōmine, benedīcere*. Dōminus sit in corde meo, ut in Ordinario. Quibus dictis, vadit ad librum missalis, ubi stans versus illum, iunctis manibus, dicit intellegibili voce: Dōminus vobiscum. *R.* Et cum spīritu tuo. Deinde pollice dexteræ manus signo crucis signat primo librum super principio Evangelii, quod est lecturus, postea seipsum in fronte, ore et pectore, dicens: *Sequētia*, vel *Inītiū sancti Evāgēlii*, etc. *R.* *Glōria tibi, Dōmine*. Tum iunctis iterum manibus, stans, ut supra, prosequitur Evangelium usque ad finem. Quo finito, minister, stans ad infimum gradum altaris, respondet: *Laus tibi, Christe*, et sacerdos, elevans parumper librum, osculatur principium Evangelii, dicens: *Per evāgēlica dicta*, etc., præterquam in Missis defunctorum.

39 Dicto Evangelio, stans in medio altaris,

incipit (si dicendum est) *Credo*, quod prosequitur manibus iunctis. Cum dicit: *Et incarnātus est*, usque ad *et homo factus est* inclusive, se inclinatur.

40 Symbolo expleto, vel, si non est dicendum, post Evangelium, celebrans altare osculatur et, iunctis manibus, vertit se et, extendens manus, dicit: Dōminus vobiscum. Manibus iterum iunctis, revertitur ad medium altaris, ubi, extendens ac iungens manus, dicit: *Orēmus*.

41 *In Missa solemnī, oratione expleta, subdiaconus librum sumit et, factis si oportuerit debitis reverentiis altari et celebranti, ambonem ascendit vel accedit ad cancellos, ibique, versus ad populum, Epistolam cantat vel legit; qua finita, nisi Missa sit defunctorum, vadit ad celebrantem et, inclinatus; ab eo benedicitur.*

42 *Cantato graduāli, si Missa non est defunctorum, celebrans, sedens, incensum imponit et benedicit. Deinde diaconus librum Evangeliorum ad altare defert et in medio deponit; tum genuflexus ante altare, manibus iunctis, dicit: Munda cor meum, etc. Postea surgit, accipit librum de altari, accedit ad celebrantem et, inclinatus, petit benedictionem, dicens: Iube, domne, benedīcere. Celebrans, stans, respondet: Dōminus sit in corde tuo, etc. Accepta benedictione, diaconus, præcedentibus thuriferario et duobus acolythis cum candelabris accensis, vadit cum subdiacono a sinistris ad ambonem vel ad cancellos, ibique, subdiacono a sinistris stante et, si legile desit, librum tenente, acolythis hinc inde stantibus, cantat vel dicit: Dōminus vobiscum, iunctis manibus. Cum dicit: Sequētia, etc., pollice dexteræ manus signat librum in principio Evangelii quod est cantaturus vel lecturus, deinde seipsum in fronte, ore et pectore; et dum omnes respondent: Glōria tibi Dōmine, incensat ter librum, postea prosequitur Evangelium manibus iunctis.*

43 *Celebrans, stans, Evangelium auscultat ad sedem, et signat se cum aliis ad verba Sequētia sancti Evāgēlii, etc. Finito autem Evangelio, osculatur librum a subdiacono sibi delatum, dicens: Per evāgēlica dicta, etc. Si vero Missa celebratur coram Summo Pontifice aut alio Prælatō supra memorato, liber ipsis defertur osculandum, et celebrans illum non osculatur nec dicit: Per evāgēlica dicta, etc. Post Evangelium celebrans aut Prælatus qui adest non incensatur. Homilia, symbolum et oratio fidelium habentur ut infra dicitur.*

44 *In Missa cantata aut lecta cum populi participatione, convenit ut Lectiones et Epistola cantentur aut legantur a lectore seu ministrante idoneo in ambone vel ad cancellos, celebrante, ut supra, sedente et auscultante. Cantus post ipsas occurrentes, nisi a schola vel a populo canantur vel legantur, a lectore seu ministrante in eodem loco proferuntur; ipse tamen, in fine, a celebrante non benedicitur. Item Evangelium cantare aut legere potest diaconus vel alius sa-*

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cerdos, modo supra indicato, alba et stola indutus.

45 Si vero non adest diaconus vel alius sacerdos, Evangelium profertur a celebrante. Dum cantatur vel legitur Allelúia cum suo versu, vel circa finem aliorum cantuum post Epistolam, celebrans accedit ad infimum gradum altaris, ibique profunde inclinatus, dicit: Munda cor meum, Iube, Dómine et Dóminus sit in corde meo; deinde pergit ad ambonem vel ad cancellos ad Evangelium cantandum vel legendum. In fine librum osculatur, dicens: Per evangélica dicta, etc., nisi adsit Prælat, ut supra.

46 Deficiente vero lectore seu ministrante idoneo, ipse celebrans legit vel cantat etiam Lectiones et Epistolam in ambone vel ad cancellos et, nisi a schola vel a populo canantur aut legantur, addit etiam cantus post ipsas occurrentes. Stans deinde in eodem loco, dicit: Munda cor meum versus ad altare; et ad populum iterum conversus cantat vel legit Evangelium.

47 Si tamen non habetur ambo, aut magis opportunum videtur, celebrans potest omnes lectiones etiam ex altari proferre versus ad populum.

48 In Missa cantata quæ non sit defunctorum, si adhibetur incensum, celebrans illud imponit et benedicit antequam dicat Munda cor meum. Initio Evangelii liber ter incensatur; in fine vero incensatio celebrantis omittitur.

49 Dum cantantur vel leguntur Epistola et Evangelium numquam genuflectitur, præterquam in historia Passionis Domini. In cantibus autem inter lectiones occurrentibus genuflectitur tantum ad versum Veni, Sancte Spíritus in festo Pentecostes. In symbolo vero ad verba Et incarnátus est fit semper inclinatio; genuflectitur autem in festo Nativitatis Domini et Annuntiationis B.M.V.

50 Post Evangelium, celebrans, ad sedem aut ad altare, vel in ambone aut ad cancellos, homiliam, si facienda est, habet; eaque finita, ad sedem vel ad altare, inchoat, si dicendum est, Credo in unum Deum, quod, si a populo vel a schola cantatur vel recitatur, privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.

51 Deinde, iuxta cuiusque loci consuetudinem, fit oratio communis seu fidelium, quam celebrans aut ad sedem aut ex altari aut in ambone vel ad cancellos moderatur. Symbolo itaque expleto, celebrans versus ad populum dicit: *Ÿ. Dóminus vobiscum. R.* Et cum spíritu tuo. Deinde subiungit: *Orémus*, et fit oratio fidelium. Si celebrans est ad altare, illud osculatur antequam dicat Dóminus vobiscum; secus cum ad altare accedit, oratione fidelium completa. Si vero oratio fidelium non est facienda, celebrans altare osculatur; deinde, versus ad populum, dicit: *Ÿ. Dóminus vobiscum. R.* Et cum spíritu tuo. Postea subiungit: *Orémus*. Et sequitur statim antiphona ad offertorium.

VII—DE ANTIPHONA AD OFFERTORIUM ET ALIIS USQUE AD CANONEM

52 Ab offertorio usque ad finem Missæ omnia fiunt ad altare. Proinde quæ in medio altaris dicenda sunt, celebrans dicit ibidem, stans versus ad altare, nisi aliter ordinetur.

53 Calix et hostiæ pro celebrante et fidelibus, si super mensam parata sunt, et missale ad altare deferuntur dum cantatur vel recitatur antiphona ad offertorium cum suo psalmo, quæ, si a schola vel a populo cantatur vel recitatur, non legitur a celebrante. Tum celebrans discooperit calicem et manu dextera amovet parvam pallam desuper hostiam, accipit patenam cum hostia, et ambabus manibus eam elevatam tenens, oculis elevatis et statim demissis, dicit: *Súscipe, sancte Pater*, etc.

54 Si fuerint aliæ hostiæ non super patenam, sed super corporale, vel in pyxide pro Comunione populi consecrandæ, pyxidem dextera discooperit, et intentionem suam etiam ad illas offerendas et consecrandas dirigens, dicit ut supra: *Súscipe*, etc., ut in Ordine Missæ. Quo dicto, patenam utraque manu tenens, cum ea facit signum crucis super corporale, et deponit hostiam circa medium anterioris partis corporalis ante se, et patenam ad manum dexteram aliquantulum subtus corporale; quam, exterso calice, ut dicitur, cooperit purificatorio. Si autem adest pyxis cum aliis hostiis, eam suo operculo cooperit.

55 Deinde accipit calicem, eum purificatorio extergit, et sinistra tenens illius nodum, accipit ampullam vini de manu ministri et infundit vinum in calicem. Deinde, eodem modo tenens calicem, producit signum crucis super ampullam aquæ, et dicit: *Deus, qui humanæ substantiæ*, et infundens parum aquæ in calicem prosequitur: *Da nobis per huius aquæ et vini mysterium*, etc. In Missis autem defunctorum non facit signum crucis super aquam, sed eam infundit absque benedictione, dicens orationem ut supra.

56 Infusa aqua in calice et finita oratione prædicta, accipit manu dextera calicem discooperit; et stans ante medium altaris, ipsum ambabus manibus elevatum tenens, videlicet cum sinistra pedem, cum dextera autem nodum infra cuppam, oculis elevatis, offert, dicens: *Offérimus tibi, Dómine*, etc. Qua oratione dicta, facit signum crucis cum calice super corporale, et ipsum in medio post hostiam collocat, et palla cooperit. Deinde, iunctis manibus super altare positis, aliquantulum inclinatus dicit secreto: *In spíritu humilitátis*, etc. Postea erectus, elevatis oculis et statim demissis, manusque expandens, easque, in altum porrectas, statim iungens, dicit: *Veni, sanctificátor*, etc. Cum dicit: et *bénedic*, signat manu dextera commu-

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niter super hostiam et calicem, sinistra posita super altare.

57 Tum, iunctis manibus, accedit ad latum dexterum altaris, ubi stans, ministro aquam fundente, lavat manus, dicens psalmum: Lavabo inter innocentes, cum Glória Patri, etc.; qui versus Glória Patri prætermittitur in Missis defunctorum, et in Missis de Tempore a dominica I Passionis usque ad feriam V in Cena Domini inclusive.

58 Celebrans, lotis manibus, eas tergit, et, illis iunctis, revertitur ad medium altaris, ubi stans, oculosque elevans, et statim demittens, manibus iunctis super altare aliquantulum inclinatus, dicit secreto orationem: Súscipe, sancta Trínitas, etc. Qua dicta, osculatur altare; tum, iunctis manibus, vertit se ad populum, et versus eum extendens et iungens manus, congrua voce dicit: Oráte, fratres, ut meum ac vestrum sacrificium, etc., perficit circulum, revertens, iunctis manibus, ad medium altaris. Et responso a ministro, vel a circumstantibus: Súscípiat Dóminus sacrificium de mánibus tuis, etc., manibus extensis, ut fit ad orationem, stans in medio altaris versus librum, celebrans cantat vel clara voce dicit absolute sine Orémus et sine alia interpositione orationem vel orationes super oblata. Cum dicit: Per Dóminum, iungit manus: cum dicit Iesum Christum, caput inclinat: quod facit in prima oratione, et in ultima, si plures sint dicendæ.

59 In Missa solemni, antiphona ad offertorium inchoata, diaconus accedit ad altare in latum dexterum; subdiaconus vero calicem cum patena et hostia, coopertum palla et velo, una cum corporali in sua bursa incluso, de credentia defert ad altare, comitante acolytho ampullas vini et aquæ deferente. Diaconus corporale in medio altaris expandit, deinde calicem detegit et dat patenam cum hostia celebranti; subdiaconus extergit calicem purificatorio; diaconus, accepta ampulla vini de manu subdiaconi, infundit vinum in calicem; subdiaconus interim ampullam aquæ ostendens celebranti, dicit: Benedícite, pater reverénde; qui, facto versus eam signo crucis, dicit orationem: Deus, qui humanæ, etc.; interim subdiaconus infundit paululum aquæ in calicem, ac deinde transit ad sinistram celebrantis; diaconus vero calicem celebranti dat, et pedem calicis tangens, seu brachium dexterum celebrantis sustentans, cum eo dicit: Offérimus tibi, Dómine, etc., quem postea positum in altari, ut supra, palla cooperit.

60 Dicto Veni, sanctificátor, ut supra, celebrans, ministrante diacono naviculam, et dicente: Benedícite, pater reverénde, ponit incensum in thuribulo, dicens: Per intercessiónem, etc., ut in Ordine Missæ. Deinde accepto thuribulo per manum diaconi, nullam tunc faciens Cruci reverentiam incensat oblata, ter ducens thuribulum super calicem et hostiam simul in

modum crucis, et ter circum calicem et hostiam, scilicet bis a dextera ad sinistram, et semel a sinistra ad dexteram (diacono interim pedem calicis tenente manu dextera), interim dicens: Incensum istud a te benedictum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua. Deinde facta reverentia, incensat Crucem et altare, ut dictum est supra, assistentibus diacono et subdiacono, interim dicens: Dirigátur, Dómine, orátio mea, etc.; et cum incensatur Crux, diaconus amovet calicem e medio, et, incensata Cruce, reponit in loco suo. Cum reddit thuribulum diacono, dicit: Accéndat in nobis, etc. Et incensatur ab eo: deinde diaconus incensat triplici ductu, per modum unius, utramque chori partem; Ordinarios autem et Episcopos, si qui sunt, singulos incensat; postremo subdiaconum thurificat. Ipse vero diaconus incensatur a thuriferario, et thuriferarius postea incensat populum. Celebrans, postquam incensatus fuerit, lavat manus, ministrantibus acolythis ampullam aquæ, cum pellicula et manutergio. Deinde acolythus Missale super altare collocat. In Missa cantata, si incensationes fiant, celebrans se gerit ut in Missa solemni, et in fine incensatur a ministrante, qui postea incensat clerum quoque et populum.

VIII—DE CANONE MISSÆ A PRÆFATIONE USQUE AD CONSECRATIONEM

61 Orationibus super oblata expletis, celebrans dicit: Dóminus vobiscum, manibus super altare positis. Cum dicit: Sursum corda, manus aliquantulum elevat hinc inde ante pectus extensas et iungit cum dicit: Grátias agámus Dómino Deo nostro. Responso: Dignum et iustum est, extensis ut prius manibus, prosequitur præfationem; qua finita, iunctis manibus, una cum ministris, clero et populo, cantat vel dicit Sanctus-Benedíctus.

62 Postea celebrans, stans ante medium altaris versus ad illud, extendit et aliquantulum elevat manus, oculisque elevatis et sine mora demissis, ac manibus iunctis et super altare positis, profunde inclinatus prosequitur Canonem, secreto dicens: Te ígitur, etc., ut in Ordine Missæ. Cum dicit: Uti accépta hábeas et benedícas, etc., prius osculatur altare, deinde erigit se, et stat iunctis manibus. Cum dicit: hæc ✠ dona, hæc ✠ múnera, hæc sancta ✠ sacrificia, dextera manu signat ter communiter super hostiam et calicem. Deinde, extensis manibus prosequitur: In primis quæ tibi offérimus, etc.

63 Ubi dicit: una cum fámulo tuo Papa nostro N., exprimit nomen Papæ: Sede autem vacante verba prædicta omittuntur. Ubi dicitur: et Antístite nostro N., specificatur nomen Episcopi Ordinarii diœcesis in qua Sacrum facit, et non alterius Superioris, etiamsi celebrans sit

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exemptus, vel sub alterius Episcopi iurisdictione. Si vero Episcopus Ordinarius illius loci, in quo Missa celebratur, sit vita functus, prædicta verba omittuntur, quæ etiam omittuntur ab iis qui Romæ celebrant. Si celebrans est Episcopus, Archiepiscopus vel Patriarcha, omissis prædictis verbis, eorum loco dicit: et me indigno servo tuo. Summus autem Pontifex cum celebrat, omissis verbis: una cum fámulo tuo Papa nostro N. et Antístite nostro N., dicit: una cum me fámulo tuo indigno, quem gregi tuo præesse voluisti. Et continuant omnes, ut sequitur: et ómnibus orthodoxis, etc.

64 Cum dicit: Meménto, Dómine, iungens manus stat paulisper in quiete, faciens commemorationem vivorum Christi fidelium ad suam voluntatem, quorum nomina, si vult, secreto commemorat: non tamen necesse est ea exprimere, sed mente tantum eorum memoriam habeat. Potest etiam celebrans, si pro pluribus orare intendit, ne circumstantibus sit morosus, ante Missam in animo proponere sibi omnes illos, tam vivos quam defunctos, pro quibus in ipsa Missa orare intendit, et hoc loco generaliter unico contextu ipsorum vivorum commemorationem agere.

65 Commemoratione vivorum facta, extensis, ut prius, manibus, continuat: Et ómnium circumstantium, etc. Similiter stans prosequitur: Communicántes. Cum dicit: Iesu Christi, caput inclinat: in conclusione, quando dicit: Per eúndem, iungit manus. Cum dicit: Hanc igitur oblatiónem, expandit manus simul super oblata, ita ut palmæ sint apertæ versus ac supra calicem et hostiam, quas sic tenet usque ad illa verba: Per Christum Dóminum nostrum. Tunc enim iungit manus, et sic prosequitur: Quam oblatiónem tu, Deus, in ómnibus, quæsumus: et cum dicit: bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, communiter signat ter super hostiam et calicem simul: deinde cum dicit: ut nobis Cor ✠ pus, separatim signat semel super hostiam tantum; et cum dicit: et San ✠ guis, semel super calicem tantum: deinde iungens manus, prosequitur: fiat dilectíssimi Fílii tui Dómini nostri Iesu Christi, et inclinans caput, extergit, si opus fuerit, pollices et indices super corporale, et dicit secreto, ut prius: Qui pridie quam paterétur: et accipiens pollice et indice dexteræ manus hostiam, et eam cum illis ac indice et pollice sinistræ manus tenens, stans erectus ante medium altaris, dicit: accépit panem in sanctas ac venerábiles manus suas, elevansque oculos et statim demittens, dicit: et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, caputque aliquantulum inclinans, dicit: tibi grátias agens, et tenens hostiam inter pollicem et indicem sinistræ manus, dextera producit signum crucis super eam, dicens bene ✠ dixit, fregit, deditque discíplis suis, dicens: Accípite, et manducáte ex hoc omnes. Si adest pyxis cum aliis hostiis consecrandis, antequam

accipiat hostiam, eam discooperit manu dextera.

66 Cum autem finierit supradicta verba, cubitis super altare postis, distincte et reverenter profert verba consecrationis super hostiam, vel super hostias, si plures sunt consecrandæ; et hostiam suam pollicibus et indicibus tantum tenens dicit: Hoc est enim Corpus meum. Quibus prolatis, celebrans tenens hostiam inter pollices et indices prædictos super altare, reliquis manuum digitis extensis, et simul iunctis genuflexus eam adorat. Tunc se erigens, elevat hostiam, et intentis in eam oculis (quod et in elevatione calicis facit) populo reverenter ostendit adorandam; et mox sola manu dextera ipsam reverenter reponit super corporale in eodem loco unde eam levavit, et deinceps pollices et indices non disiungit, nisi quando hostiam consecratam tangere vel tractare debet, usque ad ablutionem digitorum post Communionem.

67 Reposita hostia consecrata super corporale, genuflexus ipsam veneratur; si adsit pyxis cum aliis hostiis, eam suo operculo tegit, ut supra. Minister paulo ante Consecrationem campanulæ signo fideles moneat. Deinde, pulsat campanulam ad unamquamque elevationem, iuxta cuiusque loci consuetudinem.

68 Celebrans, adorato Sacramento, surgit, et discooperit calicem, in quem, si opus est, extergit digitos, quod semper faciat si aliquod fragmentum digitis adhæreat; et stans erectus dicit: Símili modo postquam cenátum est, et ambabus manibus accipiens calicem iuxta nodum infra cuppam, et aliquantulum illum elevans, ac statim deponens, dicit: accípiens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas, etc. Cum dicit: item tibi grátias agens, caput inclinat; cum dicit: benedíxit, sinistra calicem infra cuppam tenens, dextera signat super eum; et prosequens: deditque discíplis suis, etc., et ambabus manibus tenens calicem, videlicet sinistra pedem, dextera nodum infra cuppam, cubitis super altare positus, profert attente et continuate, ut supra, verba consecrationis Sanguinis: Hic est enim Calix, etc. Quibus dictis, reponit calicem super corporale, dicens: Hæc quotiescúmque fecéritis, etc., et genuflexus Sanguinem reverenter adorat. Tum se erigit, et accipiens calicem discoopertum ambabus manibus, ut prius, elevat eum et ostendit populo adorandum: mox ipsum reverenter reponit super corporale in locum pristinum, et manu dextera palla cooperit, ac genuflexus Sacramentum veneratur.

69 *In Missa solemni, inde ab oratione super oblata diaconus et subdiaconus stant post celebrantem. Diaconus autem ad celebrantem accedit quando opus est eius ministerio, statimque in locum suum redit.*

70 *Ad finem præfationis, accenduntur ab acolythis duo saltem cerei, qui exstinguuntur*

post fidelium Communionem. Cum autem celebrans dicit: Quam oblationem, etc., diaconus accedit ad eius dexteram, ibi in superiori gradu altaris genuflectit et, quando opus est, se erigens, calicem discooperit et cooperit, et cum celebrante genuflectit. Subdiaconus genuflexus in latere dextero ter incensat hostiam, cum elevatur, et similiter calicem, posito prius incenso in thuribulo per acolythum absque benedictione; quod servatur etiam a ministrante in Missis cantatis in quibus incensationes fiunt. Deposito calice, diaconus et subdiaconus redeunt post celebrantem.

IX—DE CANONE POST CONSECRATIONEM

71 Reposito calice et adorato, celebrans stans ante altare, extensis manibus, dicit secreto: Unde et memores, etc. Cum dicit: de tuis donis ac datis, iungit manus: et cum dicit: *hóstiam* ✠ *puram, hóstiam* ✠ *sanctam, hóstiam* ✠ *immaculatam*, manu sinistra posita super altare intra corporale, dextera signat ter communiter super hostiam et calicem, et semel super hostiam tantum, et semel super calicem tantum, dicens: Panem ✠ sanctum vitæ æternæ, et Cálicem ✠ salutis perpétuæ; deinde, stans ut prius extensis manibus, prosequitur: Supra quæ propítio, etc. Cum dicit: Súpplīces te rogámus, etc., profunde inclinat se ante medium altaris, manibus iunctis super illo positis. Cum dicit: ex hac altáris participatióne, osculatur altare, manibus super corporale positis. Cum dicit: sacrosánctum Fílii tui, iungit manus; et dextera signans semel super hostiam tantum, et semel super calicem, sinistra super corporale posita, dicit: Cor ✠ pus et Sán ✠ guinem sumpsérimus, et cum dicit: omni benedictióne ✠ cælésti, seipsum signat signo crucis, et prosequitur: et grátia repleámur. Cum dicit: Per eúndem, iungit manus.

72 Cum dicit: Meménto etiam, Dómine, famulórum famularúmque tuárum, etc., extensis et iunctis manibus facit commemorationem fidelium defunctorum, de quibus sibi videtur, eodem modo ut dictum est de commemoratione vivorum. Qua commemoratione facta, stans ut prius extensis manibus, prosequitur: Ipsi, Dómine, et ómnibus in Christo, etc., et in fine ad: Per eúndem, iungit manus.

73 Cum dicit: Nobis quoque peccatóribus, vocem aliquantulum elevat et dextera manu pectus sibi percutit, sinistra posita super corporale, et prosequitur secreto: fámulis tuis, etc., stans manibus extensis, ut prius. Cum dicit: Per Christum Dóminum nostrum. Per quem hæc ómnia, Dómine, semper bona creas, iungit manus: deinde, manu dextera ter signans communiter super hostiam et calicem, dicit: sancti ✠ ficas, viví ✠ ficas, bene ✠ dícis, et præstas nobis. Postea discooperit manu dextera calicem,

et genuflexus Sacramentum adorat: tum se erigit, et reverenter accipit hostiam inter pollicem et indicem dexteræ manus, sinistra autem calicem, et elevans eum parum cum hostia, quam tenet super calicem, clara voce cantat vel dicit: Per ipsum, etc., usque ad per ómnia sæcula sæculórum. Responso ab omnibus Amen, celebrans calicem et hostiam collocat super corporale, et si opus est, digitos extergit, ut supra; ac pollices et indices ut prius iungens, calicem palla cooperit, et genuflexus Sacramentum adorat.

74 In Missa solemni, cum celebrans dicit: Per quem hæc ómnia, etc., diaconus, facta Sacramento genuflexione, accedit ad dexteram celebrantis, et quando opus est discooperit calicem, et cum celebrante adorat, celebrantem adiuvat, si opus est, in calice elevando, et postea calicem cooperit, iterum genuflectit, et vadit post celebrantem, ubi stat, dum canitur oratio dominica et embolismus.

X—DE ORATIONE DOMINICA ET ALIIS USQUE AD COMMUNIONEM

75 Celebrans, cooperto calice adoratoque Sacramento, erigit se et, iungens manus, cantat vel clara voce dicit: Orémus. Sequitur oratio dominica, quam populus totam cum celebrante cantare vel dicere potest. Celebrans eam profert manibus extensis. In fine non dicitur Amen.

76 Oratione autem dominica finita, celebrans statim cantat vel clara voce dicit, manibus extensis: Libera nos, quæsumus, Dómine, etc., cum dixerit: et ab omni perturbatióne secúri, discooperit calicem, et genuflectit; tum erigens se submittit patenam, prius purificatorio abstersam, hostiæ; deinde accipit hostiam inter pollicem et indicem dexteræ manus, et cum illis ac pollice et indice sinistra manus eam super calicem tenens reverenter frangit per medium, dicens: Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum, et mediam partem, quam inter pollicem et indicem dexteræ manus tenet, ponit super patenam; de alia media, quam sinistra manu tenet, frangit cum pollice et indice dexteræ manus particulam, prosequens: Qui tecum vivit et regnat, et eam inter ipsos dexteræ manus pollicem et indicem retinens, partem maiorem, quam sinistra tenet, adiungit mediæ super patenam positæ, interim dicens: in unitáte Spíritus Sancti Deus; et particulam hostiæ, quam in dextera manu retinuit, tenens super calicem, quem sinistra per nodum infra cuppam retinet, eadem semper voce dicit: Per ómnia sæcula sæculórum. R. Amen, et cum ipsa particula signans ter a labio ad labium calicis, dicit: Pax ✠ Dómini sit ✠ semper vobis ✠ cum. Responso: Et cum spíritu tuo, particulam, quam dextera manu tenet, immittit in calicem dicens secreto: Hæc commíxtio, et conse-

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cratio Córporis, etc. Deinde pollices et indices super calicem aliquantulum tergit, calicem palla cooperit, et genuflexus Sacramentum adorat, surgit, et stans iunctis manibus, inclinatus versus Sacramentum, clara voce dicit: Agnus Dei, qui tollis peccáta mundi: et dextera percutiens sibi pectus, sinistra super corporale posita, dicit: miserére nobis, et deinde non iungit manus, sed iterum percutit sibi pectus, cum dicit secundo: miserére nobis, quod et tertio facit, cum dicit: dona nobis pacem. Si Agnus Dei a populo vel a schola cantatur vel recitatur, celebrans illud privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare, iunctis manibus et ter pectus percutiens.

77 Tunc manibus iunctis supra altare positis, inclinatus dicit secreto: Dómine Iesu Christe, etc. Qua oratione finita, si est daturus pacem, osculatur altare et instrumentum pacis ei porrectum a ministro iuxta ipsum ad dexteram genuflexo, et dicit: Pax tecum. Minister respondet: Et cum spíritu tuo. Si pax non datur, dicta præmissa oratione, statim subiungit alias orationes ut in Ordine Missæ.

78 In Missis defunctorum, non percutit pectus ad Agnus Dei, quia dicitur: Dona eis réquiem, nec dicit primam orationem: Dómine Iesu Christe, qui dixisti Apóstolis tuis, etc., non dat pacem, sed dicit alias duas sequentes orationes: Dómine Iesu Christe, Fili Dei vivi, etc., et Percéptio Córporis tui, etc.

79 Quibus orationibus dictis, genuflectens Sacramentum adorat, et se erigens dicit secreto: Panem cæléstem accipiam, etc.; quo dicto, dextera manu accipit de patena reverenter ambas partes hostiæ, et collocat inter pollicem et indicem sinistræ manus, quibus patenam inter eundem indicem et medium digitos supponit, et eadem manu sinistra tenens partes huiusmodi super patenam inter pectus et calicem, parum inclinatus, dextera tribus vicibus percutit pectus suum, interim etiam tribus vicibus dicens voce aliquantulum elevata: Dómine, non sum dignus: et secreto prosequitur: ut intres, etc. Quibus tertio dictis, ex sinistra accipit ambas partes prædictas hostiæ inter pollicem et indicem dexteræ manus, et cum illa supra patenam signat seipsum signo crucis, dicens: Corpus Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen: et se inclinans, cubitis super altare positis, reverenter easdem ambas partes sumit: quibus sumptis, deponit patenam super corporale, et erigens se, iunctis indicibus et pollicibus, ambas quoque manus iungit, et aliquantulum quiescit in meditatione sanctissimi Sacramenti. Deinde dicens secreto: Quid retribuam Dómino pro ómnibus quæ retribuit mihi? etc. discooperit calicem, genuflectit, surgit, accipit patenam, colligit fragmenta cum patena, si qua sunt super corporali, patenam quoque diligenter cum pollice et indice dexteræ

manus super calicem extergit, et ipsos digitos, ne quid fragmentorum in eis remaneat.

80 Post extensionem patenæ, iunctis pollicibus et indicibus, calicem dextera manu infra nodum cuppæ accipit, sinistra patenam, et signans se signo crucis cum calice, dicit: Sanguis Dómini nostri, etc., et manu sinistra supponens patenam calici, stans reverenter, sumit totum Sanguinem cum particula in calice posita. Tum, si fideles non sunt communicandi, ablutiones sumit, ut infra dicitur.

81 Tempore opportuno, ministrans campanulæ signo communicandos moneat. Sacerdos autem, post sumptionem Sanguinis, calicem parum ad latus sinistrum collocat, intra tamen corporale, et palla tegit. Deinde, si particulæ super corporale consecratæ sunt, facta genuflexione, eas super patenam ponit; si particulæ in eadem Missa intra pyxidem consecratæ sunt, pyxidem collocat in medio corporalis, eam discooperit et genuflectit; si vero administrandæ sunt particulæ iam antea consecratæ, aperto tabernaculo, genuflectit, pyxidem extrahit et discooperit. Postea accipit manu sinistra pyxidem seu patenam cum Sacramento, dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem seu patenam, et, conversus ad communicandos in medio altaris, clara voce dicit: Ecce Agnus Dei, ecce qui tollit peccáta mundi. Mox communicandi subdunt ter, pectus sibi percutientes: Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánimá mea. Deinde celebrans accedit ad communicandos, et hostiam parum elevatam super pyxidem seu patenam cuique ostendit, dicens: Corpus Christi. Communicandus respondet: Amen, et a celebrante communicatur. Distributione Communionis inchoata, vel, si fideles communicandi non sunt, dum celebrans sumit Sacramentum, cantatur vel recitatur antiphona ad Communionem cum suo psalmo.

82 Fidelibus communicatis, celebrans ad altare revertitur. Deinde: si particulæ super corporale positæ erant, extergit illud cum patena, et si qua in eo fuerint fragmenta, in calicem immittit; si particulæ quæ remanserunt paucae sunt, eas sumit, vel in tabernaculo reponit, genuflectit et ostiolum claudit. Postea in calicem immittit fragmenta quæ forte inveniuntur in patina sub mento communicantium apposita. Deinde dicit secreto: Quod ore sumpsimus, Dómine, etc., et super altare porrigit calicem ministro in latere dextero, quo vinum fundente calicem purificat et ablutionem sumit: deinde vino et aqua abluit pollices et indices super calicem, quos abstergit purificatorio, interim dicens: Corpus tuum, Dómine, quod sumpsi, etc. Ablutionem sumit, et extergit os et calicem purificatorio: quo facto purificatorium extendit super calicem et desuper patenam ac super

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patenam parvam pallam; et, plicato corporali, quod reponit in bursam, cooperit calicem velo, et bursam desuper ponit, et, nisi ad mensam deferatur, collocat in medio altaris, ut in principio Missæ. Si in altari desit tabernaculum, et pyxis cum particulis consecratis super altare maneat usque ad finem Missæ, ea servantur quæ feria V in Cena Domini præscribuntur versus finem Missæ.

83 *In Missa solemni diaconus stat retro post celebrantem dum cantatur oratio dominica et dum celebrans cantat Líba nos. Cum autem dicitur: et a peccáto simus semper líberi, facta ibidem genuflexione, vadit ad dexteram celebrantis et, quando opus est, discooperit et cooperit calicem et cum celebrante adorat. Post cantatum Agnus Dei, diaconus a dextris genuflexus expectat pacem: et cum celebrans osculatur altare, ipse se erigens simul osculatur illud extra corporale, et a celebrante dicente: Pax tecum, complexus accipit pacem sinistris genis sibi invicem appropinquantibus, et ei respondet: Et cum spíritu tuo. Postea, iterum Sacramento in altari adorato, vertit se ad subdiaconum retro post celebrantem, et similiter dat ei pacem. Subdiaconus, accepta pace a diacono et facta altari genuflexione, comitatus ab acolytho vadit ad chorum, et dat pacem primo cuiusque ordinis, dignioribus prius, deinde minus dignis; et reversus ad altare, facta genuflexione, dat pacem acolytho qui ipsum comitatus fuerit, qui et aliis acolythis circa altare dat pacem: deinde subdiaconus vadit ad dexteram celebrantis, et quando opus est, discooperit calicem, et, celebrantis Communionem expleta, iterum cooperit. Dum celebrans se communicat, diaconus et subdiaconus stant inclinati, et ante omnes alios ipsi Communionem recipiunt; dum vero populo Communio distribuitur, celebrantem comitantur. Interim canitur antiphona ad Communionem cum suo psalmo. Fidelium Communionem finita, vel si fidelium Communionem non habetur, statim post Communionem celebrantis subdiaconus accipit ampullas vini et aquæ et infundit, quando celebrans purificat.*

XI—DE ORATIONIBUS POST COMMUNIONEM

84 Ablutionibus sumptis, celebrans calicem collocat in altari vel tradit ministro, qui illum ad mensam defert. Deinde celebrans, stans in medio et hæbens apud se librum, nisi a schola vel a populo iam cantata vel recitata fuerit, iunctis manibus, legit antiphonam ad Communionem, qua lecta, osculatur altare, vertit se ad populum et dicit: Dóminus vobiscum, et reversus ad altare, stans in medio, dicit orationes post Communionem, eisdem modo, numero et ordine, ut dictæ sunt orationes initio Missæ. Quibus finitis, claudit librum, osculatur altare,

vertit se ad populum, et dicit, ut supra: Dóminus vobiscum, quo dicto, stans iunctis manibus versus populum, dicit, si dicendum est: *Ite, missa est, et revertitur ad altare. Si vero non est dicendum, dicto Dóminus vobiscum, revertitur ad medium altaris, ubi stans versus ad illud, iunctis manibus, dicit: Benedicámus Dómino. In Missis autem defunctorum, eodem modo stans versus altare, dicit: Requiéscant in pace.*

85 *In Quadragesima autem a feria IV cinerum usque ad feriam IV Hebdomadæ sanctæ, in Missa feriæ, postquam celebrans dixit orationes post Communionem cum suis solitis conclusionibus, antequam dicat: Dóminus vobiscum, stans in medio altaris ante librum dicit: Orémus. Humiliáte cápita vestra Deo, caput inclinans, et, extensis manibus, subiungit eadem voce orationem super populum ibidem positam, qua finita, osculatur altare, et vertens se ad populum dicit: Dóminus vobiscum, et alia ut supra.*

86 *In Missa solemni subdiaconus calicem abstergit, aptat cum purificatorio, patena et palla cooperit, plicat corporale, reponit in bursam, et illam ponit super calicem coopertum velo, quem defert ad mensam ut prius: postea redit ad locum suum retro post diaconum: qui cum dicit: *Ite, missa est, cum celebrante vertit se ad populum: et in Quadragesima, dicto per celebrantem Orémus, diaconus vertens se ad populum, iunctis manibus dicit ut supra: Humiliáte, etc.; quo dicto vertit se versus altare a tergo celebrantis, et celebrans dicit orationem super populum. In Missis cantatis Ite, missa est vel Benedicámus Dómino vel Requiéscant in pace ab ipso celebrante canuntur.**

XII—DE BENEDICTIONE IN FINE MISSÆ

87 Dicto *Ite, missa est, vel Benedicámus Dómino, vel Requiéscant in pace, celebrans, ante medium altaris stans iunctis manibus super eo, inclinatus dicit secreto: Pláceat tibi, sancta Trinitas, etc. Quo dicto, ipsum osculatur: tum erigens se, adhuc stans versus illud, elevat oculos et manus, quas extendit et iungit, et clara voce dicit: Benedicat vos omnipotens Deus, et iunctis manibus, vertens se ad populum, extensa manu dextera iunctisque digitis, et manu sinistra infra pectus posita, semel benedicit populo dicens: Pater, et Fílius, ✠ et Spíritus Sanctus. R. Amen.*

88 *Si celebravit coram Summo Pontifice, Cardinali, et Legato Sedis Apostolicæ, vel Patriarcha, Archiepiscopo et Episcopo in provincia, civitate, vel diæcesi sua existente, celebrans, dicto Pláceat tibi, sancta Trinitas, etc., dicit: Benedicat vos omnipotens Deus, et convertens se ad Summum Pontificem genuflexus, ad Car-*

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*dinalem vero, et Legatum, vel alium ex supra-
dictis Prælatiis, capite inclinato, quasi licentiam
benedicendi petens, prosequitur: Pater, et Filius,
✠ et Spiritus Sanctus, benedicens adstantes a
parte ubi non adest Pontifex, Cardinalis, Lega-
tus aut Prælatus prædicti. Si autem celebravit
coram Patriarcha, Archiepiscopo et Episcopo
extra eorum provinciam, civitatem, vel diæce-
sim constitutis, eis absque alio respectu, ut ce-
teris qui intersunt, more consueto benedicit.*

89 In Missis, in quibus dictum est Benedicamus Dómino vel Requiéscant in pace, celebrans non dat benedictionem, sed, dicto Pláceat tibi, sancta Trínitas, ut supra, altare osculatur, descendit et, facta debita reverentia, recedit.

90 *Data benedictione, vel si etiam benedictio
omittenda est osculato altari, si celebravit coram Summo Pontifice, Cardinali, et Legato Sedis Apostolicæ, vel Patriarcha, Archiepiscopo et Episcopo, convertit se ad illum coram quo ex prædictis celebravit, et facit reverentiam convenientem.*

91 Quibus omnibus absolutis, si calix est super altare, sacerdos accipit illum sinistra, dexteram ponens super bursam, ne aliquid cadat, descendit ante infimum gradum altaris, et, ibi in medio vertens se ad illud, se profunde inclinat (vel, si in eo est tabernaculum sanctissimi Sacramenti, genuflectit); et, facta reverentia, accipit biretum a ministro, ac præcedente ministro, eo modo quo venerat, redit ad sacristiam, interim dicens, si placuerit, antiphonam Trium puerórum et canticum Benedícite. Postquam paramenta deposuerit, gratiarum actionem per temporis spatium conveniens protrahit, preces infrascriptas persolvens, vel alias pro sua devotione.

92 *In Missa solemni celebrans, eadem voce et modo quo in Missis lectis, semel tantum benedicit populo; Episcopus autem, vel Abbas benedictus habens usum pontificalium, ter benedicit populo, etiam in Missis lectis.*

XIII—DE HIS QUÆ OMITTUNTUR IN MISSA DEFUNCTORUM

93 In Missa defunctorum, post antiphonam ad introitum, non dicitur Glória Patri, sed post psalmum repetitur: Réquiem ætérnam; nec dicitur Glória in excélsis, nec Allelúia, nec Iube, Dómine, benedícere, nec Dóminus sit in corde meo; nec celebrans osculatur librum in fine, nec dicit: Per evangélica dicta. Non dicitur Credo, non benedicitur aqua in calicem fundenda; dicitur tamen oratio: Deus, qui humánæ substántiæ, etc. Cum lavat manus, in fine psalmi Lavábo inter innocéntes, non dicitur Glória Patri. Ad Agnus Dei non dicitur: miserére nobis, cuius loco dicitur: dona eis réquiem; nec tertio: dona nobis pacem, cuius loco dicitur: dona eis réquiem sempitérnam; neque percutitur pectus.

Non dicitur prima oratio ante Communionem, scilicet: Dómine Iesu Christe, qui dixísti Apóstolis tuis, etc., nec datur pax. In fine non dicitur: Ite, missa est, nec Benedicamus Dómino, sed: Requiéscant in pace. Et non datur benedictio: sed dicto Pláceat, et osculato altari, nisi facienda sit absolutio, celebrans discedit. Cetera ut in aliis Missis.

94 *In Missa solemni non incensatur altare ad introitum, et subdiaconus, finita Epistola, non benedicitur: diaconus non petit benedictionem, non tenentur luminaria ad Evangelium, non portatur incensum, non incensatur liber, nec deferitur liber Evangeliorum osculandus. Oblata et altare incensantur ut supra: incensatur solus celebrans, et non incensantur alii. Si distribuendæ sunt candelæ, distribuuntur post Epistolam, et accendantur ad Evangelium, ad elevationem Sacramenti, et post Missam, dum fit absolutio.*

XIV—DE MISSA CUM DIACONO

95 In hac Missa, quoad fieri potest, omnia servantur, quæ supra de Missa solemni dicta sunt.

96 Deficiente lectore seu ministrante idoneo, Epistola cantatur vel legitur a diacono, qui tamen in fine benedictionem non recipit.

97 Ad offertorium, calix ad altare deferitur a diacono, qui illum abstergit ac in eum vinum et aquam infundit.

98 Diaconus pacem defert clero et postea se confert ad dexteram celebrantis atque, cum opus est, discooperit calicem et ablutiones celebranti ministrat. Deinde calicem abstergit et cooperit atque ad mensam defert.

XV—DE AGENDIS, SI SACERDOS BIS VEL TER EODEM DIE CELEBRET

99 Sacerdos, qui in festo Nativitatis Domini vel in Commemoratione omnium Fidelium defunctorum, duas vel tres Missas sine intermissione, id est quin ab altari discedat, celebrat:

a) In prima et secunda Missa, si aliam sit immediate celebraturus, sumpto divino Sanguine, calicem nec purificat nec abstergit, sed eum ponit super corporale et palla tegit. Deinde iunctis manibus dicit: Quod ore sumpsimus, et postea in vase cum aqua parato digitos abluit dicens: Corpus tuum, Dómine, et abstergit. His peractis, calicem super corporale adhuc manentem, deducta palla, iterum disponit et cooperit, uti moris est, scilicet purificatorio linteo, deinde patena cum hostia consecranda, et palla, ac demum velo. Calix vero extra corporale ne statuatur. Si per inadvertentiam ablutiones cum vino sumpserit, celebrare nihilominus potest

De defectibus in celebratione Missæ occurrentibus

secundam et tertiam Missam, etsi spatium unius horæ ante Communionem non intercesserit, si necessarium est. De cetero Missa more solito completur.

b) In secunda et tertia Missa, si aliam Missam immediate antea celebravit, ad offertorium, ablato velo a calice, hunc parumper versus latus Epistolæ collocat, intra tamen corporale; factaque hostiæ oblatione, calicem purificatorio non abstergit, sed eum intra corporale relinquens, leviter elevat, vinumque et aquam eidem infundit, ipsumque calicem, nullatenus ab intus

abstersum, offert. Cetera omnia more solito peraguntur.

100 Sacerdos, qui plures Missas cum intermissione celebrat, prioribus in Missis duas ablationes a rubricis præscriptas sumere debet. Si sequentem Missam celebraturus est et spatium unius horæ ante Communionem non intercessit, aqua tantum in ablationibus adhibenda est; si vero per inadvertentiam vinum quoque sumpsit, sequentem Missam nihilominus, etsi spatium unius horæ ante Communionem non intercessit, celebrare potest, si necesse est.

DE DEFECTIBUS IN CELEBRATIONE MISSÆ OCCURRENTIBUS

I

1 Sacerdos celebraturus omnem adhibeat diligentiam, ne desit aliquid ex requisitis ad Sacramentum Eucharistiæ conficiendum. Potest autem defectus contingere ex parte materiæ consecrandæ, et ex parte formæ adhibendæ, et ex parte ministri conficientis. Quidquid enim horum deficit, scilicet materia debita, forma cum intentione, et Ordo sacerdotalis in conficiente, non conficitur Sacramentum. Et his existentibus, quibuscumque aliis deficientibus, veritas adest Sacramenti. Alii vero sunt defectus, qui, in Missæ celebratione occurrentes, etsi veritatem Sacramenti non impediunt, possunt tamen aut cum peccato, aut cum scandalo contingere.

II—DE DEFECTIBUS MATERIÆ

2 Defectus ex parte materiæ possunt contingere, si aliquid desit ex iis quæ ad ipsam requiruntur. Requiritur enim, ut sit panis triticeus et vinum de vite: et ut huiusmodi materia consecranda, in actu Consecrationis, sit coram sacerdote.

III—DE DEFECTU PANIS

3 Si panis non sit triticeus, vel, si triticeus, admixtus sit granis alterius generis in tanta quantitate ut non maneat panis triticeus, vel sit aliqui corruptus, non conficitur Sacramentum.

4 Si sit confectus de aqua rosacea, vel alterius distillationis, dubium est an conficiatur.

5 Si cœperit corrumpi, sed non sit corruptus; similiter si non sit azymus, secundum morem Ecclesiæ Latinæ, conficitur, sed conficiens graviter peccat.

6 Si celebrans ante Consecrationem advertit hostiam esse corruptam, aut non esse triticeam; remota illa hostia, aliam ponat, et facta oblatione, saltem mente concepta, prosequatur ab eo loco ubi desivit.

7 Si id advertit post Consecrationem, etiam post illius hostiæ sumptionem, posita alia, faciat oblationem, ut supra, et a Consecratione incipiat, scilicet ab illis verbis: Qui pridie quam pateretur; et illam priorem, si non sumpsit,umat post sumptionem Corporis et Sanguinis, vel alicubi reverenter conservet. Si autem sumpserit, nihilominusumat eam, quam consecravit: quia præceptum de perfectione Sacramenti, maioris est ponderis, quam quod a ieiunis sumatur.

8 Quod si hoc contingat post sumptionem Sanguinis, apponi debet rursus novus panis et vinum cum aqua; et, facta prius oblatione, ut supra, sacerdos consecret, incipiendo ab illis verbis: Qui pridie; ac statimumat utrumque, et prosequatur Missam, ne Sacramentum remaneat imperfectum, et ut debitus servetur ordo.

9 Si hostia consecrata dispareat, vel casu aliquo, ut vento, vel ab aliquo animali accepta, et nequeat reperiri; tunc altera consecratur ab eo loco incipiendo: Qui pridie quam pateretur, facta eius prius oblatione, ut supra.

10 Casibus de quibus supra 5-7, elevatio Sacramenti omittatur, et omnia fiant vitando, quantum fieri potest, fidelium scandalum vel admirationem.

IV—DE DEFECTU VINI

11 Si vinum sit factum penitus acetum, vel penitus putridum, vel de uvis acerbis seu non maturis expressum, vel ei admixtum tantum aquæ ut vinum sit corruptum, non conficitur Sacramentum.

De defectibus in celebratione Missæ occurrentibus

12 Si vinum cœperit acescere, vel corrumpi, vel fuerit aliquantum acre, vel mustum de uvis tunc expressum, vel non fuerit admixta aqua, vel fuerit admixta aqua rosacea seu alterius distillationis, conficitur Sacramentum, sed conficiens graviter peccat.

13 Si celebrans ante Consecrationem Sanguinis, quamvis post Consecrationem Corporis, advertat aut vinum, aut aquam, aut utrumque non esse in calice; debet statim apponere vinum cum aqua, et facta oblatione, ut supra, consecrare: incipiendo ab illis verbis: Simili modo, etc.

14 Si post verba Consecrationis advertat vinum non fuisse positum, sed aquam; deposita aqua in aliquod vas, iterum vinum cum aqua ponat in calice, et consecret, resumendo a verbis prædictis: Simili modo, etc.

15 Si hoc advertat post sumptionem Corporis, vel huiusmodi aquæ, apponat aliam hostiam iterum consecrandam, et vinum cum aqua in calice, offerat utrumque, et consecret, et sumat, quamvis non sit ieiunus.

16 Casibus de quibus supra 13-15, elevatio Sacramenti omittatur, et omnia fiant vitando, quantum fieri potest, fidelium scandalum vel admirationem.

17 Si quis percipiat ante Consecrationem, vel post Consecrationem, totum vinum esse acetum, vel alias corruptum: idem servetur quod supra, ac si deprehenderet non esse positum vinum, vel solam aquam fuisse appositam in calice.

18 Si autem celebrans ante Consecrationem calicis advertat, non fuisse appositam aquam: statim ponat eam, et proferat verba Consecrationis. Si id advertat post Consecrationem calicis: nullo modo apponat, quia non est de necessitate Sacramenti.

19 Si materia quæ esset apponenda, ratione defectus vel panis vel vini, non posset ullo modo haberi: si id sit ante Consecrationem Corporis, ulterius procedi non debet: si post Consecrationem Corporis, aut etiam vini, deprehenditur defectus alterius speciei, altera iam consecrata: tunc, si nullo modo haberi possit, procedendum erit, et Missa absolvenda, ita tamen, ut prætermittantur verba et signa, quæ pertinent ad speciem deficientem. Quod si expectando aliquamdiu haberi possit: expectandum erit, ne sacrificium remaneat imperfectum.

V—DE DEFECTIBUS FORMÆ

20 Defectus ex parte formæ possunt contingere, si aliquid desit ex iis quæ ad integritatem verborum in ipsa consecratione requiruntur. Verba autem Consecrationis, quæ sunt forma huius Sacramenti, sunt hæc: Hoc est enim Corpus meum. Et: Hic est enim Calix Sanguinis mei, novi et æterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remis-

sionem peccatorum. Si quis autem aliquid diminueret, vel immutaret de forma Consecrationis Corporis et Sanguinis, et in ipsa verborum immutatione verba idem non significarent, non conficeret Sacramentum. Si vero aliquid adderet vel detraheret, quod significationem non mutaret, conficeret quidem, sed gravissime peccaret.

21 Si celebrans non recordetur se dixisse ea quæ in Consecratione communiter dicuntur, non debet propterea turbari. Si tamen certo ei constet, se omisisse aliquid eorum quæ sunt de necessitate Sacramenti, id est, formam Consecrationis, seu partem: resumat ipsam formam, et cetera prosequatur per ordinem. Si vero valde probabiliter dubitet, se aliquid essentielle omisisse: iteret formam saltem sub tacita conditione. Si autem non sunt de necessitate Sacramenti, non resumat, sed procedat ulterius.

VI—DE DEFECTIBUS MINISTRI

22 Defectus ex parte ministri possunt contingere quoad ea quæ in ipso requiruntur. Hæc autem sunt: in primis intentio, deinde dispositio animæ, dispositio corporalis, dispositio vestimentorum, dispositio in ministerio ipso quoad ea quæ in ipso possunt occurrere.

VII—DE DEFECTU INTENTIONIS

23 Si quis non intendit conficere, sed delusorie aliquid agere: item si aliquæ hostiæ ex oblivione remaneant in altari, vel aliqua pars vini, vel aliqua hostia lateat, cum non intendat consecrare nisi quæ super corporale sunt: item si quis habeat coram se undecim hostias, et intendat consecrare solum decem, non determinans quas decem intendit: in his casibus non consecrat, quia requiritur intentio. Secus, si putans quidem esse decem, tamen omnes voluit consecrare quas coram se habebat: nam tunc omnes erunt consecratæ: atque ideo quilibet sacerdos talem semper intentionem habere deberet, scilicet consecrandi eas omnes quas ante se super corporale ad consecrandum positas habet.

24 Si sacerdos, putans se tenere unam hostiam, post Consecrationem invenerit fuisse duas simul iunctas, in sumptione sumat simul utramque. Quod si deprehendat post sumptionem Corporis et Sanguinis aut etiam post ablutionem, reliquias aliquas relictas consecratas, eas sumat, sive parvæ sint sive magnæ, quia ad idem sacrificium spectant.

25 Si vero relictæ sit hostia integra consecrata, eam in tabernaculo cum aliis reponat: si hoc fieri nequit, eam sumat.

26 Si intentio non sit actualis in ipsa Consecratione propter evagationem mentis, sed virtualis, cum accedens ad altare intendat facere

De defectibus in celebratione Missæ occurrentibus

quod facit Ecclesia, conficitur Sacramentum, etsi curare debet sacerdos, ut etiam actualem intentionem adhibeat.

VIII—DE DEFECTIBUS DISPOSITIONIS ANIMÆ

27 Si quis in peccato mortali aut aliqua pœna ecclesiastica impeditus, celebret, conficit quidem Sacramentum, sed gravissime peccat.

IX—DE DEFECTIBUS DISPOSITIONIS CORPORIS

28 Si sacerdos ante Communionem non sit ieiunus per unam saltem horam, non potest celebrare. Aquæ tamen sumptione ieiunium non frangitur.

29 Infirmi, quamvis non decumbant, potum non alcoholicum, et veras ac proprias medicinas, sive liquidas sive solidas, ante Missæ celebrationem sine temporis limite sumere possunt.

30 Enixe invitantur sacerdotes, qui id præstare valeant, ut venerandam ac vetustam eucharistici ieiunii formam ante Missam servant.

X—DE DEFECTIBUS IN MINISTERIO IPSO OCCURRENTIBUS

31 Possunt etiam defectus occurrere in ministerio ipso, si aliquid ex requisitis ad illud desit: ut si celebretur in loco non sacro, vel legitime non deputato, vel in altari non consecrato, vel tribus mappis non cooperto; si non adsint luminaria cerea; si non sit tempus debitum celebrandi, quod est ab una hora ante auroram usque ad unam horam post meridiem communiter, nisi pro quibusdam Missis aliud tempus statutum vel permissum sit; si omittat aliquid ex vestibus sacerdotalibus; si vestes sacerdotaies et mappæ non sint benedictæ; si non adsit clericus, vel alius deserviens in Missa; si non adsit calix, cuius cuppa debet esse aurea vel argentea, intus inaurata; si patena non sit inaurata: utrumque autem ab Episcopo consecratum; si corporale non sit mundum, quod debet esse ex lino, nec serico vel auro in medio ornatum, et simul cum palla benedictum; si celebret capite cooperto sine dispensatione: si non adsit missale, licet memoriter sciret Missam, quam intendit dicere.

32 Si, sacerdote celebrante, violetur ecclesia ante Canonem, dimittatur Missa: si post Canonem, non dimittatur. Si timeatur incursus hostium, vel alluvionis, vel ruina loci ubi celebratur, ante Consecrationem dimittatur Missa; post Consecrationem vero sacerdos accelerare poterit sumptionem Sacramenti, omissis omnibus aliis.

33 Si sacerdos ante Consecrationem graviter infirmetur, vel in syncopen inciderit aut moriatur, prætermittitur Missa. Si post Consecrationem Corporis tantum, ante Consecrationem Sanguinis, vel utroque consecrato id accidit, Missa per alium sacerdotem expleatur ab eo loco ubi ille desiit, et in casu necessitatis etiam per non ieiunum. Si autem non obierit, sed fuerit infirmus, adeo tamen ut possit communicare, et non adsit alia hostia consecrata, sacerdos, qui Missam supplet, dividat hostiam, et unam partem præbeat infirmo, aliam ipse sumat. Si autem semiprolata forma Corporis obiit sacerdos, quia non est facta Consecratio, non est necesse ut Missa per alium suppleatur. Si vero obierit semiprolata forma Sanguinis, tunc alter prosequatur Missam, et super eundem calicem repetat integram formam ab eo loco: Simili modo, postquam cenatum est; vel posset super alium calicem præparatum integram formam proferre, et hostiam primi sacerdotis, et Sanguinem a se consecratum sumere, ac deinde calicem relictum semiconsecratum.

34 Si quis extra huiusmodi casus necessitatis integra Sacramenta non sumpserit, gravissime peccat.

35 Si musca, vel aranea, vel aliquid aliud ceciderit in calicem ante Consecrationem, proiciat vinum in locum decentem, et aliud ponat in calice, misceat parum aquæ, offerat, ut supra, et prosequatur Missam: si post Consecrationem ceciderit musca aut aliquid eiusmodi, extrahat eam, et lavet cum vino, finita Missa comburat, et combustio ac lotio huiusmodi in sacrarium proiciatur.

36 Si aliquid venenosum ceciderit in calicem, vel quod provocaret vomitum, vinum consecratum reponendum est in alio calice aqua pleno, ita ut species vini dissolvantur; et huiusmodi aqua in sacrarium proiciatur. Aliud autem vinum cum aqua apponendum est, denuo consecrandum.

37 Si aliquid venenatum contigerit hostiam consecratam, tunc alteram consecret, et sumat eo modo quo dictum est, et illa mittatur in calicem aqua plenum, ut supra n. 36 de Sanguine dictum est.

38 Si sumendo Sanguinem, particula remanserit in calice, digito ad labium calicis eam adducat, et sumat ante purificationem, vel infundat aquam et sumat.

39 Si hostia ante Consecrationem inveniatur fracta, nisi populo evidenter appareat, talis hostia consecratur: si autem scandalum populo esse possit, alia accipiat et offeratur: quod si illius hostiæ iam erat facta oblatio, eam post ablutionem sumat. Quod si ante oblationem hostia appareat confracta, accipiat altera integra, si citra scandalum aut longam moram fieri poterit.

40 Si hostia consecrata dilabatur in calicem, propterea nihil est reiterandum; sed sacerdos

De defectibus in celebratione Missæ occurrentibus

Missam proseguatur, faciendo cæremonias et signa consueta cum residua parte hostiæ quæ non est madefacta Sanguine, si commode potest. Si vero tota fuerit madefacta, non extrahat eam, sed omnia dicat, omittendo signa, et sumat pariter Corpus et Sanguinem, signans se cum calice, et dicens: Corpus et Sanguis Dómini nostri, etc.

41 Si in hieme Sanguis congeletur in calice, involvatur calix pannis calefactis: si id non proficeret, ponatur in ferventi aqua prope altare, dummodo in calicem non intret, donec liquefiat.

42 Si aliquid de Sanguine Christi ceciderit, si aliqua tantum gutta effusa est, sufficit ut super eas parum aquæ fundatur, purificatorio postea abstergenda; secus vero corporale vel tobalea vel locus, meliore quo fieri potest modo, lavetur, et aqua postea in sacrarium mittatur.

43 At si contingat totum Sanguinem post Consecrationem effundi, si quidem aliquid vel

parum remansit, illud sumatur, et de effuso reliquo Sanguine, fiat, ut dictum est. Si vero nihil omnino remansit, ponat iterum vinum et aquam, et consecret ab eo loco: Síмили modo, postquam cenátum est, etc., facta prius calicis oblatione, ut supra.

44 Si quis evomat Eucharistiam, vomitus colligatur et in aliquem decentem locum mittatur.

45 Si hostia consecrata, vel aliqua eius particula dilabatur in terram, reverenter accipiat, et parum aquæ in locum ubi cecidit fundatur et purificatorio abstergatur. Si cadat super vestes, non est necesse ut indumentum abluatur. Si super vestes mulieris cadat, ipsa particulam accipiat et sumat.

46 Possunt etiam defectus in ministerio ipso occurrere, si sacerdos ignoret ritus et cæremonias ipsas in eo servandas, de quibus omnibus in superioribus rubricis copiose dictum est.

PROPER OF THE SEASON

SEASON OF ADVENT

FIRST SUNDAY OF ADVENT

Entrance Antiphon

Ps. 24, 1-3

To you I lift up my soul; in you, O my God, I trust; let me not be put to shame; let not my enemies exult over me. No one who waits for you shall be put to shame. *Ps. ibid. 4* Your ways, O Lord, make known to me; teach me your paths. *℣.* Glory be to the Father and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen. To you I lift up my soul: in you, O my God, I trust; let me not be put to shame; let not my enemies exult over me. No one who waits for you shall be put to shame.

This way of repeating the Entrance Antiphon is followed throughout the year.

The Gloria is not said in Masses of the Time from this Sunday until the vigil of Christmas, inclusively.

Prayer

O Lord, stir up your might and come!* Be our protector and liberator; rescue us from the dangers that threaten us because of our sins, and lead us to our salvation: You who live and reign.

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 13, 11-14

Brethren: It is now the hour for you to wake up from sleep, because our salvation is closer than when we first accepted the faith. The night is far gone; the day is

I classis

Statio ad S. Mariam maiorem.

Ad te levávi ánimam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimíci mei: etenim univérsi, qui te expéctant, non confundéntur. *Ps. ibid., 4* Vias tuas, Dómine, demónstra mihi: et sémitas tuas édoce me. *℣.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in princípío, et nunc, et semper, et in sácula sáculórum. Amen.

Quo finito, repetitur Ad te levávi usque ad psalmum.

Hic modus repetendi antiphonam ad Introitum servatur per totum annum. Non dicitur Glória in excélsis in Missis de Tempore ab hac dominica usque ad vigiliam Nativitatis Domini inclusive.

Excita, quáesumus, Dómine, poténtiam tuam, et veni: ut ab imminéntibus peccatórum nostrórum perículis, te mereámur protegénte éripi, te liberánte salvári: Qui vivis et regnas.

Léctio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 13, 11-14

Fratres: Sciéntes quia hora est iam nos de somno súrgere. Nunc enim própior est nostra salus, quam cum credídimus. Nox præcéssit, dies au-

First Sunday of Advent

tem appropinquávit. Abiciámus ergo ópera tenebrárum, et induámur arma lucis. Sicut in die honéste ambulémus: non in comessatióibus, et ebrietátibus, non in cubílibus, et impudiciis, non in contentiône, et æmulatióne: sed induímini Dóminum Iesum Christum.

Graduale Ps. 24, 3 et 4 Unívrsi, qui te expéctant, non confundéntur, Dómine. *℣.* Vias tuas, Dómine, notas fac mihi: et sémitas tuas édoce me.

In feriis Adventus, quando per hebdomadam adhibetur Missa de dominica, non dicitur Allelúia, nec versus sequens, sed tantum graduale.

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

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 21, 25-33

In illo témpore: Dixit Iesus discí-pulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressúra géntium præ confusióne sónitus maris, et flúctuum: arescéntibus homínibus præ timóre et expectatióne, quæ supervénient unívérso orbi: nam virtútes cælórum movebúntur. Et tunc vidébunt Fílium hóminis veniéntem in nube cum potestáte magna, et maiestáte. His autem fieri incipiéntibus, respícite et leváte cápita vestra: quóniam appropínquat redémptio vestra. Et dixit illis similitúdinem: Vidéte ficúl-neam, et omnes árbores: cum producunt iam ex se fructum, scitis quóniam prope est æstas. Ita et vos cum vidéritis hæc fieri, scitóte quóniam prope est regnum Dei. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia fiant. Cælum et terra transibunt: verba autem mea non transibunt.

drawing near. Let us cast aside deeds of darkness and put on the armor of light. Let us live honorably, as in daylight: not in carousing and drunkenness, not in sexual excess and lust, not in quarrelling and jealousy. Instead, put on the Lord Jesus Christ.

Gradual Ps. 24, 3 and 4 No one who waits for you shall be put to shame. *℣.* Your ways, O Lord, make known to me; teach me your paths.

On the ferial days of Advent, when the Mass of the Sunday is used during the week, neither the Alleluia nor the following verse is said, but only the gradual.

Alleluia, alleluia. *℣. Ps. 84, 8* Show us, O Lord, your kindness, and grant us your salvation. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 21, 25-33

At that time Jesus said to his disciples: "There will be signs in the sun, the moon, and the stars. On the earth nations will be in anguish, distraught at the roaring of the sea and the waves. Men will die of fright in anticipation of what is coming over the earth; for the hosts of heaven will be shaken loose. And then men will see the Son of Man coming on a cloud with great power and glory. When these things begin to happen stand up straight and raise your heads, for your redemption is near at hand."

Then he told them a parable: "Notice the fig-tree and trees in general. When they are budding, you see them and know for yourselves that summer is near. Likewise, when you see these things happening, you know the kingdom of God is near. Let me tell you this: the present generation will not pass away until all these things happen. Heaven

First Sunday of Advent

and earth will pass away; my words will never pass away.”

Credo. The Creed is said every Sunday, even if the Office of the Sunday yields to a feast or a votive Mass of class II is celebrated. It is not said on weekdays when the Mass of the preceding Sunday is used.

Credo, quod dicitur in qualibet dominica, etsi eius Officium alicui festo locum cedat, vel Missa votiva II classis celebratur; non dicitur autem in feriis, quando adhibetur Missa dominicæ præcedentis.

Offertory Antiphon

Ps. 24, 1-3

To you I lift up my soul; in you, O my God, I trust; let me not be put to shame; let not my enemies exult over me. No one who waits for you shall be put to shame.

Ad te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te expectant, non confundentur.

Prayer over the Gifts

O Lord, may these sacred rites we perform cleanse and purify us,* so that they may bring us closer to you their author. Through Jesus Christ.

Hæc sacra nos, Dómine, poténti virtute mundátos, ad suum fáciant puriôres venire princípium. Per Dóminum.

Preface of the Trinity. This Preface is said as the seasonal Preface on the Sundays of Advent and on all Sundays of class II, outside the Christmas and Easter seasons. It is not said on weekdays when the Mass of these Sundays is used, but instead the Common Preface is used.

Præfatio de Ssma Trinitate, quæ dicitur tamquam de Tempore in dominicis Adventus et in omnibus dominicis II classis, extra tempus natalicium et paschale; non vero in feriis, quando adhibetur Missa harum dominicarum, sed tunc dicitur præfatio communis.

Communion Antiphon

Ps. 84, 13

The Lord will give his benefits: and our land shall yield its increase.

Dóminus dabit benignitatem: et terra nostra dabit fructum suum.

Prayer after Communion

O Lord, be merciful toward us assembled before your altar,* so that we may prepare ourselves for a worthy celebration of the coming feast of our redemption. Through Jesus Christ.

Suscipiamus, Dómine, misericórdiam tuam in médio templi tui: ut reparatiónis nostræ ventúra solémnia congruis honóribus præcedamus. Per Dóminum.

Throughout the year, if the Mass of the weekday is to be celebrated during the week, the Mass of the preceding Sunday is used, unless a proper Mass is assigned. Similarly, the prayers are taken from the Sunday whenever, in accordance with the rubrics, a commemoration is to be made of a weekday which does not have a proper Mass.

A commemoration of the weekdays of Advent is made in all Masses, both sung Masses and low Masses.

Per totum annum, si dicenda sit infra hebdomadam Missa de feria, adhibetur Missa dominicæ præcedentis, nisi propria Missa assignetur; et similiter sumuntur orationes de dominica, quando de feria, quæ Missam propriam non habeat, facienda sit commemoratio iuxta rubricas. De feriis Adventus fit commemoratio in omnibus Missis, tam in cantu quam lectis.

Second Sunday of Advent

I classis

Statio ad S. Crucem in Ierusalem

Pópulus Sion, ecce Dóminus véniet
ad salvándas gentes: et audítam fáciet
Dóminus glóriam vocis suæ in
lætítia cordis vestri. *Ps. 79, 2* Qui
regis Israë!l, inténde: qui dedúcis,
velut ovem, Ioseph. *Ÿ. Glória Patri.*
Pópulus.

Excita, Dómine, corda nostra ad
præparándas Unigéniti tui vias: ut
per eius advéntum, purificátis tibi
méntibus servíre mereámur: Qui te-
cum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 15, 4-13

Fratres: Quæcúmque scripta sunt,
ad nostram doctrínam scripta sunt:
ut per patiéntiam, et consolatióem
Scripturárum, spem habeamus. Deus
autem patiéntiæ, et solátii, det vobis
idípsum sápere in altérutrum se-
cúndum Iesum Christum: ut uná-
nimes, uno ore honorificétis Deum
et Patrem Dómini nostri Iesu Christi.
Propter quod suscípíte ínvicem, sicut
et Christus suscepit vos in honórem
Dei. Dico enim Christum Iesum
minístrum fuisse circumcisiónis prop-
ter veritátem Dei, ad confirmándas
promissiónes patrum: gentes autem
super misericórdia honoráre Deum,
sicut scriptum est: Proptérea con-
fitébor tibi in géntibus, Dómine, et
nómini tuo cantábo. Et íterum dicit:
Lætámini, gentes, cum plebe eius.
Et íterum: Laudáte omnes gentes
Dóminum: et magnificáte eum om-
nes pópuli. Et rursus Isaías ait:
Erit radix Iesse, et qui exsúrget
régere gentes, in eum gentes spe-
rábunt. Deus autem spei répleat vos
omni gáudio, et pace in credéndo:
ut abundétis in spe, et virtúte Spíri-
tus Sancti.

SECOND SUNDAY OF ADVENT

Entrance Antiphon

Isaia 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* O shepherd of Israel,
hearken, O guide of the flock of Joseph!
Ÿ. Glory be to the Father. People.

Prayer

O Lord, stir up our hearts to prepare the way
of your only-begotten Son,* so that, through
his coming on earth, we may serve you al-
ways with a pure intention: You who live
and reign.

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 15, 4-13

Brethren: Everything that was written in
times past was written for our instruction,
that through the patience and encourage-
ment afforded by the Scriptures we might
have hope. May the God of patience and
encouragement enable you to live in harmo-
ny with one another according to the
example of Christ Jesus, so that with one
heart and voice you may glorify God, the
Father of our Lord Jesus Christ. So accept
one another as Christ accepted you, for the
glory of God. I say that Christ exercised his
ministry to the circumcised to show God's
fidelity in fulfilling his promises to the
fathers, whereas the Gentiles glorify God
for his mercy, as it is written: "Therefore
will I proclaim you among the nations, and
I will sing praise to your name." And again
it says: "Exult, you nations, with his
people"; and again: "Praise the Lord, all
you nations; glorify him, all you peoples!"
And again Isaia says: "The root of Jesse
will appear, the one who will rise up to rule

Second Sunday of Advent

the nations; in him the Gentiles will hope.” Now may the God of hope fill you with all joy and peace in your faith, so that through the power of the Holy Spirit you may have hope in abundance.

Gradual Ps. 49, 2–3, and 5 From Sion, perfect in beauty, God shines forth. *℣.* Gather his faithful ones before him, those who have made a covenant with him by sacrifice.

On ferial days of Advent, when the Mass of the Sunday is used during the week, neither the Alleluia nor the following verse is said, but only the gradual.

Alleluia, alleluia. *℣. Ps. 121, 1* I rejoiced because they said to me: “We will go up to the house of the Lord.” Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 11, 2–10

At that time, John in prison heard about Christ’s achievements and sent a message through his disciples to ask him, “Are you ‘He-who-is-to-come,’ or are we to expect someone else?” In reply, Jesus said to them, “Go back and report to John what you hear and see: the blind recovering their sight, cripples walking, lepers being cleansed, the deaf hearing, dead men being raised to life, the poor hearing the good news. And happy the man who does not falter because of me.” As the messengers were setting off, Jesus began to speak to the crowds about John, “What did you go out to see in the desert—a reed swayed by the wind? Really, what did you go out to see—someone luxuriously clad? Remember, those who dress luxuriously are to be found in royal palaces. Then why did you go out—to see a prophet? Of course it was!—in fact something more than a prophet. It is about this man that Scripture says, ‘Look, I am sending my messenger ahead of you, who will prepare your way before you.’”

Creed

Graduale Ps. 49, 2–3 et 5 Ex Sion species decóris eius: Deus manifeste véniet. *℣.* Congregáte illi sanctos eius, qui ordinavérunt testaméntum eius super sacrificia.

In feriis Adventus, quando per hebdomadam adhibetur Missa de dominica, non dicitur Allelúia, nec versus sequens, sed tantum graduale.

Allelúia, allelúia. *℣. Ps. 121, 1* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Mattháeum
Matth. 11, 2–10

In illo témpore: Cum audísset Ioánnes in vínculis ópera Christi, mittens duos de discípulis suis, ait illi: Tu es, qui ventúrus es, an álium exspectámus? Et respóndens Iesus, ait illis: Eúntes renuntiáte Ioánni, quæ audístis, et vidístis. Cæci vident, claudi ámbulant, leprósi mundántur, surdi áudiunt mórtui resúrgunt, páuperes evangelizántur: et beátus est, qui non fúerit scandalizátus in me. Illis autem abeúntibus, cœpit Iesus dicere ad turbas de Ioánni: Quid exístis in desértum vidére? arúndinem vento agitátam? Sed quid exístis vidére? hóminem móllibus vestítum? Ecce qui móllibus vestiúntur, in dómibus regum sunt. Sed quid exístis vidére? prophétam? Etiam dico vobis, et plus quam prophétam. Hic est enim, de quo scriptum est: Ecce ego mitto Angelum meum ante fáciem tuam, qui præparábit viam tuam ante te.

Credo

Third Sunday of Advent

Offertory Antiphon

Ps. 84, 7-8

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

Will you not, O God, give us life; and shall
not your people rejoice in you? Show us,
O Lord, your kindness, and grant us your
salvation.

Prayer over the Gifts

Placáre, quæsumus, Dómine, humi-
litátis nostræ précibus et hóstiis:
et ubi nulla súppetunt suffrágia
meritórum, tuis nobis succúrre præ-
sidiis. Per Dóminum.

O Lord, let our humble offering of these
prayers and sacrifices appease you for our
sins.* We have no merits of our own to
depend on; so assist us with your aid.
Through Jesus Christ.

Præfatio de Ssma Trinitate.

Preface of the Trinity.

Communion Antiphon

Bar. 5, 5; 4, 36

Ierúsalem surge, et sta in excélso,
et vide iucunditátem, quæ véniet
tibi a Deo tuo.

Up, Jerusalem! stand upon the heights;
and behold the joy that comes to you from
your God.

Prayer after Communion

Repléti cibo spirituális alimóniæ,
súplices te, Dómine, deprecámur:
ut huius participatióne mystérii,
dóceas nos terréna despícere et
amáre cæléstia. Per Dóminum.

We have just been nourished with your body
and blood, O Lord.* Teach us through this
sacramental rite to disdain the things of
earth and to yearn for the things of heaven.
Through Jesus Christ.

I classis

Statio ad S. Petrum

Gaudéte in Dómino semper: íterum
dico, gaudéte. Modéstia vestra nota
sit ómnibus homínibus: Dóminus
enim prope est. Nihil solliciti sitis:
sed in omni oratióne petitiónes vestræ
innotéscant apud Deum. *Ps. 84, 2*
Benedixisti, Dómine, terram tuam:
avertisti captivitátem Iacob. *Ÿ. Glória*
Patri. Gaudéte.

THIRD SUNDAY OF ADVENT

Entrance Antiphon

Philipp. 4, 4-6

Rejoice in the Lord always: again I say,
rejoice. Let your moderation be known to
all men: for the Lord is near. Have no
anxiety, but in everything, by prayer let
your petitions be made known to God.
Ps. 84, 2 You have favored, O Lord, your
land; you have restored the well-being of
Jacob. *Ÿ. Glory be to the Father. Rejoice.*

Third Sunday of Advent

Prayer

Hear our prayers, O Lord,* and enlighten the darkness of our minds by your coming on earth: You who live and reign.

A Reading from the Epistle of blessed
Paul the Apostle to the Philippians
Philipp. 4, 4-7

Brethren: Rejoice in the Lord always; I say it again, rejoice! All men should notice how kind you are. The Lord is near. Put all anxiety away from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then will God's own peace, which goes beyond all comprehension, stand guard over your hearts and minds, in Christ Jesus our Lord.

Gradual Ps. 79, 2, 3 and 2 From your throne, O Lord, upon the cherubim, rouse your power, and come. *℣.* O shepherd of Israel, hearken, O guide of the flock of Joseph!

On ferial days of Advent, when the Mass of the Sunday is used during the week, neither the Alleluia nor the following verse is said, but only the gradual.

Alleluia, alleluia. *℣.* Rouse, O Lord, your power, and come to save us. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 1, 19-28

At that time (when the Jews sent priests and Levites from Jerusalem to ask John, "Who are you?"), he declared without any qualification, "I am not the Messiah." They questioned him further, "Well, who are you? Elia?" "I am not," he answered. "Are you the Prophet?" "No!" was his reply. Then they said to him, "Just who are you?—so that we can give some answer to

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

Léctio Epístolæ beáti Pauli
Apóstoli ad Philippenses
Philipp. 4, 4-7

Fratres: Gaudéte in Dómino semper: iterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: Dóminus prope est. Nihil solliciti sitis: sed in omni oratióne, et obsecratióne, cum gratiárum actiόne, petitiόnes vestræ innotéscant apud Deum. Et pax Dei, quæ exsúperat omnem sensum, custódiat corda vestra et intellegéntias vestras, in Christo Iesu Dómino nostro.

Graduale Ps. 79, 2, 3 et 2 Qui sedes, Dómine, super Chérubim, éxcita poténtiam tuam, et veni. *℣.* Qui regis Israë́l, inténde: qui dedúcis, velut ovem, Ioseph.

In feris Adventus, quando per hebdomadam adhibetur Missa de dominica, non dicitur Allelúia, nec versus sequens, sed tantum graduale.

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

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 1, 19-28

In illo témpore: Misérunt Iudái ab Ierosólymis sacerdótes et levítas ad Ioánnem, ut interrogárent eum: Tu quis es? Et conféssus est, et non negávit: et conféssus est: Quia non sum ego Christus. Et interrogavérunt eum: Quid ergo? Elías es tu? Et dixit: Non sum. Prophéta es tu? Et respóndit: Non. Dixérunt ergo ei: Quis es, ut respónsum demus his, qui misérunt nos? Quid dicis de te

Third Sunday of Advent

ipso? Ait: Ego vox clamántis in desérto: Dirígite viam Dómini, sicut dixit Isaías prophéta. Et qui missi fúerant, erant ex pharisáeis. Et interrogavérunt eum, et dixerunt ei: Quid ergo baptízas, si tu non es Christus, neque Elías, neque prophéta? Respóndit eis Ioánnes, dicens: Ego baptízo in aqua: médius autem vestrum stetit, quem vos nescítis. Ipse est, qui post me ventúrus est, qui ante me factus est: cuius ego non sum dignus ut solvam eius corrígiam calceaménti. Hæc in Bethánia facta sunt trans Iordánem, ubi erat Ioánnes baptízans.

Credo

Benedixísti, Dómine, terram tuam: avertísti captivitátem Iacob: remisísti iniquitátem plebis tuæ.

Devotiónis nostræ tibi, quæsumus, Dómine, hóstia iúgiter immolétur: quæ et sacri pérangat institúta mystérii, et salutáre tuum in nobis mirabíliter operétur. Per Dóminum.

Præfatio de Sma Trinitate.

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

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

those who sent us. What do you have to say for yourself?" He said, quoting the prophet Isaia, "I am—'a herald's voice in the desert.' 'Make the Lord's way straight.' " Now the envoys, who were of the Pharisees' party, questioned him further, "If you are not the Messiah, nor Elia, nor the Prophet, why then are you baptizing?" John answered them, "I am only baptizing with water, but there is one among you whom you do not recognize, the one who is to come after me, and whose sandal straps I am not even worthy to unfasten." It was in Bethany that this happened, across the Jordan where John used to baptize.

Creed

Offertory Antiphon *Ps. 84, 2*

You have favored, O Lord, your land; you have restored the well-being of Jacob. You have forgiven the guilt of your people.

Prayer over the Gifts

May we always offer the sacrifice of adoration in such a manner, O Lord,* that it will attain the purpose for which you instituted this sacred rite, and bring about our salvation. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon *Isaia 35, 4*

Say to those who are frightened: Be strong, fear not! Here is our God, he comes to save us.

Prayer after Communion

In your mercy cleanse us from our sins by these divine rites, O Lord,* and make us ready for the coming feast. Through Jesus Christ.

Ember Wednesday of Advent

EMBER WEDNESDAY OF ADVENT

Entrance Antiphon

Isaia 45, 8

Drop down dew, you heavens, from above,
and let the clouds rain the Just: let the earth
be opened and bud forth a savior. *Ps. 18, 2*
The heavens declare the glory of God, and
the firmament proclaims his handiwork.
V. Glory be to the Father. Drop down.

After the Kyrie: Let us pray. Let us kneel.
Let us stand.

Whenever the words Let us kneel, Let us stand, occur, in solemn Mass they are said by the deacon, in other Masses by the celebrant. After Let us kneel, all kneel, together with the celebrant, and pray silently for a period of time. After the celebrant or the deacon has risen and has said Let us stand, all rise, and the celebrant says the prayer.

Prayer

O almighty God, may the coming feast of
our redemption bring us your help in this
life and the reward of everlasting happiness
hereafter. Through Jesus Christ.

The preceding prayer, without Let us kneel, is used to commemorate the Ember Wednesday of Advent.

A Reading from the Prophet Isaia *Isaia 2, 2-5*

In those days, the prophet Isaia said:
In days to come,
The mountain of the Lord's house
shall be established as the highest mountain
and raised above the hills.
All nations shall stream toward it;
many peoples shall come and say:
"Come, let us climb the Lord's mountain,
to the house of the God of Jacob,
That he may instruct us in his ways,
and we may walk in his paths."
For from Sion shall go forth instruction,
and the word of the Lord from Jerusalem.

II classis

Statio ad S. Mariam maiorem

Rorate, cæli, désuper, et nubes
pluant iustum: aperiátur terra, et
gérmínet Salvatórem. *Ps. 18, 2* Cæli
enarrant glóriam Dei: et ópera mánuum
eius annúntiat firmaméntum.
V. Glória Patri. Rorate, cæli.

Post Kýrie, eléison, immediate dicitur:
Orémus. Flectámus génua. Leváte.

Quoties dicenda sunt verba Flectámus génua, Leváte, proferenda sunt in Missa solemní a diacono, in ceteris Missis a celebrante; et post Flectámus génua, omnes, una cum celebrante, flexis genibus, per aliquod temporis spatium in silentio orant; postquam celebrans vel diaconus surrexit et dixit Leváte, omnes surgunt, et celebrans dicit orationem.

Præsta, quæsumus, omnipotens
Deus; ut redemptionis nostræ ventúra
solémnitas, et præsentis nobis
vitæ subsidia cónferat, et æternæ
beatitúdinis præmia largiátur. Per
Dóminum.

Præcedens oratio sine Flectámus génua sumitur ad commemorandum feriam IV Quatuor Temporum.

Léctio Isaíæ Prophétæ *Isai. 2, 2-5*

In diébus illis: Dixit Isaías prophéta:
Erit in novíssimis diébus præparátus
mons domus Dómini in vértice
móntium, et elevábitur super colles,
et fluent ad eum omnes gentes. Et
ibunt pópuli multi, et dicent: Veníte
et ascendámus ad montem Dómini
et ad domum Dei Iacob, et docébit
nos vias suas, et ambulábimus in
sémitis eius: quia de Sion exíbit lex,
et verbum Dómini de Ierúsalem. Et
iudicábit gentes, et árguet pópulos
multos: et conflábunt gládios suos
in vómeres, et lanceas suas in falces.
Non levábit gens contra gentem gládium:
nec exercebúntur ultra ad

Ember Wednesday of Advent

prœlium. Domus Iacob veníte, et ambulémus in lúmine Dómini Dei nostri.

He shall judge between the nations,
and impose terms on many peoples.
They shall beat their swords into plowshares
and their spears into pruning hooks;
One nation shall not raise the sword against
another,
nor shall they train for war again.
O house of Jacob, come,
let us walk in the light of the Lord, our
God.

Graduale Ps. 23, 7, 3 et 4 Tóllite portas, príncipes, vestras: et elevámini portæ æternáles: et introíbit Rex glóriæ. *℣.* Quis ascéndet in montem Dómini? aut quis stabit in loco sancto eius? Innocens máni-bus et mundo corde.

Gradual Ps. 23, 7, 3 and 4 Lift up, O gates, your lintels; reach up, you ancient portals, that the king of glory may come in! *℣.* Who can ascend the mountain of the Lord? or who may stand in his holy place? He whose hands are sinless, whose heart is clean.

Hic dicitur *℣.* Dóminus vobíscum, *sine* Flectámus génua.

After the first reading and gradual, The Lord be with you is said, without Let us kneel.

Prayer

Festína, quæsumus, Dómine, ne tardáveris, et auxiliium nobis supérnæ virtútis impénde: ut advéntus tui consolatióibus sublevéntur, qui in tua pietáte confidunt: Qui vivis.

Make haste to come, O Lord, we beg you! * Grant us your heavenly aid, so that those who trust in your goodness may be consoled by your coming: You who live and reign.

Et dicuntur aliæ orationes forte occurrentes.

Other prayers which may occur are added.

Léctio Isaíæ Prophétæ *Isai. 7, 10-15*

In diébus illis: Locútus est Dóminus ad Achaz, dicens: Pete tibi signum a Dómino Deo tuo in profúndum inférni, sive in excélsum supra. Et dixit Achaz: Non petam, et non tentábo Dóminum. Et dixit: Audíte ergo domus David: Numquid parum vobis est, moléstos esse homínibus, quia molésti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. Ecce Virgo concípíet, et páriet fílium, et vocábitur nomen eius Emmánuel. Butýrum et mel cómedet, ut sciat reprobáre malum, et eligere bonum.

A Reading from the Prophet Isaia *Isai. 7, 10-15*

In those days the Lord spoke to Achaz: "Ask for a sign from the Lord, your God; let it be deep as the nether world, or high as the sky!" But Achaz answered, "I will not ask! I will not tempt the Lord!" Then he said: "Listen, O house of David! Is it not enough for you to weary men, must you also weary my God? Therefore the Lord himself will give you this sign: the virgin shall be with child, and bear a son, and shall name him Emmanuel. He shall be living on curds and honey by the time he learns to reject the bad and choose the good."

Ember Wednesday of Advent

Gradual Ps. 144, 12 and 21 The Lord is near to all who call upon him, to all who call upon him in truth. *V.* May my mouth speak the praise of the Lord, and may all flesh bless his holy name.

Graduale Ps. 144, 12 et 21 Prope est Dóminus ómnibus invocántibus eum: ómnibus qui ínvocant eum in veritáte. *V.* Laudem Dómini loquétur os meum: et benedícat omnis caro nomen sanctum eius.

✠ A Reading from the holy Gospel according to Luke *Luke 1, 26–38*

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary. The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women." But she was troubled by this message, and wondered what this salutation meant.

Then the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over the house of Jacob forever, and his reign will have no end."

But Mary said to the angel: "How can this be, because I do not know man?"

The angel answered her: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; as a result, the Holy One to be born will be called Son of God. And Elizabeth your kinswoman has also conceived a son in her old age and she who was regarded as barren is now in her sixth month, for nothing is impossible with God."

Mary said: "Behold the handmaid of the Lord; be it done to me according to your word."

✠ Sequéntia sancti Evangélii secúndum Lucam *Luc. 1, 26–38*

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingressus Angelus ad eam, dixit: Ave grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne eius: et cogitábat, qualis esset ista salutátio. Et ait Angelus ei: Ne tíneas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries filium, et vocábis nomen eius Iesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris eius: et regnábit in domo Iacob in ætérnum, et regni eius non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósko? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit filium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Ember Friday of Advent

Offertory Antiphon

Isaia 35, 4

Confortámini, et iam nolíte timére:
ecce enim Deus noster retribuet
iudícium: ipse véniet, et salvos nos
fáciét.

Be strong, fear no longer! For, behold, our
God will bring judgment. He himself will
come to save us.

Prayer over the Gifts

Accépta tibi sint, quæsumus, Dó-
mine, nostra ieiúnia: quæ et ex-
piándo nos tua grátia dignos effi-
ciant, et ad sempitérna promíssa
perducant. Per Dóminum.

May our fasting be acceptable to you, O
Lord.* Let it atone for our sins and make us
worthy of your grace, so that we may attain
the fulfillment of your everlasting promises.
Through Jesus Christ.

Communion Antiphon

Isaia 7, 14

Ecce Virgo concípiet, et páriet fílium:
et vocábitur nomen eius Emmánuel.

Behold, the virgin shall be with child and
bear a son, and shall name him Emmanuel.

Prayer after Communion

Salutáris tui, Dómine, múnere satiá-
ti, súpplíces deprecámur: ut, cuius
lætámur gustu, renovémur efféctu.
Per Dóminum.

O Lord, may the banquet of salvation, of
which we have partaken with joy,* bring us
new life. Through Jesus Christ.

II classis

Statio ad Ss. duodecim Apostolos

EMBER FRIDAY OF ADVENT

Entrance Antiphon

Ps. 118, 151-152

Prope es tu, Dómine, et omnes viæ
tuæ véritas: inítko cognóvi de testi-
móniis tuis, quia in ætérnum tu es.
Ps. ibid., 1 Beáti immaculáti in via:
qui ámbulant in lege Dómini. *℣.*
Glória Patri. Prope.

You, O Lord, are near, and all your ways
are truth. Of old I know from your decrees
that you are forever. *Ps. ibid. 1* Happy are
they whose way is blameless, who walk in
the law of the Lord. *℣.* Glory be to the
Father. You, O Lord.

Prayer

Excita, quæsumus, Dómine, po-
téntiam tuam, et veni: ut hi, qui in
tua pietáte confidunt, ab omni
cítius adversitáte liberéntur: Qui
vivis.

O Lord, stir up your might and come,* so
that those who trust in your goodness may
be freed quickly from all adversity: You
who live and reign.

Léctio Isaíæ Prophétæ

Isai. 11, 1-5

Hæc dicit Dóminus Deus: Egred-
iétur virga de radíce Iesse, et flos
de radíce eius ascéndet. Et requiès-

A Reading from the Prophet Isaia

Isai. 11, 1-5

Thus says the Lord God:

A shoot shall sprout from the stump of Jesse
and from his roots a bud shall blossom.

Ember Friday of Advent

The spirit of the Lord shall rest upon him:
a spirit of wisdom and of understanding,
A spirit of counsel and of strength,
a spirit of knowledge and of fear of the
Lord,
and his delight shall be the fear of the
Lord.

Not by appearance shall he judge,
nor by hearsay shall he decide,
But he shall judge the poor with justice,
and decide aright for the land's afflicted.
He shall strike the ruthless with the rod of
his mouth,
and with the breath of his lips he shall
slay the wicked.
Justice shall be the band around his waist,
and faithfulness a belt upon his hips.

Gradual Ps. 84, 8 and 2 Show us, O Lord,
your kindness, and grant us your salvation.
V. You have favored, O Lord, your land;
you have restored the well-being of Jacob.

✠ A Reading from the holy Gospel
according to Luke
Luke 1, 39-47

At that time Mary set out and went with haste into the hill-country, to a town of Juda. She entered Zachary's house and greeted Elizabeth. And, when Elizabeth heard Mary's greeting, the infant stirred in her womb; and Elizabeth was filled with the Holy Spirit, and cried out in a loud voice: "Blessed are you among women, and blessed is the fruit of your womb. And who am I, that the mother of my Lord should come to me? For the moment that your salutation sounded in my ears the infant stirred in my womb with joy. Happy is she who has believed that the Lord's words to her will be fulfilled."

And Mary said: "My soul magnifies the Lord, and my spirit rejoices in God my savior."

et super eum sp̃ritus Dómini: sp̃ritus sapiéntiæ, et intelléctus, sp̃ritus consilii, et fortitúdinis, sp̃ritus sciéntiæ, et pietátis; et replébit eum sp̃ritus timóris Dómini. Non secúndum visiónem oculórum iudicábit; neque secúndum audítum áurium árguet: sed iudicábit in iustítia páuperes, et árguet in æquitáte pro mansuétis terræ: et percútiet terram virga oris sui, et sp̃ritu labiórum suórum interficiet ímpium. Et erit iustítia cingulum lumbórum eius: et fides cinctórium renum eius.

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

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 1, 39-47

In illo témpore: Exsúrgens María ábiit in montána cum festinatióne in civitátem Iuda: et intrávit in domum Zachariæ, et salutávit Elísabeth. Et factum est, ut audívit salutatióne[m] Mariæ Elísabeth, exsultávit infans in útero eius: et repléta est Sp̃ritu Sancto Elísabeth: et exclamávit voce magna, et dixit: Benedícta tu inter muliéres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidísti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magnificat ánima mea Dóminum: et exsultávit sp̃ritus meus in Deo salutári meo.

Ember Saturday of Advent

Offertory Antiphon

Ps. 84, 7-8

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

Will you not, O God, give us life; and shall
not your people rejoice in you? Show us,
O Lord, your kindness, and grant us your
salvation.

Prayer over the Gifts

Munéribus nostris, quæsumus, Dó-
mine, precibúsq; susceptis: et cæ-
léstibus nos munda mystériis, et
cleménter exáudi. Per Dóminum.

Accept our offerings and prayers, O Lord.*
Cleanse us by this heavenly rite and in
your mercy hear our petitions. Through
Jesus Christ.

Communion Antiphon

Zach. 14, 5-6

Ecce Dóminus véniet, et omnes
sancti eius cum eo: et erit in die illa
lux magna.

Behold, the Lord shall come, and all his
holy ones with him: and there shall be in
that day a great light.

Prayer after Communion

Tui nos, Dómine, sacraménti libátio
sancta restáuret: et a vetustáte
purgátos, in mystérii salutáris fáciat
transire consórtium. Per Dóminum.

May the worthy reception of the blessed
sacrament give us new strength, O Lord.*
May it cleanse us from our old selves and
bring us into the fellowship of your saving
mysteries. Through Jesus Christ.

II classis

Statio ad S. Petrum

*Hæc forma adhibenda est in Missa con-
ventuali et in Missa, in qua Ordines
conferuntur; in ceteris Missis adhiberi
potest forma brevior, ut infra.*

*In sabbato Quatuor Temporum Missa,
in qua Ordines conferuntur, dicenda est de
sabbato, etiam festo I vel II classis oc-
currente, et in ea additur oratio ritualis
"In Collatione Ordinum" sub unica
conclusionem cum oratione quæ sequitur
Dóminus vobiscum, et omittuntur omnes
commemorationes, nisi sint privilegiatæ.*

EMBER SATURDAY OF ADVENT

LONG FORM OF MASS

*This form is to be used in the conventual Mass and in the
Mass during which orders are conferred. In other Masses
the shorter form given below may be used.*

*On Ember Saturday, the Mass during which orders are
conferred is to be the Mass of the Saturday, even if a feast of
class I or II occurs. In this Mass, the ritual prayer for the
conferral of orders is added under one conclusion with the
prayer which follows The Lord be with you; all commemora-
tions are omitted, except privileged commemorations.*

Entrance Antiphon

Ps. 79, 4 and 2

Veni, et osténde nobis fáciem tuam,
Dómine, qui sedes super Chérubim:
et salvi érimus. *Ps. ibid., 2* Qui regis
Israël, inténde: qui dedúcis, velut
ovem, Ioseph. V. Glória Patri. Veni.

Come, O Lord, from your throne upon
the cherubim; if your face shine upon us,
then we shall be safe. *Ps. ibid., 2* O shep-
herd of Israel, hearken, O guide of the

Ember Saturday of Advent

flock of Joseph! V. Glory be to the Father.
Come, O Lord.

After the Kyrie: Let us pray. Let us kneel.
Let us stand.

Prayer

O God, you see that we suffer from our own sinfulness. Please grant that we may be consoled by your coming: You who live and reign.

The preceding prayer, without Let us kneel, is used to commemorate the Ember Saturday of Advent.

Post Kýrie, eléison, dicitur: Orémus. Flectámus génua. Leváte.

Deus, qui cónspicis, quia ex nostra pravitáte affligimur: concéde propítius; ut ex tua visitatióne consolémur: Qui vivis.

Præcedens oratio sine Flectámus génua sumitur ad commemorandum sabbatum Quatuor Temporum.

A Reading from the Prophet Isaia *Isai. 19, 20–22*

In those days they shall cry out to the Lord against their oppressors, and he shall send them a savior to defend and deliver them. The Lord shall make himself known to Egypt, and the Egyptians shall know the Lord in that day; they shall offer sacrifices and oblations, and fulfill the vows they make to the Lord. Although the Lord shall smite Egypt severely, he shall heal them; they shall turn to the Lord and he shall be won over. The Lord our God shall heal them.

Gradual Ps. 18, 7 and 2 At one end of the heavens he comes forth, and his course is to their other end. V. The heavens declare the glory of God, and the firmament proclaims his handiwork.

After the first reading and gradual: Let us pray. Let us kneel. Let us stand.

Prayer

O Lord, may the new birth of your only-begotten Son, which we now await, free us from the heavy bondage and yoke of sin: Who lives and reigns.

Léctio Isaíæ Prophétæ *Isai. 19, 20–22*

In diébus illis: Clamábunt ad Dóminum a fácie tribulántis, et mittet eis salvatórem, et propugnatórem, qui líberet eos. Et cognoscétur Dóminus ab Ægýpto, et cognóscet Ægýptii Dóminum in die illa: et colent eum in hóstiis, et in munéribus: et vota vovébunt Dómino, et solvent. Et percútiet Dóminus Ægýptum plaga, et sanábit eam: et reverténtur ad Dóminum, et placábitur eis, et sanábit eos Dóminus Deus noster.

Graduale Ps. 18, 7 et 2 A summo cælo egréssio eius: et occúrsus eius usque ad summum eius. V. Cæli enárrant glóriam Dei: et ópera mánuum eius annúnciat firmaméntum.

Orémus. Flectámus génua. Leváte.

Concéde, quæsumus, omnípotens Deus: ut, qui sub peccáti iugo ex vetústa servitúte deprimimur: expectáta unigéniti Filii tui nova nativité liberémur: Qui tecum.

Ember Saturday of Advent

Léctio Isaiæ Prophætæ
Isai. 35, 1-7

Hæc dicit Dóminus: Lætábitur de-sérta et ínvia, et exsultábit solitúdo, et florébit quasi lílium. Gérminans germinábit, et exsultábit lætabúnda et laudans: glória Líbani data est ei: decor Carméli, et Saron, ipsi vidébunt glóriam Dómini et decórem Dei nostri. Confortáte manus dissolútas, et génua debília roboráte. Dícite pusillánimis: Confortámini, et nolíte timére: ecce Deus vester ultiónem addúcet retributiónis: Deus ipse véniet, et salvábit vos. Tunc aperiéntur óculi cæcórur, et aures surdórum patébunt. Tunc sáliet sicut cervus claudus, et apérta erit lingua mutórum: quia scissæ sunt in de-sérto aquæ, et torréntes in solitúdine. Et quæ erat árida, erit in stagnum, et sitiens in fontes aquárum: ait Dóminus omnipotens.

Graduale Ps. 18, 6 et 7 In sole pósuit tabernáculum suum: et ipse tamquam sponsus procedens de thálamo suo. *℣.* A summo cælo egréssio eius: et occúrsus eius usque ad summum eius.

Orémus. Flectámus génua. Leváte.

Indígnos nos, quæsumus, Dómine, fámulos tuos, quos actiόνis própriæ culpa contrístat, unigéniti Filii tui advéntu lætífica: Qui tecum.

A Reading
from the Prophet Isaia
Isai. 35, 1-7

Thus says the Lord:
The desert and the parched land will exult;
the steppe will rejoice and bloom.
They will bloom with abundant flowers,
and rejoice with joyful song.
The glory of Lebanon will be given to them,
the splendor of Carmel and Saron;
They will see the glory of the Lord,
the splendor of our God.
Strengthen the hands that are feeble,
make firm the knees that are weak,
Say to those whose hearts are frightened:
Be strong, fear not!
Here is your God,
he comes with vindication;
With divine recompense
he comes to save you.
Then will the eyes of the blind be opened,
the ears of the deaf be cleared;
Then will the lame leap like a stag,
then the tongue of the dumb will sing.
Streams will burst forth in the desert,
and rivers in the steppe.
The burning sands will become pools,
and the thirsty ground, springs of water;
says the Lord Almighty.

Gradual Ps. 18, 6 and 7 He has pitched his tent in the sun, and he comes forth like the groom from his bridal chamber. *℣.* At one end of the heavens he comes forth, and his course is to their other end.

After the second reading and gradual: Let us pray. Let us kneel. Let us stand.

Prayer

O Lord, fill us with happiness by the coming of your only-begotten Son, for we, your unworthy servants, are saddened by the guilt of our sins: Who lives and reigns.

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A Reading from the Prophet Isaia
Isai. 40, 9–11

Thus says the Lord:
Go up onto a high mountain,
Sion, herald of glad tidings;
Cry out at the top of your voice,
Jerusalem, herald of good news!
Fear not to cry out
and say to the cities of Juda:
Here is your God!
Here comes with power
the Lord God,
who rules by his strong arm;
Here is his reward with him,
his recompense before him.
Like a shepherd he feeds his flock;
in his arms he gathers the lambs.
He carries them in his bosom,
the Lord our God.

Gradual Ps. 79, 20 and 3 O Lord God of hosts, restore us; if your face shine upon us, then we shall be safe. *℣.* Rouse your power, O Lord, and come to save us.

After the third reading and gradual: Let us pray. Let us kneel. Let us stand.

Prayer

O almighty God, we pray that the coming feast of your Son may bring us healing in this life and salvation in the life to come. Through Jesus Christ.

A Reading from the Prophet Isaia
Isai. 45, 1–8

Thus says the Lord to his anointed, Cyrus,
whose right hand I grasp,
Subduing nations before him,
and disarming kings,
Opening doors before him
and leaving the gates unbarred:
I will go before you
and level the mountains;

Léctio Isaíæ Prophétæ
Isai. 40, 9–11

Hæc dicit Dóminus: Super montem excélsu[m] ascénde tu, qui evangelízas Sion: exálta in fortitúdi[n]e vocem tuam, qui evangelízas Ierúsalem: exálta, noli timére. Dic civitatíbus Iuda: Ecce Deus vester: ecce Dóminus Deus in fortitúdi[n]e véniet, et brácciu[m] eius dominábitur: ecce merces eius cum eo, et opus illíus coram illo. Sicut pastor gregem suum pascet: in bráccio suo congregábit agnos, et in sinu suo levábit, Dóminus Deus noster.

Graduale Ps. 79, 20 et 3 Dómine Deus virtútum, convérte nos: et osténde fáciem tuam, et salvi érimus. *℣.* Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos.

Orémus. Flectámus génua. Leváte.

Præsta, quæsumus, omnípotens Deus: ut Filii tui ventúra solémnitas, et præsentis nobis vitæ remédia cónferat, et præmia ætérna concédatur. Per éundem Dóminu[m].

Léctio Isaíæ Prophétæ
Isai. 45, 1–8

Hæc dicit Dóminus christo meo Cyro, cuius apprehé[n]di dexteram, ut subíciám ante fáciem eius gentes, et dorsa regum vertam, et apériam coram eo iánuas, et portæ non claudéntur. Ego ante te ibo: et glorió[s]os terræ humiliábo: portas áreas cónferam, et vectes férreos confríngam. Et dabo tibi thesáuros

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abscónditos, et arcána secretórum:
ut scias quia ego Dóminus, qui voco
nomen tuum, Deus Israël. Propter
servum meum Iacob, et Israël elé-
ctum meum, et vocávi te nómine
tuo: assimilávi te, et non cognovísti
me. Ego Dóminus, et non est ám-
plius: extra me non est Deus: ac-
cínxi te, et non cognovísti me: ut
sciant hi, qui ab ortu solis, et qui ab
occidénte, quóniam absque me non
est. Ego Dóminus, et non est alter,
formans lucem, et creans ténebras,
fáciens pacem, et creans malum:
ego Dóminus fáciens ómnia hæc.
Roráte, cæli, désuper, et nubes
pluant iustum: aperiátur terra, et
gérmínet Salvatórem: et iustítia oriá-
tur simul: ego Dóminus creávi eum.

Graduale Ps. 79, 3, 2 et 3 Excita,
Dómine, poténtiam tuam, et veni, ut
salvos fácias nos. *℣.* Qui regis Israël,
inténde: qui dedúcis, velut ovem,
Ioseph: qui sedes super Chérubim,
appáre coram Ephraím, Béniamin,
et Manásse.

Orémus. Flectámus génua. Leváte.

Preces pópuli tui, quæsumus, Dó-
mine, cleménter exáudi: ut, qui iuste
pro peccátis nostris affligimur, pietá-
tis tuæ visitatióne consolémur: Qui
vivis.

Bronze doors I will shatter,
and iron bars I will snap.
I will give you treasures out of the darkness,
and riches that have been hidden away,
That you may know that I am the Lord,
the God of Israel, who calls you by your
name.
For the sake of Jacob, my servant,
of Israel my chosen one,
I have called you by your name,
giving you a title, though you knew me
not.
I am the Lord and there is no other,
there is no God besides me.
It is I who arm you, though you know me
not,
so that toward the rising and the setting of
the sun
men may know that there is none besides
me.
I am the Lord, there is no other;
I form the light, and create the darkness,
I make well-being and create woe;
I, the Lord, do all these things.
Let justice descend, O heavens, like dew
from above,
like gentle rain let the skies drop it down.
Let the earth open and salvation bud forth;
let justice also spring up!
I, the Lord, have created this.

Gradual Ps. 79, 3, 2 and 3 Rouse your power,
O Lord, and come to save us. *℣.* O shepherd
of Israel, hearken, O guide of the flock of
Joseph! From your throne upon the cheru-
bim, shine before Ephraim, Benjamin and
Manasse.

After the fourth reading and gradual: Let us
pray. Let us kneel. Let us stand.

Prayer

O Lord, in your mercy hear the prayers of
your people, and in your loving kindness
comfort us who are justly punished for our
sins: You who live and reign.

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A Reading from the Prophet Daniel *Dan. 3, 47-51*

In those days the angel of the Lord went down into the furnace with Azaria and his companions, drove the fiery flames out of the furnace, and made the inside of the furnace as though a dew-laden breeze were blowing through it. The flames rose forty-nine cubits above the furnace, and spread out, burning the Chaldeans nearby, the king's men who stoked it. The fire in no way touched the young men or caused them pain or harm. Then these three in the furnace with one voice sang, glorifying and blessing God:

Thanks be to God *is not said.*

Hymn *Dan. ibid., 52-56*

“Blessed are you, O Lord, the God of our fathers,
praiseworthy and glorious forever;
And blessed is your holy and glorious name,
praiseworthy and glorious forever.
Blessed are you in the holy temple of your glory,
praiseworthy and glorious forever.
Blessed are you on the holy throne of your kingdom,
praiseworthy and glorious forever.
Blessed are you for your sceptre of divinity,
praiseworthy and glorious forever.
Blessed are you who look into the depths
from your throne upon the cherubim,
praiseworthy and glorious forever.
Blessed are you who walk on the wings of the wind
and on the waves of the sea,
praiseworthy and glorious forever.
Let all your angels and saints bless you
and praise you and glorify you forever.

Lectio Daniélis Prophétæ *Dan. 3, 47-51*

In diébus illis: Angelus Dómini descendit cum Azaría, et sóciis eius, in fornacem: et excússit flammam ignis de fornace, et fecit médium fornacis quasi ventum roris flantem. Flamma autem effundebátur super fornacem cúbitis quadraginta novem: et erúpit, et incéndit quos réperit iuxta fornacem de Chaldæis minístros regis, qui eam incendébant. Et non tétigít eos omníno ignis, neque contrístávit, nec quidquam moléstiae íntulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornace, dicéntes:

Hic non respondetur Deo grátias.

Hymnus *Dan. ibid., 52-56*

Benedíctus es, Dómine Deus patrum nostrórum. Et laudábilis, et gloriósus in sǎcula.
Et benedíctum nomen glóriæ tuæ, quod est sanctum. Et laudábile, et gloriósum in sǎcula.
Benedíctus es in templo sancto glóriæ tuæ. Et laudábilis, et gloriósus in sǎcula.
Benedíctus es super thronum sanctum regni tui. Et laudábilis, et gloriósus in sǎcula.
Benedíctus es super sceptrum divinitátis tuæ. Et laudábilis, et gloriósus in sǎcula.
Benedíctus es qui sedes super Chérubim, íntuens abyssos. Et laudábilis, et gloriósus in sǎcula.
Benedíctus es qui ámbulas super pennas ventórum, et super undas maris. Et laudábilis, et gloriósus in sǎcula.
Benedícant te omnes Angeli, et Sancti tui. Et laudent te, et glorificent in sǎcula.
Benedícant te cæli, terra, mare, et ómnia quæ in eis sunt. Et laudent te, et glorificent in sǎcula.
Glória Patri, et Filio, et Spíritui Sancto. Et laudábili, et glorióso in sǎcula.

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Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen. Et laudabili, et glorióso in sæcula.

Benedictus es, Dómine Deus patrum nostrórum. Et laudábilis et gloriósus in sæcula.

Hic dicitur ʒ. Dóminus vobiscum, sine Flectámus génua.

Deus, qui tribus púeris mitigásti flammæ ignium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

Et dicuntur aliæ orationes forte occurrentes.

Léctio Epístolæ beáti Pauli
Apóstoli ad Thessalonicenses
2 Thess. 2, 1-8

Fratres: Rogámus vos per advéntum Dómini nostri Iesu Christi, et nostræ congregatiónis in ipsum: ut non cito moveámini a vestro sensu, neque terreámini, neque per spíritum, neque per sermónem, neque per epístolam tamquam per nos missam, quasi instet dies Dómini. Ne quis vos seducat ullo modo: quóniam nisi vénerit discessio primum, et revelátus fúerit homo peccáti, fílius perditionis, qui adversátur, et extóllitur supra omne quod dicitur Deus, aut quod cólitur, ita ut in templo Dei sédeat osténdens se tamquam sit Deus. Non retinéti, quod cum adhuc essem apud vos, hæc dicébam vobis? Et nunc quid detíneat scitis, ut revelétur in suo témpore. Nam mystérium iam operátur iniquitátis: tantum ut qui tenet

Let the heavens, the earth, the sea and all the things

that are in them bless you
and praise you and glorify you forever.

Glory be to the Father, and to the Son and to the Holy Spirit,
praiseworthy and glorious forever.

As it was in the beginning, is now and ever shall be,
world without end. Amen,
praiseworthy and glorious forever!

Blessed are you O Lord, the God of our fathers,
praiseworthy and glorious forever."

After the fifth reading and hymn, The Lord be with you is said, without Let us kneel.

Prayer

O God, who protected the three young men from the flames of fire,* grant that the flames of sin may not consume us, your servants. Through Jesus Christ.

Other prayers which may occur are added.

A Reading from the Epistle of blessed
Paul the Apostle to the Thessalonians
2 Thess. 2, 1-8

Brethren: On the question of the coming of our Lord Jesus Christ and our being gathered to him, we beg you not to be so easily agitated and frightened, whether by a spirit or a word or a letter alleged to be ours, as though the day of the Lord were here and now.

Let no one seduce you in any way whatever. For if the apostasy has not yet occurred and the man of sin not yet been revealed, the son of perdition, the enemy who exalts himself above every god (so-called), everything that is worshipped, to the extent of seating himself in the temple of God, masquerading as God indeed—do you not remember how, when I was still with you, I used to tell you

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about these things? And you know what now holds him back, till he be revealed in his own time. For the mystery of lawlessness is already at work; only there is one now holding him back, till he is removed from the scene.

And then the lawless one will be revealed, whom the Lord Jesus will destroy with the breath of his mouth and annihilate by the manifestation of his coming.

Tract Ps. 79, 2-3 O shepherd of Israel, hearken, O guide of the flock of Joseph! *℣.* From your throne upon the cherubim, shine forth Ephraim, Benjamin and Manasse. *℣.* Rouse your power, O Lord, and come to save us.

✠ A Reading from the holy Gospel
according to Luke
Luke 3, 1-6

In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, Philip, his brother, tetrarch of the land of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, during the high-priesthood of Annas and Caiaphas, the word of God was spoken to John, the son of Zachary, in the desert. And he went into the whole region of the Jordan preaching a baptism of repentance leading to remission of sins; as it is written in the book of the works of Isaia the prophet:

“A herald’s voice in the desert,
‘Make ready the way of the Lord,
make his paths straight.
Every valley shall be filled
and every mountain and hill shall be
levelled;
The windings shall be made straight
And the rough ways smooth,
And all mankind shall see the salvation of
God.’ ”

nunc, teneat, donec de medio fiat.
Et tunc revelabitur ille iniquus, quem
Dóminus Iesus interficiet spiritu
oris sui, et destruet illustratióne
advéntus sui.

Tractus Ps. 79, 2-3 Qui regis Israël, inténde: qui dedúcis, velut ovem, Ioseph. *℣.* Qui sedes super Chérubim, appáre coram Ephraim, Béniamin, et Manásse. *℣.* Excita, Dómine, poténtiam tuam, et veni: ut salvos fácias nos.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 3, 1-6

Anno quintodécimo impérii Tibérii Cásaris, procuránte Póntio Piláto Iudéam, tetrárcha autem Galiláæ Heróde, Philíppo autem fratre eius tetrárcha Iturææ, et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdotum Anna et Cáipha: factum est verbum Dómini super Ioánnem, Zachariæ filium, in desérto. Et venit in omnem regiónem Iordánis, prædicans baptísmum pæniténtiæ in remissionem peccatórum, sicut scriptum est in libro sermónum Isaíæ prophétæ: Vox clamántis in desérto: Paráte viam Dómini: rectas fácite sémitas eius: omnis vallis implébitur: et omnis mons, et collis humiliábitur: et erunt parva in directa, et áspera in vias planas: et vidébit omnis caro salutáre Dei.

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Offertory Antiphon

Zach. 9, 9

Exsulta satis, filia Sion, prædica,
fília Ierúsalem: ecce rex tuus venit
tibi sanctus, et salvátor.

Rejoice heartily, O daughter Sion, shout
for joy, O daughter Jerusalem! See, your
king shall come to you, a just savior is he.

Prayer over the Gifts

Sacrificiis præsentibus, quæsumus,
Dómine, placátus inténde: ut et
devotióni nostræ proficiant, et salúti.
Per Dóminum.

Look with favor upon these offerings, O
Lord,* that they may be an aid to our devo-
tion and to our salvation. Through Jesus
Christ.

Communion Antiphon

Ps. 18, 6-7

Exsultávit ut gigas ad curréndam
viam: a summo cælo egréssio eius
et occúrsus eius usque ad summum
eius.

He has rejoiced as a giant to run the way: at
one end of the heavens he comes forth, and
his course is to their other end.

Prayer after Communion

Quæsumus, Dómine, Deus noster:
ut sacrosáncta mystéria, quæ pro
reparatiónis nostræ munímine con-
tulisti: et præsens nobis remédium
esse fácias et fúturum. Per Dóminum.

O Lord our God, may we be healed now and
forever by these sacred rites,* which were
instituted to protect us in our life of grace.
Through Jesus Christ.

SHORT FORM OF MASS

*Hæc forma adhiberi potest extra Missam
conventualem et Missam in qua Ordines
conferuntur.*

*This form may be used apart from the conventual Mass and
the Mass during which orders are conferred.*

Entrance Antiphon

Ps. 79, 4 and 2

Veni, et osténde nobis fáciem tuam,
Dómine, qui sedes super Chérubim:
et salvi érimus. *Ps. ibid., 2* Qui regis
Israël, inténde: qui dedúcis, velut
ovem, Ioseph. *℣.* Glória Patri. Veni.

Come, O Lord, from your throne upon the
cherubim; if your face shine upon us, then
we shall be safe. *Ps. ibid., 2* O shepherd of
Israel, hearken, O guide of the flock of
Joseph! *℣.* Glory be to the Father. Come,
O Lord.

*Post Kýrie, eléison, dicitur: Orémus.
Flectámus génuá. Leváte.*

*After the Kyrie: Let us pray. Let us kneel.
Let us stand.*

Prayer

Deus, qui cónspicis, quia ex nostra
pravitáte affligimur: concéde pro-

O God, you see that we suffer from our own
sinfulness. Please grant that we may be con-

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soled by your coming: You who live and reign.

The preceding prayer, without Let us kneel, is used to commemorate the Ember Saturday of Advent.

pítius; ut ex tua visitatióne consolémur: Qui vivis.

Præcedens oratio sine Flectámus génua sumitur ad commemorandum sabbatum Quatuor Temporum.

A Reading from the Prophet Isaia *Isai. 19, 20–22*

In those days they shall cry out to the Lord against their oppressors, and he shall send them a savior to defend and deliver them. The Lord shall make himself known to Egypt, and the Egyptians shall know the Lord in that day; they shall offer sacrifices and oblations, and fulfill the vows they make to the Lord. Although the Lord shall smite Egypt severely, he shall heal them; they shall turn to the Lord and he shall be won over. The Lord our God shall heal them.

Gradual Ps. 18, 7 and 2 At one end of the heavens he comes forth, and his course is to their other end. *℣.* The heavens declare the glory of God, and the firmament proclaims his handiwork.

After the first reading and gradual, The Lord be with you is said, without Let us kneel.

Prayer

O Lord, may the new birth of your only-begotten Son, which we now await, free us from the heavy bondage and yoke of sin: Who lives and reigns.

Other prayers which may occur are added.

A Reading from the Epistle of blessed Paul the Apostle to the Thessalonians *2 Thess. 2, 1–8*

Brethren: On the question of the coming of our Lord Jesus Christ and our being gathered to him, we beg you not to be so

Lectio Isaíæ Prophétæ *Isai. 19, 20–22*

In diébus illis: Clamábunt ad Dóminum a fácie tribulántis, et mittet eis salvatórem, et propugnatórem, qui liberet eos. Et cognoscétur Dóminus ab Ægýpto, et cognóscet Ægýptii Dóminum in die illa: et colent eum in hóstiis, et in munéribus: et vota vovébunt Dómino, et solvent. Et percútiet Dóminus Ægýptum plaga, et sanábit eam: et reverténtur ad Dóminum, et placábitur eis, et sanábit eos Dóminus Deus noster.

Graduale Ps. 18, 7 et 2 A summo cælo egressio eius: et occúrsus eius usque ad summam eius *℣.* Cæli enárrant glóriam Dei: et ópera mánuum eius annúntiat firmaméntum.

Hic dicitur Dóminus vobíscum sine Flectámus génua.

Concéde, quæsumus, omnípotens Deus: ut, qui sub peccáti iugo ex vetústa servitúte deprímimur: expectáta unigéniti Fílii tui nova nativitaté liberémur: Qui tecum

Et dicuntur aliæ orationes forte occurrentes.

Lectio Epístolæ beáti Pauli Apóstoli ad Thessalonicensés *2 Thess. 2, 1–8*

Fratres: Rogámus vos per advéntum Dómini nostri Iesu Christi, et nostræ congregatiónis in ipsum: ut

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non cito moveámini a vestro sensu, neque terreámini, neque per spíritum, neque per sermónem, neque per epístolam tamquam per nos missam, quasi instet dies Dómini. Ne quis vos sedúcat ullo modo: quóniam nisi vénerit discéssio primum, et revelátus fúerit homo peccáti, fílius perditiónis, qui adversátur, et extóllitur supra omne quod dícitur Deus, aut quod cólitur, ita ut in templo Dei sédeat osténdens se tamquam sit Deus. Non retinétiis, quod cum adhuc essem apud vos, hæc dicébam vobis? Et nunc quid detíneat scitis, ut revelétur in suo témpore. Nam mystérium iam operátur iniquitátis: tantum ut qui tenet nunc, téneat, donec de médio fiat. Et tunc revelábitur ille iníquus, quem Dóminus Iesus interficiet spíritu oris sui, et déstruet illustratióne advéntus sui.

easily agitated and frightened, whether by a spirit or a word or a letter alleged to be ours, as though the day of the Lord were here and now.

Let no one seduce you in any way whatever. For if the apostasy has not yet occurred and the man of sin not yet been revealed, the son of perdition, the enemy who exalts himself above every god (so-called), everything that is worshipped, to the extent of seating himself in the temple of God, masquerading as God indeed—do you not remember how, when I was still with you, I used to tell you about these things? And you know what now holds him back, till he be revealed in his own time. For the mystery of lawlessness is already at work; only there is one now holding him back, till he is removed from the scene.

And then the lawless one will be revealed, whom the Lord Jesus will destroy with the breath of his mouth and annihilate by the manifestation of his coming.

Tractus Ps. 79, 2–3 Qui regis Israël, inténde: qui dedúcis, velut ovem, Ioseph. *℣.* Qui sedes super Chérubim, appáre coram Ephraïm, Béniamin, et Manásse. *℣.* Excita, Dómine, poténtiam tuam, et veni: ut salvos fácias nos.

Tract Ps. 79, 2–3 O shepherd of Israel, hearken, O guide of the flock of Joseph! *℣.* From your throne upon the cherubim, shine forth before Ephraim, Benjamin and Manasse. *℣.* Rouse your power, O Lord, and come to save us.

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secúndum Lucam
Luc. 3, 1–6*

Anno quintodécimo impérii Tibérii Césaris, procurénte Póntio Piláto Iudéam, tetrárcha autem Galiléeæ Heróde, Philíppo autem fratre eius tetrárcha Ituréeæ, et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdotum Anna et Cáipha: factum est verbum Dómini super Ioánnem, Zachariæ fílium, in desérto. Et venit in omnem regionem Iordánis, prædicans bap-

✠ *A Reading from the holy Gospel
according to Luke
Luke 3, 1–6*

In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, Philip, his brother, tetrarch of the land of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, during the high-priesthood of Annas and Caiaphas, the word of God was spoken to John, the son of Zachary, in the desert. And he went into the whole region

Ember Saturday of Advent

of the Jordan preaching a baptism of repentance leading to remission of sins; as it is written in the book of the words of Isaia the prophet:

“A herald’s voice in the desert,
‘Make ready the way of the Lord,
make his paths straight.
Every valley shall be filled
and every mountain and hill shall be levelled;
The windings shall be made straight
And the rough ways smooth,
And all mankind shall see the salvation of God.’ ”

Offertory Antiphon

Zach. 9, 9

Rejoice heartily, O daughter Sion, shout for joy, O daughter Jerusalem! See, your king shall come to you, a just savior is he.

tísum pæniténtiæ in remissiõnem peccatórum, sicut scriptum est in libro sermónum Isaíæ prophétæ: Vox clamántis in desérto: Paráte viam Dómini: rectas fácite sémítás eius: omnis vallis implébitur: et omnis mons, et collis humiliábitur: et erunt prava in dirécta, et áspera in vias planas: et vidébit omnis caro salutáre Dei.

Exsúlta satis, fília Sion, prædica, fília Ierúsalem: ecce rex tuus venit tibi sanctus, et salvátor.

Prayer over the Gifts

Look with favor upon these offerings, O Lord,* that they may be an aid to our devotion and to our salvation. Through Jesus Christ.

Sacrificiis præsentibus, quæsumus, Dómine, placátus inténde: ut et devotiõni nostræ proficiant, et salúti. Per Dóminum.

Communion Antiphon

Ps. 18, 6-7

He has rejoiced as a giant to run the way: at one end of the heavens he comes forth, and his course is to their other end.

Exsultávit ut gigas ad curréndam viam: a summo cælo egréssio eius, et occúrsus eius usque ad summum eius.

Prayer after Communion

O Lord our God, may we be healed now and forever by these sacred rites,* which were instituted to protect us in our life of grace. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. R. Amen.

Quæsumus, Dómine, Deus noster: ut sacrosáncta mystéria, quæ pro reparatiõnis nostræ munimine contulisti: et præsens nobis remédium esse fácias et futúrum. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

Fourth Sunday of Advent

I classis

Statio ad Ss. duodecim Apostolos

FOURTH SUNDAY OF ADVENT

Entrance Antiphon

Isaia 45, 8

Roráte, cæli, désuper, et nubes pluant iustum: aperiátur terra, et gérmínet Salvatórem. *Ps. 18, 2* Cæli enárrant glóriam Dei: et ópera mánuum eius annúntiat firmaméntum. *℣.* Glória Patri. Roráte.

Drop down dew, you heavens, from above, and let the clouds rain the Just: let the earth be opened and bud forth a savior. *Ps. 18, 2* The heavens declare the glory of God, and the firmament proclaims his handiwork. *℣.* Glory be to the Father. Drop.

Prayer

Excita, quásumus, Dómine, poténtiam tuam, et veni: et magna nobis virtúte succúrre; ut per auxílium grátiae tuæ, quod nostra peccáta præpédiunt, indulgéntia tuæ propitiatiónis accéleret: Qui vivis.

O Lord, stir up your might and come.* Aid us with your powerful assistance so that, through your grace and merciful forgiveness, we may attain salvation, which now is hindered by our sins: You who live and reign.

Lectio Epístolæ beáti Pauli
Apóstoli ad Corínthios
1 Cor. 4, 1-5

A Reading from the Epistle of blessed
Paul the Apostle to the Corinthians
1 Cor. 4, 1-5

Fratres: Sic nos exístimet homo ut minístros Christi, et dispensatóres mysteriórum Dei. Hic iam quæritur inter dispensatóres, ut fidélis quis inveniátur. Mihi autem pro mínimo est, ut a vobis iúdicer, aut ab humáno die: sed neque meípsum iúdico. Nihil enim mihi cóncius sum: sed non in hoc iustificátus sum: qui autem iúdicat me, Dóminus est. Itaque nolíte ante tempus iudicáre, quoadúsque véniat Dóminus: qui et illuminábit abscondita tenebrárum, et manifestábit consília córdium: et tunc laus erit unicuíque a Deo.

Brethren: This is how men should regard us: as servants of Christ and stewards of the mysteries of God. The first requirement of a steward is that he prove trustworthy. With me it matters very little that you or any "Day of Man" pass judgment on me. I do not even pass judgment on myself. I have nothing on my conscience; but that does not mean that I have been acquitted. It is the Lord who passes judgment on me. Therefore stop making judgments before the time when the Lord comes. He will bring to light what is hidden in darkness and will manifest the intentions of men's hearts. Then everyone will receive his praise from God.

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

Gradual Ps. 144, 18 and 21 The Lord is near to all who call upon him, to all who call upon him in truth. *℣.* May my mouth speak the praise of the Lord, and may all flesh bless his holy name.

Fourth Sunday of Advent

On ferial days of Advent, when the Mass of the Sunday is used during the week, neither the Alleluia nor the following verse is said, but only the gradual.

Alleluia, alleluia. V. Come, O Lord, and delay not; forgive the sins of your people Israel. Alleluia.

In feriis Adventus, quando per hebdomadam adhibetur Missa de dominica, non dicitur Alleluia, nec versus sequens, sed tantum graduale.

Alleluia, alleluia. V. Veni, Domine, et noli tardare: reláxa facínora plebis tuæ Israë! Alleluia.

✠ A Reading from the holy Gospel according to Luke *Luke 3, 1-6*

In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, Philip, his brother, tetrarch of the land of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, during the high-priesthood of Annas and Caiaphas, the word of God was spoken to John, the son of Zachary, in the desert. And he went into the whole region of the Jordan preaching a baptism of repentance leading to remission of sins; as it is written in the book of the words of Isaia the prophet;

“A herald’s voice in the desert,
‘Make ready the way of the Lord,
make his paths straight.
Every valley shall be filled
and every mountain and hill shall be
levelled;
The windings shall be made straight
And the rough ways smooth,
And all mankind shall see the salvation of
God.’ ”

Creed

Offertory Antiphon *Luke 1, 28*

Hail, Mary, full of grace, the Lord is with you, blessed are you among women, and blessed is the fruit of your womb.

✠ Sequéntia sancti Evangélii secúndum Lucam *Luc. 3, 1-6*

Anno quintodécimo impérii Tibérii Césaris, procuránte Póntio Piláto Iudæam, tetrárcha autem Galilææ Heróde, Philíppo autem fratre eius tetrárcha Iturææ, et Trachonítidis regiónis, et Lysánia Abilínæ tetrárcha, sub princípibus sacerdotum Anna et Cáipha: factum est verbum Dómini super Ioánnem, Zachariæ filium, in desérto. Et venit in omnem regiónem Iordánis, prædicans baptísmum pæniténtiæ in remissionem peccatórum, sicut scriptum est in libro sermónum Isaíæ prophétæ: Vox clamántis in desérto: Paráte viam Dómini: rectas fácite sémitas eius: omnis vallis implébitur: et omnis mons, et collis humiliábitur: et erunt prava in dirécta, et áspera in vias planas: et vidébit omnis caro salutáre Dei.

Credo

Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Dec. 24. Vigil of Christmas

Prayer over the Gifts

Sacrificiis præséntibus, quæsumus, Dómine, placátus inténde: ut et devotióni nostræ proficiant, et salúti. Per Dóminum.

Præfatio de Ssma Trinitate.

Look with favor upon these offerings, O Lord,* that they may be an aid to our devotion and to our salvation. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon

Isaia 7, 14

Ecce Virgo concípiet, et páriet filium: et vocábitur nomen eius Emmánuel.

Behold, a virgin shall be with child and bear a son, and shall name him Emmanuel.

Prayer after Communion

Sumptis munéribus, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salútis effectus. Per Dóminum.

O Lord, may we, who have received your gifts,* be brought closer to our salvation by each celebration of this sacred rite. Through Jesus Christ.

Si vigilia Nativitatis Domini venerit in dominica, totum Officium Missæ fit de vigilia, sine commemoratione dominicæ.

If the Vigil of Christmas falls on Sunday, the entire Office of the Mass is of the Vigil, without commemoration of the Sunday.

I classis

Statio ad S. Mariam maiorem

VIGIL OF CHRISTMAS

December 24

Entrance Antiphon

Exodus 16, 6 and 7

Hódie sciétis, quia véniet Dóminus, et salvábit nos: et mane vidébitis glóriam eius. *Ps. 23, 1* Dómini est terra, et plenitúdo eius; orbis terrárum, et univérsi, qui hábitant in eo. *℣. Glória Patri. Hódie.*

This day you shall know that the Lord will come, and save us: and in the morning you shall see his glory. *Ps. 23, 1* The Lord's are the earth and its fullness; the world and those who dwell in it. *℣. Glory be to the Father. This day.*

Prayer

Deus, qui nos redemptionis nostræ ánnua expectatióne lætíficas: præsta; ut Unigénitum tuum, quem Redemptórem læti suscépimus, venientem quoque iúdicem secúri videámus, Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum.

O God, each year you make us happy with the anticipation of our redemption.* Grant that as we now joyfully welcome your only-begotten Son as our Redeemer, we may also look with confidence on the same Jesus Christ, your Son our Lord, when he comes as judge: Who lives and reigns.

Dec. 24. Vigil of Christmas

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 1, 1-6

Brethren: Paul, a servant of Christ Jesus, called to be an apostle and set apart to proclaim the gospel of God which he promised through his prophets in times past, as it is written in the holy Scriptures, the gospel about his Son, who was descended from David according to the flesh, but was made Son of God in power according to the spirit of holiness by his resurrection from the dead, Jesus Christ our Lord. Through him we have received the favor of apostleship, in order to spread his name and bring to obedient faith all the Gentiles, among whom are you, who have been called to belong to Jesus Christ our Lord.

Gradual Exodus 16, 6 and 7 This day you shall know that the Lord will come and save us: and in the morning you shall see his glory. *Ps. 79, 2-3* O shepherd of Israel, hearken, O guide of the flock of Joseph! From your throne upon the cherubim, shine forth before Ephraim, Benjamin and Manasse.

The Alleluia with its following verse is not said, unless this vigil falls on a Sunday.

Alleluia, alleluia. *Ps.* Tomorrow shall the wickedness of the earth be abolished: and the savior of the world shall reign over us. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 1, 18-21

While Mary the mother of Jesus was engaged to Joseph, but before they came to live together, she was found to be with child,

Lectio Epistolæ beāti Pauli
Apóstoli ad Romános
Rom. 1, 1-6

Paulus, servus Iesu Christi, vocatus Apóstolus, segregátus in Evangelium Dei, quod ante promiserat per prophétas suos in Scriptúris sanctis de Fílio suo, qui factus est ei ex sémine David secúndum carnem: qui prædestinátus est Fílius Dei in virtúte secúndum spíritum sanctificationis ex resurrectione mortuorum Iesu Christi Dómini nostri: per quem accépimus grátiam, et apostolátum ad obediéndum fidei in ómnibus géntibus pro nómine eius, in quibus estis et vos vocáti Iesu Christi Dómini nostri.

Graduale Exodi 16, 6 et 7 Hódie sciétis, quia véniet Dóminus, et salvábit nos: et mane vidébitis glóriam eius. *Ps. 79, 2-3* Qui regis Israë!, inténde: qui dedúcis, velut ovem, Ioseph: qui sedes super Chérubim, appare coram Ephraïm, Béniamin, et Manásse.

Non dicitur Allelúia cum sequenti versu, nisi hæc vigilia venerit in dominica.

Allelúia, allelúia. *Ps.* Crástina die delébitur iníquitas terræ: et regnábit super nos Salvátor mundi. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 1, 18-21

Cum esset desponsáta mater Iesu María Ioseph, ántequam convenírent, invénta est in útero habens de

Dec. 24. Vigil of Christmas

Spiritu Sancto. Ioseph autem vir eius, cum esset iustus, et nollet eam tradúcere, vóluit occúlte dimíttre eam. Hæc autem eo cogitánte, ecce Angelus Dómini appáruit in somnis ei, dicens: Ioseph, fili David, noli timére accípere Mariám cóniugem tuam: quod enim in ea natum est, de Spirítu Sancto est. Páriet autem filium, et vocábis nomen eius Iesum: ipse enim salvum fáciét pópulum suum a peccátis eórum.

Si venerit in dominica, dicitur Credo.

through the power of the Holy Spirit. Joseph her husband, an upright man and unwilling to expose her, decided to divorce her quietly. This was his intention when suddenly the angel of the Lord appeared in a dream and said to him, "Joseph, son of David, have no scruple about taking Mary home as your wife. It is by the Holy Spirit that she has conceived this child. She is to have a son, and you are to name him Jesus, because he will save his people from their sins."

If the Mass is celebrated on Sunday, the Creed is said.

Offertory Antiphon

Ps. 23, 7

Tóllite portas, príncipes, vestras: et elevámini portæ æternáles, et introíbit Rex glóriæ.

Lift up, O gates, your lintels; reach up, you ancient portals, that the king of glory may come in.

Prayer over the Gifts

Da nobis, quæsumus, omnipotens Deus; ut, sicut adoránda Fílii tui natalítia prævenímus, sic eius múnera capíamus sempitérna gaudéntes: Qui tecum.

O almighty God, we eagerly look forward to the birthday of your Son;* grant that we may also receive his everlasting gifts with joy: Who lives and reigns.

Præfatio communis: sed si venerit in dominica, dicitur de Ssma Trinitate.

Common Preface. If the Mass is celebrated on Sunday, the Preface of the Trinity is said.

Communion Antiphon

Isaia 40, 5

Revelábitur glória Dómini: et vidébit omnis caro salutáre Dei nostri.

The glory of the Lord shall be revealed, and all mankind shall see the salvation of our God.

Prayer after Communion

Da nobis, quæsumus, Dómine: unigéniti Fílii tui recensíta nativité respiráre; cuius cælésti mystério páscimur et potámur. Per eúndem Dóminum.

O Lord, grant us new life as we celebrate the birthday of your only-begotten Son,* for his heavenly rite is our food and drink. Through Jesus Christ.

Dec. 25. Christmas

SEASON OF CHRISTMAS

CHRISTMAS

December 25

On the feast of Christmas every priest may celebrate three Masses. For the norms to be followed if a priest celebrates two or three Masses on the same day, see the Rite to be observed in the celebration of Mass, Tit. XV.

I classis cum octava II classis

In festo Nativitatis Domini quivis sacerdos tres Missas celebrare potest. De agendis, si sacerdos eodem die duas vel tres Missas celebret, vide "Ritum servandum in celebratione Missæ, Tit. XV."

First Mass at Night

Statio ad S. Mariam maiorem ad Præsepe

Entrance Antiphon

Ps. 2, 7

The Lord said to me, "You are my son; this day I have begotten you." *Ps. ibid., 1* Why do the nations rage and the people utter folly? *℟.* Glory be to the Father. The Lord.

Dóminus dixit ad me: Fílius meus es tu, ego hódie génui te. Ps. ibid., 1 Quare fremuerunt gentes: et pópuli meditáti sunt inánia? *℣.* Glória Patri. Dóminus.

Prayer

O God, you have made this most holy night radiant with your own true brightness.* Grant that we who have known the mystery of Christ's light on earth may also enjoy his happiness in heaven: Who lives and reigns.

Deus, qui hanc sacratíssimam noctem veri lúminis fecísti illustratióne claréscere: da, quæsumus; ut, cuius lucis mystéria in terra cognóvimus, eius quoque gáudiis in cælo perfruámur: Qui tecum.

A Reading from the Epistle of blessed
Paul the Apostle to Titus
Tit. 2, 11-15

Lectio Epistolæ beáti Pauli
Apóstoli ad Titum
Tit. 2, 11-15

Beloved: God's favor has appeared, bringing salvation to all men. It trains us, once we have rejected godlessness and worldly lusts, to live a life of self-control, holiness, and piety in the present age while waiting for the blessed object of our hope, the glorious appearance of our great God and Savior Christ Jesus. He gave himself up for us to redeem us from all iniquity and to cleanse for himself a people of his very own, enthusiastic for noble deeds. Speak with insistence about these things, in Christ Jesus our Lord.

Caríssime: Appáruit grátia Dei Salvatóris nostri ómnibus homínibus, erúdiens nos, ut abnegántes impietátem, et sæculária desidéria, sóbrie, et iuste, et pie vivámus in hoc sæculo, exspectántes beátam spem, et adventum glóriæ magni Dei et Salvatóris nostri Iesu Christi: qui dedit semetípsum pro nobis: ut nos redímeret ab omni iniquitáte, et mundáret sibi pópulum acceptábilem, sectatórem bonórum óperum. Hæc lóquere, et exhortáre: in Christo Iesu Dómino nostro.

Graduale Ps. 109, 3 et 1 Tecum principium in die virtutis tuæ: in splendóribus sanctórum, ex útero ante lucíferum génui te. *℣.* Dixit Dóminus Dómino meo: Sede a dextris meis: donec ponam inimícos tuos, scabéllum pedum tuórum.

Allelúia, allelúia. *℣. Ps. 2, 7* Dóminus dixit ad me: Filius meus es tu, ego hódie génui te. Allelúia.

Gradual Ps. 109, 3 and 1 Yours is princely power in the day of your birth, in holy splendor; before the daystar, I have begotten you. *℣.* The Lord said to my Lord, "Sit at my right hand, till I make your enemies your footstool."

Alleluia, alleluia. *℣. Ps. 2, 7* The Lord said to me, "You are my son; this day I have begotten you." Alleluia.

✠ Sequentia sancti Evangelii
secúndum Lucam
Luc. 2, 1-14

In illo témpore: Exiit edíctum a Césare Augústo, ut describerétur univérsus orbis. Hæc descriptio prima facta est a præside Sýriæ Cyríno: et ibant omnes ut profiteréntur sínguli in suam civitátem. Ascéndit autem et Ioseph a Galilæa de civitaté Názareth, in Iudæam in civitaté David, quæ vocátur Bétlehem: eo quod esset de domo et família David, ut profiterétur cum María desponsáta sibi uxóre prægnánte. Factum est autem, cum essent ibi, impléti sunt dies ut páreret. Et péperit fílium suum primogénitum, et pannis eum involvit, et reclinávit eum in præsépio: quia non erat eis locus in diversório. Et pastóres erant in regione eádem vigilátes, et custodiéntes vigílias noctis super gregem suum. Et ecce Angelus Dómini stetit iuxta illos, et cláritas Dei circumfúlsit illos, et timuérunt timóre magno. Et dixit illis Angelus: Nolíte timére: ecce enim evangelízo vobis gáudium magnum, quod erit omni pópulo: quia natus est vobis hódie Salvátor, qui est Christus Dóminus, in civitaté David. Et hoc vobis signum: Inveniétis infántem pannis involútum, et pósitum in præsépio. Et súbito facta est cum Angelo multitúdo militiæ cælestis, laudántium Deum, et dicéntium: Glória in altíssimis Deo, et in terra pax homínibus bonæ voluntátis.

✠ A Reading from the holy Gospel
according to Luke
Luke 2, 1-14

At that time Caesar Augustus published a decree ordering a census of the whole world. This first census took place while Cyrinus was governor of Syria. And all went to register, each to his own town.

Joseph also went from the town of Nazareth in Galilee to Judea to the town of David, which is called Bethlehem—because he was of the house and family of David—to register with Mary, his engaged wife, who was with child. But while they were there the time came for the child to be born, and she gave birth to her firstborn son, and wrapped him in swaddling clothes, and laid him in a crib because there was no place for them in the inn.

And there were shepherds in the locality living in the fields and keeping night watch by turns over their flock. And the angel of the Lord appeared to them and the glory of the Lord shone around them, and they were very much afraid. And the angel said to them: "Do not be afraid! I proclaim good news to you of a great joy which will be shared by the whole people: today, in the city of David, a Savior has been born to you, who is Messiah and Lord. And this will be a sign for you: you will find an infant wrapped in swaddling clothes and laid in a crib." And suddenly a multitude of the

Dec. 25. Christmas

heavenly host was with the angel, praising
God and saying:

“Glory to God in high heaven,
and on earth peace among men of
good will.”

Creed, during the entire octave.

Credo, per totam octavam.

Offertory Antiphon

Ps. 95, 11 and 13

Let the heavens be glad and the earth
rejoice before the Lord, for he comes.

*Læténtur cæli, et exsúltet terra ante
fáciem Dómini: quóniam venit.*

Prayer over the Gifts

May the gifts we offer on this festive day be
pleasing to you, O God,* and may this most
holy exchange of gifts, through your boun-
tiful grace, cause us to be more like him in
whom our substance is united with you:
Who lives and reigns.

*Accépta tibi sit, Dómine, quæsumus,
hodiernæ festivitátis oblátio: ut, tua
grátia largiénte, per hæc sacro-
sáncta commércia, in illíus inveniá-
mur forma, in quo tecum est nostra
substántia: Qui tecum.*

*Preface of Christmas. This Preface is said: (1) as a proper
Preface in the Masses of Christmas and its octave; and (2)
as a seasonal Preface, during the octave of Christmas even
in Masses which otherwise have a proper Preface, with the
exception of those Masses which have a Preface proper to the
divine mysteries or divine Persons, as well as from January 2
to January 5 in Masses which lack a proper Preface.*

*Præfatio de Nativitate Domini, quæ
dicitur*

*1º tamquam propria in Missis de Nativi-
tate Domini et de eiusdem octava; et
2º tamquam de Tempore, infra octavam
Nativitatis Domini, etiam in Missis,
quæ secus præfationem propriam haberent,
exceptis iis Missis, quæ præfationem
propriam de divinis mysteriis vel Personis
habent; et insuper a die 2 and 5 ianuarii in
Missis, quæ non habent præfationem pro-
priam.*

*During the Canon: Communicantes, et noctem sacratissi-
mam celebrantes. This Communicantes is said every day
until the octave day of Christmas, inclusively. Noctem is said
only in this first Mass, and afterwards diem is said.*

*Infra actionem: Communicántes et
noctem sacratíssimam celebrántes. Et
dicitur cotidie usque ad octavam Nativi-
tatis inclusive: sed in hac Missa tantum
dicitur noctem, deinceps vero diem.*

Communion Antiphon

Ps. 109, 3

In holy splendor, before the daystar I have
begotten you.

*In splendóribus sanctórum, ex útero
ante lucíferum génui te.*

Prayer after Communion

O Lord our God, grant that we who joyfully
celebrate the birth of our Lord Jesus Christ
in these sacred rites* may be worthy by a
good life to be united with him: Who lives
and reigns.

*Da nobis, quæsumus, Dómine Deus
noster: ut, qui Nativitátem Dómini
nostri Iesu Christi mystériis nos fre-
quentáre gaudémus; dignis conversa-
tiónibus ad eius mereámur perveníre
consórtium: Qui tecum vivit et
regnat.*

Second Mass on Christmas

Debet sacerdos in initio secundæ et tertiæ missæ consuetas preces dicere.

The priest must say the usual prayers at the foot of the altar at the beginning of the second and third Masses.

Statio ad S. Anastasiam

Second Mass at Dawn

Entrance Antiphon

Isaia 9, 2 and 6

Lux fulgēbit hódie super nos: quia natus est nobis Dóminus: et vocábitur Admirábilis, Deus, Princeps pacis, Pater futúri sǎculi: cuius regni non erit finis. *Ps. 92, 1* Dóminus regnávít, decórem indútus est: indútus est Dóminus fortitúdinem, et præcínxit se. *℣. Glória Patri. Lux.*

A light shall shine upon us this day: for the Lord is born to us: and he shall be called wonderful, God, prince of peace, Father of the world to come: of whose reign there shall be no end. *Ps. 92, 1* The Lord is king, in splendor robed; robed is the Lord and girt about with strength. *℣. Glory be to the Father. A light.*

Prayer

Da nobis, quǎsumus, omnipotens Deus: ut qui nova incarnáti Verbi tui luce perfúndimur; hoc in nostro respléndeat ópere, quod per fidem fulget in mente. Per eúndem Dóminum.

Almighty God, now that we have been newly enlightened by the Word made flesh,* grant that our deeds may reveal the light of faith that shines in our hearts. Through Jesus Christ.

Et fit commemoratio S. Anastasiæ Martyris, etiam in Missis in cantu.

Commemoration of Saint Anastasia, martyr, even in sung Masses:

Da, quǎsumus, omnipotens Deus: ut, qui beátæ Anastásiæ Mátyris tuæ solémnia cólimus; eius apud te patrocinia sentiámus. Per Dóminum.

Almighty God, may we who celebrate the feast of your martyr Anastasia* experience the effects of her intercession with you. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Titum
Tit. 3, 4-7

A Reading from the Epistle of blessed
Paul the Apostle to Titus
Tit. 3, 4-7

Caríssime: Appáruit benígnitas et humánitas Salvatóris nostri Dei: non ex opéribus iustítiæ, quæ fécimus nos, sed secúndum suam misericórdiam salvos nos fecit per lavácrum regeneratiónis et renovatiónis Spíritus Sancti, quem effúdit in nos abúnde per Iesum Christum Salvatórem nostrum: ut iustificáti grátia ipsíus, herédes simus secúndum spem vitæ æternæ: in Christo Iesu Dómino nostro.

Beloved: When the kindness of God our Savior and his love for men appeared, he saved us through the bath which gives rebirth and renewal in the Holy Spirit—not because of any just deeds we had done, but out of his mercy. Through Jesus Christ our Savior he poured the Spirit out on us abundantly, so that, once justified by his favor, we might become heirs, in hope, of eternal life through Christ Jesus our Lord.

Second Mass on Christmas

Gradual Ps. 117, 26, 27 and 23 Blessed is he who comes in the name of the Lord; the Lord is God, and he has given us light. *℟.* By the Lord has this been done; it is wonderful in our eyes.

Alleluia, alleluia. *℟. Ps. 92, 1* The Lord is king, in splendor robed; robed is the Lord and girt about with strength. Alleluia.

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

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

✠ A Reading from the holy Gospel
according to Luke
Luke 2, 15–20

At that time the shepherds said one to another, "Let us go across to Bethlehem and see this thing which has taken place, which the Lord has made known to us." And they came in haste and found Mary and Joseph, and the infant lying in the crib. And when they had seen they made known what had been told them concerning this child. And all who heard were amazed at what was told them by the shepherds. But Mary treasured all these things, turning them over in her heart.

And the shepherds returned, glorifying and praising God for all that they had heard and seen, just as they had been told.

Creed

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 2, 15–20

In illo témpore: Pastóres loquebántur ad ínvicem: Transeámus usque Béthlehem, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes: et invenérunt Mariám, et Ioseph, et infántem pósitum in præsépio. Vidéntes autem cognovérunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audíerunt, miráti sunt: et de his quæ dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba hæc, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum in ómnibus quæ audierant, et víderant, sicut dictum est ad illos.

Credo

Offertory Antiphon
Ps. 92, 1–2

God has made the world firm, not to be moved. Your throne, O God, stands firm from of old; from everlasting you are.

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

Prayer over the Gifts

O Lord, may our offerings be worthy of the sacred rites of the nativity, and ever fill our hearts with peace.* Christ, who was born this day as man, was also God; may our gift, which is of earth, bestow upon us that which is divíne. Through Jesus Christ.

Múnera nostra, quásumus, Dómine, Nativitátis hodiérnæ mystériis apta provéniant, et pacem nobis semper infúndant: ut, sicut homo géritus idem refúlsit et Deus, sic nobis hæc terréna substántia cónferat, quod divínium est. Per eúndem Dóminum.

Third Mass on Christmas

For Saint Anastasia.

Accipe, quæsumus, Dómine, múnera dignánte oblata: et beátæ Anastásiæ Mártýris tuæ suffragántibus méritis, ad nostræ salútis auxílium proveníre concéde. Per Dóminum.

Præfatio et Communicantes, ut supra in prima Missa.

O Lord, accept the gifts which we offer to you.* May we be aided by the meritorious prayer of your blessed martyr Anastasia, that these offerings may help us toward our salvation. Through Jesus Christ.

Preface and Communicantes, as above in the first Mass of Christmas.

Communion Antiphon *Zach. 9, 9*

Exsúlta, fília Sion, lauda, fília Ierúsalem: ecce rex tuus venit sanctus, et salvátor mundi.

Rejoice heartily, O daughter Sion, shout for joy, O daughter Jerusalem! See, your king shall come, a just savior of the world is he.

Prayer after Communion

Huius nos, Dómine, sacraménti semper nóvitas natális instáuret: cuius Natívitatis singuláris humánam répulit vetustátem. Per eúndem Dóminum.

O Lord, let us have a new life through this ever-renewed sacramental coming of Christ,* for by his birth he overcame the old sinfulness of mankind. Through Jesus Christ.

For Saint Anastasia.

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

O Lord, you have feasted your family with the banquet of heaven.* May we always be refreshed by the intercession of your saint whose feast we celebrate this day. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *R.* Amen.

Statio ad S. Mariam maiorem

Third Mass on the Day of Christmas

Entrance Antiphon *Isaia 9, 6*

Puer natus est nobis, et fílius datus est nobis: cuius impérium super húmerum eius: et vocábitur nomen eius, magni consílii Angelus. *Ps. 97, 1* Cantáte Dómino cánticum novum, quia mirábília fecit. *℣.* Glória Patri. Puer.

A child is born to us, a son is given to us; upon his shoulder dominion rests; and his name shall be called the angel of great counsel. *Ps. 97, 1* Sing to the Lord a new song, for he has done wondrous deeds. *℣.* Glory be to the Father. A child.

Third Mass on Christmas

Prayer

O almighty God, free us from the old bondage and yoke of sin* by your only-begotten Son's new birth as man. Through Jesus Christ.

Concéde, quæsumus, omnipotens Deus: ut nos Unigéniti tui nova per carnem Natívitatis líberet: quos sub peccáti iugo vetústa sérvitus tenet. Per eúndem Dóminum.

A Reading from the Epistle of blessed
Paul the Apostle to the Hebrews
Heb. 1, 1-12

Léctio Epístolæ beáti Pauli
Apóstoli ad Hebræos
Heb. 1, 1-12

Long ago God spoke in incomplete and varied ways to our fathers through the prophets; in these, the last days, he has spoken to us through his Son, whom he has made heir of all things, and through whom he created the ages. He is the refulgence of the Father's glory, and the very representation of his being, and he sustains all things by his powerful word. He effected purification from sins and took his seat at the right hand of the Majesty on high, so far superior to the angels as he has inherited a more excellent name than they. For to which of the angels did God ever say: "You are my son; this day I have begotten you"? And again, "I will be his father, and he will be my son"? And again, of the time when he leads his firstborn into the world, it says: "Let all the angels of God prostrate themselves before him." And concerning the angels it says: "He makes his angels winds, and his ministers flaming fire." But concerning the Son: "Your throne, O God, stands forever and ever, and the sceptre of equity is the sceptre of your kingdom. You loved justice and hated wickedness, therefore God, your God, anointed you with the oil of gladness above your fellow kings." And, "Lord, of old you established the earth, and the heavens are the work of your hands. They will perish but you remain, and all of them will grow old, like a garment; you will roll them up like a cloak and like clothing they will be changed, but you are the same and your years will have no end."

Multifáriam, multisque modis olim Deus loquens pátribus in prophétis: novíssime diébus istis locútus est nobis in Fílio, quem constituit herédem universórum, per quem fecit et sácula: qui cum sit splendor glóriæ, et figúra substántiæ eius, portánsque ómnia verbo virtútis suæ, purgatióem peccatórum fáciens, sedet ad dexteram maiestátis in excélsis: tanto mélior Angelis efféctus, quanto différentius præ illis nomen hereditávit. Cui enim dixit aliquándo Angelórum: Fílius meus es tu, ego hódie génui te? Et rursum: Ego ero illi in patrem, et ipse erit mihi in filium? Et cum íterum introducit primogénitum in orbem terræ, dicit: Et adórent eum omnes Angeli Dei. Et ad Angelos quidem dicit: Qui facit Angelos suos spíritus, et minístros suos flammam ignis. Ad Fílium autem: Thronus tuus, Deus, in sáculum sáculi: virga æquitátis, virga regni tui. Dilexisti iustítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo exsultatiónis præ participibus tuis. Et: Tu in principio, Dómine, terram fundásti: et ópera mánuum tuárum sunt cæli. Ipsi peribunt, tu autem permanébis, et omnes ut vestiméntum veteráscunt: et velut amíctum mutábis eos, et mutabúntur: tu autem idem ipse es, et anni tui non deficiunt.

Third Mass on Christmas

Graduale Ps. 97, 3–4 et 2 Vidérunt omnes fines terræ salutāre Dei nostri: iubilāte Deo omnis terra. *℟.* Notum fecit Dóminus salutāre suum: ante conspéctum géntium revelávit iustítiam suam.

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

✠ Inítium sancti Evangélíi
secúndum Ioánnem
Ioann. 1, 1–14

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Ioánnes. 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 eius: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. Et Verbum caro factum est, et habitávit in nobis: et vídimus glóriam eius, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

Gradual Ps. 97, 3–4 and 2 All the ends of the earth have seen the salvation by our God. Sing joyfully to God, all you lands. *℟.* The Lord has made his salvation known: in the sight of the nations he has revealed his justice.

Alleluia, alleluia. *℟.* A sanctified day has shone upon us; come, you nations, and adore the Lord: for this day a great light has descended upon the earth. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 1, 1–14

In the beginning was the Word;
the Word was in God's presence,
and the Word was God.
He was present with God in the beginning.

Through him all things came into being,
and apart from him not a thing came to be.
That which came to be, found life in him,
and this life was the light of men.
The light shines on in the darkness,
for the darkness did not overcome it.

(Now there was sent by God a man named John who came as a witness to testify to the light, so that through him all men might believe—but only to testify to the light, for he himself was not the light.)

He was the real light
that gives light to every man;
he was coming into the world.
He was in the world,
and the world was made by him;
yet the world did not recognize him.
To his own he came;
yet his own people did not accept him.
But all those who did accept him,
he empowered to become God's children—
those who believe in his name,
those who were begotten,
not by blood,

Third Mass on Christmas

nor the flesh,
nor man's desire,
but by God.
And the Word became flesh
and made his dwelling among us.
And we have seen his glory,
the glory of an only Son coming from the
Father,
rich in kindness and fidelity.

Creed

Credo

Offertory Antiphon *Ps. 88, 12 and 15*

Yours are the heavens, and yours is the
earth; the world and its fullness you have
founded. Justice and judgment are the
foundation of your throne.

Tui sunt cæli, et tua est terra: orbem
terrarum, et plenitudinem eius tu
fundásti: iustítia et iudícium præ-
parátio sedis tuæ.

Prayer over the Gifts

Bless these gifts we offer you, O Lord, by the
new birth of your only-begotten Son.* May
they cleanse us from the stain of our sins.
Through Jesus Christ your Son, our Lord,
who lives and reigns with you in the unity of
the Holy Spirit,* God, forever and ever.
R. Amen.

Obláta, Dómine, múnera, nova Uni-
géniti tui Nativitáte sanctífica: nos-
que a peccatórum nostrórum má-
culis emúnda. Per eúndem Dómi-
num nostrum Iesum Christum Fílium
tuum: Qui tecum vivit et regnat in
unitáte Spíritus Sancti Deus: per
ómnia sæcula sæculórum.

*Preface and Communicantes, as above in the first Mass of
Christmas.*

*Præfatio et Communicántes, ut supra in
prima Missa.*

Communion Antiphon *Ps. 97, 3*

All the ends of the earth have seen the
salvation by our God.

Vidérunt omnes fines terræ salutáre
Dei nostri.

Prayer after Communion

O almighty God, may the Savior of the
world, who came upon earth this day to
bring us the gift of supernatural life,*
bestow on us also the treasure of eternal
life: Who lives and reigns.

Præsta, quæsumus, omnipotens
Deus: ut natus hódie Salvátor mundi,
sicut divínæ nobis generatiónis est
auctor; ita et immortalitátis sit ipse
largítor: Qui tecum.

*If, during the octave of Christmas, a votive Mass of Christ
the Lord is to be celebrated, the Mass Puer natus est nobis
is used, as given below, after December 28.*

*Si qua, infra octavam Nativitatis Domini,
dicenda sit Missa votiva de Christo
Domino, sumitur Missa Puer natus est
nobis, quæ habetur infra, post diem 28
decembris.*

Sunday within the octave of Christmas

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

II classis

Entrance Antiphon

Wis. 18, 14–15

Dum médium siléntium tenérent
omnia, et nox in suo cursu médium
iter habéret, omnípotens sermo tuus,
Dómine, de cælis a regálibus sédibus
venit. *Ps. 92, 1* Dóminus regnávít,
decórem indútus est: indútus est
Dóminus fortitúdinem, et præcínxit
se. *Ÿ. Glória Patri. Dum.*

When a profound stillness compassed every-
thing and the night in its swift course was
half spent, your all-powerful word, O Lord,
bounded from heaven's royal throne. *Ps.*
92, 1 The Lord is king, in splendor robed;
robed is the Lord and girt about with
strength. *Ÿ. Glory be to the Father. When.*

Prayer

Omnípotens sempitérne Deus, dí-
rige actus nostros in beneplácito tuo:
ut in nómine dilécti Fílii tui mereá-
mur bonis opéribus abundáre: Qui
tecum.

O almighty and eternal God, direct our ac-
tions according to your holy will,* so that,
in the name of your beloved Son, we may
lead lives that are marked by good deeds:
Who lives and reigns.

*Et fit commemoratio occurrentis festi II
classis iuxta rubricas, non vero octavæ.*

*A commemoration is made, in accordance with the rubrics,
of a feast of class II which may occur, but no commemora-
tion of the octave is made.*

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatas
Gal. 4, 1–7

A Reading from the Epistle of blessed
Paul the Apostle to the Galatians
Gal. 4, 1–7

Fratres: Quanto témpore heres pár-
vulus est, nihil differt a servo, cum sit
dóminus ómnium: sed sub tutóribus
et actóribus est usque ad præfínitum
tempus a patre: ita et nos cum essé-
mus párvuli, sub eleméntis mundi erá-
mus serviéntes. At ubi venit plenitúdo
témporis, misit Deus Fílium suum,
factum ex muliere, factum sub lege,
ut eos, qui sub lege erant, redímeret,
ut adoptiónem filiórum reciperémus.
Quóniam autem estis fílii, misit
Deus Spíritum Fílii sui in corda
vestra, clamántem: Abba, Pater.
Itaque iam non est servus, sed fí-
lius: quod si filius, et heres per Deum.

Brethren: As long as a designated heir is not
of age, his condition is no different from
that of a slave, though he is titular master of
all his possessions; for he is under the super-
vision of guardians and administrators until
the time set by his father. In the same way
we also, while still not yet of age, were like
slaves subordinated to the elements of the
world. But when the established time had
come, God sent forth his Son, born of a
woman and born under the Law—for the
purpose of buying release from the Law for
those who were subject to it, so that we
might receive our status of adopted sons.
What proves that you are sons is the fact
that God has sent forth into our hearts the
Spirit of his Son, which cries out "Abba!"

Sunday within the octave of Christmas

(that is, “Father!”). Therefore you are no longer a slave; you are a son! And by the very fact of being a son you are also an heir, by God’s will.

Gradual Ps. 44, 3 and 2 Fairer in beauty are you than the sons of men; grace is poured out upon your lips. *V.* My heart overflows with a goodly theme; as I sing my ode to the king, my tongue is nimble as the pen of a skillful scribe.

Alleluia, alleluia. *V. Ps. 92, 1* The Lord is king, in splendor robed; robed is the Lord and girt about with strength. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 2, 33–40

At that time the father and mother of Jesus were marvelling at what was being said about him. Simeon blessed them and said to Mary his mother, “This child is destined for the fall and the rise of many in Israel and for a sign that will be contradicted—and your soul, too, will be pierced with a sword—so that the thoughts of many hearts will be revealed.”

Now there was a prophetess, Anna, daughter of Phanuel, of the tribe of Aser. She was quite old, having lived seven years with her husband after her marriage, and then as a widow until she was eighty four. She was constantly in the temple, worshipping day and night in fasting and prayer. Coming on the scene at this precise time, she gave thanks to God and talked about the child to all who were awaiting the redemption of Jerusalem. When they had fulfilled all the prescriptions of the Law of the Lord they returned to Galilee to their own town of Nazareth. The child grew in size and strength, filled with wisdom, and the favor of God was upon him.

Creed

Graduale Ps. 44, 3 et 2 Speciosus forma prae filiis hominum: diffusa est gratia in labiis tuis. *V.* Eructavit cor meum verbum bonum, dico ego opera mea regi: lingua mea calamus scribae, velociter scribens. Alleluia, alleluia. *V. Ps. 92, 1* Dominus regnavit decorem induit: induit Dominus fortitudinem, et praecinxit se virtute. Alleluia.

✠ Sequentia sancti Evangelii
secundum Lucam
Luc. 2, 33–40

In illo tempore: Erat Ioseph et Maria mater Iesu, mirantes super his quae dicebantur de illo. Et benedixit illis Simeon, et dixit ad Mariam matrem eius: Ecce positus est hic in ruina, et in resurrectionem multorum in Israel: et in signum cui contradicetur: et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cordibus cogitationes. Et erat Anna prophetissa, filia Phanuel, de tribu Aser: haec processerat in diebus multis, et vixerat cum viro suo annis septem a virginitate sua. Et haec vidua usque ad annos octoginta quatuor: quae non discedebat de templo, ieiuniis et obsecrationibus serviens nocte ac die. Et haec, ipsa hora superveniens, confitebatur Domino, et loquebatur de illo omnibus, qui expectabant redemptionem Israel. Et ut perfecerunt omnia secundum legem Domini, reversi sunt in Galileam in civitatem suam Nazareth. Puer autem crescebat, et confortabatur, plenus sapientia: et gratia Dei erat in illo.

Credo

Dec. 26. St. Stephen, the first Martyr

Offertory Antiphon

Ps. 92, 1-2

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

God has made the world firm, not to be moved. Your throne, O God, stands firm from of old; from everlasting you are.

Prayer over the Gifts

Concéde, quǎsumus, omnipotens Deus: ut óculis tuæ maiestátis munus oblátum, et grátiam nobis piæ devotiónis obtíneat, et efféctum beátæ perennitátis acquírat. Per Dóminum.

Præfatio et Communicantes de Nativitate Domini.

Grant that the gifts we offer to your majesty, almighty God,* may obtain for us the grace of sincere devotion and the reward of a blessed eternity. Through Jesus Christ.

Preface and Communicantes of Christmas.

Communion Antiphon

Matth. 2, 20

Tolle púerum, et matrem eius, et vade in terram Israël: defúnci sunt enim, qui quærébant ánimam púeri.

Take the child and his mother, and go into the land of Israel, for those who sought the child's life are dead.

Prayer after Communion

Per huius, Dómine, operatiónem mystérii, et vítia nostra purgéntur, et iusta desidéria compleántur. Per Dóminum.

O Lord, may this sacred rite wash away our sins and fulfill our reasonable desires. Through Jesus Christ.

II classis

Statio ad S. Stephanum in Cælio monte

SAINT STEPHEN

First Martyr

December 26

Entrance Antiphon

Ps. 118, 23, 86 and 23

Sedérunt príncipes, et advérsus me loquebántur: et iníqui persecúti sunt me: ádiuva me, Dómine Deus meus, quia servus tuus exercebátur in tuis iustificatióibus. *Ps. ibid., 1* Beáti immaculáti in via, qui ámbulant in lege Dómini. V. Glória Patri. Sedérunt.

Princes met and talked against me, and the wicked persecuted me wrongfully; help me, O Lord my God, for your servant meditates on your statutes. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. V. Glory be to the Father. Princes met.

Prayer

Da nobis, quǎsumus, Dómine, imitári quod cólimus; ut discámus et

O Lord, imitating this saint, whose birthday we celebrate,* may we learn to love even our

Dec. 26. St. Stephen, the first Martyr

enemies, for he prayed for his persecutors to our Lord Jesus Christ, your Son: Who lives and reigns.

Commemoration of the octave of Christmas:

O almighty God, free us from the old bondage and yoke of sin* by your only-begotten Son's new birth as man. Through Jesus Christ.

A Reading from the Acts of the Apostles
Acts 6, 8–10; 7, 54–59

In those days, Stephen was a man filled with grace and power who worked great wonders and signs among the people. Certain members, however, of the so-called "Synagogue of Roman Freedmen" (that is, of the Jews from Cyrene, Alexandria, Cilicia, and Asia) would undertake to engage Stephen in debate; yet they were no match for the wisdom and the spirit with which he spoke. Those who listened to his words were cut to the heart; they ground their teeth in anger at him. But Stephen, filled with the Holy Spirit, looked to the sky above, and saw the glory of God and Jesus standing at God's right hand. "Look," he exclaimed, "I can see the sky opened and the Son of Man standing at God's right hand." But they yelled out, holding their hands over their ears; and as one man, they rushed at him. They dragged him out of the city and began to stone him. The witnesses piled their cloaks at the feet of a young man named Saul. As they stoned Stephen, he prayed aloud: "Lord Jesus, receive my spirit." Falling to his knees, he cried out in a loud voice, "Lord, do not hold this sin against them." And with that he died in the Lord.

Gradual Ps. 118, 23 and 86; 6, 5 Princes met and talked against me, and the wicked persecuted me wrongfully. *℟.* Help me, O Lord my God: rescue me because of your kindness. Alleluia, alleluia. *℟.* *Act. 7, 56* I see the

inimicos diligere; quia eius natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Iesum Christum Filium tuum: Qui tecum.

Et fit commemoratio octavæ Nativitatis Domini:

Concede, quæsumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem Nativitas liberet: quos sub peccati iugo vetusta servitus tenet. Per eundem Dominum.

Lectio Actuum Apostolorum
Act. 6, 8–10; 7, 54–59

In diebus illis: Stéphanus, plenus grátia et fortitúdine, faciébat prodigia et signa magna in pópulo. Surrexérunt autem quidam de synagóga, quæ appellátur Libertinórum, et Cyrenénsium, et Alexandrinórum, et eórum, qui erant a Cilícia, et Asia, disputántes cum Stéphano: et non póterant resistere sapiéntiæ et Spíritui, qui loquebátur. Audiéntes autem hæc, dissecabántur córdibus suis, et stridébant déntibus in eum. Cum autem esset Stéphanus plenus Spíritu Sancto, inténdens in cælum, vidit glóriam Dei, et Iesum stantem a dextris Dei. Et ait: Ecce vídeo cælos apértos, et Fílium hóminis stantem a dextris Dei. Exclamántes autem voce magna continuérunt aures suas, et ímpetum fecérunt unánimiter in eum. Et eiiciéntes eum extra civitátem, lapidábant: et testes deposuérunt vestiménta sua secus pedes adolescéntis, qui vocabátur Saulus. Et lapidábant Stéphanum invocántem, et dicéntem: Dómine Iesu, súscipe spíritum meum. Pósis autem génibus clamávit voce magna, dicens: Dómine, ne státuas illis hoc peccátum. Et cum hoc dixisset, obdormívit in Dómino.

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

Allelúia, allelúia. *℟.* *Act 7, 56* Vídeo

Dec. 26. St. Stephen, the first Martyr

cælos apértos, et Iesum stantem a dextris virtútis Dei. Allelúia.

In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti dicitur:

Tractus Ps. 20, 3-4 Desidérium animæ eius tribuisti ei: et voluntáte labiórur eius non fraudásti eum. *℣.* Quóniam prævenísti eum in benedictionibus dulcédinis. *℣.* Posuísti in cápite eius corónam de lápide pretiósó.

Tempore autem paschali omittitur graduale, et eius loco dicitur:

Allelúia, allelúia. *℣. Act 7, 56* Vídeo cælos apértos, et Iesum stantem a dextris virtútis Dei. Allelúia. *℣. Ps. 20, 4* Posuísti, Dómine, super caput eius corónam de lápide pretiósó. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 23, 34-39

In illo témpore: Dicébat Iesus scribis et pharisæis: Ecce ego mitto ad vos prophétas, et sapiéntes, et scribas, et ex illis occidétis et crucifigétis, et ex eis flagellábitis in synagógis vestris, et persequémini de civitaté in civitatém: ut véniat super vos omnis sanguis iustus, qui effúsus est super terram, a ságuine Abel iusti usque ad ságuinem Zachariæ, filii Barachíæ, quem occidístis inter templum et altáre. Amen dico vobis, vénient hæc ómnia super generatió-nem istam. Ierúsalem, Ierúsalem, quæ occidis prophétas, et lápidas eos, qui ad te missi sunt, quóties vólui congregáre filios tuos, quemádmodum gallína cóngregat pullos suos sub alas, et noluísti? Ecce relinquétur vobis domus vestra desérta. Dico enim vobis, non me vidébitis ámodo, donec dicátis: Benedíctus qui venit in nómine Dómini.

Credo, ratione octavæ Nativitatis Domini.

heavens opened, and Jesus standing on the right hand of the power of God. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 20, 3-4 You have granted him his heart's desire: you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed on his head a crown of precious stones.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Acts 7, 56* I see the heavens opened, and Jesus standing at the right hand of God. Alleluia. *℣. Ps. 20, 4* O Lord, you placed on his head a crown of precious stones. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 23, 34-39

At that time Jesus said to the scribes and Pharisees: "You see I am going to send you prophets and wise men and scribes. Some of them you are going to kill and crucify, while others you will flog in your synagogues and hunt down from one city to another, until retribution catches up with you for all the holy blood shed upon the earth, from the blood of holy Abel to the blood of Zachary, Barachia's son, whom you murdered between the sanctuary and the altar. All of this, I assure you, will be the fate of the present generation. O Jerusalem, Jerusalem, murderess of the prophets! You stoned those sent to you! How many times I wanted to gather your children together, as a mother-bird collects her young under her wings. But you people refused. Then remember, 'You will find your Temple deserted.' For I tell you that you will not see me from now on, until you declare, 'Blessed be he who comes in the name of the Lord!'"

Creed, by reason of the octave of Christmas.

Dec. 26. St. Stephen, the first Martyr

In votive Masses after Septuagesima the Alleluia is omitted at the end of the following antiphon.

In Missis votivis post Septuagesimam in fine sequentis antiphonæ Alleluia omittitur.

Offertory Antiphon *Acts 6, 5 and 7, 59*

The apostles chose Stephen to be a levite, a man full of faith and of the Holy Spirit: whom the Jews stoned, praying and saying, "Lord Jesus, receive my spirit." Alleluia.

Elegérunt Apóstoli Stéphanum Levítam, plenum fide et Spíritu Sancto: quem lapidavérunt Iudæi orántem, et dicéntem: Dómine Iesu, áccipe spíritum meum, alleluia.

Prayer over the Gifts

O Lord, receive our offerings in memory of your saints;* and as they were made glorious by their suffering, may we be made sinless by our devotion. Through Jesus Christ.

Súscipe, Dómine, múnera pro tuórum commemoratióne Sanctórum: ut, sicut illos pássio glorióso effécit; ita nos devótio reddat innócuos. Per Dóminum.

For the octave of Christmas.

Bless these gifts we offer you, O Lord, by the new birth of your only-begotten Son.* May they cleanse us from the stain of our sins. Through Jesus Christ.

Obláta, Dómine, múnera, nova Unigéniti tui Nativitáte sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per eúndem Dóminum.

Preface and Communicantes of Christmas, by reason of the octave.

Præfatio et Communicantes de Nativitate, ratione octavæ.

Communion Antiphon *Acts 7, 56, 59 and 60*

I see the heavens opened, and Jesus standing on the right hand of the power of God: Lord Jesus, receive my spirit, and do not lay this sin against them.

Vídeo cælos apértos, et Iesum stantem a dextris virtútis Dei: Dómine Iesu, áccipe spíritum meum, et ne státuas illis hoc peccátum.

Prayer after Communion

O Lord, through the intercession of your blessed martyr Stephen,* may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáto Stéphanó Mártire tuo, sempitérna protectióne confírent. Per Dóminum.

For the octave of Christmas.

O almighty God, may the Savior of the world, who came upon earth this day to bring us the gift of supernatural life,* bestow on us also the treasure of eternal life: Who lives and reigns.

Præsta, quæsumus, omnípotens Deus: ut natus hódie Salvátor mundi, sicut divínæ nobis generatiónis est auctor; ita et immortalitátis sit ipse largítor: Qui tecum.

Dec. 27. St. John, Apostle and Evangelist

II classis

Statio ad S. Mariam maiorem

SAINT JOHN
Apostle And Evangelist

December 27

Entrance Antiphon
Eccli. 15, 5

In médio ecclésiæ apéruit os eius:
et implévit eum Dóminus spíritu
sapiéntiæ et, intelléctus: stolam gló-
riæ induit eum. *Ps. 91, 2* Bonum est
confitéri Dómino: et psállere nómini
tuo, Altíssime. *℣. Glória Patri. In*
médio.

In the midst of the assembly the Lord
opened his mouth; and filled him with the
spirit of wisdom and understanding; he
clothed him with a robe of glory. *Ps. 91, 2*
It is good to give thanks to the Lord, to sing
praise to your name, Most High. *℣. Glory*
be to the Father. In the midst.

Prayer

Ecclésiám tuam, Dómine, benígnus
illústra: ut beáti Ioánnis Apóstoli
tui et Evangelistæ illumináta doc-
trínis, ad dona pervéniat sempitérna.
Per Dóminum.

O Lord, let the Church be enlightened by the
teachings of your blessed apostle and evange-
list John,* so that she may enjoy your ever-
lasting gifts. Through Jesus Christ.

Et fit commemoratio octavæ Nativitatis
Domini:

Commemoration of the octave of Christmas:

Concéde, quæsumus, omnípotens
Deus: ut nos Unigéniti tui nova per
carnem Natívitatis liberet; quos sub
peccáti iugo vetústa sérvitus tenet.
Per eúndem Dóminum.

O almighty God, free us from the old bond-
age and yoke of sin* by your only-begotten
Son's new birth as man. Through Jesus Christ.

Léctio libri Sapiéntiæ
Eccli. 15, 1-6

A Reading from the Book of Sirach
Eccli. 15, 1-6

Qui timet Deum, fáciat bona: et
qui cóntinens est iustítiæ, appre-
héndet illam, et obviábit illi quasi
mater honorificáta. Cibábit illum
pane vitæ et intelléctus, et aqua sapién-
tiæ salutáris potábit illum: et firmá-
bitur in illo, et non flectétur: et
continébit illum, et non confundé-
tur: et exaltábit illum apud próximos
suos, et in médio ecclésiæ apériet os
eius, et adimplébit illum spíritu
sapiéntiæ et intelléctus, et stola
glóriæ véstiet illum. Iucunditátem
et exultatiónem thesaurizábit super
illum, et nómine æténo hereditábit
illum, Dóminus Deus noster.

He who fears the Lord will do good things;
he who is practiced in the Law will come
to wisdom.
Motherlike she will meet him,
like a young bride she will embrace him,
Nourish him with the bread of under-
standing,
and give him the water of learning to
drink.
He will lean upon her and not fall,
he will trust in her and not be put to
shame.
She will exalt him above his fellows;
in the assembly she will make him
eloquent.

Dec. 27. St. John, Apostle and Evangelist

She will fill him with the spirit of wisdom
and understanding;
she will clothe him with the robe of glory.
She will give him the treasures of joy and
gladness,
an everlasting name will be his heritage
from the Lord our God.

Gradual John 21, 23 and 22 This saying therefore went abroad among the brethren, that that disciple was not to die. But Jesus had not said, "He is not to die." V. But rather, "So I wish him to remain until I come. Follow me."

Alleluia, alleluia. V. *Ibid.*, 24 This is that disciple who bears witness concerning these things: and we know that his witness is true. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 111, 1-3 Happy the man who fears the Lord, who greatly delights in his commands. V. His posterity shall be mighty upon the earth; the upright generation shall be blessed. V. Wealth and riches shall be in his house; his generosity shall endure forever.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. V. *John 21, 24* This is that disciple who bears witness concerning these things: and we know that his witness is true. Alleluia. V. *Ps. 91, 13* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 21, 19-24

At that time Jesus said to Peter, "Follow me." Then Peter turned around and noticed that the disciple whom Jesus loved was following (the one who had leaned back against Jesus' chest during the supper and said, "Lord, who is the one who will hand you

Graduale Ioann. 21, 23 et 22 Exiit sermo inter fratres, quod discipulus ille non moritur: et non dixit Iesus: Non moritur. V. Sed: Sic eum volo manere, donec veniam: tu me sequere.

Alleluia, alleluia. V. *Ibid.*, 24 Hic est discipulus ille, qui testimonium perhibet de his: et scimus, quia verum est testimonium eius. Alleluia.

In Missis votivis post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:

Tractus Ps. 111, 1-3 Beatus vir, qui timet Dominum: in mandatis eius cupit nimis. V. Potens in terra erit semen eius: generatio rectorum benedicetur. V. Gloria et divitiae in domo eius: et iustitia eius manet in saeculum saeculi.

Tempore autem paschali omittitur graduale, et eius loco dicitur:

Alleluia, alleluia. V. *Ioann. 21, 24* Hic est discipulus ille, qui testimonium perhibet de his: et scimus, quia verum est testimonium eius. Alleluia. V. *Ps. 91, 13* Iustus ut palma florabit: sicut cedrus Libani multiplicabitur. Alleluia.

✠ Sequentia sancti Evangelii
secundum Ioannem
Ioann. 21, 19-24

In illo tempore: Dixit Iesus Petro: Sequere me. Conversus Petrus vidit illum discipulum, quem diligebat Iesus, sequentem, qui et recubuit in cena super pectus eius, et dixit: Domine, quis est qui tradet te? Hunc ergo cum vidisset Petrus, dixit Iesu:

Dec. 27. St. John, Apostle and Evangelist

Dómine, hic autem quid? Dicit ei Iesus: Sic eum volo manére, donec véniam, quid ad te? tu me séquere. Exiit ergo sermo iste inter fratres, quia discipulus ille non móritur. Et non dixit ei Iesus: Non móritur; sed: Sic eum volo manére, donec véniam: quid ad te? Hic est discipulus ille, qui testimónium pèrhibet de his, et scripsit hæc: et scimus, quia verum est testimónium eius.

Credo

Iustus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

Súscipe, Dómine, múnera, quæ in eius tibi solemnitate deférimus, cuius nos confidimus patrocínio liberári. Per Dóminum.

Obláta, Dómine, múnera, nova Unigéniti tui Nativitate sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per eúndum Dóminum.

Præfatio et Communicantes de Nativitate, ratione octavæ.

In Missis votivis, præfatio de Apostolis.

Exiit sermo inter fratres, quod discipulus ille non móritur: et non dixit Iesus: Non móritur; sed: Sic eum volo manére, donec véniam.

over?”). Seeing him, Peter was prompted to ask Jesus, “But Lord, what about him?” “Suppose I should like him to remain until I come,” Jesus replied, “how does that concern you? Your concern is to follow me.” This is how the report went out among all the brothers that this disciple was not going to die. As a matter of fact, Jesus never told him that he was not going to die; all he said was: “Suppose I should like him to remain until I come?” It is this same disciple who is the witness for these things; it is he who wrote these things; and his testimony, we know, is true.

Creed

Offertory Antiphon

Ps. 91, 13

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow.

Prayer over the Gifts

O Lord, accept the gifts we bring you on the feast of your saint,* through whose intercession we hope to be set free. Through Jesus Christ.

For the octave of Christmas.

Bless these gifts we offer you, O Lord, by the new birth of your only-begotten Son.* May they cleanse us from the stain of our sins. Through Jesus Christ.

Preface and Communicantes of Christmas, by reason of the octave.

In votive Masses outside the octave of Christmas, the Preface of the Apostles is said.

Communion Antiphon

John 21, 23

A saying went abroad among the brethren, that that disciple was not to die. But Jesus had not said, “He is not to die”; but rather, “So I wish him to remain until I come.”

Dec. 28. The Holy Innocents

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

For the octave of Christmas.

O almighty God, may the Savior of the world, who came upon earth this day to bring us the gift of supernatural life,* bestow on us also the treasure of eternal life: Who lives and reigns.

HOLY INNOCENTS

Martyrs

December 28

Entrance Antiphon

Ps. 8, 3

Out of the mouth of babes and of sucklings, O God, you have fashioned praise because of your foes. *Ps. 8, 2* O Lord, our Lord, how glorious is your name over all the earth! *℣.* Glory be to the Father. Out of.

Prayer

O God, the martyred innocents bore witness to you this day not by words but by laying down their lives.* Destroy in us the evil of sin, so that our lives may bear witness to our faith in you, which we profess in words Through Jesus Christ.

Commemoration of the octave of Christmas:

O almighty God, free us from the old bondage and yoke of sin* by your only-begotten Son's new birth as man. Through Jesus.

A Reading from the Book of The
Apocalypse of blessed John the Apostle
Apoc. 14, 1-5

In those days: As my vision continued, there standing on Mount Sion was the Lamb.

Refecti cibo potúque cælesti, Deus noster, te supplices deprecámur: ut, in cuius hæc commemoratióne percépimus, eius muniámur et precibus. Per Dóminum.

Præsta, quæsumus, omnipotens Deus: ut natus hódie Salvátor mundi, sicut divínæ nobis generatiónis est auctor: ita et immortalitátis sit ipse largitor: Qui tecum.

II classis

Statio ad S. Paulum

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

Deus, cuius hodiérna die præcónium Innocéntes Mártýres non loquendo, sed moriendo conféssi sunt: ómnia in nobis vitiórum mala mortífica; ut fidem tuam, quam lingua nostra lóquitur étiam móribus vita fateátur. Per Dóminum.

Et fit commemoratio octavæ Nativitatis Domini:

Concéde, quæsumus, omnipotens Deus: ut nos Unigéniti tui nova per carnem Natívitas liberet; quos sub peccáti iugo vetúſta sérvitus tenet. Per eúndem Dóminum.

Léctio libri Apocalýpsis beáti
Ioánnis Apóstoli
Apoc. 14, 1-5

In diébus illis: Vidi supra montem Sion Agnum stantem, et cum eo

Dec. 28. The Holy Innocents

centum quadraginta quatuor millia, habentes nomen eius, et nomen Patris eius scriptum in frontibus suis. Et audivi vocem de caelo, tamquam vocem aquarum multarum, et tamquam vocem tonitruum magni: et vocem, quam audivi, sicut citharædorum citharizantium in citharis suis. Et cantabant quasi canticum novum ante sedem, et ante quatuor animalia, et seniores: et nemo poterat dicere canticum, nisi illa centum quadraginta quatuor millia, qui empti sunt de terra. Hi sunt, qui cum mulieribus non sunt coinquinati: virgines enim sunt. Hi sequuntur Agnum, quocumque ferit. Hi empti sunt ex hominibus primitiae Deo, et Agno: et in ore eorum non est inventum mendacium: sine macula enim sunt ante thronum Dei.

Graduale Ps. 123, 7-8 Anima nostra, sicut passer, erepta est de laqueo venantium. *℣.* Laqueus contritus est, et nos liberati sumus. Adiutorium nostrum in nomine Domini, qui fecit caelum et terram. Alleluia, alleluia. *℣. Ps. 112, 1* Laudate, pueri, Dominum, laudate nomen Domini. Alleluia.

In Missis votivis post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:

Tractus Ps. 78, 3 et 10 Effuderunt sanguinem sanctorum, velut aquam, in circuitu Ierusalem. *℣.* Et non erat qui sepeliret. *℣.* Vindica, Domine, sanguinem sanctorum tuorum, qui effusus est super terram.

Tempore autem paschali omittitur graduale, et eius loco dicitur:

Alleluia, alleluia. *℣. Ps. 112, 1* Laudate, pueri, Dominum, laudate nomen Domini. Alleluia. *℣. Eccli. 39, 19* Sancti tui, Domine, florébunt sicut lilium, et sicut odor balsami erunt ante te. Alleluia.

With him were one hundred forty-four thousand who had his name and his Father's name inscribed on their foreheads. Then I heard a heavenly melody, loud as the roaring of the sea or as mighty thunder. Yet the melody I heard was like that of harpists playing on their harps. They sing a new song in the presence of the Throne and of the four living creatures and the elders. No one could learn that song except the one hundred forty-four thousand who had been redeemed from the earth. These have not defiled themselves with women: they are virgins and follow the Lamb wherever he goes. And since they have been redeemed for God and the Lamb as the first-fruits of mankind, no falsehood is found on their tongues; they are spotless before the throne of God.

Gradual Ps. 123, 7-8 We were rescued like a bird from the fowlers' snare. *℣.* Broken was the snare, and we were freed. Our help is in the name of the Lord, who made heaven and earth.

Alleluia, alleluia. *℣. Ps. 112, 1* Praise the Lord, you children, praise the name of the Lord. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 78, 3 and 10 They have poured out the blood of the saints, as water, round about Jerusalem. *℣.* And there was none to bury them. *℣.* Revenge, O Lord, the blood of your saints, which has been poured out upon the earth.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Ps. 112, 1* Praise the Lord, you children, praise the name of the Lord. Alleluia. *℣. Eccli. 39, 19* Your saints shall flourish like the lily, O Lord, and be as the odor of balsam before you. Alleluia.

Dec. 28. The Holy Innocents

✠ A Reading from the holy Gospel
according to Matthew
Matth. 2, 13-18

At that time the angel of the Lord suddenly appeared in a dream to Joseph with the command, "Get up, take the child and his mother, and flee to Egypt; and stay there till I tell you. Herod is going to try to destroy the child." He got up, took the child and his mother, and left that night for Egypt. And he stayed there until Herod's death, to fulfill what the Lord had said through the prophet, "Out of Egypt have I called my son." Then Herod, realizing that he had been outwitted by the magi, became furiously angry. He ordered the massacre of all the boys two years old and under in Bethlehem and its entire neighborhood, calculating by the date he had learned from the magi. Then, what was said through Jeremiah the prophet was fulfilled, "A cry was heard at Rama, sobbing and loud lamentation: Rachel bewailing her children; she has refused to be comforted, because they are gone."

Creed, by reason of the octave of Christmas.

Offertory Antiphon
Ps. 123, 7

We were rescued like a bird from the fowlers' snare. Broken was the snare and we were freed.

Prayer over the Gifts

O Lord, may your saints' unailing prayer render our offerings acceptable to you and obtain your pardon for us. Through Jesus Christ.

For the octave of Christmas.

Bless these gifts we offer you, O Lord, by the new birth of your only-begotten Son.* May they cleanse us from the stain of our sins. Through Jesus Christ.

Preface and Communicantes of Christmas, by reason of the octave.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 2, 13-18

In illo témpore: Angelus Dómini appáruit in somnis Ioseph, dicens: Surge, et áccipe púerum, et matrem eius, et fuge in Ægýptum, et esto ibi usque dum dicam tibi. Futúrum est enim, ut Heródes quærat púerum ad perdéndum eum. Qui consúrgens accépit púerum, et matrem eius nocte, et secéssit in Ægýptum: et erat ibi usque ad óbitum Heródis: ut adimplerétur quod dictum est a Dómino per Prophétam dicéntem: Ex Ægýpto vocávi Fílium meum. Tunc Heródes videns quóniam illúsus esset a Magis, irátus est valde, et mittens occídit omnes púeros, qui erant in Bétlehem, et in ómnibus fínibus eius, a bimátu et infra, secúndum tempus quod exquisierat a Magis. Tunc adimplétum est quod dictum est per Ieremíam prophétam dicéntem: Vox in Rama audíta est, plorátus, et ululátus multus: Rachel plorans filios suos, et nóluit consolári, quia non sunt.

Crede, ratione octavæ Nativitatis Domini.

Anima nostra, sicut passer, erépta est de láqueo venántium: láqueo contrítus est, et nos liberáti sumus.

Sanctórum tuórum, Dómine, nobis pia non desit orátio: quæ et múnera nostra concíliet, et tuam nobis indulgéntiam semper obtíneat. Per Dóminum

Obláta, Dómine, múnera, nova Unigéniti tui Nativitáte sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per eúndem Dóminum.

Præfatio et Communicantes de Nativitate Domini, ratione octavæ.

Days within the octave of Christmas

Communion Antiphon

Matth. 2, 18

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

A voice was heard in Rama, weeping and
loud lamentation; Rachel weeping for her
children, and she would not be comforted,
because they are no more.

Prayer after Communion

Votiva, Dómine, dona percépimus:
quæ Sanctorum nobis precibus, et
præséntis, quæsumus, vitæ páriter
et æternæ tribue conférre subsidium.
Per Dóminum.

O Lord, may these gifts, which we have both
offered to you and received from you,* win
for us your assistance in this life and in the
life to come through the prayers of the saints.
Through Jesus Christ.

For the octave of Christmas.

Præsta, quæsumus, omnipotens
Deus: ut natus hódie Salvátor mundi,
sicut divínæ nobis generatiónis est
auctor; ita et immortalitátis sit ipse
largitor: Qui tecum vivit et regnat
in unitate Spíritus Sancti Deus: per
omnia sæcula sæculórum.

O almighty God, may the Savior of the
world, who came upon earth this day to bring
us the gift of supernatural life,* bestow on us
also the treasure of eternal life: Who lives and
reigns with you in the unity of the Holy
Spirit,* God, forever and ever. *R.* Amen.

II classis

DAYS WITHIN THE OCTAVE OF CHRISTMAS

Entrance Antiphon

Isaia 9, 6

Puer natus est nobis, et filius datus
est nobis: cuius impérium super
húmerum eius: et vocábitur nomen
eius, magni consílii Angelus. *Ps. 97,*
I Cantáte Dómino cánticum novum:
quia mirabilia fecit. *V.* Glória Patri.
Puer.

A child is born to us, a son is given to us;
upon his shoulder dominion rests; and his
name shall be called the angel of great coun-
sel. *Ps. 97, I* Sing to the Lord a new song, for
he has done wondrous deeds. *V.* Glory be to
the Father. A child.

Prayer

Concéde, quæsumus, omnipotens
Deus; ut nos Unigéniti tui nova per
carnem Natívitatis líberet; quos sub
peccáti iugo vetústa sérvitus tenet.
Per eúndem Dóminum.

O almighty God, free us from the old bond-
age and yoke of sin* by your only-begotten
Son's new birth as man. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Titum
Tit. 3, 4-7

A Reading from the Epistle of blessed
Paul the Apostle to Titus
Tit. 3, 4-7

Caríssime: Appáruit benignitas et
humánitas Salvatóris nostri Dei:

Beloved: When the kindness of God our
Savior and his love for men appeared, he

Days within the octave of Christmas

saved us through the bath which gives rebirth and renewal in the Holy Spirit—not because of any just deed we had done, but out of his mercy. Through Jesus Christ our Savior he poured the Spirit out on us abundantly, so that, once justified by his favor, we might become heirs, in hope, of eternal life through Christ Jesus our Lord.

Gradual Ps. 97, 3–4 and 2 All the ends of the earth have seen the salvation by our God. Sing joyfully to God, all you lands. *℟.* The Lord has made his salvation known: in the sight of the nations he has revealed his justice.

Alleluia, alleluia. *℟.* A sanctified day has shone upon us; come, you nations, and adore the Lord: for this day a great light has descended upon the earth. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 2, 15–20

At that time the shepherds said one to another, “Let us go across to Bethlehem and see this thing which has taken place, which the Lord has made known to us.” And they came in haste and found Mary and Joseph, and the infant lying in the crib. And when they had seen they made known what had been told them concerning this child. And all who heard were amazed at what was told them by the shepherds. But Mary treasured all these things, turning them over in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen, just as they had been told.

Creed

Offertory Antiphon
Ps. 88, 12 and 15

Yours are the heavens, and yours is the earth; the world and its fullness you have founded. Justice and judgment are the foundation of your throne.

non ex opéribus iustítiae, quæ féci-mus nos, sed secúndum suam miseri-córdiam salvos nos fecit per lavá-crum regeneratiónis et renovatiónis Spíritus Sancti, quem effúdit in nos abúnde per Iesum Christum Salva-tórem nostrum: ut iustificáti grátia ipsíus, herédes simus secúndum spem vitæ æternæ: in Christo Iesu Dómino nostro.

Graduale Ps. 97, 3–4 et 2 Vidérunt omnes fines terræ salutáre Dei nostri: iubiláte Deo omnis terra. *℟.* Notum fecit Dóminus salutáre suum: ante conspéctum géntium revelávit iustítiam suam.

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

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 2, 15–20

In illo témpore: Pastóres loque-bántur ad ínvicem: Transeámus usque Bétlehem, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes: et invenérunt Mariám, et Ioseph, et infántem pósitum in præsépio. Vidéntes autem cogno-vérunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audiérunt, miráti sunt: et de his, quæ dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba hæc, cónferens in corde suo. Et revérsi sunt pastóres glori-ficántes, et laudántes Deum in ómnibus, quæ audierant, et víde-rant, sicut dictum est ad illos.

Credo

Tui sunt cæli, et tua est terra: orbem terrárum, et plenitúdinem eius tu fundásti: iustítia et iudícium præ-parátio sedis tuæ.

Dec. 29. St. Thomas

Prayer over the Gifts

Obláta, Dómine, múnera, nova Unigéniti tui Nativitáte sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per eúndem Dóminum.

Præfatio et Communicantes de Nativitate Domini.

Bless these gifts we offer you, O Lord, by the new birth of your only-begotten Son.* May they cleanse us from the stain of our sins. Through Jesus Christ.

Preface and Communicantes of Christmas.

Communion Antiphon

Ps. 97, 3

Vidérunt omnes fines terræ salutáre Dei nostri.

All the ends of the earth have seen the salvation by our God.

Prayer after Communion

Præsta, quæsumus, omnipotens Deus: ut natus hódie Salvátor mundi, sicut divínæ nobis generatiónis est auctor; ita et immortalitátis sit ipse largítor: Qui tecum.

O almighty God, may the Savior of the world, who came upon earth this day to bring us the gift of supernatural life,* bestow on us also the treasure of eternal life: Who lives and reigns.

II classis

FIFTH DAY WITHIN THE
OCTAVE OF CHRISTMAS

December 29

Missa Puer natus est nobis, ut supra. Et fit commemoratio S. Thomæ Ep. et Mart. e Missa sequenti.

Mass Puer natus est nobis, as above. A commemoration is made of Saint Thomas, bishop and martyr, from the following Mass.

Pro commemoratione

SAINT THOMAS
Bishop and Martyr

December 29

Ubi festum S. Thomæ Ep. et Mart. celebratur gradu I classis, dicitur sequens Missa.

Where the feast of Saint Thomas, bishop and martyr, is observed with the rank of class I, the following Mass is celebrated:

Entrance Antiphon

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beáti Thomæ Mátyris: de cuius passióne gaudent Angeli, et colláudant Fílium Dei. *Ps. 32, 1* Exsultáte, iusti, in Dómino: rectos decet collaudátio. *V. Glória Patri. Gaudeámus.*

Let us all rejoice in the Lord, celebrating a festival day in honor of blessed Thomas the Martyr: at whose martyrdom the angels rejoice, and praise the Son of God. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *V. Glory be to the Father. Let us.*

Dec. 29. St. Thomas

Prayer

O God, for the cause of the Church the glorious bishop Thomas was slain by the swords of evil men.* May all who implore his aid obtain through him what they ask. Through Jesus Christ.

Commemoration of the octave of Christmas:

O almighty God, free us from the old bondage and yoke of sin* by your only-begotten Son's new birth as man. Through Jesus.

A Reading from the Epistle of blessed
Paul the Apostle to the Hebrews
Hebr. 5, 1-6

Brethren: Every high priest is taken from among men and appointed to act on behalf of men in their relations with God, to offer gifts and sacrifices for sin. He is able to deal gently with misguided sinners because he himself is subject to weakness, and so he must offer sacrifice not only for the peoples' sins but also for his own. No one takes this dignity on his own initiative but only when called by God, as Aaron was. So even Christ did not glorify himself with the high priestly office; he received it from him who said to him, "You are my son; this day I have begotten you"; just as it says in another place, "You are a priest forever, according to the order of Melchisedec."

Gradual Eccli. 44, 16 Behold a great priest, who in his days pleased God. *V. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *V. John 10, 14* I am the good shepherd: and I know my sheep, and mine know me. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 10, 11-16

At that time Jesus said to the Pharisees: "I am the good shepherd: the good shepherd

Deus, pro cuius Ecclesia gloriósus Póntifex Thomas gládiis impiórum occúbuit: præsta, quæsumus; ut omnes, qui eius implórant auxílium, petitiónis suæ salutárem consequántur efféctum. Per Dóminum.

Et fit commemoratio octavæ Nativitatis Domini:

Concéde, quæsumus, omnípotens Deus: ut nos Unigéniti tui nova per carnem Natívitatis líberet; quos sub peccáti iugo vetústa sérvitus tenet. Per eúndem Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Hebræos
Hebr. 5, 1-6

Fratres: Omnis pón tifex ex homínibus assúptus, pro homínibus constitúitur in iis, quæ sunt ad Deum: ut offerat dona, et sacrificia pro peccátis: qui condolère possit iis, qui ignórant et errant: quóniam et ipse circúmdatus est infirmitáte: et proptérea debet quemádmódum pro pópulo, ita étiam et pro semet-ípso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut pón tifex fieret: sed qui locútus est ad eum: Fílius meus es tu, ego hódie génui te. Quemádmódum et in álío loco dicit: Tu es sacérdos in ætérnum, secúndum ór dinem Melchisedech.

Graduale Eccli. 44, 16 Ecce sacérdos magnus, qui in diébus suis plácu it Deo. *V. Ibid., 20* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúia, allelúia. *V. Ioann. 10, 14* Ego sum pastor bonus: et cognósco oves meas, et cognóscunt me meæ. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 10, 11-16

In illo témpore: Dixit Iesus phari-sæis: Ego sum pastor bonus. Bonus

Dec. 29. St. Thomas

pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cuius non sunt oves propriæ, videt lupum venientem, et dimittit oves, et fugit: et lupus rapit, et dispérgit oves: mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus: et cognóscó meas, et cognóscunt me meæ. Sicut novit me Pater, et ego agnóscó Patrem: et ánimam meam pono pro óvibus meis. Et alias oves hábeo, quæ non sunt ex hoc ovíli: et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.

Credo

In Missis votivis post Septuagesimam in fine sequentis antiphonæ Allelúia omititur.

Posuísti, Dómine, in cápíte eius corónam de lápide pretióso: vitam pétiit a te, et tribuísti ei, allelúia.

Múnera tibi, Dómine, dicáta sanctífica: et intercedénte beáto Thoma Mártire tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

Obláta, Dómine, múnera, nova Unigéniti tui Nativitáte sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per eúndem Dóminum.

Prefatio et Communicantes de Nativitate, ratione octavæ.

Ego sum pastor bonus: et cognóscó oves meas, et cognóscunt me meæ.

lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, catches sight of the wolf coming, and runs away, leaving the sheep to be snatched and scattered by the wolf. And this is because he works for pay and has no concern for the sheep. I am the good shepherd: I know my sheep and mine know me, just as the Father knows me and I know the Father. And for these sheep I lay down my life. I have other sheep, too, that do not belong to this fold. These also must I lead, and they will listen to my voice. Then there will be one flock, one shepherd."

Creed

In votive Masses after Septuagesima the Alleluia is omitted at the end of the following antiphon.

Offertory Antiphon

Ps. 20, 4-5

You placed on his head, O Lord, a crown of pure gold. He asked life of you and you gave it to him, alleluia.

Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord. * May the prayers of your blessed martyr bishop Thomas help these offerings to win your mercy for us. Through Jesus Christ.

For the octave of Christmas.

Bless these gifts we offer you, O Lord, by the new birth of your only-begotten Son. * May they cleanse us from the stain of our sins. Through Jesus Christ.

Preface and Communicantes of Christmas, by reason of the octave.

Communion Antiphon

John 10, 14

I am the good shepherd: and I know my sheep, and mine know me.

Dec. 29. St. Thomas

Prayer after Communion

O Lord, may this communion cleanse us from sin,* and bestow on us spiritual health from heaven through the intercession of your blessed martyr bishop Thomas. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. R. Amen.

For the octave of Christmas.

O almighty God, may the Savior of the world, who came upon earth this day to bring us the gift of supernatural life,* bestow on us also the treasure of eternal life: Who lives and reigns.

The Mass may be said as above as a votive Mass, but the Entrance Antiphon, and after Septuagesima, even the Tract, are taken from the Mass Statuit, from the Common of One Martyr I (5); in paschal time the Entrance Antiphon is taken from the Mass Protexisti, from the Common of Martyrs I (27), and after the Epistle, the gradual is omitted, and the following is said:

Alleluia, alleluia. V. John 10, 14 I am the good shepherd; and I know my sheep, and mine know me. Alleluia. V. Ps. 109, 4 You are a priest forever, according to the order of Melchisedec. Alleluia.

SIXTH DAY
WITHIN THE OCTAVE
OF CHRISTMAS

December 30

Mass Puer natus est nobis, as above.

SEVENTH DAY WITHIN THE
OCTAVE OF CHRISTMAS

December 31

Mass Puer natus est nobis, as above. A commemoration is made of Saint Sylvester, pope and confessor, from the following Mass.

Hæc nos commúnio, Dómine, purget a crimine: et intercedente beáto Thoma Mártire tuo atque Pontífice, cælestis remédii fáciat esse consórtes. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

Præsta, quæsumus, omnípotens Deus: ut natus hódie Salvátor mundi, sicut divínæ nobis generatiónis est auctor; ita et immortalitátis sit ipse largítor: Qui tecum.

Pro votiva dicitur Missa ut supra, sed antiphona ad Introitum, et post Septuagesimam etiam tractus, sumuntur ex Missa Státuit, de Communi unius Martyris 1º loco (5); tempore autem paschali antiphona ad Introitum item sumitur ex Missa Protexisti, de Communi Martyrum 1º loco (27), et post Epistolam omissio gradualis, dicitur:

Allelúia, allelúia. V. Ioann. 10, 14 Ego sum pastor bonus: et cognósco oves meas, et cognóscunt me meæ. Allelúia. V. Ps. 109, 4 Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

II classis

Missa Puer natus est nobis, ut supra.

II classis

Et fit commemoratio S. Silvestri I, Papæ et Conf. e Missa sequenti.

Dec. 31. St. Sylvester

Pro commemoratione

SAINT SYLVESTER

Pope and Confessor

December 31

Ubi festum S. Silvestri I Papæ et Conf. celebratur gradu I classis, dicitur Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).

Where the feast of Saint Sylvester I, pope and confessor, is observed with the rank of class I, the Mass Si diligis me is celebrated, from the Common of One or More Supreme Pontiffs (1).

Prayer

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Silvéstrum Summum Pontíficem, perpétua protectione custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

O Eternal Shepherd, who appointed blessed Sylvester, shepherd of the whole Church,* let the prayers of this supreme pontiff move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Et fit commemoratio octavæ Nativitatis Domini:

Commemoration of the octave of Christmas:

Concéde, quæsumus, omnípotens Deus: ut nos Unigéniti tui nova per carnem Natívitatis liberet; quos sub peccáti iugo vetústa sérvitus tenet. Per eúndem Dóminum.

O almighty God, free us from the old bondage and yoke of sin* by your only-begotten Son's new birth as man. Through Jesus Christ.

Et dicitur Credo.

Creed

Prayer over the Gifts

Oblátis munéribus, quæsumus Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

For the octave of Christmas.

Obláta, Dómine, múnera, nova Unigéniti tui Nativitáte sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per eúndem Dóminum.

Bless these gifts we offer you, O Lord, by the new birth of your only begotten Son.* May these cleanse us from the stain of our sins. Through Jesus Christ.

Præfatio et Communicantes de Nativitate, ratione octavæ.

Preface and Communicantes of Christmas, by reason of the octave.

Prayer after Communion

Refectione sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* By your powerful direction may she enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

Jan. 1. Octave day of Christmas

For the octave of Christmas.

O almighty God, may the Savior of the world, who came upon earth this day to bring us the gift of supernatural life,* bestow on us also the treasure of eternal life: Who lives and reigns.

Præsta, quæsumus, omnipotens Deus: ut natus hodie Salvator mundi, sicut divinæ nobis generatiōnis est auctor; ita et immortalitatis sit ipse largitor: Qui tecum.

OCTAVE DAY OF CHRISTMAS

January 1

Entrance Antiphon

Isaia 9, 6

A child is born to us, a son is given to us; upon his shoulder dominion rests; and his name shall be called the angel of great counsel. *Ps. 97, 1* Sing to the Lord a new song, for he has done wondrous deeds. *℟.* Glory be to the Father. A child.

I classis

Statio ad S. Mariam trans Tiberim

Puer natus est nobis, et fīlius datus est nobis: cuius impērium super hūmerum eius: et vocābitur nomen eius, magni consīlii Angelus. *Ps. 97, 1* Cantate Dōmino cānticum novum: quia mirabilia fecit. *℟.* Glōria Patri. Puer.

Prayer

O God, it was through the motherhood of the blessed virgin Mary that you bestowed the gift of eternal life upon mankind.* Grant that we may feel the powerful intercession of Mary, through whom we were privileged to receive the giver of life, Jesus Christ, your Son, our Lord: Who lives and reigns.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus; ut ipsam pro nobis intercedere sentiāmus, per quam meruimus auctorem vitæ suscipere, Dōminum nostrum Iesum Christum Filium tuum: Qui tecum.

A Reading from
the Epistle of blessed Paul
the Apostle to Titus
Tit. 2, 11-15

Beloved: God's favor has appeared, bringing salvation to all men. It trains us, once we have rejected godlessness and worldly lusts, to live a life of self-control, holiness, and piety in the present age while waiting for the blessed object of our hope, the glorious appearance of our great God and Savior Christ Jesus. He gave himself up for us to redeem us from all iniquity and to

Lectio Epistolæ beāti Pauli
Apōstoli ad Titum
Tit. 2, 11-15

Carissime: Appāruit grātia Dei Salvatoris nostri omnibus hominibus, erūdiens nos, ut abnegāntes impietatem, et sæcularia desidēria, sōbrie, et iuste, et pie vivāmus in hoc sæculo, exspectāntes beatam spem, et adventum glōriæ magni Dei et Salvatoris nostri Iesu Christi: qui dedit semetipsum pro nobis: ut nos redimeret ab omni iniquitate, et munderet sibi pōpulum acceptābilem,

Jan. 1. Octave day of Christmas

sectatórem bonórum óperum. Hæc
lóquere, et exhortáre: in Christo
Iesu Dómino nostro.

Graduale Ps. 97, 3-4 et 2 Vidérunt
omnes fines terræ salutáre Dei nostri;
iubiláte Deo omnis terra. *℣.* Notum
fecit Dóminus salutáre suum: ante
conspéctum géntium revelávit iustí-
tiam suam.

Allelúia, allelúia. *℣. Hebr. 1, 1-2*
Multifárie olim Deus loquens pátri-
bus in prophétis, novíssime diébus
istis locútus est nobis in Fílio. Alle-
lúia.

✠ Sequéntia sancti Evangélli
secúndum Lucam
Luc. 2, 21

In illo témpore: Postquam con-
summáti sunt dies octo, ut cir-
cumciderétur puer: vocátum est
nomen eius Iesus, quod vocátum
est ab Angelo priúsqvam in útero
concuperétur.

Credo

Tui sunt cæli, et tua est terra: orbem
terrárum et plenitúdinem eius tu
fundásti: iustítia et iudícium præ-
parátio sedis tuæ.

Munéribus nostris, quæsumus, Dó-
mine, precibúsqve suscéptis: et cæ-
léstibus nos munda mystériis, et
cleménter exáudi. Per Dóminum.

*Præfatio et Communicántes de Nativí-
tate.*

Vidérunt omnes fines terræ salutáre
Dei nostri.

cleanse for himself a people of his very own,
enthusiastic for noble deeds. Speak with
insistence about these things, in Christ
Jesus our Lord.

Gradual Ps. 97, 3-4 and 2 All the ends of the
earth have seen the salvation by our God.
Sing joyfully to God, all you lands. *℣.* The
Lord has made his salvation known: in the
sight of the nations he has revealed his
justice.

Alleluia, alleluia. *℣. Heb. 1, 1-2* God, who
in diverse ways spoke in times past to the
fathers by the prophets; last of all, in these
days, has spoken to us by his son. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 2, 21

At that time, when the eighth day arrived
for the circumcision of the child, the name
Jesus was given to him, the name which the
angel had given him before his conception.

Creed

Offertory Antiphon
Ps. 88, 12 and 15

Yours are the heavens, and yours is the
earth; the world and its fullness you have
founded. Justice and judgment are the
foundation of your throne.

Prayer over the Gifts

Accept our offerings and prayers, O Lord.
Cleans us by this heavenly rite and in your
mercy hear our petitions. Through Jesus
Christ.

Preface and Communicantes of Christmas.

Communion Antiphon
Ps. 97, 3

All the ends of the earth have seen the
salvation by our God.

Holy Name of Jesus

Prayer after Communion

O Lord, may this communion cleanse us from sin,* and bestow on us spiritual health from heaven through the intercession of the blessed virgin Mary, Mother of God. Through Jesus Christ.

If a Sunday occurs on a day between January 2 and January 5, its place is taken by the feast of the Holy Name of Jesus, with all of the rights and privileges of a Sunday.

On weekdays from January 2 to January 5, Mass is celebrated as on January 1, with the Gloria and the Preface of Christmas, but without the Creed and the proper Communicantes.

Hæc nos commúnio, Dómine, purget a crimine: et, intercedente beáta Vírgine Dei Genetríce María cæléstis remédii fáciat esse consórtes. Per eúndem Dóminum.

De dominica, si occurrat a die 2 ad diem 5 ianuarii, nihil fit; eius locum tenet festum Ssmi Nominis Iesu, cum omnibus iuribus et privilegiis dominicæ.

Diebus ferialibus a 2 ad 5 ianuarii Missa dicitur ut die 1 ianuarii, cum Glória et præfatione de Nativitate, sine Credo et Communicantes proprio.

HOLY NAME OF JESUS

Sunday between January 2 and January 5

or if no Sunday occurs, January 2

Entrance Antiphon

Philipp. 2, 10-11

At the name of Jesus every knee should bend of those in heaven, on earth, and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. *Ps. 8, 2* O Lord, our Lord, how glorious is your name over all the earth! *V.* Glory be to the Father. At the name.

II classis

In nómine Iesu omne genu flectátur, cæléstium, terréstrium, et infernórum: et omnis lingua confiteátur: quia Dóminus Iesus Christus in glória est Dei Patris. *Ps. 8, 2* Dómine Dóminus noster, quam admiráble est nomen tuum in univérſa terra! *V.* Glória Patri. In nómine.

Prayer

O God, it was you who conferred the name of Jesus upon your only-begotten Son, the Savior of the world.* Grant that by venerating his holy name on earth we may enjoy his presence in heaven. Through Jesus Christ.

Deus, qui unigénitum Fílium tuum constituísti húmáni géneris Salvátorem, et Iesum vocári iussísti: concéde propítius; ut, cuius sanctum nomen venerámur in terris, eius quoque aspéctu perfruámur in cælis. Per eúndem Dóminum.

A Reading from the Acts of
the Apostles
Acts 4, 8-12

Léctio Actuum Apostolórum
Act. 4, 8-12

In those days Peter, filled with the Holy Spirit, spoke up: "Leaders of our people and elders! If we must answer today for a good deed done to a cripple and explain how he was restored to health, then you and all the people of Israel must realize that it

In diébus illis: Petrus replétus Spíritu Sancto, dixit: Príncipes pópuli, et senióres audíte: Si nos hódie diiudicámur in benefácto hóminis infirmí, in quo iste salvus factus est, notum sit ómnibus vobis, et omni plebi Israél: quia in nómine Dómini

Holy Name of Jesus

nostri Iesu Christi Nazaréni, quem vos crucifixistis, quem Deus suscitavit a mórtuis, in hoc iste astat coram vobis sanus. Hic est lapis, qui reprobátus est a vobis ædificántibus: qui factus est in caput ánguli: et non est in álio áliquo salus. Nec enim áliud nomen est sub cælo datum homínibus, in quo opórteat nos salvos fieri.

Graduale 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. *℣. Isai. 63, 16* Tu, Dómine, pater noster, et redemptor noster: a sáculo nomen tuum. Allelúia, allelúia. *℣. Ps. 144, 21* Laudem Dómini loquétur os meum, et benedicat omnis caro nomen sanctum eius. Allelúia.

In Missis votivis post Septuagesimam omissis Allelúia, et versu sequenti, dicitur:

Tractus Ps. 79, 20 et Cant. 2, 14 Dómine Deus virtútum, convérte nos: et osténde fáciem tuam, et salvi érimus: sonet vox tua in áuribus meis. Vox enim tua dulcis, et fácies tua decóra nimis. *℣. Cant. 1, 2* Oleum effúsum nomen tuum, Iesu: ideo adolescéntulæ dilexérunt te.

Tempore autem paschali, omittitur graduale, et eius loco dicitur:

Allelúia, allelúia. *℣. Ps. 144, 21* Laudem Dómini loquétur os meum, et benedicat omnis caro nomen sanctum eius. Allelúia. *℣. Ibid., 1* Exaltábo te, Deus meus Rex: et benedicam nómini sancto tuo, Iesu, in sáculum, et in sáculum sáculi. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 2, 21

In illo témpore: Postquam consummáti sunt dies octo, ut circumciderétur puer: vocátum est nomen eius Iesus, quod vocátum est ab Angelo priúsquam in útero conciperétur.

was done in the name of Jesus Christ the Nazorean, whom you crucified and whom God raised from the dead. In virtue of that name this man stands here before you perfectly well. This Jesus is the stone which was rejected by you builders, but has become the corner-stone. There is no salvation in anyone else, for there is no other name in the whole wide world given to men by which we are to be saved.”

Gradual Ps. 105, 47 Save us, O Lord, our God, and gather us from among the nations, that we may give thanks to your holy name and glory in praising you. *℣. Isaia 63, 16* You, O Lord, are our Father and our redeemer, from everlasting is your name. Alleluia, alleluia. *℣. Ps. 144, 21* May my mouth speak the praise of the Lord, and may all flesh bless His holy name. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 79, 20 and Cant. 2, 14 O Lord, God of hosts, convert us, and show your face, and we shall be saved; let your voice sound in my ears. For your voice is sweet, and your face exceedingly beautiful. *℣. Cant. 1, 2* Your name, O Jesus, is oil poured out, therefore the maidens have loved you.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Ps. 144, 21* May my mouth speak the praise of the Lord, and may all flesh bless his holy name. Alleluia. *℣. Ibid., 1* I will extol you, O God, my king, and I will bless your holy name forever; yes, forever and ever. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 2, 21

At that time, when the eighth day arrived for the circumcision of the child, the name Jesus was given to him, the name which the angel had given him before his conception.

Holy Name of Jesus

Creed

In votive Masses after Septuagesima, the Alleluia is omitted at the end of the following antiphon.

Offertory Antiphon *Ps. 85, 12 and 15*

I will give thanks to you, O Lord my God, with all my heart, and I will glorify your name forever. For you, O Lord, are good and forgiving, abounding in kindness to all who call upon you, alleluia.

Prayer over the Gifts

O most merciful God, may your blessing, which gives life to all creation, sanctify the sacrifice we offer in honor of the name of your Son, our Lord Jesus Christ.* Let this act of praise be pleasing to your majesty and profitable for our own salvation. Through Jesus Christ.

Preface of Christmas, by reason of the season.

In votive Masses after Septuagesima, the Alleluia is omitted at the end of the following antiphon.

Communion Antiphon *Ps. 85, 9-10*

All the nations you have made shall come and worship you, O Lord, and glorify your name. For you are great and do wondrous deeds; you alone are God. Alleluia.

Prayer after Communion

O almighty and eternal God, who created and redeemed us, graciously hear our petitions.* Receive kindly and favorably this life-giving sacrificial victim, which we have offered to your majesty in honor of the name of your Son, our Lord Jesus Christ.* Pour out your grace upon us, that we may rejoice to see our names written in heaven under the glorious name of Jesus, who is the pledge of our eternal predestination. Through Jesus Christ.

Credo

In Missis votivis post Septuagesimam, in fine sequentis antiphonæ Alleluia omititur.

Confitebor 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, alleluia.

Benedíctio tua, clementíssime Deus, qua omnis viget creatúra, sanctíficet, quæsumus, hoc sacrificium nostrum, quod ad glóriam nóminis Fílii tui, Dómini nostri Iesu Christi, offéri-mus tibi: ut maiestáti tuæ placére possit ad laudem, et nobis proficere ad salútem. Per eúndem Dóminum.

Præfatio de Nativitate, ratione temporis.

In Missis votivis post Septuagesimam, in fine sequentis antiphonæ Alleluia omititur.

Omnes gentes quascúmque fecísti, vénient, et adorábunt coram te, Dómine, et glorificábunt nomen tuum: quóniam magnus es tu, et fáciens mirabília: tu es Deus solus, alleluia.

Omnípotens ætérne Deus, qui creásti et redemísti nos, réspice propítius vota nostra: et sacrificium salutáris hóstiæ, quod in honórem nóminis Fílii tui, Dómini nostri Iesu Christi, maiestáti tuæ obtúlimus, plácido et benígno vultu suscipere dignéris; ut grátia tua nobis infúsa, sub glorióso nómine Iesu, ætérnæ prædestinatiónis título gaudeámus nómina nostra scripta esse in cælis. Per eúndem Dóminum.

Jan. 6. Epiphany of the Lord

Commemoratio

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Telésphorum Mártirem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

I classis

Statio ad S. Petrum

Ecce advénit dominátor Dóminus: et regnum in manu eius, et potéstas, et impérium. *Ps. 71, 1* Deus, iudícium tuum Regi da: et iustítiam tuam Filio Regis. *℣. Glória Patri. Ecce.*

SAINT TELESOPHURUS

Pope and Martyr

January 5

Mass Si diligis me (Common of one or more Supreme Pontiffs), page (1).

Prayer

O eternal shepherd, who appointed blessed Telesphorus, shepherd of the whole Church,* let the prayers of this martyr and supreme pontiff move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, may be truly pleasing to you. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* By your powerful direction may she enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SEASON OF EPIPHANY

EPIPHANY OF THE LORD

January 6

Entrance Antiphon

Malach. 3, 1; 1 Par. 29, 12

Behold, the Lord the ruler is come; and the kingdom is in his hand, and power, and dominion. *Ps. 71, 1* O God, with your judgment endow the king, and with your justice, the king's son. *℣. Glory be to the Father. Behold.*

Jan. 6. Epiphany of the Lord

Prayer

O God, who by the star this day revealed your only-begotten Son to all nations,* grant that we, who know you now by faith, may be brought one day before the vision of your majesty. Through Jesus Christ.

Deus, qui hodierna die Unigénitum tuum géntibus stella duce revelásti: concéde propítius; ut, qui iam te ex fide cognóvimus, usque ad contem-plándam spéciem tuæ celsitúdinis perducámur. Per eúndem Dóminum.

A Reading from the Prophet Isaia
Isaia 60, 1-6

Rise up in splendor, Jerusalem! Your light
has come,
the glory of the Lord shines upon you.
See, darkness covers the earth,
and thick clouds cover the peoples;
But upon you the Lord shines,
and over you appears his glory.
Nations shall walk by your light,
and kings by your shining radiance.
Raise your eyes and look about;
they all gather and come to you:
Your sons come from afar,
and your daughters in the arms of their
nurses.
Then you shall be radiant at what you see,
your heart shall throb and overflow,
For the riches of the sea shall be emptied
out before you,
the wealth of nations shall be brought to
you.
Caravans of camels shall fill you,
dromedaries from Madian and Ephraim;
All from Saba shall come
bearing gold and frankincense,
and proclaiming the praises of the Lord.

Gradual Ibid., 6 and 1 All from Saba shall come, bringing gold and frankincense, and proclaiming the praises of the Lord. *V.* Rise up in splendor, O Jerusalem, for the glory of the Lord shines upon you.
Alleluia, alleluia. V. Matth. 2, 2 We have seen his star in the East: and have come with gifts to worship the Lord. *Alleluia.*

Lectio Isaiae Prophetae
Isai. 60, 1-6

Surge, illumináre, Ierúsalem: quia venit lumen tuum, et glória Dómini super te orta est. Quia ecce ténebrae opérient terram, et caligo pópulos: super te autem oriétur Dóminus, et glória eius in te vidébitur. Et ambulábunt gentes in lúmine tuo, et reges in splendóre ortus tui. Leva in circúitu óculos tuos, et vide: omnes isti congregáti sunt, venérunt tibi: filii tui de longe vénient, et filiae tuae de látere surgent. Tunc vidébis, et áfflues, mirábitur et dilatábitur cor tuum, quando convérsa fúerit ad te multitúdo maris, fortitúdo géntium vénerit tibi. Inundátio camelórum opériet te, dromedárii Mádián et Ephraim: omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes.

Graduale Ibid., 6 et 1 Omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes. *V.* Surge, et illumináre Ierúsalem: quia glória Dómini super te orta est.
Allelúia, allelúia. V. Matth. 2, 2 Vídimus stellam eius in Oriénte, et vénimus cum munéribus adoráre Dóminum. *Allelúia.*

Jan. 6. Epiphany of the Lord

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 2, 1-12

Cum natus esset Iesus in Bétlehem Iuda in diébus Heródis regis, ecce Magi ab Oriénte venérunt Ierosólymam, dicéntes: Ubi est qui natus est rex Iudæórum? Vídimus enim stellam eius in Oriénte, et vénimus adoráre eum. Audiens autem Heródes rex, turbátus est, et omnis Ierosólýma cum illo. Et cóngregans omnes príncipes sacerdotum, et scribas pópuli, sciscitabátur ab eis, ubi Christus nascerétur. At illi dixerunt ei: In Bétlehem Iudæ: sic enim scriptum est per Prophétam: Et tu, Bétlehem terra Iuda, nequáquam mínima es in princípibus Iuda: ex te enim éxiet dux, qui regat pópulum meum Israél. Tunc Heródes, clam vocátis Magis, diligénter dídicit ab eis tempus stellæ, quæ apparuit eis: et mittens illos in Bétlehem, dixit: Ite, et interrogáte diligénter de púero: et cum invenéritis, renuntiáte mihi, ut et ego véniens adórem eum. Qui cum audíssent regem, abiérunt. Et ecce stella, quam víderant in Oriénte, antecedébat eos, usque dum véniens, staret supra, ubi erat puer. Vidéntes autem stellam, gavísi sunt gáudio magno valde. Et intrántes domum, invenérunt púrum cum María matre eius, et procidéntes adoravérunt eum. Et apértis thesáuris suis, obtulérunt ei múnera, aurum, thus, et myrrham. Et respónso accépto in somnis ne redírent ad Heródem, per áliam viam revérsi sunt in regiónem suam.

Credo

✠ A Reading from
the holy Gospel according
to Matthew
Matth. 2, 1-12

After Jesus' birth in Bethlehem of Judea during the reign of King Herod, magi from the east arrived one day in Jerusalem, inquiring, "Where is the one born to be king of the Jews? We observed his star at its rising, and have come to pay him homage." At this news, King Herod became greatly disturbed, and with him, all Jerusalem. Summoning all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. "In Bethlehem of Judea," they informed him. "Here is what the prophet has written: 'And you, Bethlehem, land of Juda, are by no means least among the princes of Juda, since from you will come a ruler who is to shepherd my people Israel.' " So Herod called the magi aside and found out from them the exact time of the star's appearance. Then he sent them to Bethlehem with the order, "Go and get detailed information about the child. When you have found out, bring me word that I may go and offer him homage too." After their audience with the king, they set out. And now the star, whose rising they had observed, went ahead of them until it came to a stop over the place where the child was. Seeing the star, they were overjoyed; and on entering the house, they found the child with Mary his mother. They prostrated themselves and did homage to him. Then opening their coffers, they presented him with gifts of gold, frankincense and myrrh. And then, as they had received a message in a dream not to return to Herod, they took another route back home.

Creed

Jan. 6. The Epiphany of the Lord

Offertory Antiphon

Ps. 71, 10-11

The kings of Tharsis and the isles shall offer gifts; the kings of Arabia and Saba shall bring tribute. All kings shall pay him homage, all nations shall serve him.

Reges Tharsis, et insulae múnera offerent: reges Arabum et Saba dona addúcent: et adorábunt eum omnes reges terræ, omnes gentes sérvient ei.

Prayer over the Gifts

O Lord, look with favor upon the gifts offered by your Church.* It is not gold, frankincense, and myrrh that is offered now; the King, God and Savior, who was signified by these gifts, is himself our sacrifice and our food, Jesus Christ your Son, our Lord: Who lives and reigns.

Ecclésiæ tuæ, quæsumus, Dómine, dona propítius intuere: quibus non iam aurum, thus, et myrrha profértur; sed quod eisdem munéribus declarátur, immolátur et súmitur, Iesus Christus Fílius tuus Dóminus noster: Qui tecum.

Preface of Epiphany. This Preface is said as a proper preface in Masses on the feast of Epiphany and on the commemoration of the Baptism of our Lord Jesus Christ, and as a seasonal preface from January 7 to January 13 in Masses which lack a proper preface.

The proper Communicantes of Epiphany is said only on the feast day itself.

Præfatio de Epiphania Domini, quæ dicitur tamquam propria in Missis de festo Epiphaniæ et de Commemoratione Baptismatis D. N. Iesu Christi, et tamquam de Tempore diebus a 7 ad 13 ianuarii, in Missis, quæ præfatione propria carent.

Communicantes vero proprium de Epiphania Domini dicitur tantum in ipso die festo Epiphaniæ.

Communion Antiphon

Matth. 2, 2

We have seen his star in the east and have come with gifts to worship the Lord.

Vídimus stellam eius in Oriénte, et vénimus cum munéribus adoráre Dóminum.

Prayer after Communion

O almighty God, grant that we may understand with pure minds the revelation of Christ which we here solemnly commemorate. Through Jesus Christ.

Præsta, quæsumus, omnípotens Deus: ut quæ solémni celebrámus officio, purificátæ mentis intelligentia consequámur. Per Dóminum.

The place of the first Sunday after Epiphany is taken by the feast of the Holy Family of Jesus, Mary, and Joseph, with all the rights and privileges of Sunday.

On the weekdays from January 7 to January 12 before the first Sunday after Epiphany, the Mass of the feast of Epiphany is celebrated. After that Sunday the Mass of the Sunday In excelso throno, as given below, is celebrated with the Gloria and Preface of the Epiphany, but without the Creed and proper Communicantes.

De dominica I post Epiphaniam suo die nihil fit, sed eius locum tenet festum Sanctæ Familiæ Iesu, Mariæ, Ioseph, cum omnibus iuribus et privilegiis dominicæ.

Diebus ferialibus a 7 ad 12 ianuarii ante dominicam I post Epiphaniam occurrentibus, dicitur Missa de festo Epiphaniæ; post eandem dominicam vero Missa de eadem dominica In excélsio throno, ut infra, Glória et præfatione de Epiphania, sine Credo et Communicantes proprio.

The Holy Family

II classis

HOLY FAMILY OF JESUS, MARY, AND JOSEPH

FIRST SUNDAY AFTER EPIPHANY

Entrance Antiphon
Prov. 23, 24 and 25

Exsultat gáudio pater Iusti, gáudeat
Pater tuus et Mater tua, et exsúltet
quæ genuit te. *Ps. 83, 2-3* Quam
dilécta tabernácula tua, Dómine
virtútum! concupiscit, et déficit áni-
ma mea in átria Dómini. *V. Glória*
Patri. Exsúltat.

The father of the just will exult with glee;
let your father and mother have joy; let her
who bore you exult. *Ps. 83, 2-3* How lovely
is your dwelling place, O Lord of hosts! My
soul yearns and pines for the courts of the
Lord. *V. Glory be to the Father. The father.*

Prayer

Dómine Iesu Christe, qui Maríæ et
Ioseph súbditus, domésticam vitam
ineffábilibus virtútibus consecrásti:
fac nos, utriúsque auxílio, Famíliæ
sanctæ tuæ exémpis instrui; et con-
sórtilium cónsequi sempitérnum: Qui
vivis.

O Lord Jesus Christ, you sanctified home
life with untold virtues by being subject to
Mary and Joseph.* May they assist us to
imitate the example of your holy family, so
that we may share with them their eternal
happiness: You who live and reign.

Et non fit commemoratio dominicæ.

No commemoration of the Sunday is made.

Lectio Epístolæ beáti Pauli
Apóstoli ad Colossenses
Col. 3, 12-17

A Reading from the Epistle of blessed
Paul the Apostle to the Colossians
Col. 3, 12-17

Fratres: Indúite vos sicut elécti Dei,
sancti, et dilécti, víscera miseri-
córdiæ, benignitátem, humilitátem,
modéstiam, patiéntiam: supportátes
ínvicem, et donátes vobismetípsis
si quis advérsus áliquem habet queré-
lam: sicut et Dóminus donávit vobis,
ita et vos. Super ómnia autem hæc,
caritátem habéte, quod est vínculo
perfectiónis: et pax Christi exsúltet
in córdibus vestris, in qua et vocáti
estis in uno córpore: et grati estóte.
Verbum Christi hábitet in vobis
abundánte, in omni sapiéntia, do-
céntes, et commonétes vosmetípsos,
psalmis, hymnis et cánticis spirituáli-
bus, in grátia cantátes in córdibus
vestris Deo. Omne quodcúmque
fácitis in verbo aut in ópere, ómnia
in nómine Dómini Iesu Christi,
grátias ágéntes Deo et Patri per ip-
sum.

Brethren: As God's chosen ones, holy
and beloved, you must put on heartfelt
mercy, kindness, humility, meekness, pa-
tience. Bear with one another and forgive
whatever grievances you may have against
each other; forgive just as the Lord has
forgiven you. And over all these put on love,
which binds them together and makes them
perfect. Let the peace of Christ rule over
your hearts; for, as members of the one
body, you have been called to that peace. Be
thankful. Let the word of Christ dwell in
you with all its richness; instruct and
admonish one another with perfect wisdom.
With heartfelt gratitude sing to God psalms,
hymns, and inspired songs. And whatever
you do in word or in work, do everything
in the name of the Lord Jesus, giving thanks
to God the Father through him.

The Holy Family

Gradual Ps. 26, 4 One thing I ask of the Lord; this I seek: to dwell in the house of the Lord all the days of my life. *℟. Ps. 83, 5* Happy they who dwell in your house, O Lord! continually they praise you.

Alleluia, alleluia. *℟. Isaia 45, 15* Truly you are a hidden God, the God of Israel, the savior. Alleluia.

After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:

Tract Heb. 10, 5 Sacrifice and oblation you did not want; but a body you have fitted for me. *℟. Ps. 39, 7-8* Burnt-offering and sin-offering you did not require; then said I: Behold I come. *℟. Heb. 10, 7* In the head of the book it is written of me that I should do your will.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℟. Prov. 8, 34* Blessed is the man who hears me and who watches daily at my gates and at the post of my doors. Alleluia. *℟. Col. 3, 3* Our life is hidden with Christ in God. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 2, 42-52

When Jesus was twelve they made their customary trip to Jerusalem for the feast. When they were returning at the end of the feast the child Jesus remained behind in Jerusalem, unknown to his parents. Thinking that he was in the company they continued their journey for a day, looking for him among their relatives and acquaintances. Not finding him, they returned to Jerusalem searching for him; and after three days they found him in the temple sitting in the midst of the teachers, listening to them and asking them questions; and all who heard him were amazed at his intelligence and answers. When they saw him they were astonished, and his mother said

Graduale Ps. 26, 4 Unam petii a Dómino, hanc requíram, ut inhábitem in domo Dómini ómnibus diébus vitæ meæ. *℟. Ps. 83, 5* Beáti, qui hábitant in domo tua, Dómine: in sæcula sæculórum laudábunt te. Allelúia, allelúia. *℟. Isai. 45, 15* Vere tu es Rex absconditus, Deus Israël Salvátor. Allelúia.

In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Hebr. 10, 5 Hóstiam et oblatiónem noluísti, corpus autem aptásti mihi. *℟. Ps. 39, 7-8* Holocáustum et pro peccáto non postulásti: tunc dixi: Ecce vénio. *℟. Heb. 10, 7* In cápite libri scriptum est de me: Ut fáciam, Deus, voluntátem tuam.

Tempore autem paschali, omittitur graduale, et eius loco dicitur:

Allelúia, allelúia. *℟. Prov. 8, 34* Beátus homo qui audit me, et qui vígilat ad fores meas cotídie, et obsérvat ad postes óstii mei. Allelúia. *℟. Col. 3, 3* Vita nostra est abscondita cum Christo in Deo. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 2, 42-52

Cum factus esset Iesus annórum duódecim, ascendéntibus illis Ierósolymam secúndum consuetúdinem diéi festi, consummátisque diébus, cum redírent, remánsit puer Iesus in Ierúsalem, et non cognóverunt paréntes eius. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos et notos. Et non inveniéntes, regréssi sunt in Ierúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis eius. Et vidéntes admiráti sunt. Et dixit mater eius ad illum: Fili, quid fecísti nobis sic? Ecce pater tuus et ego

The Holy Family

doléntes quærebámus te. Et ait ad illos: Quid est quod me quærebátis? nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descendit cum eis, et venit Náza-reth: et erat súbditus illis. Et mater eius conservábat ómnia verba hæc in corde suo. Et Iesus proficiébat sapiéntia, et ætáte, et grátia apud Deum, et hómines.

Credo

Tulérunt Iesum paréntes eius in Ierúsalem, ut sístèrent eum Dómino.

Placatiónis hóstiam offérimus tibi, Dómine, suppliciter deprecántes: ut, per intercessiónem Deíparæ Vírginis cum beáto Ioseph, famílias nostras in pace et grátia tua fírmiter constítuas. Per eúndem Dóminum.

Et non fit commemoratio dominicæ. Præfatio de Epiphania Domini, ratione temporis.

Descéndit Iesus cum eis, et venit Náza-reth, et erat súbditus illis.

Quos cæléstibus réfcis sacraméntis, fac, Dómine Iesu, sanctæ Famíliæ tuæ exémpla iúgiter imitári: ut, in hora mortis nostræ, occurrénte gloriósa Vírgine Matre tua cum beáto Ioseph; per te in æténa tabernácula récipi mereámur. Qui vivis.

Et non fit commemoratio dominicæ. Si festum S. Famíliæ occurrerit die 13 ianuarii, Missa dicitur de festo S. Famíliæ, sine commemoratione Baptismatis D.N.I.C., et sine commemoratione dominicæ.

to him: "Son, why have you done this to us? You see that your father and I have been searching for you in sorrow." He said to them: "What prompted you to search for me? Did you not know that I had to be in my Father's house?" And they did not understand what he said to them. Then he went back with them to Nazareth, and remained obedient to them. His mother kept all these things in her heart. And Jesus progressed in wisdom and age and favor before God and men.

Creed

Offertory Antiphon *Luke 2, 22*

The parents of Jesus took him up to Jerusalem, to present him to the Lord.

Prayer over the Gifts

O Lord, we offer you this sacrifice in atonement for our sins.* May the intercession of the virgin Mother of God and blessed Joseph, ever bestow your peace and grace upon our families. Through Jesus Christ.

No commemoration of the Sunday is made. Preface of Epiphany, by reason of the season.

Communion Antiphon *Luke 2, 51*

Jesus went down with them, and came to Nazareth and was subject to them.

Prayer after Communion

We are refreshed by your heavenly sacrament, O Lord Jesus.* Help us always to follow the example of your holy family, that your glorious virgin Mother and blessed Joseph may meet us at the hour of our death, and find us worthy to be welcomed by you into your eternal home: You who live and reign.

No commemoration of the Sunday is made. If the feast of the Holy Family occurs on January 13, the feast of the Holy Family is celebrated, without any commemoration of the Baptism of our Lord Jesus Christ and without any commemoration of the Sunday.

Mass of the first Sunday after Epiphany

MASS OF THE FIRST SUNDAY AFTER EPIPHANY

This Mass is to be celebrated on the weekdays of this week.

*Hæc Missa dicenda est diebus ferialibus
huius hebdomadæ.*

Entrance Antiphon

Upon a high throne I saw a man sitting,
whom a multitude of angels adore, singing
in unison: "Behold him, the name of whose
empire is forever." *Ps. 99, 1* Sing joyfully to
God, all you lands; serve the Lord with
gladness. *V.* Glory be to the Father. Upon.

In excélsio throno vidi sedére virum,
quem adorât multitúdo Angelórum,
psalléntes in unum: ecce cuius im-
périi nomen est in ætérnum. *Ps. 99, 1*
Iubiláte Deo, omnis terra: servíte
Dómino in lætítia. *V.* Glória Patri.
In excélsio.

*The Gloria is said if the Mass of Sunday is celebrated on
the weekdays of the season of Epiphany, but it is not said if
the Mass is celebrated after January 13.*

*Dicitur Glória in excélsis, si Missa
dominicæ celebratur in feriis temporis
Epiphaniæ, non vero, si post diem 13
ianuarii adhibetur.*

Prayer

O Lord, mercifully hear the plea of those
who call upon you,* that your people may
understand their duty and be strengthened
to fulfill it. Through Jesus Christ.

Vota, quæsumus, Dómine, suppli-
cántis pópuli cælésti pietáte pro-
séquare: ut et quæ agénda sunt,
videant, et ad implénda quæ viderint,
convaléscant. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Romans *Rom. 12, 1-5*

Léctio Epístolæ beáti Pauli Apóstoli ad Romános *Rom. 12, 1-5*

Brethren: I beg you, through God's mercy,
offer your bodies as a living sacrifice that is
holy and acceptable to God: your spiritual
worship. Do not conform yourselves to
this age, but transform yourselves by the
renewal of your mind, that you may be able
to discern what the will of God is—what is
good, and acceptable to him, and perfect.
Thus, in virtue of the favor given me, I
warn each of you not to think more highly
of himself than he should, but to have an
opinion of himself that is modest and in
keeping with the measure of faith that God
has apportioned to each one. For just as
each of us has one body made up of many
members, and all the members do not have
the same function, so too we, many as we
are, are one body in Christ, and as individ-
uals, members of one another in Christ
Jesus our Lord.

Fratres: Obsecro vos per miseri-
córdiam Dei, ut exhibeátis corpóra
vestra hóstiám vivéntem, sanctam,
Deo placéntem, rationábile obsé-
quium vestrum. Et nolíte conformári
huic sæculo, sed reformámini in
novitáte sensus vestri: ut probétis,
quæ sit volúntas Dei bona, et bené-
placens, et perfécta. Dico enim per
grátiam, quæ data est mihi, ómnibus
qui sunt inter vos: Non plus sápere,
quam opórtet sápere, sed sápere
ad sobrietátem: et unicuique sicut
Deus divisit mensúram fídei. Sicut
enim in uno corpore multa membra
habémus, ómnia autem membra non
eúndem actum habent: ita multi
unum corpus sumus in Christo,
singuli autem alter altérius membra:
in Christo Iesu Dómino nostro.

Mass of the first Sunday after Epiphany

Graduale Ps. 71, 18 et 3 Benedíctus Dóminus Deus Israël, qui facit mirabília magna solus a sáculo. *℣.* Suscípíant montes pacem pópulo tuo, et colles iustítiam.

Allelúia, allelúia. *℣. Ps. 99, 1* Iubiláte Deo, omnis terra: servíte Dómino in lætítia. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 2, 42-52

Cum factus esset Iesus annórum duódecim, ascendéntibus illis Ierosólymam secúndum consuetúdinem diéi festi, consummátisque diébus, cum redírent, remánsit puer Iesus in Ierúsalem, et non cognovérunt paréntes eius. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos, et notos. Et non inveniéntes, regréssi sunt in Ierúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis eius. Et vidéntes admiráti sunt. Et dixit mater eius ad illum: Fili, quid fecísti nobis sic? ecce pater tuus, et ego doléntes quære bámus te. Et ait ad illos: Quid est quod me quære bátis? nesciebátis quia in his, quæ Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descendit cum eis, et venit Náza-reth: et erat súbditus illis. Et mater eius conservábat ómnia verba hæc in corde suo. Et Iesus proficiébat sapiéntia, et ætáte, et grátia apud Deum, et hómines.

Non dicitur Credo.

Iubiláte Deo, omnis terra, servíte Dómino in lætítia: intráte in conspéctu eius in exsultatíone: quia Dóminus ipse est Deus.

Gradual Ps. 71, 18 and 3 Blessed be the Lord, the God of Israel, who alone does wondrous deeds. *℣.* The mountains shall yield peace for the people, and the hills justice.

Alleluia, alleluia. *℣. Ps. 99, 1* Sing joyfully to God, all you lands; serve the Lord with gladness. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 2, 42-52

When Jesus was twelve they made their customary trip to Jerusalem for the feast. When they were returning at the end of the feast the child Jesus remained behind in Jerusalem, unknown to his parents. Thinking that he was in the company they continued their journey for a day, looking for him among their relatives and acquaintances. Not finding him, they returned to Jerusalem searching for him; and after three days they found him in the temple sitting in the midst of the teachers, listening to them and asking them questions; and all who heard him were amazed at his intelligence and answers. When they saw him they were astonished, and his mother said to him: "Son, why have you done this to us? You see that your father and I have been searching for you in sorrow." He said to them: "What prompted you to search for me? Did you not know that I had to be in my Father's house?" And they did not understand what he said to them. Then he went down with them and came to Nazareth, and remained obedient to them. His mother kept all these things in her heart. And Jesus progressed in wisdom and age and favor before God and men.

The Creed is not said.

Offertory Antiphon
Ps. 99, 1 and 2

Sing joyfully to God, all you lands; serve the Lord with gladness; come before him with joyful song. Know that the Lord is God.

Jan. 11. St. Hyginus

Prayer over the Gifts

May the sacrifice we offer you, O Lord,* always bring us new life and keep us safe. Through Jesus Christ.

Preface of Epiphany, if the Mass of the first Sunday is celebrated during the season of Epiphany; Common Preface, if the Mass is celebrated after January 13.

Oblátum tibi, Dómine, sacrificium vivíficet nos semper, et múniat. Per Dóminum.

Præfatio de Epiphania, si Missa dominicæ adhibetur tempore Epiphaniæ; si post 13 ianuarii, præfatio communis.

Communion Antiphon

Luke 2, 48 and 49

“Son, why have you done so to us? In sorrow your father and I have been seeking you.” “How is it that you sought me? Did you not know that I must be about my father’s business?”

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, opórtet me esse?

Prayer after Communion

O almighty God, we humbly ask that those who are nourished with your sacrament* may live a life of worthy service pleasing to you. Through Jesus Christ.

Súpplīces te rogámus, omnípotens Deus: ut quos tuis réfcis sacramén-tis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

SAINT HYGINUS

Pope and Martyr

January 11

Mass Si diligis me (Common of one or more Supreme Pontiffs) page (1).

Commemoratio

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).

Prayer

O eternal shepherd, who appointed blessed Hyginus shepherd of the whole Church,* let the prayers of this martyr and supreme pontiff move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Hygínium Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church so that this flock may everywhere prosper and its pastors, under your guidance, may be truly pleasing to you. Through Jesus Christ.

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Jan. 13. Commemoration of the baptism of our Lord

Prayer after Communion

Refectióne sancta enutrítam gu-
bérna, quæsumus Dómine, tuam
placátus Ecclésiám: ut poténti mode-
ratioe dirécta, et increménta libertá-
tis accípiat et in religiónis integritáte
persístat. Per Dóminum nostrum
Iesum Christum Fílium tuum: Qui
tecum vivit et regnat in unitáte
Spíritus Sancti Deus: per ómnia
sæcula sæculórum.

O Lord, govern the Church, which you have
been pleased to nourish with your heavenly
food.* By your powerful direction may she
enjoy greater freedom and remain unshaken
in the fullness of faith. Through Jesus Christ
your Son, our Lord, who lives and reigns
with you in the unity of the Holy Spirit,*
God, forever and ever. R. Amen.

II classis

COMMEMORATION OF THE
BAPTISM OF OUR LORD
JESUS CHRIST

January 13

*Si occurrat eodem die dominica I post
Epiphaniam, fit de S. Familia Iesu,
Mariæ et Ioseph, sine commemoratione
nec Baptismatis Domini, nec dominicæ.*

*If this occurs on the same day as the first Sunday after
Epiphany, the Mass is of the Holy Family of Jesus, Mary,
and Joseph, without commemoration of the Baptism of our
Lord or of the Sunday.*

Entrance Antiphon

Malach. 3, 1; 1 Par. 29, 12

Ecce advénit dominátor Dóminus:
et regnum in manu eius, et potéstas,
et impérium. *Ps. 71, 1* Deus iudícium
tuum Regi da: et iustítiam tuam
Fílio Regis. V. Glória Patri. Ecce.

Behold the Lord the ruler is come; and the
kingdom is in his hand, and power, and
dominion. *Ps. 71, 1* O God, with your
judgment endow the king, and with your
justice, the king's son. V. Glory be to the
Father. Behold.

Prayer

Deus, cuius Unigénitus in sub-
stántia nostræ carnis apparuit:
præsta, quæsumus; ut per eum, quem
símilem nobis foris agnóvimus, intus
reformári mereámur: Qui tecum.

O God, your only-begotten Son appeared in
the substance of our flesh.* May he who out-
wardly was like us, change us interiorly:
Who lives and reigns.

Léctio Isaíæ Prophétæ
Isai. 60, 1-6

Surge, illumináre Ierúsalem: quia
venit lumen tuum, et glória Dómini
super te orta est. Quia ecce ténebræ
opérient terram, et calígo pópulos:
super te autem oriétur Dóminus, et
glória eius in te vidébitur. Et am-

A Reading from the Prophet Isaia
Isaia 60, 1-6

Rise up in splendor, Jerusalem! Your light
has come,
the glory of the Lord shines upon you.
See, darkness covers the earth,
and thick clouds cover the peoples;

Jan. 13. Commemoration of the baptism of our Lord

But upon you the Lord shines,
and over you appears his glory.
Nations shall walk by your light,
and kings by your shining radiance.
Raise your eyes and look about;
they all gather and come to you:
Your sons come from afar,
and your daughters in the arms of their
nurses.
Then you shall be radiant at what you see,
your heart shall throb and overflow,
For the riches of the sea shall be emptied
out before you,
the wealth of nations shall be brought to
you.
Caravans of camels shall fill you,
dromedaries from Madian and Ephraim;
All from Saba shall come
bearing gold and frankincense,
and proclaiming the praises of the Lord.

Gradual Ibid., 6 and 1 All from Saba shall
come, bearing gold and frankincense, and
proclaiming the praises of the Lord. *V.*
Rise up in splendor, O Jerusalem, for the
glory of the Lord shines upon you.

Alleluia, alleluia. *V. Matth. 2, 2* We have
seen his star in the east and have come with
gifts to worship the Lord. Alleluia.

✠ A Reading
from the holy Gospel
according to John
John 1, 29-34

At that time when John caught sight of
Jesus coming toward him, he said, "Look!
There is the Lamb of God who takes away
the world's sin. It is he about whom I
said, 'A man is to come after me who ranks
ahead of me because he existed before me.'
I myself never recognized him, though

bulabunt gentes in lumine tuo, et
reges in splendore ortus tui. Leva in
circuito oculos tuos et vide: omnes
isti congregati sunt, venerunt tibi:
filii tui de longe venient, et filiae
tuae de latere surgent. Tunc videbis,
et afflues, mirabitur et dilatabitur
cor tuum, quando conversa fuerit
ad te multitudo maris, fortitudo
gentium venerit tibi. Inundatio ca-
melorum operiet te, dromedarii Ma-
dian et Ephraim: omnes de Saba ve-
nient, aurum et thus deferentes, et
laudem Domino annuntiantes.

Graduale Ibid., 6 et 1 Omnes de
Saba venient, aurum et thus defe-
rentes, et laudem Domino annun-
tiantes. *V.* Surge, et illuminare Ieru-
salem: quia gloria Domini super te
orta est.

Alleluia, alleluia. *V. Matth. 2, 2*
Vidimus stellam eius in Oriente, et
venimus cum muneribus adorare
Dominum. Alleluia.

✠ Sequentia sancti Evangelii
secundum Ioannem
Ioann. 1, 29-34

In illo tempore: Vidit Ioannes Ie-
sum venientem ad se, et ait: Ecce
Agnus Dei, ecce qui tollit peccatum
mundi. Hic est, de quo dixi: Post me
venit vir, qui ante me factus est:
quia prior me erat. Et ego nescie-
bam eum, sed ut manifestetur in
Israël, propterea veni ego in aqua

Jan. 13. Commemoration of the baptism of our Lord

baptizans. Et testimónium perhibuit Ioánnes, dicens: Quia vidi Spíritum descendéntem quasi colúmbam de cælo, et mansit super eum. Et ego nesciébam eum: sed qui misit me baptizáre in aqua, ille mihi dixit: Super quem videris Spíritum descendéntem, et manéntem super eum, hic est, qui baptizat in Spíritu Sancto. Et ego vidi: et testimónium perhibui quia hic est Fílius Dei.

Credo

the very reason why I came and baptized with water was that he might be revealed to Israel.” John gave this testimony also, “I have seen the Spirit descend like a dove from heaven, and it came to rest on him. And I myself never recognized him; but the one who sent me to baptize with water told me, ‘When you see the Spirit descend and rest on someone, he is the one who is to baptize with the Holy Spirit.’ Now I myself have seen and have testified, ‘This is God’s chosen one.’”

Creed

Offertory Antiphon

Ps. 71, 10-11

Reges Tharsis, et ínsulæ múnera
ófferent: reges Arabum et Saba
dona addúcent: et adorábunt eum
omnes reges terræ, omnes gentes
sérvient ei.

The kings of Tharsis and the isles shall offer gifts; the kings of Arabia and Saba shall bring tribute. All kings shall pay him homage, all nations shall serve him.

Prayer over the Gifts

Hóstias tibi, Dómine, pro nati
Fílii tui apparitióne deférimus, sup-
pliciter exoránte: ut, sicut ipse
nostrórum auctor est múnus, ita
sit ipse miséricors et suscéptor,
Iesus Christus Dóminus noster: Qui
tecum.

We celebrate the manifestation of your newborn Son with these offerings, O Lord.* We humbly beg that Jesus Christ, our Lord, who created them, will mercifully accept them from us: Who lives and reigns.

Communion Antiphon

Matth. 2, 2

Vídimus stellam eius in Oriénte et
venimus cum munéribus adoráre
Dóminum.

We have seen his star in the east; and have come with gifts to worship the Lord.

Prayer after Communion

Cælésti lúmine, quæsumus, Dómine,
semper et ubique nos præveni: ut
mystérium, cuius nos partícipes esse
voluísti, et puro cernámus intúitu,
et digno percipiámus afféctu. Per
Dóminum.

O Lord, guide us always and everywhere with your light from above so that we may clearly appreciate this sacrament.* You have allowed us to share in it; may we always receive it worthily. Through Jesus Christ.

Second Sunday after Epiphany

SEASON BEFORE SEPTUAGESIMA

SECOND SUNDAY AFTER EPIPHANY

If this second Sunday or any other Sunday after Epiphany is impeded by the Septuagesima Sunday, and there is no place for it after Pentecost, it is omitted, in accordance with the rubrics.

Entrance Antiphon *Ps. 65, 4*

Let all on earth worship you, O God, and sing praise to you, sing praise to your name, Most High. *Ps. ibid., 1–2* Shout joyfully to God, all you on earth, sing praise to the glory of his name; proclaim his glorious praise. *℟.* Glory be to the Father. Let all.

The Gloria is said on all Sundays before Septuagesima, but it is not said on weekdays during the year when the Mass of the preceding Sunday is used.

Prayer

Almighty and eternal God, who govern all things in heaven and on earth,* mercifully hear the prayers of your people and grant us your peace in our days. Through Jesus Christ.

A Reading from the Epistle of blessed Paul the Apostle to the Romans *Rom. 12, 6–16*

Brethren: We have gifts which differ according to the favor we received. One's gift may be prophecy; its use should be in proportion to his faith. It may be the gift of ministry; it should be used for ministering. One who is a teacher should use his gift for teaching; one with power of exhortation should exhort. He who gives alms should do so generously; one who rules should exercise his authority with care; he who performs works of mercy should do so with cheerfulness. Your love must be sincere. Detest what is evil, cling to what is good. Love one

II classis

Si hæc dominica II, vel alia post Epiphaniam, superveniente dominica in Septuagesima, impediatur, nec sit ei locus post Pentecosten, iuxta rubricas, omittitur.

Omnis terra adoret te, Deus, et psallat tibi: psalmum dicat nómini tuo, Altíssime. *Ps. ibid., 1–2* Iubiláte Deo, omnis terra, psalmum dícite nómini eius: date glóriam laudi eius. *℟.* Glória Patri. Omnis.

Dicitur Glória in excélsis in omnibus dominicis ante Septuagesimam; non dicitur autem in diebus ferialibus per annum, quando adhibetur Missa dominicæ præcedentis.

Omnípotens sempitérne Deus, qui cæléstia simul et terréna moderáris: supplicatiónes pópuli tui cleménter exáudi; et pacem tuam nostris concéde tempóribus. Per Dominum.

Léctio Epístolæ beáti Pauli Apóstoli ad Romános *Rom. 12, 6–16*

Fratres: Habéntes donatiónes secúndum grátiam, quæ data est nobis, différentes: sive prophetíam secúndum ratiónem fidei, sive ministérium in ministrándo, sive qui docet in doctrína, qui exhortátur in exhortándo, qui tríbuít in simplicitáte, qui præest in sollicitú-dine, qui miserétur in hilaritáte. Diléctio sine simulatióne. Odiéntes malum, adhæréntes bono: Caritáte fraternitátis ínvicem diligéntes: Honóre ínvicem præveniéntes: Sollicitú-dine non pigri: Spíritu fervéntes: Dómino serviéntes: Spe gaudéntes: In tribulatióne patiéntes: Oratióni instántes: Neces-

Second Sunday after Epiphany

sitátibus sanctórum comunicántes: Hospitalitátem sectántes. Benedícite persequéntibus vos: benedícite, et nolíte maledícere. Gaudére cum gaudéntibus, flere cum fléntibus: Idípsum ínvicem sentiéntes: Non alta sapiéntes, sed humílibus consentiéntes.

Graduale Ps. 106, 20–21 Misit Dóminus verbum suum, et sanávit eos: et erípuit eos de intéritu eórum. *℣.* Confiteántur Dómino misericórdiæ eius: et mirabília eius fíliis hóminum. Allelúia, allelúia. *℣. Ps. 148, 2* Laudáte Dóminum, omnes Angeli eius: laudáte eum, omnes virtútes eius. Allelúia.

Sic dicitur Allelúia cum suo versu, post graduale, in omnibus dominicis post Epiphaniam, etiam si Missa dominicæ infra hebdomadam adhibetur.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 2, 1–11

In illo témpore: Núptiæ factæ sunt in Cana Galilææ: et erat mater Iesu ibi. Vocátus est autem et Iesus, et discípuli eius ad núptias. Et deficién-te vino, dicit mater Iesu ad eum: Vinum non habent. Et dicit ei Iesus: Quid mihi et tibi est, múl-ier? nondum venit hora mea. Dicit mater eius minístris: Quodcúmque dixerit vobis, fácite. Erant autem ibi lapídeæ hýdriæ sex pósito secúndum purificatió-nem Iudæórum, capiéntes singulæ metrétas binas vel ternas. Dicit eis Iesus: Impléte hýdrias aqua. Et implevérunt eas usque ad sum-mum. Et dicit eis Iesus: Hauríte nunc, et ferte architriclín-o. Et tulérunt. Ut autem gustávit architriclínus aquam vinum factam, et non

another with the affection of brothers. Anticipate each other in showing honor. Do not grow slack in diligence, but be fervent in spirit; it is the Lord whom you serve. Rejoice in hope; be patient under trial; persevere in prayer. Look on the needs of the saints as your own; be prompt in offering hospitality. Bless your persecutors; bless them and do not curse. Rejoice with those who rejoice; weep with those who weep. Have the same attitude towards all. Put away ambitious thoughts, and associate with those who are lowly.

Gradual Ps. 106, 20–21 The Lord sent forth his word to heal them and to snatch them from destruction. *℣.* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia, alleluia. *℣. Ps. 148, 2* Praise the Lord, all you his angels, praise him, all you his hosts. Alleluia.

In this manner the Alleluia with its verse is said after the gradual on all Sundays after Epiphany, even if the Mass of the Sunday is used during the week.

✠ A Reading from the holy Gospel
according to John
John 2, 1–11

At that time there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus himself and his disciples had also been invited to the celebration. When the wine ran short, Jesus' mother told him, "They have no wine." But Jesus answered her, "Woman, how does this concern of yours involve me? My hour has not yet come." His mother instructed the waiters, "Do whatever he tells you." As prescribed for Jewish ceremonial washings, there were at hand six stone water jars, each one holding fifteen to twenty-five gallons. "Fill the jars with water," Jesus ordered, and they filled them to the brim. "Now," he said to them, "draw some out and take it to

Second Sunday after Epiphany

the headwaiter.” And they did so. But as soon as the headwaiter tasted the water made wine (now he had no idea where it came from; only the waiters knew since they had drawn the water), he called the bridegroom, and pointed out to him, “Everyone serves choice wine first; then, when the guests have been drinking a while, the inferior wine. But you have kept the choice wine till now.” What Jesus did at Cana in Galilee marked the beginning of his signs; thus he revealed his glory, and his disciples believed in him.

Creed

Offertory Antiphon *Ps. 65, 1–2 and 16*

Shout joyfully to God, all you on earth, sing praise to the glory of his name. Hear now, all you who fear God, while I declare what the Lord has done for me, alleluia.

Prayer over the Gifts

O Lord, sanctify the gifts we offer you, and cleanse us from the stain of our sins. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon *John 2, 7, 8, 9 and 10–11*

The Lord said, “Fill the jars with water and take to the chief steward.” When the chief steward had tasted the water after it had become wine, he said to the bridegroom, “You have kept the good wine until now.” This first miracle Jesus worked in the presence of his disciples.

Prayer after Communion

O Lord, increase your grace within us,* so that this divine sacrament may bring us life and prepare us for the blessedness it promises. Through Jesus Christ.

sciēbat unde esset, ministri autem sciēbant, qui háuserant aquam: vocat sponsum architriclínus, et dicit ei: Omnis homo primum bonum vinum ponit: et, cum inebriáti fúerint, tunc id, quod detérius est. Tu autem servásti bonum vinum usque adhuc. Hoc fecit inítium signórum Iesus in Cana Galilée: et manifestávit glóriam suam et credidérunt in eum discípuli eius.

Credo

Iubiláte Deo univérſa terra: psalmum dícite nómini eius: veníte, et audíte, et narrábo vobis, omnes qui tímētis Deum, quanta fecit Dóminus ánimæ meæ, allelúia.

Obláta, Dómine, múnera sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

Præfatio de Ssma Trinitate.

Dicit Dóminus: Impléte hýdrias aqua, et ferte architriclínó. Cum gustásset architriclínus aquam vinum factam, dicit sponso: Servásti bonum vinum usque adhuc. Hoc signum fecit Iesus primum coram discíplis suis.

Augeátur in nobis, quæsumus, Dómine, tuæ virtútis operátio: ut divínis vegetáti sacraméntis, ad eórum promíssa capiéndá, tuo múnere præparémur. Per Dóminum.

Third Sunday after Epiphany

II classis

THIRD SUNDAY AFTER EPIPHANY

Entrance Antiphon

Ps. 96, 7–8

Adoráte Deum, omnes Angeli eius:
audívit, et lætáta est Sion: et ex-
sultavérunt filíæ Iudæ. *Ps. ibid., 1*
Dóminus regnávít, exsúltet terra:
læténtur ínsulæ multæ. *℟.* Glória
Patri. Adoráte.

Adore God, all you his angels: Sion hears
and is glad, and the cities of Juda rejoice.
Ps. ibid., 1 The Lord is king; let the earth
rejoice; let the many isles be glad. *℟.* Glory
be to the Father. Adore.

Prayer

Omnípotens sempitérne Deus, in-
firmitátem nostram propítius réspice:
atque ad protegéndum nos, dexteram
tuæ maiestátis exténde. Per Dómi-
num.

Almighty and eternal God, look mercifully
upon our weakness,* and stretch forth the
right hand of your power to protect us.
Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 12, 16–21

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 12, 16–21

Fratres: Nolíte esse prudéntes apud
vosmetípsos: nulli malum pro malo
reddéntes: providéntes bona non
tantum coram Deo, sed étiam coram
ómnibus homínibus. Si fieri potest,
quod ex vobis est, cum ómnibus
homínibus pacem habéntes: Non
vosmetípsos defendéntes, caríssimi,
sed date locum iræ. Scriptum est
enim: Mihi vindícta: ego retribuam,
dicit Dóminus. Sed si esurierit
inimícus tuus, ciba illum: si sitit,
potum da illi: hoc enim fáciens, car-
bónes ignis cóngeres super caput eius.
Noli vinci a malo, sed vince in bono
malum.

Brethren: Do not be wise in your own esti-
mation. Never repay injury with injury.
See that your conduct is honorable in the
eyes of all. If possible, so far as it lies with
you, live peaceably with everyone. Do not
avenge yourselves, beloved, but leave that
to God's wrath, for it is written: "Vengeance
belongs to me; I will repay," says the Lord.
But, "If your enemy be hungry, give him
food to eat; if he be thirsty, give him to
drink; for by doing this you will heap live
coals on his head." Do not be conquered
by evil, but conquer evil with good.

Graduale Ps. 101, 16–17 Timébunt
gentes nomen tuum, Dómine, et
omnes reges terræ glóriam tuam. *℟.*
Quóniam ædificávit Dóminus Sion,
et vidébitur in maiestáte sua.
Allelúia, allelúia. *℟. Ps. 96, 1* Dó-
minus regnávít, exsúltet terra: lætén-
tur ínsulæ multæ. Allelúia.

Gradual Ps. 101, 16–17 The nations shall
revere your name, O Lord, and all the kings
of the earth your glory. *℟.* For the Lord
has rebuilt Sion, and he shall appear in his
glory.
Alleluia, alleluia. *℟. Ps. 96, 1* The Lord is
king; let the earth rejoice; let the many
isles be glad. Alleluia.

Third Sunday after Epiphany

✠ A Reading from the holy Gospel
according to Matthew
Matth. 8, 1-13

At that time, when Jesus came down from the mountain, great crowds followed him. And suddenly a leper advanced, did him homage, and said to him, "Lord, if you will to do so, you can make me clean." He stretched out his hand, touched him and said, "I will to do so. Be clean." Immediately he was clean of leprosy. Then Jesus said to him, "See that you tell no one. Simply go and show yourself to the priest, and offer the gift Moses prescribed. That will be a proof for them." After he had entered Capharnaum, a centurion approached him with this urgent request, "Lord, my boy is at home in bed paralyzed, suffering terribly." He said to him, "I will come and cure him." "Lord," replied the centurion, "I am not worthy to have you enter my house. Just give an order, and my boy will get better. I myself know how authority works. I have soldiers under me, and if I give one man the order, 'On your way,' off he goes; or another the order, 'Come here,' he comes. If I tell my slave, 'Do this,' he does it." Jesus was surprised to hear this and he remarked to his followers, "I assure you, I have never found an Israelite with faith as great as this. Mark my words! Many from east and west will come and find a place at the banquet in the kingdom of heaven with Abraham, Isaac, and Jacob, while the natural heirs of the kingdom will be driven outside into the darkness, where they will wail and gnash their teeth." To the centurion Jesus said, "Go home. It shall be done in answer to your faith." The boy got better that very moment.

Creed

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 8, 1-13

In illo témpore: Cum descendisset Iesus de monte, secútæ sunt eum turbæ multæ: et ecce leprósus véniens adorábat eum, dicens: Dómine, si vis, potes me mundáre. Et exténdens Iesus manum, tétigit eum, dicens: Volo. Mundáre. Et conféstim mundáta est lepra eius. Et ait illi Iesus: Vide, némini díxeris: sed vade, osténde te sacerdotí, et offer munus, quod præcépit Móyses, in testimónium illis. Cum autem introísset Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus iacet in domo paralyticus, et male torquétur. Et ait illi Iesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit: et álii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Iesus, mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israél. Dico autem vobis, quod multi ab Oriénte et Occidénte vénient, et recúmbent cum Abraham, et Isaac, et Iacob in regno cælórum: fílii autem regni eiiciéntur in ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Iesus centurióni: Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

Credo

Fourth Sunday after Epiphany

Offertory Antiphon *Ps. 117, 16 and 17*

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

Prayer over the Gifts

Hæc hóstia, Dómine, quæsumus, emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi cörpera mentésque sanctíficet. Per Dóminum.

May this offering cleanse us from our sins, O Lord,* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ.

Præfatio de Ssma Trinitate.

Preface of the Trinity

Communion Antiphon *Luke 4, 22*

Mirabántur omnes de his, quæ procedébant de ore Dei.

All marvelled at the words that came from the mouth of God.

Prayer after Communion

Quos tantis, Dómine, largiris uti mystériis: quæsumus; ut efféctibus nos eórum veráciter aptáre dignéris. Per Dóminum.

Make us worthy, O Lord, to reap the fruits of these great mysteries * which you have graciously given us to celebrate. Through Jesus Christ.

II classis

FOURTH SUNDAY AFTER EPIPHANY

Entrance Antiphon *Ps. 96, 7-8*

Adoráte Deum, omnes Angeli eius: audívit, et lætáta est Sion: et exsultavérunt filiae Iudæ. *Ps. ibid., 1* Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. *℣.* Glória Patri. Adoráte.

Adore God, all you his angels: Sion hears and is glad, and the cities of Juda rejoice. *Ps. ibid., 1* The Lord is king; let the earth rejoice; let the many isles be glad. *℣.* Glory be to the Father. Adore.

Prayer

Deus, qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea, quæ pro peccatis nostris patimur, te adiuvante vincamus. Per Dóminum.

O God, you know that our weakened nature cannot withstand the dangers that surround us.* Make us strong in mind and body, so that with your help we may be able to overcome the afflictions that our own sins have brought upon us. Through Jesus Christ.

Fourth Sunday after Epiphany

A Reading from the Epistle of
blessed Paul the Apostle
to the Romans
Rom. 13, 8–10

Brethren: Owe no debt to anyone except the debt that binds us to love one another; for whoever loves his neighbor has fulfilled the Law. For the commandments, "You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet," and any other commandment there is, are all summed up in this one sentence: "You shall love your neighbor as yourself." Love never does any wrong to one's neighbor; and so love is the fulfillment of the Law.

Gradual Ps. 101, 16–17 The nations shall revere your name, O Lord, and all the kings of the earth your glory. *V.* For the Lord has rebuilt Sion, and he shall appear in his glory.

Alleluia, alleluia. V. Ps. 96, 1 The Lord is king; let the earth rejoice; let the many isles be glad. *Alleluia.*

✠ A Reading
from the holy Gospel
according to Matthew
Matth. 8, 23–27

At that time Jesus got into the boat, and his disciples followed him. Without warning, a violent storm came up on the sea, so that the boat was being swamped by the waves. But he was sleeping soundly, so they came and woke him, with the plea, "Lord, save us! We are going to drown!" But he said to them, "Why such cowardice? What weak faith you have!" Then he stood up, reprimanded the winds and the sea, and everything became very calm. The men expressed their surprise, "What sort of man is this, that the winds and the sea obey him?"

Creed

Lectio Epistolæ beāti Pauli
Apóstoli ad Romános
Rom. 13, 8–10

Fratres: Némīni quidquam debeátis, nisi ut invicem diligátis: qui enim díligit próximum, legem implévit. Nam: Non adulterábis: Non occídes: Non furáberis: Non falsum testimoniúm dices: Non concupíscēs: et si quod est áliud mandátum, in hoc verbo instaurátur: Díliges próximum tuum sicut teípsum. Dílectio próximi malum non operátur. Plenitúdo ergo legis est dílectio.

Graduale Ps. 101, 16–17 Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *V.* Quóniam aedificávit Dóminus Sion, et vidébitur in maiestáte sua. *Alleluia, alleluia. V. Ps. 96, 1* Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. *Alleluia.*

✠ Sequéntia sancti Evangélīi
secúndum Matthæum
Matth. 8, 23–27

In illo témpore: Ascendénte Iesu in navículam, secúti sunt eum discípuli eius: et ecce motus magnus factus est in mari, ita ut navícula operirétur flúctibus, ipse vero dormiébat. Et accessérunt ad eum discípuli eius, et suscitavérunt eum, dicéntes: Dómine, salva nos, perimus. Et dicit eis Iesus: Quid tímidi estis, módicæ fidei? Tunc surgens, imperávit ventis et mari, et facta est tranqúillitas magna. Porro hómines miráti sunt, dicéntes: Qualis est hic, quia venti et mare obédiunt ei?

Creed

Fifth Sunday after Epiphany

Offertory Antiphon

Ps. 117, 16-17

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo, ópera Dómini.

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

Prayer over the Gifts

Concéde, quæsumus, omnipotens Deus: ut huius sacrificii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum.

O almighty God, grant that our sacrificial offering * may always cleanse and protect our frail nature from all evil. Through Jesus Christ.

Præfatio de Sma Trinitate.

Preface of the Trinity

Communion Antiphon

Luke 4, 22

Mirabántur omnes de his, quæ procedébant de ore Dei.

All marvelled at the words that came from the mouth of God.

Prayer after Communion

Múnera tua nos, Deus, a delectatióibus terrénis expédiant: et cæléstibus semper instáurent aliméntis. Per Dóminum.

May this gift draw us away from earthly pleasures, O God,* and may the nourishment we receive from this bread of heaven fill us always with new strength. Through Jesus Christ.

II classis

FIFTH SUNDAY AFTER EPIPHANY

Entrance Antiphon

Ps. 96, 7-8

Adoráte Deum, omnes Angeli eius: audívit, et lætáta est Sion: et exsultáverunt filiaë Iudæ. *Ps. ibid., 1* Dóminus regnávit, exsúltet terra: læténtur ínsulæ multæ. V. Glória Patri. Adoráte.

Adore God, all you his angels: Sion hears and is glad, and the cities of Juda rejoice. *Ps. ibid., 1* The Lord is king; let the earth rejoice; let the many isles be glad. V. Glory be to the Father. Adore.

Prayer

Famíliam tuam, quæsumus, Dómine, continúa pietáte custódi: ut quæ in sola spe grátiaë cæléstis innítitur,

O Lord, watch over your household with constant loving care.* Let your protection forever shield those who rely solely upon

Fifth Sunday after Epiphany

the help of your heavenly grace. Through Jesus Christ.

tua semper protectiōne muniatur.
Per Dóminum.

A Reading from the Epistle of
blessed Paul the Apostle
to the Colossians
Col. 3, 12–17

Lectio Epistolæ beāti Pauli
Apóstoli ad Colossenses
Col. 3, 12–17

Brethren: As God's chosen ones, holy and beloved, you must put on heartfelt mercy, kindness, humility, meekness, patience. Bear with one another and forgive whatever grievances you may have against each other; forgive just as the Lord has forgiven you. And over all these put on love, which binds them together and makes them perfect. Let the peace of Christ rule over your hearts; for, as members of the one body, you have been called to that peace. Be thankful. Let the word of Christ dwell in you with all its richness; instruct and admonish one another with perfect wisdom. With heartfelt gratitude sing to God psalms, hymns, and inspired songs. And whatever you do in word or in work, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Fratres: Indúite vos sicut elécti Dei, sancti, et dilécti, víscera misericórdiæ, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes invicem, et donántes vobismetípsis, si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est v́nculum perfectiõnis: et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docétes, et commonétes vosmetípsos psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúmque fáctis in verbo aut in ópere, ómnia in nómine Dómini Iesu Christi, grátias agéntes Deo et Patri per Iesum Christum Dóminum nostrum.

Gradual Ps. 101, 16–17 The nations shall revere your name, O Lord, and all the kings of the earth your glory. *V.* For the Lord has rebuilt Sion, and he shall appear in his glory. Alleluia, alleluia. *V. Ps. 96, 1* The Lord is king; let the earth rejoice; let the many isles be glad. Alleluia.

Graduale Ps. 101, 16–17 Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *V.* Quóniam ædificávit Dóminus Sion, et vidébitur in maiestáte sua. Allelúia, allelúia. *V. Ps. 96, 1* Dóminus regnávit, exsúltet terra: læténtur ínsulæ multæ. Allelúia.

✠ A Reading
from the holy Gospel
according to Matthew
Matth. 13, 24–30

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 13, 24–30

At that time Jesus proposed another parable to the crowds: "The kingdom of heaven may be compared to the situation of a farmer who sowed good seed in his field. But

In illo témpore: Dixit Iesus turbis parábolam hanc: Símile factum est regnum cælórum hómīni, qui seminávit bonum semen in agro suo. Cum autem dormírent hómīnes, ve-

Fifth Sunday after Epiphany

nit inimicus eius, et superseminavit zizania in medio tritici, et abiit. Cum autem crevisset herba, et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea? Et ait: Non: ne forte colligentes zizania, eradicetis simul cum eis et triticum. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

Credo

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Hóstias tibi, Domine, placationis offerimus: ut et delicta nostra miseratus absolvas, et nutantia corda tu dirigas. Per Dóminum.

Præfatio de Ssma Trinitate.

Mirabántur omnes de his, quæ procedébant de ore Dei.

Quæsumus, omnipotens Deus: ut illius salutáris capiámus effectum, cuius per hæc mystéria pignus accépimus. Per Dóminum.

when everyone was asleep, his enemy came along and sowed weeds all through his wheat, and got away. Then when the crop came up and began to ripen, the weeds also made their appearance. So the owner's slaves came and said to him, 'Sir, didn't you sow good seed in your field? Then where do the weeds come from?' 'This is the work of an enemy,' he answered. His slaves said to him, 'Do you want us to go out and pull them up?' 'No,' he replied, 'Pull up the weeds, and you might pull up the wheat along with them. Let them both grow together until the harvest; then at harvest time, I will order the harvesters: "Collect the weeds first, and bundle them up to burn. But gather the wheat into my barn."'

Creed

Offertory Antiphon *Ps. 117, 16 and 17*

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

Prayer over the Gifts

We offer this sacrifice to you, O Lord, to atone for our sins.* Mercifully absolve us from our wrongdoing and exert your power over the inconstancy of our hearts. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon *Luke 4, 22*

All marvelled at the words that came from the mouth of God.

Prayer after Communion

O almighty God, grant that we may attain the salvation promised us through this sacrament. Through Jesus Christ.

Sixth Sunday after Epiphany

SIXTH SUNDAY AFTER EPIPHANY

II classis

Entrance Antiphon

Ps. 96, 7-8

Adore God, all you his angels: Sion hears and is glad, and the cities of Juda rejoice. *Ps. ibid., 1* The Lord is king; let the earth rejoice; let the many isles be glad. *℣.* Glory be to the Father. Adore.

Adoráte Deum, omnes Angeli eius: audívit, et lætáta est Sion: et exsultavérunt filíæ Iudæ. *Ps. ibid., 1* Dóminus regnávít, exsúltet terra: læténtur ínsulæ multæ. *℣.* Glória Patri. Adoráte.

Prayer

Almighty God, let our minds always be fixed on your truths,* so that, in every word and deed, we may do what is pleasing to you. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut semper rationabília medítantes, quæ tibi sunt plácita, et dictis exsequámur, et factis. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Thessalonians *1 Thess. 1, 2-10*

Léctio Epístolæ beáti Pauli
Apóstoli ad Thessalonicénses
1 Thess. 1, 2-10

Brethren: We keep thanking God always for all of you, constantly remembering you in our prayers, mindful as we are before our God and Father of the work of your faith, the labor of your love, and the constancy of your hope fixed on our Lord Jesus Christ. We know, too, brothers beloved of God, how you have been chosen: our preaching of the gospel proved to be for you not a matter of words only but also of power and the Holy Spirit and complete conviction. You know as well as we do what manner of men we proved to be for your sakes while we were in your midst. For your own part, you became imitators of us and, indeed, of the Lord, receiving the word in the face of great trial with the joy that comes from the Holy Spirit. Thus you became a model for all the believers of both Macedonia and Achaia. For the word of the Lord has resounded from your midst;

Fratres: Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratiónibus nostris sine intermissióne mémores óperis fidei vestræ, et labóris, et caritátis, et sustinéntiæ spei Dómini nostri Iesu Christi, ante Deum et Patrem nostrum: sciéntes fratres, dilécti a Deo, electiónem vestram: quia Evangélium nostrum non fuit ad vos in sermóne tantum, sed et in virtúte, et in Spíritu Sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatores nostri facti estis, et Dómini, excipiéntes verbum in tribulatióne multa, cum gáudio Spíritus Sancti: ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Acháia. A vobis enim diffamátus est sermo Dómini, non solum in Macedónia, et in Acháia, sed et in omni loco fides vestra, quæ est ad Deum, profécta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annúntiant qualem intrói-

Sixth Sunday after Epiphany

tum habuerimus ad vos; et quomodo conversi estis ad Deum a simulacris, servire Deo vivo, et vero, et expectare Filium eius de caelis (quem suscitavit ex mortuis) Iesum, qui eripuit nos ab ira ventura.

Graduale Ps. 101, 16–17 Timébunt gentes nomen tuum, Dómine, et omnes reges terræ glóriam tuam. *℣.* Quóniam aedificávit Dóminus Sion, et vidébitur in maiestáte sua. Allelúia, allelúia. *℣. Ps. 96, 1* Dóminus regnávít, exsúltet terra: læténtur insulæ multæ. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 13, 31–35

In illo témpore: Dixit Iesus turbis parabolam hanc: Símile est regnum cælórum grano sinápis quod accípiens homo seminávit in agro suo: quod mínimum quidem est ómnibus semínibus: cum autem créverit, maius est ómnibus oléribus, et fit arbor, ita ut vólucres cæli véniant, et hábitent in ramis eius. Aliam parabolam locútus est eis: Símile est regnum cælórum ferménto, quod accéptum múlíer abscóndit in farínæ satis tribus, donec fermentátum est totum. Hæc ómnia locútus est Iesus in parábolis ad turbas: et sine parábolis non loquebátur eis: ut implerétur quod dictum erat per Prophétam dicéntem: Apériam in parábolis os meum, eructábo abscóndita a constitutióne mundi.

Credo

not only in Macedonia and Achaia but throughout every region has come report of your faith towards God. Hence it is needless for us to say a thing. Rather, it is they who tell all about us: what kind of admittance we gained with you, and how you turned to God from idols, to serve the living and true God and to await the coming down from heaven of his Son whom he raised from the dead, Jesus, who delivers us from the wrath to come.

Gradual Ps. 101, 16–17 The nations shall revere your name, O Lord, and all the kings of the earth your glory. *℣.* For the Lord has rebuilt Sion, and he shall appear in his glory.

Alleluia, alleluia. *℣. Ps. 96, 1* The Lord is king; let the earth rejoice; let the many isles be glad. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 13, 31–35

At that time Jesus proposed another parable to the crowds: “The kingdom of heaven is like a mustard seed which someone took and sowed in his field. It is the smallest of all seeds, yet, when fully grown, it is the largest of plants. It grows into a tree so that the birds of the sky come, and build their nests in its branches.” He told them another parable: “The kingdom of heaven is like yeast which a woman took and kneaded into three measures of flour. Eventually the whole mass of dough began to rise.” All these lessons Jesus taught the crowds in the form of parables. It was only by way of the parable that he spoke to them, to fulfill what had been said through the prophet, “I will open my mouth in parables, I will announce what has lain hidden since creation.”

Creed

Septuagesima Sunday

Offertory Antiphon

Ps. 117, 16–17

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

Prayer over the Gifts

O God, may this offering cleanse us from sin and bring us life, * and be our guide and safeguard. Through Jesus Christ.

Hæc nos oblátio, Deus mundet, quæsumus, et rénovet, gubérnet, et próteget. Per Dóminum.

Preface of the Trinity

Præfatio de Sma Trinitate.

Communion Antiphon

Luke 4, 22

All marvelled at the words that came from the mouth of God.

Mirabántur omnes de his, quæ procedébant de ore Dei.

Prayer after Communion

O Lord, grant that we who have been nourished with the food of heaven * may always hunger after this bread which truly makes us live. Through Jesus Christ.

Cælestibus, Dómine, pasti delíciis: quæsumus; ut semper éadem, per quæ veráciter vivimus, appetámus. Per Dóminum.

SEASON OF SEPTUAGESIMA

SEPTUAGESIMA SUNDAY

II classis

Statio ad S. Laurentium extra muros

Entrance Antiphon

Ps. 17, 5, 6 and 7

The terrors of death surged round about me, the cords of the nether world enmeshed me. In my distress I called upon the Lord; from his holy temple he heard my voice. *Ps. ibid., 2–3* I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. *℣.* Glory be to the Father. The terrors.

Circumdedérunt me gémitus mortis, dolóres inférni circumdedérunt me: et in tribulatióne mea invocávi Dóminum, et exaudivit de templo sancto suo vocem meam. *Ps. ibid., 2–3* Díligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. *℣.* Glória Patri. Circumdedérunt.

The Gloria is not said in the seasonal Masses from this Sunday to Wednesday of Holy Week, inclusively, either on Sundays or on weekdays.

Non dicitur Glória in excélsis in Missis de Tempore ab hac dominica usque ad feriam IV Hebdomadæ sanctæ inclusive, neque in dominicis, neque in feriis.

Septuagesima Sunday

Prayer

Preces pópuli tui, quæsumus, Dómine, cleménter exáudi: ut, qui iuste pro peccátis nostris affligimur, pro tui nóminis glória misericórditer liberémur. Per Dóminum.

O Lord, in your kindness hear the prayers of your people.* We are being justly punished for our sins, but be merciful and free us for the glory of your name. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
1 Cor. 9, 24–27; 10, 1–5

A Reading from the Epistle
of blessed Paul the Apostle
to the Corinthians
1 Cor. 9, 24–27; 10, 1–5

Fratres: Nescítis quod ii qui in stádio currunt, omnes quidem currunt, sed unus áccipit bravíum? Sic cúrrite, ut comprehendátis. Omnis autem qui in agóne conténdit, ab ómnibus se ábstinet: et illi quidem ut corruptibilem corónam accípiant; nos autem incorrúptam. Ego ígitur sic curro, non quasi in incértum: sic pugno, non quasi áërem vérberans: sed castígo corpus meum, et in servitútem rédigo: ne forte cum áliis prædicáverim, ipse réprobus effíciar. Nolo enim vos ignoráre, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes mare transiérunt, et omnes in Móyse baptizáti sunt in nube, et in mari: et omnes eándem escam spiritálem manducáverunt, et omnes eúndem potum spiritálem bibérunt: (bibébant autem de spiritáli, consequénte eos, petra: petra autem erat Christus:) sed non in plúribus eórum benelácitum est Deo.

Brethren: Don't you know that while all the runners in the stadium take part in the race, only one wins the prize? Run to win! Every athlete denies himself many things. And they do this to win a perishable crown, but we an imperishable one. So I do not run like a man who doesn't see the goal. I do not fight like a boxer who punches the air. No, I beat my body and make it my slave, so that after having preached to others, I myself may not be disqualified. Brothers, I want you to remember this: Our fathers were all under the cloud and all passed through the sea; and by the cloud and the sea all were baptized into Moses. And all ate the same spiritual food; and all drank the same spiritual drink (for they drank from the spiritual rock that was following them, and the rock was Christ)—and yet with most of them God was not pleased.

Graduale Ps. 9, 10–11 et 19–20
Adiutor in opportunitátibus, in tribulatione: sperent in te, qui novérunt te: quóniam non derelínquis quæréntes te, Dómine. *℣.* Quóniam non in finem oblívio erit páuperis: paténtia páuperum non peribit in ætérnum: exsúrge, Dómine, non præváleat homo.

Gradual Ps. 9, 10–11 and 19–20 A stronghold in times of distress; they trust in you who cherish you; for you forsake not those who seek you, O Lord. *℣.* For the needy shall not always be forgotten; nor shall the hope of the afflicted forever perish; rise, O Lord, let not man prevail.

A Septuagesima usque ad feriam III post dominicam Quinquagesimæ inclusive; quando in feriis adhibetur Missa dominicæ, non dicitur tractus, sed tantum graduale.

From Septuagesima until the Tuesday after Quinquagesima, inclusively; when the Mass of the Sunday is used on a ferial day, the tract is not said, but only the gradual.

Septuagesima Sunday

Tract Ps. 129, 1-4 Out of the depths I cry to you, O Lord; Lord, hear my voice! *℣.* Let your ears be attentive to the prayer of your servant. *℣.* If you, O Lord, mark iniquities, Lord, who can stand it? *℣.* But with you is forgiveness, and by reason of your law I have waited for you, O Lord.

Tractus Ps. 129, 1-4 De profundis clamávi ad te, Dómine: Dómine, exáudi vocem meam. *℣.* Fiant aures tuæ intendéntes in oratiónem servi tui. *℣.* Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit? *℣.* Quia apud te propitiatio est, et propter legem tuam sustínui te, Dómine.

✠ A Reading from the holy Gospel according to Matthew *Matth. 20, 1-16*

At that time Jesus told his disciples this parable: "The kingdom of heaven is like the owner of an estate who went out at dawn to hire workmen for his vineyard. After reaching an agreement with the workmen for the usual daily wage, he sent them out to his vineyard. He came out about mid-morning, and he saw other men standing about the market place without work; so he said to them, 'You go along to my vineyard also; and I'll pay you whatever is fair.' So they went. He again came out around noon, and in the mid-afternoon, and did the same. Finally going out in the late afternoon, he found still others standing around, and he said to them, 'Why have you been standing here idle all day?' 'Nobody has hired us,' they explained. So he said to them, 'You go along to the vineyard too.' When evening came the owner of the vineyard said to his foreman, 'Call the workmen, and give them their pay. But begin with the last group and end with the first.' Now when those hired late in the afternoon came, they received a full day's pay. So when the first group came along, they expected to receive more. Yet they received the same daily wage. On receiving it, they complained against the owner. 'This last group did only an hour's work, but you have made them equal to us, who have carried the heavy part of the day's

✠ Sequéntia sancti Evangélii secúndum Matthæum *Matth. 20, 1-16*

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile est regnum cælórum hómini patri-famílias, qui éxiit primo mane conducere operários in véneam suam. Conventióne autem facta cum operáriis ex denário diúrno, misit eos in véneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otiósos, et dixit illis: Ite et vos in véneam meam, et quod iustum fúerit, dabo vobis. Illi autem abiérunt. Iterum autem éxiit circa sextam et nonam horam: et fecit símíliter. Circa undécimam vero éxiit, et invénit álios stantes, et dicit illis: Quid hic statis tota die otiósi? Dicunt ei: Quia nemo nos condúxit. Dicit illis: Ite et vos in véneam meam. Cum sero autem factum esset, dicit dóminus véneæ procuratóri suo: Voca operários, et redde illis mercédem, incípiens a novíssimis usque ad primos. Cum veníssent ergo qui circa undécimam horam vénerant, accepérunt síngulos denários. Veniéntes autem et primi, arbitrátí sunt quod plus essent acceptúri: accepérunt autem et ipsi síngulos denários. Et accipiéntes murmurábunt advérsus patremfamílias, dicéntes: Hi novíssimi una hora fecérunt, et pares illos nobis fecísti, qui portávimus pondus diéi, et æstus. At ille respóndens uni eórum, dixit: Amíce, non fácio tibi iniúriam: nonne ex denário convenísti mecum? Tolle quod tuum est, et vade: volo autem et huic novíssimo dare sicut et tibi.

Septuagesima Sunday

Aut non licet mihi, quod volo, facere? an óculus tuus nequam est, quia ego bonus sum? Sic erunt novíssimi primi, et primi novíssimi. Multi enim sunt vocáti, pauci vero elécti.

Credo

work and put up with the heat.' 'My friend,' he said to one of them in reply, 'I am doing you no injustice. You agreed on the usual daily wage, didn't you? Take your pay and go home. I choose to give this man who was hired last the same pay as you. Am I not free to do as I choose with what is mine? Or could it be that you are showing envy because I am generous?' Thus, the last shall come first, and the first, last.' "

Creed

Offertory Antiphon

Ps. 91, 2

Bonum est confitéri Dómino, et psállere nómini tuo, Altíssime.

It is good to give thanks to the Lord, and to sing praise to your name, Most High.

Prayer over the Gifts

Munéribus nostris, quæsumus, Dómine, precibúsque susceptis: et cæléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Accept our offerings and prayers, O Lord.* Cleanse us by this heavenly rite and in your mercy hear our petitions. Through Jesus Christ.

Præfatio de Ssma Trinitate.

Preface of the Trinity

Communion Antiphon

Ps. 30, 17-18

Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confúndar, quóniam invocávi te.

Let your face shine upon your servant; save me in your kindness. O Lord, let me not be put to shame, for I call upon you.

Prayer after Communion

Fidèles tui, Deus per tua dona firméntur: ut eádem et percipiéndó requírant, et quæréndó sine fine percípiant. Per Dóminum, nostrum Iesum Christum Fílium tum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

O Lord, may the faithful be strengthened by the reception of your sacramental gifts.* And having received them, may they hunger after them still; and through hungering may they come constantly to be nourished by them. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. R. Amen

Sexagesima Sunday

SEXAGESIMA SUNDAY

Entrance Antiphon

Ps. 43, 23–26

Awake! Why are you asleep, O Lord? Arise! Cast us not off forever! Why do you hide your face, forgetting our oppression? Our bodies are pressed to the earth. Arise, O Lord, help us, and deliver us. *Ps. ibid., 2* O God, our ears have heard, our fathers have declared to us. *V.* Glory be to the Father. Awake!

Prayer

O God, you see that we place no trust in our own actions.* May the prayers of the Doctor of the Gentiles defend us against all adversity. Through Jesus Christ.

A Reading from the Epistle
of blessed Paul the Apostle
to the Corinthians
2 Cor. 11, 19–33; 12, 1–9

Brethren: You gladly put up with fools, being wise yourselves. Why you even put up with those who try to enslave you, with those who exploit you, with those who impose upon you, with those who put on airs, with those who slap you in the face. To my shame I must confess that we have been too weak to do such things. But what anyone else dares to claim—I am talking foolishly now—I, too, will dare. Are they Hebrews? So am I! Are they Israelites? So am I! Are they offspring of Abraham? So am I! Are they ministers of Christ? Now I am really talking like a fool—I am more! with many more labors, with many more imprisonments, with far worse beatings, frequently in danger of death. Five times at the hands of the Jews I received forty lashes less one; three times I was beaten with rods; once I was stoned; three times I was shipwrecked;

II classis

Statio ad S. Paulum

Exsúrge, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem: quare fáciem tuam avértis, oblivísceris tribulatióem nostram? adhæsit in terra venter noster: exsúrge, Dómine, ádiuva nos, et libera nos. *Ps. ibid., 2* Deus, áuribus nostris audívimus: patres nostri annuntiavérunt nobis. *V.* Glória Patri. Exsúrge.

Deus, qui cónspicis, quia ex nulla nostra actióne confidimus: concéde propítius; ut contra advérsa ómnia, Doctóris géntium protectióne muniámur. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
2 Cor. 11, 19–33; 12, 1–9

Fratres: Libénter suffértis insipiéntes: cum sitis ipsi sapiéntes. Sustinétis enim si quis vos in servitútem rédigat, si quis dévorat, si quis accipit, si quis extóllitur, si quis in fáciem vos cædit. Secúndum ignobilitátem dico, quasi nos infírmi fuérimus in hac parte. In quo quis audet (in insipiéntia dico) áudeo et ego: Hebræi sunt, et ego: Israëlítæ sunt, et ego: Semen Abrahæ sunt, et ego: Minístri Christi sunt (ut minus sápiens dico) plus ego: in labóribus plúrimis, in carcéribus abundántius, in plagis supra modum, in mórtibus frequénter. A Iudæis quínquies quadragénas, una minus, accépi. Ter virgis cæsus sum, semel lapidátus sum, ter naufrágium feci, nocte et die in profúndo maris fui: in itinéribus sæpe, perículis flúminum, perículis latrónum, perículis ex gènere, perículis ex géntibus, perículis in civitáte, perículis in solitúdine, perículis in mari, perículis in falsis frátribus: in labóre et

ærumna, in vigiliis multis, in fame et siti, in ieiuniis multis, in frígore et nuditate: præter illa quæ extrínsecus sunt, instántia mea cotidiána, sollicitúdo ómnium Ecclesiárum. Quis infirmáthur, et ego non infirmor? quis scandalizáthur, et ego non uror? Si gloriári opórtet: quæ infirmitátis meæ sunt, gloriábor. Deus et Pater Dómini nostri Iesu Christi, qui est benedíctus in sácula, scit quod non méntior. Damásci præpósitus gentis Arétæ regis, custodiébat civitátem Damascénórum, ut me comprehénderet: et per fenéstram in sporta dimíssus sum per murum, et sic effúgi manus eius. Si gloriári opórtet (non expedit quidem), véniam autem ad visiónes, et revelatiónes Dómini. Scio hóminem in Christo ante annos quatuórdecim, sive in corpore nésco, sive extra corpus nésco, Deus scit, raptum huiúsmodi usque ad tértium cælum. Et scio huiúsmodi hóminem, sive in corpore, sive extra corpus nésco, Deus scit: quóniam raptus est in paradísum: et audívit arcána verba, quæ non licet hómini loqui. Pro huiúsmodi gloriábor: pro me autem nihil gloriábor, nisi in infirmitátibus meis. Nam, et si volúero gloriári, non ero insípiens: veritátem enim dicam: parco autem, ne quis me exístimet supra id quod videt in me, aut áliquíd audit ex me. Et ne magnitúdo revelatiónum extóllat me, datus est mihi stímulus carnis meæ, ángelus sátanæ, qui me colaphízet. Propter quod ter Dóminum rogávi, ut discéderet a me: et dixit mihi: Súfficit tibi grátia mea: nam virtus in infirmitáte perficitur. Libénter igitur gloriábor in infirmitátibus meis, ut inhábitet in me virtus Christi.

I passed a day and a night in the sea. I was continually on journeys with danger from floods, with danger from robbers; in danger from my own people and from the Gentiles; with danger in the city, in the desert and on the sea; in danger from false brothers; with labor and hardship, with many sleepless nights; in hunger and thirst and frequent fastings, in cold and nakedness; and, leaving other sufferings unmentioned, there is that daily tension pressing down on me, my anxiety for all the churches. Who is weak, and I am not affected by it? Who is scandalized, and I am not inflamed with indignation? If I must boast, I will boast about my weaknesses. The God and Father of the Lord Jesus knows—may he be blessed forever!—that I am not lying. In Damascus the ethnarch of King Aretas was keeping a close watch on the city in order to arrest me, but I was lowered in a basket through a window in the wall and I escaped his hands. I must go on boasting, useless though it is. I shall speak of visions and revelations of the Lord. I know a man in Christ, who, fourteen years ago—whether he was in his body, or outside his body, I don't know, but God does—was snatched up even to the third heaven; and I know that this man—whether he was in his body or outside it, I don't know, God knows—was snatched up even into Paradise and heard words which can't be uttered, which no man is permitted to speak. About this man I will boast, but I will not boast about myself, unless it be about my weaknesses. If I should boast, I would not really be foolish, because I would be telling the truth. But I refrain, lest anyone should think more of me than what he sees in me or hears from me. Now with respect to the extraordinary revelations, in order that I might not become conceited I was given a thorn for the flesh, an angel of Satan to beat me, to keep me from becoming proud. Three times I begged the Lord

Sexagesima Sunday

about this, that it might leave me. And he said to me: "My favor is enough for you, for in weakness power reaches perfection." Gladly, therefore, will I boast rather about my weaknesses, in order that the power of Christ may rest upon me.

Gradual Ps. 82, 19 and 14 Let the nations know that God is your name; you alone are the Most High over all the earth. *℣.* O my God, make them like leaves in a whirlwind, like chaff before the wind.

When the Mass of Sunday is used on a ferial day, the tract is not said, but only the gradual.

Tract Ps. 59, 4 and 6 You have rocked the country, O Lord, and split it open. *℣.* Repair the cracks in it, for it is tottering. *℣.* That they may flee out of bowshot; that your loved ones may escape.

✠ A Reading
from the holy Gospel
according to Luke
Luke 8, 4-15

At that time a large crowd was gathering, and men were resorting to him city by city. He spoke to them in a parable: "A farmer went out to sow seed. And in the sowing, some seed fell on the footpath where it was walked on and the birds of the air ate it up. Some fell on rocky ground, sprouted up, and withered through lack of moisture. Some fell among thorns, and the thorns grew up with it, and stifled it. And some fell on good soil, grew up, and yielded grain a hundred for one." As he said this he exclaimed: "Let everyone heed what he has heard."

His disciples began asking him what was the meaning of this parable, and he said: "To you have been confided the mysteries of the kingdom of God, but the rest have only parables that 'seeing they may not

Graduale Ps. 82, 19 et 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.

Quando in feriis adhibetur Missa dominicæ, non dicitur tractus, sed tantum graduale.

Tractus Ps. 59, 4 et 6. Commovísti, Dómine, terram, et conturbásti eam. *℣.* Sana contritiónes eius, quia mota est. *℣.* Ut fúgiant a fácie arcus: ut liberéntur elécti tui.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 8, 4-15

In illo témpore: Cum turba plúrima convenírent, et de civitatibus properárent ad Iesum, dixit per similitúdinem: Exiit, qui séminat, semináre semen suum: et dum séminat, áliud cécidit secus viam, et conculcátum est, et vólucres cæli comederunt illud. Et áliud cécidit supra petram: et natum áruit, quia non habébat humórem. Et áliud cécidit inter spinas, et simul exórtæ spinæ suffocavérunt illud. Et áliud cécidit in terram bonam: et ortum fecit fructum céntuplum. Hæc dicens, clamábat: Qui habet aures audiéndi, áudiat. Interrogábunt autem eum discípuli eius, quæ esset hæc parábola. Quibus ipse dixit: Vobis datum est nosse mystérium regni Dei, céteris autem in parábolis: ut vidéntes non vídeant, et audiéntes non intéllegant. Est autem hæc parábola: Semen est verbum Dei. Qui autem

Sexagesima Sunday

secus viam, hi sunt qui audiunt: deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum: et hi radices non habent: qui ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit: hi sunt, qui audierunt, et a sollicitudinibus, et divitiis, et voluptatibus vite euntes, suffocantur, et non referunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia.

Credo

Pérfice gréssus 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.

Oblátum tibi, Dómine, sacrificium, vivíficet nos semper, et múníat. Per Dóminum.

Præfatio de Ssma Trinitate.

Introíbo ad altáre Dei, ad Deum qui lætíficat iuventútem meam.

Súpplíces te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

perceive and hearing may not understand.' This is the meaning of the parable. 'The seed' is the word of God. 'Those on the footpath' are those who hear, but the devil comes and takes the word out of their hearts lest they should believe and be saved. 'Those on the rocky ground' are they who, when they hear it, receive the word with joy. These have no root; they believe for awhile, but they fall away in time of temptation. 'The seed fallen among thorns' are those who hear but their progress is stifled by the cares and riches and pleasures of life, and they do not mature. 'The seed in good ground' are they who hear the word with nobility and goodness of heart, and retain it, and bear fruit in perseverance."

Creed

Offertory Antiphon

Ps. 16, 5, 6-7

Make my steps steadfast in your paths, that my feet may not falter. Incline your ear to me; hear my word. Show your wondrous kindness, O Lord, savior of those who trust in you.

Prayer over the Gifts

May the sacrifice we offer you, O Lord,* always bring us new life and keep us safe. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon

Ps. 42, 4

I will go in to the altar of God, the God of my gladness and joy.

Prayer after Communion

O almighty God, we humbly ask that those who are nourished with your sacrament* may live a life of worthy service pleasing to you. Through Jesus Christ.

Quinquagesima Sunday

QUINQUAGESIMA SUNDAY

Entrance Antiphon

Ps. 30, 3–4

Be my rock of refuge, O God, a stronghold to give me safety. You are my rock and my fortress; for your name's sake you will lead and guide me. *Ps. ibid., 2* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me and deliver me. *℟.* Glory be to the Father. Be my rock.

Prayer

Hear our prayers, we beg you, O Lord.* Free us from the slavery of our sins, and protect us against all adversity. Through Jesus Christ.

A Reading from the Epistle
of blessed Paul the Apostle
to the Corinthians
1 Cor. 13, 1–13

Brethren: If I should speak with the tongues of men and of angels, but not have love, I am a noisy gong and a clanging cymbal. And if I were a prophet and knew all mysteries and had all knowledge, and if I should have faith so great that I could move mountains, but not have love, I am nothing. And if I were to give away everything I have to feed the poor, and if I were to hand over my body to be burned, but not have love, I would gain nothing. Love is patient; love is kind. Love is not jealous; it does not put on airs; it is not snobbish. Love does nothing rude; it is not self-seeking; it is not prone to anger; it does not brood over injuries. Love is not happy over iniquity, but rejoices along with the truth. Love covers over everything, believes everything, hopes for everything, puts up with everything. Love never fails. Prophecies will pass away, tongues will be silent and knowledge will pass away. We

II classis

Statio ad S. Petrum

Esto mihi in Deum protectorem, et in locum refúgii, ut salvum me fácias: quóniam firmaméntum meum, et refúgium meum es tu: et propter nomen tuum dux mihi eris, et enútries me. *Ps. ibid., 2* In te, Dómine, sperávi, non confúndar in ætérnum: in iustítia tua libera me, et éripe me. *℟.* Glória Patri. Esto mihi.

Preces nostras, quæsumus, Dómine, cleménter exáudi: atque a peccatórum vñculis absolútos, ab omni nos adversitáte custódi. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
1 Cor. 13, 1–13

Fratres: Si linguis hóminum loquar, et Angelórum, caritátem autem non hábeam, factus sum velut æs sonans, aut cýmbalum tínniens. Et si habúero prophetíam, et nóverim mystéria ómnia, et omnem sciéntiam: et si habúero omnem fidem, ita ut montes tránsferam, caritátem autem non habúero, nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benígna est: Cáritas non æmulátur, non agit pérperam, non inflátur, non est ambióiósá, non quærit quæ sua sunt, non irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert, ónnia credit, ómnia sperat, ómnia sústinet. Cáritas numquam éxcidit: sive prophetiæ evacuabúntur, sive linguæ cessábunt, sive sciéntia destruétur. Ex parte enim cognóscimus, et ex parte prophetámus. Cum autem

Quinquagesima Sunday

venerit quod perfectum est, evacuabitur quod ex parte est. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quae erant parvuli. Videmus nunc per speculum in aenigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum. Nunc autem manent, fides, spes, caritas, tria haec: maior autem horum est caritas.

Graduale Ps. 76, 15 et 16 Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam. *℣.* Liberasti in brachio tuo populum tuum, filios Israël, et Ioseph.

Quando in feriis adhibetur Missa dominicae, non dicitur tractus, sed tantum graduale.

Tractus Ps. 99, 2-3 Iubiláte Deo, omnis terra: servíte Dómino in lætítia. *℣.* Intráte in conspéctu eius in exultatióne: scitóte, quod Dóminus ipse est Deus. *℣.* Ipse fecit nos, et non ipsi nos: nos autem populus eius et oves páscuæ eius.

✠ *Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 18, 31-43*

In illo témpore: Assúmpsit Iesus duódecim, et ait illis: Ecce ascéndimus Ierosólymam, et consummabúntur ómnia, quæ scripta sunt per prophétas de Fílio hóminis. Tradétur enim géntibus, et illudétur, et flagellábitur, et conspuétur: et postquam flagelláverint, occídent eum, et tértia die resúrget. Et ipsi nihil horum intellexérunt, et erat verbum istud absconditum ab eis, et non intellegébant quæ dicebántur. Fa-

have only incomplete knowledge and our prophesying is incomplete. When that which is complete comes, then the incomplete will pass away. When I was a child, I used to talk like a child, think like a child, reason like a child. But when I became a man, I put aside childish ways. We see now in a mirror, in a confused sort of way; but then we shall see face to face. Now I have only partial knowledge; then I shall know even as I am known. Here and now there are three gifts that endure: faith, hope, and love. But the greatest of these is love.

Gradual Ps. 76, 15 and 16 You are the God who alone works wonders; among the peoples you have made known your power. *℣.* With your strong arm you delivered your people, the sons of Israel and Joseph.

When the Mass of Sunday is used on a ferial day, the tract is not said, but only the gradual.

Tract Ps. 99, 2-3 Sing joyfully to God, all you lands; serve the Lord with gladness. *℣.* Come before him with joyful song; know that the Lord is God. *℣.* He made us, his we are; his people, the flock he tends.

✠ *A Reading
from the holy Gospel
according to Luke
Luke 18, 31-43*

At that time, taking aside the Twelve, Jesus said to them, "Now we are going up to Jerusalem, and all that was written by the prophets will be accomplished for the Son of Man. He will be delivered up to the pagans. He will be mocked, outraged, and spat upon. They will scourge him and put him to death and on the third day he will rise again." But they understood nothing of this; this word remained in the dark for

Quinquagesima Sunday

them, and they did not understand what he said. As he drew near Jericho a blind man sat at the side of the road begging. Hearing a crowd go by he asked, "What is that?" They replied that Jesus of Nazareth was passing by. Then he shouted out, "Jesus, son of David, have pity on me." Those in the lead sternly ordered him to be silent, but he cried out all the more, "Son of David, have pity on me."

Jesus halted and ordered him to be brought to him. When he drew near, Jesus asked him: "What do you want me to do for you?" "Lord," he answered, "that I may see." Jesus said to him: "Receive back your sight, your faith has saved you." At that very instant he got back his sight and he followed him glorifying God. And all the people witnessed it and gave praise to God.

Creed

Offertory Antiphon

Ps. 118, 12-13

Blessed are you, O Lord; teach me your statutes. With my lips I declare all the ordinances of your mouth.

Prayer over the Gifts

May this offering cleanse us from our sins, O Lord,* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *R.* Amen.

Preface of the Trinity

Communion Antiphon

Ps. 77, 29-30

They ate and were wholly surfeited; the Lord had brought them what they craved: they were not defrauded of that which they craved.

ctum est autem, cum appropinquáret Iéricho, cæcus quidam sedébat secus viam, mendicans. Et cum audíret turbam prætereúntem, interrogábat quid hoc esset. Dixérunt autem ei, quod Iesus Nazarénus transíret. Et clamávit, dicens: Iesu, fili David, miserére mei. Et qui præibant, increpábant eum ut tacéret. Ipse vero multo, magis clamábat: Fili David, miserére mei. Stans autem Iesus, iussit illum addúci ad se. Et cum appropinquásset, interrogávit illum, dicens: Quid tibi vis fáciam? At ille dixit: Dómine, ut vídeam. Et Iesus dixit illi: Réspice, fides tua te salvum fecit. Et conféstim vidit, et sequebátur illum, magníficans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

Credo

Benedíctus es, Dómine, doce me iustificatiónes tuas: in lábiis meis pronuntiávi ómnia iudícia oris tui.

Hæc hóstia, Dómine, quæsumus: emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi cörpera, mentésque sanctíficet. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

Præfatio de Ssma Trinitate.

Manducavérunt, et saturáti sunt nimis, et desidérium eórum áttulit eis Dóminus: non sunt fraudáti a desidério suo.

Ash Wednesday

Prayer after Communion

Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, per hæc contra ómnia advérsa muniámur. Per Dóminum.

Almighty God, we pray that the reception of this bread of heaven* may strengthen us against all adversi^yty. Through Jesus Christ.

I classis

Ante Missam benedicuntur cineres facti de ramis olivarum, sive aliarum arborum, præcedenti anno benedic^tis, hoc modo: Sacerdos indutus pluviâ violaceâ vel sine casula, cum ministris similiter indutis, procedit ad benedicendum cineres in vase aliquo super altari positos. Et primo cantatur a choro antiphona. Exáudi nos.

Exáudi nos, Dómine, quóniam benígna est misericórdia tua: secúndum multitudínem miseratióⁿem tuárum respice nos, Dómine. *Ps. ibid., 2* Salvum me fac, Deus: quóniam intravérunt aquæ usque ad ánimam meam. *V. Glória Patri.*
Repetitur Exáudi nos.

Deinde sacerdos ad latus epistolæ, non vertens se ad populum, manibus iunctis (quod servatur etiam in orationibus omnium benedictionum quoad manus iunctas) dicit:

V. Dóminus vobíscum.
R. Et cum spírítu tuo.

Ex sequentibus orationibus, una tantum dici potest.

Orémus.

Omnipotens sempitérne Deus, parce pæniténtibus, propitiáre supplicántibus: et mittere dignéris sanctum Angelum tuum de cælis, qui bene ✠ dicat, et sancti ✠ fícat hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínæ

SEASON OF LENT

ASH WEDNESDAY

BLESSING OF ASHES

Before Mass ashes from olive branches or of the branches of other trees, which were blessed in the preceding year, are blessed in this way:

The priest vests in a violet cope, or is vested without the chasuble, and goes together with the ministers, similarly vested, to bless the ashes, which are placed in a vessel upon the altar. First the choir chants the antiphon Exaudi nos.

Ps. 68, 17

Hear us, O Lord, for bounteous is your kindness; in your great mercy turn toward us, O Lord. *Ps. ibid., 2* Save me, O God, for the waters threaten my life. *V. Glory be to the Father.* Hear us, O Lord, for bounteous is your kindness; in your great mercy turn toward us, O Lord.

After the antiphon the priest stands at the epistle side with his hands joined (he keeps his hands joined during the prayers of all blessings). Without turning to the people, he says:

V. The Lord be with you.
R. And with your spirit.

A single prayer may be chosen from among the following prayers.

Prayer

Let us pray.

Almighty and eternal God, forgive the penitent sinner and be merciful to those who implore your help. Send your holy angel from heaven to bless ✠ and sanctify ✠ these ashes, so that they may bring spiritual health to all who humbly call upon your holy name and confess their conscious faults; to those who are sorry for their sins

Ash Wednesday

and earnestly implore your divine goodness and your gracious mercy. We call upon your holy name and accept these ashes in the hope of receiving forgiveness of our sins; keep us all safe and sound in body and soul. Through Christ our Lord. *R.* Amen.

Let us pray.

O God, you desire the repentance of the sinner and not his death. Take into consideration our frail human nature. Be merciful and bless ✠ these ashes that are about to be placed on our heads as a sign of our humility and of your pardon for our sins. We know that we are dust, and that we shall return to dust again because of our sinfulness. Mercifully forgive us and grant us the rewards you promised to sincere penitents. Through Christ our Lord. *R.* Amen.

Let us pray.

O God, you are merciful to the humble, and forgiving to the penitent. Graciously hear our prayers and in your mercy bless your servants who are about to be sprinkled with these ashes. Fill them with sorrow for their sins; hear the petitions which they justly make of you; and let the benefits which you may grant them remain with them forever unchanged. Through Christ our Lord. *R.* Amen.

Let us pray.

Almighty and eternal God, you pardoned the Ninivites when they did penance in sackcloth and ashes. May we imitate their penitence so that, like them, we may obtain your forgiveness. Through Christ our Lord. *R.* Amen.

Afterwards the celebrant places incense in the thurible. He then sprinkles the ashes three times with holy water, saying the antiphon Sprinkle me, without chant and without the psalm. Then he incenses the ashes three times.

cleméntiæ tuæ facinora sua deplorántibus, vel sereníssimam pietátem tuam suppliciter obnixéque flagitántibus: et præsta per invocatiónem sanctíssimi nóminis tui; ut, quicúmque per eos aspérsi fuerint, pro redemptiône peccatórum suórum, córporis sanitátem, et ánimæ tutelám percípiant. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Deus, qui non mortem, sed pæniténtiam desideras peccatórum: fragilitátem conditiónis humánæ benigníssime réspice; et hos cínere, quos causa proferéndæ humilitátis, atque promeréndæ véniæ, capítibus nostris impóni decérnimus, bene ✠ dícere pro tua pietáte dignáre: ut, qui nos cínere esse, et ob pravitatís nostræ deméritum in púlverem reversúros cognóscimus; peccatórum ómnium véniam, et præmia pæniténtibus repromíssa, misericórditer cónsequi mereámur. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Deus, qui humiliatióne flécteris, et satisfactiône placáris: aurem tuæ pietátis inclína préciibus nostris; et capítibus servórum tuórum, horum cínere aspersiône contáctis, effúnde propítius grátiam tuæ benedictiátis: ut eos et spíritu compunctiátis répleas, et quæ iuste postuláverint, effícaciter tríbuas; et concéssa perpétuo stabilita, et intácta manére decérnas. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Omnípotens sempitérne Deus, qui Ninivítis in cínere et cilício pæniténtibus, indulgéntiæ tuæ remédia præstitísti: concéde propítius; ut sic eos imitémur hábitu, quátenus véniæ prosequámur obténtu. Per Christum Dóminum nostrum. *R.* Amen.

Postea celebrans, imposito incenso in thuribulo, ter aspergit cineres aqua benedicta, dicendo antiphonam Aspérget, sine cantu et sine psalmo, et ter adolet incenso.

Ash Wednesday

IMPOSITION OF ASHES

Deinde dignior sacerdos ex clero accedens ad altare, imponit cineres celebranti non genuflexo. Si vero non adsit alius sacerdos, ipsemet celebrans, ad altare conversus, sibi ipsi cineres imponit in capite, nihil dicens, et antiphona cantatur statim a choro.

Antiphona

Ioël 2, 13

Immutémur hábitu, in cínere et cilício: ieiunémus, et plorémus ante Dóminum: quia multum miséricors est dimíttre peccáta nostra Deus noster.

Alia antiph. ibid., 17 et Esth. 13, 17
Inter vestíbulum et altáre plorábunt sacerdotés ministri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne claudas ora canéntium te, Dómine.

Sequitur responsorium:

Esther 13; Ioël 2 Emendémus in mélius, quæ ignoránte peccávimus: ne súbito præoccupáti die mortis, quærámus spátium pæniténtiæ, et inveníre non possímus.* Atténde, Dómine, et miserére: quia peccávimus tibi. *℣. Ps. 78, 9* Adiuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos. Atténde, Dómine. *℣. Glória Patri, et Filio, et Spíritui Sancto. Atténde, Dómine.*

Sacerdos vero, dum cantantur antiphonæ et responsorium, detecto capite, primo imponit cineres digniori sacerdoti, a quo ipse accepit, deinde ministris paratis, genibus flexis coram altari, dicens:

Genes. 3, 19 Meménto, homo, quia pulvis es, et in púlverem revertéris.

Postea veniunt alii, primo clerus per ordinem, deinde populus: et genibus flexis ante altare, singulatim recipiunt cineres a sacerdote, ut dictum est de ministris. Completa cinerum impositione, sacerdos dicit:

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

The senior priest goes to the altar and imposes ashes on the celebrant, who does not kneel. If no other priest is present, the celebrant himself turns to the altar and imposes the ashes on his own head, saying nothing. The antiphon is immediately chanted by the choir.

Antiphon

Joel 2, 13

Let us change our garments for ashes and sackcloth: let us fast and lament before the Lord: for plenteous in mercy is our God to forgive our sins.

Another antiphon ibid., 2, 17 and Esther 13, 17 Between the porch and the altar, let the priests, the ministers of the Lord, weep, and say, "Spare, O Lord, your people; and close not the mouths of those who sing to you, O Lord."

The responsory follows:

Esther 13; Joel 2 Let us amend for the better in those things in which we have sinned through ignorance, lest suddenly overtaken by the day of death, we seek time for repentance and are not able to find it. Attend, O Lord, and have mercy; for we have sinned against you. *℣. Ps. 78, 9* Help us, O God, our savior; and because of the glory of your name, O Lord, deliver us. Attend, O Lord, etc. *℣. Glory be to the Father, and to the Son, and to the Holy Spirit. Attend, O Lord.*

While the antiphons and responsory are sung, the priest, with his head uncovered, first imposes ashes upon the senior priest from whom he has received the ashes, then upon the ministers in vestments, who kneel before the altar. The priest says:

Gen. 3, 19 Remember, man, that you are dust, and unto dust you shall return.

Afterwards the others come to the altar, first the clergy in order, then the people. Kneeling before the altar, they receive the ashes from the priest one by one, as described above for the ministers. When the imposition of ashes has been completed, the priest says:

℣. The Lord be with you.

℞. And with your spirit.

Ash Wednesday

Let us pray.

O God, grant us the grace to begin the spiritual warfare of Christians with holy fasting, so that we may be made strong by self-denial in our battle against the spirit of evil. Through Christ our Lord. *R.* Amen.

If the solemn blessing of ashes takes place late in the morning, it is permitted to bless the ashes in a simplified form early in the morning, before Mass, without chant, according to the rite described above. The same form may likewise be used where sacred ministers or cantors are not available. The blessing of ashes, which has been performed once in the morning before the principal Mass, may be repeated before the evening Mass, with permission of the local ordinary, in churches where the evening Mass is generally celebrated with a large gathering of the faithful.

THE MASS

In the Mass which follows the blessing of ashes, the prayers to be said at the foot of the altar are omitted, as well as the prayers Aufer a nobis and Orámus te, Dómine. When the priest comes to the altar, he immediately goes up to it and kisses it in the center.

Entrance Antiphon

Wis. 11, 24, 25 and 27

You have mercy on all, O Lord, and hate none of the things which you have made, overlooking the sins of men for the sake of repentance, and sparing them: because you are the Lord our God. *Ps. 56, 2* Have pity on me, O God; have pity on me, for in you I take refuge. *V.* Glory be to the Father. You have.

Prayer

O Lord, may the faithful begin the solemn season of fast with fitting piety,* and may they continue through to its end with unwavering devotion. Through Jesus Christ.

A Reading from the Prophet Joel *Joel 2, 12-19*

Thus says the Lord,
return to me with your whole heart,
with fasting, and weeping, and mourning;

Orémus.

Concéde nobis, Dómine, præsidia militiæ christiánæ sanctis inchoáre ieiúniis: ut contra spiritáles nequítias pugnatúri, continéntiæ muniámur auxiliis. Per Christum Dóminum nostrum. *R.* Amen.

Si solemnitas benedictio cinerum tardioribus horis fiat, licet primo mane, ante Missam, cineres benedicere forma simplici, absque cantu, ordine supradescrito. Item eadem forma adhiberi potest ubi ministri sacri vel cantores haberi nequeant.

Benedictio cinerum, quæ semel, mane, ante Missam principalem peracta est, ante Missam vespertinam iterari potest, de Ordinarii loci facultate, in ecclesiis, ubi Missa vespertina cum magno fidelium concursu celebrari solet.

Statio ad S. Sabinam

In Missa quæ benedictionem cinerum sequitur, omittuntur omnes preces ad gradus altaris dicendæ, nec non orationes Aufer a nobis et Orámus te, Dómine. Sacerdos igitur cum ad altare accesserit, statim illud ascendit et osculatur in medio.

Miseréris ómnium, Dómine, et nihil odísti eórum quæ fecísti, dissimulans peccáta hóminum propter pæniténtiam et parcens illis: quia tu es Dóminus Deus noster. *Ps. 56, 2* Miserére mei, Deus, miserére mei: quóniam in te confidit ánima mea. *V.* Glória Patri. Miseréris.

Præsta, Dómine, fidélibus tuis: ut ieiuniórum veneránda solémnia, et cógrua pietáte suscipiant, et secúra devotióne percúrrant. Per Dóminum.

Léctio Ioëlis Prophétæ *Ioël 2, 12-19*

Hæc dicit Dóminus: Convertimini ad me in toto corde vestro, in ieiúniis, et in fletu et in planctu. Et scíndite

Ash Wednesday

corda vestra, et non vestiménta vestra, et convertimini ad Dóminum Deum vestrum: quia benígnus, et miséricors est, pátiens, et multae misericórdiae, et præstábilis super malítia. Quis scit, si convertátur, et ignóscat, et relínquat post se benedictiónem, sacrificium, et libámen Dómino Deo vestro? Cánite tuba in Sion, sanctificáte ieiúnium, vocáte cœtum, congregáte pópulum, sanctificáte ecclésiám, coadunáte senes, congregáte párvulos, et sugéntes úbera: egrediátur sponsus de cubíli suo, et sponsa de thálamo suo. Inter vestibulum et altáre plorábunt sacerdótes ministri Dómini, et dicent: Parce, Dómine, parce pópulo tuo: et ne des hereditátem tuam in oppróbrium, ut dominéntur eis nátiónes. Quare dicunt in pópulis: Ubi est Deus eórum? Zelátus est Dóminus terram suam, et pepércit pópulo suo. Et respóndit Dóminus, et dixit pópulo suo: Ecce ego mittam vobis fruméntum, et vinum, et óleum, et replebímmini eis: et non dabo vos ultra oppróbrium in géntibus: dicit Dóminus omnipotens.

Graduale Ps. 56, 2 et 4 Miserere mei, Deus, miserere mei: quóniam in te confidit ánima mea. V. Misit de celo, et liberávit me, dedit in oppróbrium conculcántes me.

Sequens tractus dicitur in Missis de feria II, IV, et VI usque ad feriam II Hebdomadæ sanctæ inclusive, præterquam feria IV Quatuor Temporum.

Rend your hearts, not your garments,
and return to the Lord, your God.
For gracious and merciful is he,
slow to anger, rich in kindness,
and relenting in punishment.
Perhaps he will again relent
and leave behind him a blessing,
Offerings and libations
for the Lord, your God.
Blow the trumpet in Sion!
proclaim a fast,
call an assembly;
Gather the people,
notify the congregation;
Assemble the elders,
gather the children
and the infants at the breast;
Let the bridegroom quit his room,
and the bride her chamber.
Between the porch and the altar
let the priests, the ministers of the Lord,
weep,
And say, "Spare, O Lord, your people,
and make not your heritage a reproach,
with the nations ruling over them!
Why should they say among the peoples,
'Where is their God?' "

Then the Lord was stirred to concern for his land and took pity on his people. The Lord answered and said to his people:

See, I will send you
grain, and wine, and oil,
and you shall be filled with them;
No more will I make you
a reproach among the nations,
says the Lord Almighty.

Gradual Ps. 56, 2 and 4 Have pity on me, O God, have pity on me, for in you I take refuge. V. He has sent from heaven and saved me; he has made those a reproach who trample upon me.

The following tract is said in Masses of Monday, Wednesday and Friday until the Monday of Holy Week inclusively, except on Ember Wednesday.

Ash Wednesday

Tract Ps. 102, 10 O Lord, deal with us not according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 6, 16–21

At that time Jesus said to his disciples: "When you fast, don't go around looking dismal like hypocrites. They disfigure themselves that others may see they are fasting. I assure you, they have received their reward. As for you, when you fast, groom your hair and wash your face. In that way, no one can see you are fasting but your Father who is invisible; and your Father who sees what is invisible will repay you. Don't keep storing up earthly treasures. Moths or rust can make them vanish; thieves can break in and steal them. But make it your practice to store up heavenly treasure which neither moths nor rust can make vanish, and which thieves cannot break in to steal. Remember, where your treasure lies, there also lies your heart's desire."

Offertory Antiphon
Ps. 29, 2–3

I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. O Lord, I cried out to you and you healed me.

Prayer over the Gifts

O Lord, make us truly fit to offer these gifts* with which we celebrate the origin of this blessed sacrament. Through Jesus Christ.

Preface of Lent. This preface is said as a proper preface in the Masses of the season from Ash Wednesday up to the

Tractus Ps. 102, 10 Dómine, non secúndum peccáta nostra, quæ fé-cimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memínérís iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adíuva nos, Deus salutáris noster, et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 6, 16–21

In illo témpore: Dixit Iesus discí-pulis suis: Cum ieiunátis, nolíte fieri sicut hypócritæ, tristes. Extermínant enim fácies suas, ut appareant homínibus ieiunántes. Amen dico vobis, quia recepérunt mercédem suam. Tu autem, cum ieiúnas, unge caput tuum, et fáciam tuam lava, ne videáris homínibus ieiúnans, sed Patri tuo, qui est in abscondito: et Pater tuus, qui videt in abscondito, reddet tibi. Nolíte thesaurizáre vobis thesáuros in terra: ubi ærúgo, et tinea demolítur: et ubi fures effó-diunt, et furántur. Thesaurizáte autem vobis thesáuros in cælo: ubi neque ærúgo, neque tinea demolítur; et ubi fures non effódiunt, nec furántur. Ubi enim est thesáurus tuus, ibi est et cor tuum.

Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

Fac nos, quæsumus, Dómine, his munéribus offeréndis conveniénter aptári: quibus ipsíus venerábilis sacraménti celebrámus exórdium. Per Dóminum.

Præfatio de Quadragesima, quæ dicitur tamquam propria in Missis de Tempore a

Thursday after Ash Wednesday

feria IV cinerum usque ad sabbatum ante dominicam I Passionis; et tamquam de Tempore in ceteris Missis, quæ celebrantur eodem tempore, et præfatione propria carent.

Qui meditabitur in lege Dómini die ac nocte, dabit fructum suum in témpore suo.

Percépta nobis, Dómine, præbeant sacraménta subsidium: ut tibi grata sint nostra ieiúnia, et nobis proficiant ad medélam. Per Dóminum.

Deinde sacerdos absolute dicit:

Orémus

Et diaconus (si in officio diaconatus serviat) versus ad populum, iunctis manibus, dicit:

Humiliáte cápita vestra Deo.

Alioquin ipse sacerdos, stans in eodem loco ante librum, et non vertens se ad populum.

Inclinántes se, Dómine, maiestáti tuæ, propitiátus inténde: ut, qui divino múnere sunt refécti, cæléstibus semper nutriántur auxiliis. Per Dóminum.

Et hic modus dicendi orationem super populum servatur tantummodo in Missis de feria, usque ad feriam IV Hebdomadæ sanctæ inclusive.

De feriis Quadragesimæ et Passionis fit commemoratio in omnibus Missis, tam in cantu quam lectis.

III classis

Statio ad S. Georgium

Dum clamárem ad Dóminum, ex-audívit vocem meam ab his, qui appropínquant mihi, et humiliávit eos, qui est ante sæcula, et manet in

Saturday before the First Sunday of Passion Time, as a seasonal preface in other Masses which are celebrated during the same period and lack a proper preface.

Communion Antiphon

Ps. 1, 2 and 3

He who shall meditate day and night on the law of the Lord shall yield his fruit in due season.

Prayer after Communion

O Lord, may this sacrament which we have received* make our fasting an acceptable offering to you and a healthful remedy to our souls. Through Jesus Christ.

Then the priest says:

Let us pray.

If there is a deacon, he turns to the people and says, with his hands joined:

Bow down your heads to the Lord.

Otherwise the priest himself, standing in the same place before the book, without turning to the people, says:

Prayer over the People

O Lord, look with mercy upon those who worship before your majesty.* May your heavenly aid always strengthen those who have feasted upon your divine sacrament. Through Jesus Christ.

This manner of saying the prayer over the people is observed only in weekday Masses, up to the Wednesday of Holy Week inclusively.

A commemoration of the weekdays of Lent and Passion Time is made in all Masses, both sung Masses and low Masses.

THURSDAY AFTER ASH WEDNESDAY

Entrance Antiphon

Ps. 54, 17, 19, 20 and 23

When I called upon the Lord, he heard my voice and freed me from those who war against me; and he humbled them, who is before all ages and remains forever. Cast

Thursday after Ash Wednesday

your care upon the Lord, and he will support you. *Ps. ibid.*, 2–3 Hearken, O God, to my prayer; turn not away from my pleading; give heed to me, and answer me. *V.* Glory be to the Father. When I called.

Prayer

O God, sin offends you but penance can turn away your anger.* Hear the prayers of your suppliant people and do not punish us in anger, even though our sins justly deserve it. Through Jesus Christ.

A Reading from the Prophet Isaia *Isaia 38, 1–6*

In those days, when Ezechia was mortally ill, the prophet Isaia, son of Amos, came and said to him: “Thus says the Lord: Put your house in order, for you are about to die; you shall not recover.” Then Ezechia turned his face to the wall and prayed to the Lord: “O Lord, remember how faithfully and wholeheartedly I conducted myself in your presence, doing what was pleasing to you!” And Ezechia wept bitterly.

Then the word of the Lord came to Isaia: “Go, tell Ezechia: Thus says the Lord, the God of your father David: I have heard your prayer and seen your tears. I will add fifteen years to your life. I will rescue you and this city from the hand of the king of Assyria; I will be a shield to this city,” says the Lord Almighty.

Gradual Ps. 54, 23, 17, 18 and 19 Cast your care upon the Lord, and he will support you. *V.* When I called upon the Lord, he heard my voice from those who war against me.

✠ A Reading from the holy Gospel according to Matthew *Matth. 8, 5–13*

At that time, after Jesus had entered Capharnaum, a centurion approached him with this urgent request, “Lord, my boy is

ætérnum: iacta cogitátum tuum in Dómino, et ipse te enútriet. Ps. ibid., 2–3 Exáudi, Deus, oratióem meam, et ne despéxeris deprecatióem meam: inténde mihi, et exáudi me. V. Glória Patri. Dum clamárem.

Deus, qui culpa offénderis, pæniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuæ iracúndiæ, quæ pro peccátis nostris merémur, avérte. Per Dóminum.

Lectio Isaíæ Prophétæ *Isai. 38, 1–6*

In diébus illis: Ægrotávit Ezechías usque ad mortem: et introívit ad eum Isaías filius Amos prophéta, et dixit ei: Hæc dicit Dóminus: Dispóne dómui tuæ, quia moriérís tu, et non vives. Et convértit Ezechías fáciem suam ad parietem, et orávit ad Dóminum, et dixit: Obsecro, Dómine, meménto, quæso, quómodo ambuláverim coram te in veritáte, et in corde perfécto, et quod bonum est in óculis tuis fécerim. Et flevit Ezechias fletu magno. Et factum est verbum Dómini ad Isaíam, dicens: Vade, et dic Ezechíæ: Hæc dicit Dóminus Deus David patris tui: Audívi oratióem tuam, et vidi lácrimas tuas: ecce ego adíiciam super dies tuos quíndecim annos: et de manu regis Assyriórum éruam te, et civitátem istam, et prótegam eam, ait Dóminus omnípotens.

Graduale Ps. 54, 23, 17, 18 et 19 Iacta cogitátum tuum in Dómino, et ipse te enútriet. *V.* Dum clamárem ad Dóminum, exaudívit vocem meam ab his, qui appropínquant mihi.

✠ Sequéntia sancti Evangélíi secúndum Matthæum *Matth. 8, 5–13*

In illo témpore: Cum introísset Iesus Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens:

Thursday after Ash Wednesday

Dómine, puer meus iacet in domo paralyticus, et male torquétur. Et ait illi Iesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me milites, et dico huic: Vade, et vadit; et álii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Iesus, mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israël. Dico autem vobis, quod multi ab Oriénte et Occidénte vénient, et recumbent cum Abraham, et Isaac, et Iacob in regno cælórum: filii autem regni eiiciéntur in ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Iesus centurióni: Vade, et sicut credidisti, fiat tibi. Et sanátus est puer in illa hora.

at home in bed paralyzed, suffering terribly.” He said to him, “I will come and cure him.” “Lord,” replied the centurion, “I am not worthy to have you enter my house. Just give an order, and my boy will get better. I myself know how authority works. I have soldiers under me, and if I give one man the order, ‘On your way,’ off he goes; or another the order, ‘Come here,’ he comes. If I tell my slave, ‘Do this,’ he does it.” Jesus was surprised to hear this and he remarked to his followers, “I assure you, I have never found an Israelite with faith as great as this. Mark my words! Many from east and west will come and find a place at the banquet in the kingdom of heaven with Abraham, Isaac, and Jacob, while the natural heirs of the kingdom will be driven outside into the darkness, where they will wail and gnash their teeth.” To the centurion Jesus said, “Go home. It shall be done in answer to your faith.” The boy got better that very moment.

Offertory Antiphon

Ps. 24, 1-3

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubescam: neque irrideant me inimici mei: etenim universi, qui te expéctant, non confundéntur.

To you, O Lord, I lift up my soul: in you, O my God, I trust; let me not be put to shame, let not my enemies exult over me. No one who waits for you shall be put to shame.

Prayer over the Gifts

Sacrificiis præséntibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant, et salúti. Per Dóminum nostrum.

Look with favor upon these offerings, O Lord,* that they may be an aid to our devotion and to our salvation. Through Jesus Christ.

Præfatio de Quadragesima.

Preface of Lent

Communion Antiphon

Ps. 50, 21

Acceptábis sacrificium iustítiæ, oblatiões, et holocáusta, super altáre tuum, Dómine.

You shall be pleased with due sacrifices, burnt offerings and holocausts on your altar, O Lord.

Friday after Ash Wednesday

Prayer after Communion

O almighty God, we have received the heavenly blessings of your sacrament,* and we humbly beg that it may bring us your grace and salvation. Through Jesus Christ.

Caeléstis doni benedictióne percépta: súpplices te, Deus omnipotens, deprecámur; ut hoc idem nobis et sacraménti causa sit, et salútis. Per Dóminum.

Prayer over the People

Let us pray.
Bow down your heads to the Lord.
Spare, O spare your people, Lord!* Take pity upon those who have been punished by your just judgments. Through Jesus Christ.

Orémus.
Humiliáte cápita vestra Deo.
Parce, Dómine, parce pópulo tuo: ut dignis flagellatióibus castigátus, in tua miseratióne respíret. Per Dóminum.

FRIDAY AFTER ASH WEDNESDAY

Entrance Antiphon *Ps. 29, 11*

The Lord has heard, and has had pity on me; the Lord became my helper. *Ps. ibid., 2* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. V. Glory be to the Father. The Lord.

III classis

Statio ad SS. Ioannem et Paulum

Audívit Dóminus, et misértus est mihi: Dóminus factus est adiutor meus. *Ps. ibid., 2* Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. V. Glória Patri. Audívit.

Prayer

Watch over the fast we have undertaken, O Lord,* and let this bodily penance also be a truly spiritual exercise to make us strong. Through Jesus Christ.

Inchoáta ieiúnia, quásumus, Dómine, bénigno favóre proséquere: ut observántiam, quam corporáliter exhibémus, méntibus étiam sincéris exercére valeámus. Per Dóminum.

A Reading from the Prophet Isaia *Isaia 58, 1-9*

Thus says the Lord God:
Cry out full-throated and unsparingly,
lift up your voice like a trumpet blast;
Tell my people their wickedness,
and the house of Jacob their sins.
They seek me day after day,
and desire to know my ways,
Like a nation that has done what is just
and not abandoned the law of their God;
They ask me to declare what is due them,
pleased to gain access to God.
“Why do we fast, and you do not see it?

Lectio Isaíæ Prophétæ *Isai. 58, 1-9*

Hæc dicit Dóminus Deus: Clama, ne cesses: quasi tuba exálta vocem tuam: et annúntia pópulo meo scélera eórum, et dómui Iacob peccáta eórum. Me etenim de die in diem quærunt, et scire vias meas volunt: quasi gens, quæ iustítiam fécerit, et iudícium Dei sui non derelíquerit: rogant me iudícia iustítiae: appropinquáre Deo volunt. Quare ieiunávimus, et non aspexísti: humiliávimus ánimas nostras, et nescísti? Ecce in die ieiúnii vestri invenítur volúntas vestra, et omnes debitóres vestros repétitis. Ecce ad

Friday after Ash Wednesday

lites, et contentiões ieiunátis, et percútis pugno ímpie. Nolíte ieiunáre sicut usque ad hanc diem, ut audiátur in excélsó clamor vester. Numquid tale est ieiúnium, quod elégi, per diem affligere hóminem ánimam suam? numquid contorquére quasi círculum caput suum, et saccum et cínerem stérnere? numquid istud vocábis ieiúnium, et diem acceptábilem Dómino? Nonne hoc est magis ieiúnium quod elégi? dissólve colligatiões impietátis, solve fascículos depriméntes: dimítte eos, qui confrácti sunt, líberos, et omne onus dirúmpe. Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum, óperi eum et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam iustítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum. Quia miséricors sum, Dóminus Deus tuus.

Graduale Ps. 26, 4 Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini. *℣.* Ut vídeam voluptátem Dómini, et prótegar a templo sancto eius.

Tractus Ps. 102, 10 Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secúndum iniquitátes

afflict ourselves, and you take no note of it?"

Lo, on your fast day you carry out your own pursuits,
and drive all your laborers.

Yes, your fast ends in quarreling and fighting,
striking with wicked fist.

Would that today you might fast so
as to make your voice heard on high!

Is this the manner of fasting I wish,
of keeping a day of penance:
That a man bow his head like a reed,
and lie in sackcloth and ashes?

Do you call this a fast,
a day acceptable to the Lord?
This, rather, is the fasting I wish:
releasing those bound unjustly, untying
the thongs of the yoke;

Setting free the oppressed,
breaking every yoke;
Sharing your bread with the hungry,
sheltering the oppressed and the homeless;
Clothing the naked when you see them,
and not turning your back on your own.

Then your light shall break forth like the dawn,
and your wound shall quickly be healed;
Your vindication shall go before you,
and the glory of the Lord shall be your rear guard.

Then you shall call, and the Lord will answer,
you shall cry for help, and he will say:
Here I am!

For I the Lord your God am merciful.

Gradual Ps. 26, 4 One thing I ask the Lord;
this I seek: to dwell in the house of the Lord.
℣. That I may gaze on the loveliness of the Lord and be protected by his holy temple.
Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8-9* O Lord,

Friday after Ash Wednesday

remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *V.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 5, 43–48; 6, 1–4

At that time Jesus said to his disciples: "You have heard the commandment, 'You shall love your neighbor, but you shall hate your enemy.' But now I command you, love your enemies; pray for those who persecute you that you may be true sons of your heavenly Father. For he makes the sun rise on the bad and the good alike; he makes the rain fall on the just and the unjust. If you love those who love you, what merit is yours? Even tax collectors do that! If you greet only your brothers, what is so extraordinary about your conduct? Even pagans do that! In a word, you must be perfect, as your heavenly Father is perfect. Be constantly on your guard against practising virtue for people to see. Otherwise you get no reward in the eyes of your heavenly Father. Thus, for instance, when you give alms, don't have a trumpet blown for you in synagogues or streets the way hypocrites do to win public acclaim. I assure you, they have received their reward. As for you, when you give alms, your left hand must not even suspect what your right is doing. In that way, your almsgiving remains unseen, and your Father who sees what is unseen will repay you."

Offertory Antiphon
Ps. 118, 154 and 125

O Lord, for the sake of your promise give me life, that I may know your decrees.

nostras retríbuas nobis. *V. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *V.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 5, 43–48; 6, 1–4

In illo témpore: Dixit Iesus discipulis suis: Audístis quia dictum est: Díliges próximum tuum: et ódio habébis inimícum tuum. Ego autem dico vobis: Dílígite inimícos vestros, benefácite his qui odérunt vos, et oráte pro persecuéntibus et calumniántibus vos: ut sitis, filii Patris vestri, qui in cælis est: qui solem suum oríri facit super bonos et malos, et pluit super iustos et iniústos. Si enim dilígitis eos qui vos diligunt, quam mercédem habébitis? nonne et publicáni hoc faciunt? Et si salutavéritis fratres vestros tantum, quid ámplius fácitis? nonne et éthnici hoc faciunt? Estóte ergo vos perfécti, sicut et Pater vester cæléstis perféctus est. Atténdite ne iustítiam vestram faciátis coram homínibus, ut videámini ab eis: alióquin mercédem non habébitis apud Patrem vestrum, qui in cælis est. Cum ergo facis eleemósynam, noli tuba cánere ante te, sicut hypócritæ faciunt in synagógis, et in vicis, ut honorificéntur ab homínibus. Amen dico vobis, recepérunt mercédem suam. Te autem faciénte eleemósynam, nésciat sinístra tua, quid faciát délixtera tua, ut sit eleemósyna tua in abscóndito, et Pater tuus, qui videt in abscóndito, reddet tibi.

Dómine, vivífica me secúndum elóquium tuum: ut sciam testimónia tua.

Saturday after Ash Wednesday

Sacrificium, Dómine, observántiæ quadregesimális, quod offérimus, præsta quæsumus: ut tibi et mentes nostras reddat accéptas, et continéntiæ promptióri nobis tríbuat facultátem. Per Dóminum.

Præfatio de Quadragesima.

Servíte Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplinam, ne pereátis de via iusta.

Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos uno pane cælésti satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte eiúsdem Spíritus Sancti.

Orémus.

Humiliáte cápita vestra Deo.
Tuére, Dómine, pópulum tuum, et ab ómnibus peccátis cleménter emúnda: quia nulla ei nocébit advérsitas, si nulla ei dominétur iníquitas. Per Dóminum.

III classis

Statio ad S. Tryphonem

Audívit Dóminus, et misértus est mihi: Dóminus factus est adiutor meus. *Ps. ibid., 2* Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. *V.* Glória Patri. Audívit.

Adésto, Dómine, supplicatióibus nostris: et concéde; ut hoc solémne ieiúnium, quod animábus corporibúsq; curándis salúbriter institútum est, devóto servítio celebrémus. Per Dóminum.

Prayer over the Gifts

O Lord, may the offering of our lenten sacrifice make our souls more pleasing to you,* and help us to be more prompt in self-denial. Through Jesus Christ.

Preface of Lent

Communion Antiphon

Ps. 2, 11-12

Serve the Lord with fear, and rejoice before him with trembling; embrace discipline, lest you perish from the just way.

Prayer after Communion

Fill our hearts with the spirit of your love, O Lord.* May we who have been nourished with the one bread of heaven also be of one mind. Through Jesus Christ.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.
O Lord, protect your people and in your mercy cleanse them from all sin;* for no harm shall touch them if wickedness holds no sway over them. Through Jesus Christ.

SATURDAY AFTER ASH WEDNESDAY

Entrance Antiphon

Ps. 29, 11

The Lord has heard, and has had pity on me; the Lord became my helper. *Ps. 29, 2* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. *V.* Glory be to the Father. The Lord.

Prayer

Hear our prayers, O Lord,* and help us strictly observe the solemn fast that was enjoined upon us as a healing for our body and our soul. Through Jesus Christ.

Saturday after Ash Wednesday

A Reading from the
Prophet Isaia
Isaia 58, 9–14

Thus says the Lord God:
If you remove from your midst oppression,
false accusation and malicious speech;
If you bestow your bread on the hungry,
and satisfy the afflicted;
Then light shall rise for you in the darkness,
and the gloom shall become for you like
midday;
Then the Lord will guide you always
and give you plenty even on the parched
land.
He will renew your strength,
and you shall be like a watered garden,
like a spring whose water never fails.
The ancient ruins shall be rebuilt for your
sake,
and the foundations from ages past you
shall raise up;
“Repairer of the breach,” they shall call you,
“Restorer of ruined homesteads.”
If you hold back your foot on the Sabbath
from following your own pursuits on my
holy day;
If you call the Sabbath a delight,
and the Lord’s holy day honorable;
If you honor it by not following your ways,
seeking your own interests, or speaking
with malice—
Then you shall delight in the Lord,
and I will make you ride on the heights of
the earth;
I will nourish you with the heritage of Jacob,
your father,
for the mouth of the Lord has spoken.

Gradual Ps. 26, 4 One thing I ask the Lord;
this I seek: to dwell in the house of the Lord.
V. That I may gaze on the loveliness of the
Lord and be protected by his holy temple.

Lectio Isaiaē Prophetae
Isai. 58, 9–14

Hæc dicit Dóminus Deus: Si abstúleris de médio tui caténam, et desíseris exténdere dígitum, et loqui quod non prodest. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebræ tuæ erunt sicut merídiæ. Et réquiem tibi dabit Dóminus semper, et implébit splendóribus ánimam tuam, et ossa tua liberábit, et eris quasi hortus irrígus, et sicut fons aquárum, cuius non defíciant aquæ. Et ædificabúntur in te desérta sæculórum: fundaménta generatiónis et generatiónis suscitábis: et vocáberis ædificátor sépium, avértens sémitas in quiétem. Si avérteris a sábbato pedem tuum, fácere voluntátem tuam in die sancto meo, et vocáveris sábbatum delicátum, et sanctum Dómini gloriósum, et glori ficáveris eum, dum non facis vias tuas, et non invenítur volúntas tua, ut loquáris sermónem: tunc delectáberis super Dómino: et sustóllam te super altitúdines terræ, et cibábo te hereditáte Iacob patris tui. Os enim Dómini locútum est.

Graduale Ps. 26, 4 Unam pétii a Dómino, hanc requíram, ut inhábitem in domo Dómini. V. Ut vídeam voluptátem Dómini, et prótegar a templo sancto eius.

Saturday after Ash Wednesday

✠ Sequētia sancti Evangēlii
secūndum Marcum
Marc. 6, 47–56

In illo tēpore: Cum sero esset, erat navis in médio mari, et Iesus solus in terra. Et videns discipulos suos laborāntes in remigādo (erat enim ventus contrārius eis), et circa quartam vigīliam noctis venit ad eos āmbulans supra mare: et volēbat prāterīre eos. At illi, ut vidērunt eum ambulāntem supra mare, putavērunt phantāsma esse, et exclamavērunt. Omnes enim vidērunt eum, et conturbāti sunt. Et statim locūtus est cum eis, et dixit eis: Confidite, ego sum, nolite timēre. Et ascēdit ad illos in navim, et cessāvit ventus. Et plus magis intra se stupēbant: non enim intellexērunt de pānibus: erat enim cor eōrum obcēcātum. Et cum transfretāssent, venērunt in terram Genēsareth, et applicuērunt. Cumque egrēssi essent de navi, continuo cognovērunt eum: et percurrētes univērsam regiōnem illam, cōpērunt in grabātis eos, qui se male habēbant, circumfērrē ubi audiēbant eum esse. Et quocūque introībat, in vicos, vel in villas, aut civitatē, in platēis ponēbant infirmos, et deprecabāntur eum, ut vel fimbriam vestimēti eius tāngerent: et quotquot tangēbant eum, salvi fiēbant.

Dómine, vivífica, me secūndum elóquium tuum: ut sciam testimónia tua.

Súscipe, Dómine, sacrificium, cuius te voluisti dignānter immolatiōne placāri: præsta, quæsumus: ut, huius operatiōne mundāti, beneplácitum tibi nostræ mentis offerāmus affectum. Per Dóminum.

Præfatio de Quadragesima.

✠ A Reading from the holy Gospel
according to Mark
Mark 6, 47–56

At that time, as evening drew on, the boat was far out on the sea, but Jesus was alone on the land. Then seeing his disciples being tossed about as they tried to row, for the wind was against them, about three in the morning he came walking toward them upon the sea. And he was going to pass them by. When they saw him walking upon the sea, they thought it was a ghost, and they began to shout. They had all seen him and were terrified. He hastened to reassure them. "Take courage: it is I. Don't be afraid." He got into the boat with them, and the wind died down. They were utterly and completely astonished. They had not, of course, understood about the loaves; on the contrary, their minds were completely blinded. After making the crossing, they reached shore at Genesareth, and they tied up there. And as they were disembarking from the boat, people immediately recognized him. They hurried about the whole countryside, and began to bring in the sick on mattresses, to the place where they heard he was. Wherever he went, in villages, in towns, in hamlets, they laid the sick in the market places, and begged him to let them touch just the tassel on his cloak; and all who touched it got well.

Offertory Antiphon
Ps. 118, 154 and 125

O Lord, for the sake of your promise give me life, that I may know your decrees.

Prayer over the Gifts

O Lord, accept this sacrifice, which you have instituted in order that man may be at peace with God.* May it cleanse us from sin so that our love may also be acceptable to you. Through Jesus Christ.

Preface of Lent

First Sunday in Lent

Communion Antiphon

Ps. 2, 11-12

Serve the Lord with fear, and rejoice before him with trembling; embrace discipline, lest you perish from the just way.

Prayer after Communion

We are nourished by the bread of heavenly life, O Lord.* May this sacrifice that is hidden under the veil of mystery in this life help us through all eternity. Through Jesus.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, may the faithful be strengthened by the reception of your sacramental gifts.* And having received them, may they hunger after them still; and through hungering, may they come constantly to be nourished by them. Through Jesus Christ.

FIRST SUNDAY IN LENT

Entrance Antiphon

Ps. 90, 15 and 16

He shall call upon me, and I will answer him; I will deliver him and glorify him; with length of days I will gratify him. *Ps. ibid., 1* You who dwell in the shelter of the Most High, shall abide in the shadow of the Almighty. *V.* Glory be to the Father. He shall.

Prayer

O God, each year you purify the Church through the lenten observance.* May the good works of your Church obtain for us the grace we ask for through our self-denial. Through Jesus Christ.

A Reading from the Epistle of blessed

Paul the Apostle to the Corinthians

2 Cor. 6, 1-10

Brethren: We beg you, as your fellow workers, not to receive the favor of God in vain. For he says: "In a favorable time I heard you, and on a day of salvation I

Servíte Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplínam, ne pereátis de via iusta.

Caeléstis vitæ múnere vegetáti, quæsumus, Dómine: ut, quod est nobis in præsénti vita mystérium, fiat æternitátis auxiliúm. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo.

Fidéles tui, Deus per tua dona firméntur: ut éadem et percipiéndó requírant, et quæréndó sine fine percípiant. Per Dóminum.

I classis

Statio ad S. Ioannem in Laterano

Invocabit me, et ego exáudiam eum: erípíam eum, et glorificábo eum, longitudine diérum adimplébo eum. *Ps. ibid., 1* Qui hábitat in adiutório Altíssimi, in protectióne Dei cæli commorábitur. *V.* Glória Patri. Invocabit.

Deus, qui Ecclésiám tuam ánnua quadragesimáli observatióne puríficas: præsta famíliæ tuæ: ut, quod a te obtinére abstinéndó nítitur, hoc bonis opéribus exsequátur. Per Dóminum.

Léctio Epístolæ beáti Pauli

Apóstoli ad Corínthios

2 Cor. 6, 1-10

Fratres: Exhortámur vos, ne in vácuum grátiam Dei recipiátis. Ait enim: Témpore accépto exaudívi te, et in die salútis adiúvi te. Ecce

First Sunday in Lent

nunc tempus acceptabile, ecce nunc dies salutis. Némini dantes ullam offensionem, ut non vituperetur ministerium nostrum: sed in ómnibus exhibeamus nosmetipsos sicut Dei ministros, in multa patientia, in tribulationibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditiõibus, in laboribus, in vigiliis, in ieiuniis, in castitate, in scientia, in longanimitate, in suavitate, in Spíritu Sancto, in caritate non ficta, in verbo veritatis, in virtute Dei, per arma iustitiæ a dextris, et a sinistris: per glóriam, et ignobilitatem: per infamiam, et bonam famam: ut seductores, et veraces: sicut qui ignoti, et cogniti: quasi morientes, et ecce vivimus: ut castigati, et non mortificati: quasi tristes, semper autem gaudentes: sicut egentes, multos autem locupletantes: tamquam nihil habentes, et ómnia possidentes.

Graduale Ps. 90, 11–12 Angelis suis Deus mandavit de te, ut custodiant te in ómnibus viis tuis. V. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum.

Tractus Ps. 90, 1–7 et 11–16 Qui habitat in adiutorio Altissimi, in protectione Dei celi commorabitur. V. Dicit Domino: Susceptor meus es tu et refugium meum: Deus meus, sperabo in eum. V. Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero. V. Scapulis suis obumbrabit tibi, et sub pennis eius sperabis. V. Scuto circumdabit te veritas eius: non timebis a timore nocturno. V. A sagitta volante per diem, a negotio perambulante in tenebris, a ruina et daemonio meridiano. V. Cadent a latere tuo mille, et decem millia a dextris tuis: tibi autem non appropinquabit. V. Quoniam Angelis suis mandavit de te, ut custodiant te in ómnibus viis tuis. V. In manibus portabunt te, ne umquam offendas ad lapidem pedem tuum. V. Super aspidem et basiliscum ambulabis, et conculcabis leões

helped you.” Now is the favorable time; now is the day of salvation. We avoid giving anyone occasion for taking offense in anything, in order that the ministry may not be blamed. On the contrary, in everything we strive to show ourselves as ministers of God, with great fortitude in trials, distress, difficulties, in beatings, imprisonments, riots; with hard work, sleepless nights and fastings; with innocence, knowledge, patience and kindness; with a holy spirit, with sincere love; with the message of truth and the power of God; wielding the weapons of justice with right hand and left; whether honored or dishonored; whether spoken of well or ill. We are called imposters, and yet we are truthful; nobodies, and we are well known; dead, and here we are alive; punished, and we have not yet been put to death; sorrowful, and we are always rejoicing; poor, and we are enriching many; we are said to have nothing, and yet we possess everything.

Gradual Ps. 90, 11–12 To his angels God has given command about you, that they guard you in all your ways. V. Upon their hands they shall bear you up, lest you dash your foot against a stone.

Tract Ps. 90, 1–7 and 11–16 You who dwell in the shelter of the Most High, shall abide in the shadow of the Almighty. V. Say to the Lord, “My refuge and my fortress, my God, in whom I trust.” V. For he will rescue you from the snare of the fowler, from the destroying pestilence. V. With his pinions he will cover you, and under his wings you shall take refuge. V. His faithfulness is a buckler and a shield; you shall not fear the terror of the night. V. Nor the arrow that flies by day; nor the pestilence that roams in darkness; nor the devastating plague at noon. V. Though a thousand fall at your side, ten thousand at your right side, near you it shall not come. V. For to his angels he has given command about you, that they may guard you in all your ways. V. Upon

First Sunday in Lent

their hands they shall bear you up, lest you dash your foot against a stone. V. You shall tread upon the asp and the viper; you shall trample down the lion and the dragon. V. Because he clings to me, I will deliver him; I will set him on high because he acknowledges my name. V. He shall call upon me, and I will answer him; I will be with him in distress. V. I will deliver him and glorify him; with length of days I will gratify him and will show him my salvation.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 4, 1-11

At that time, Jesus was led into the desert by the Spirit to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was hungry. Then the tempter approached and said to him, "If you are God's Son, command these stones to turn into bread." But he replied, "Scripture has it, 'Not on bread alone is man to live, but on every command that issues from the mouth of God.'" Next the devil took him to the holy city. He set him upon the highest point in the Temple area, saying, "If you are God's Son, throw yourself down. Scripture has it, 'He will bid his angels look after you; with their hands they will support you, that you may never even stumble over a stone.'" Jesus answered him, "Scripture also has it, 'You shall not make trial of the Lord your God.'" Again, the devil took him along to a lofty mountain peak, and displayed before him all the kingdoms of the world in their magnificence, promising, "All this will I bestow upon you, if you will prostrate yourself in homage before me." Then Jesus said to him, "Away with you, Satan! Scripture has it, 'You shall do homage to the Lord your God: him alone shall you adore.'" At that the devil left him, and all at once angels came and waited on him.

Creed

nem et draconem. V. Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum. V. Invocabit me, et ego exaudiam eum: cum ipso sum in tribulatione. V. Eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum, et ostendam illi salutare meum.

✠ Sequentia sancti Evangelii
secundum Matthaeum
Matth. 4, 1-11

In illo tempore: Ductus est Iesus in desertum a Spiritu, ut tentaretur a diabolo. Et cum ieiunasset quadraginta diebus, et quadraginta noctibus, postea esuriit. Et accedens tentator, dixit ei: Si Filius Dei es, dic ut lapides isti panes fiant. Qui respondens, dixit: Scriptum est: Non in solo pane vivit homo: sed in omni verbo, quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum super pinnaculum templi, et dixit ei: Si Filius Dei es, mitte te deorsum. Scriptum est enim: Quia Angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. Ait illi Iesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde: et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei: Haec omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Iesus: Vade, Sathana: scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus et ecce Angeli accesserunt, et ministrabunt ei.

Credo

Monday after the first Sunday in Lent

Offertory Antiphon

Ps. 90, 4-5

Scápulis suis obumbrábit tibi Dóminus, et sub pennis eius sperábis: scuto circúmdabit te véritas eius.

With his pinions the Lord will cover you, and under his wings you shall take refuge; his faithfulness is a buckler and a shield.

Prayer over the Gifts

Sacrificium quadragesimális iníitii solémniter immolámus, te, Dómine, deprecátes: ut, cum epulárum restrictióne carnálium, a nóxiis quoque voluptátibus temperémus. Per Dóminum.

O Lord, we solemnly offer you our sacrifice at the beginning of Lent,* and pray that by observing abstinence we may also learn to avoid sinful pleasures. Through Jesus Christ.

Præfatio de Quadragesima.

Preface of Lent

Communion Antiphon

Ps. 90, 4-5

Scápulis suis obumbrábit tibi Dóminus, et sub pennis eius sperábis: scuto circúmdabit te véritas eius.

With his pinions the Lord will cover you, and under his wings you shall take refuge; his faithfulness is a buckler and a shield.

Prayer after Communion

Tui nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre consórtium. Per Dóminum.

May the worthy reception of the blessed sacrament give us new strength, O Lord.* May it cleanse us from our old selves and bring us into the fellowship of your saving mysteries. Through Jesus Christ.

III classis

Statio ad S. Petrum ad Vincula

MONDAY AFTER THE FIRST SUNDAY IN LENT

Entrance Antiphon

Ps. 122, 2

Sicut óculi servórum in mánibus dominórum suórum: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nobis: miserére nobis, Dómine, miserére nobis. *Ps. ibid., 1* Ad te levávi óculos meos: qui hábitas in cælis. *℣. Glória Patri. Sicut.*

As the eyes of servants are on the hands of their masters, so are our eyes on the Lord, our God, till he have pity on us. Have pity on us, O Lord, have pity on us. *Ps. ibid., 1* To you I lift up my eyes, who are enthroned in heaven. *℣. Glory be to the Father. As the eyes.*

Prayer

Convérte nos, Deus salutáris noster: et, ut nobis ieiúnium quadragesimále

O Lord of our salvation, change our hearts and enlighten us by your heavenly teach-

Monday after the first Sunday in Lent

ings,* that this lenten fast may be profitable to us. Through Jesus Christ.

A Reading from the Prophet Ezechiel *Ezech. 34, 11–16*

Thus says the Lord God: I myself will look after and tend my sheep. As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark. I will lead them out from among the peoples and gather them from the foreign lands; I will bring them back to their own country and pasture them upon the mountains of Israel in the land's ravines and all its inhabited places. In good pastures will I pasture them, and on the mountain heights of Israel shall be their grazing ground. There they shall lie down on good grazing ground, and in rich pastures shall they be pastured on the mountains of Israel. I myself will pasture my sheep; I myself will give them rest, says the Lord God. The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal; but the sleek and the strong I will preserve, shepherding them until the judgment, says the Lord Almighty.

Gradual Ps. 83, 10 and 9 Behold, O God, our protector, and look upon your servants. *℟.* O Lord God of hosts, hear the prayers of your servants.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℟. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℟.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

proficiat, mentes nostras cælestibus instrue disciplinis. Per Dóminum.

Léctio Ezechiélis Prophétæ *Ezech. 34, 11–16*

Hæc dicit Dóminus Deus: Ecce ego ipse requíram oves meas, et visitábo eas. Sicut vísitat pastor gregem suum in die, quando fúerit in médio óvium suárum dissipatárum: sic visitábo oves meas, et liberábo eas de ómnibus locis, in quibus dispérsæ fúerant in die nubis et caliginis. Et edúcam eas de pópulis, et congregábo eas de terris, et indúcam eas in terram suam: et pascam eas in móntibus Israël, in rivis, et in cunctis sédibus terræ. In páscuis ubérrimis pascam eas, et in móntibus excélsis Israël erunt páscua eárum: ibi requiescent in herbis viréntibus, et in páscuis pín-guibus pascéntur super montes Israël. Ego pascam oves meas, et ego eas accubáre fáciam, dicit Dóminus Deus. Quod perierat, requíram; et quod abiéctum erat, redúcam; et quod confráctum fúerat, alligábo; et quod infírmum fúerat, consolidábo; et quod pingue et forte, custódiám: et pascam illas in iudício, dicit Dóminus omnípotens.

Graduale Ps. 83, 10 et 9 Protéctor noster áspice, Deus, et réspice super servos tuos. *℟.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Tractus Ps. 102, 10 Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℟. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℟.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

Monday after the first Sunday in Lent

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 25, 31–46

In illo témpore: Dixit Iesus discí-
pulis suis: Cum vénerit Fílius hó-
minis in maiestáte sua, et omnes
Angeli cum eo, tunc sedébit super
sedem maiestátis suæ: et congrega-
búntur ante eum omnes gentes, et
separábit eos ab ínvicem sicut
pastor ségregat oves ab hædis: et
státuet oves quidem a dextris suis,
hædos autem a sinístris. Tunc dicet
Rex his, qui a dextris eius erunt:
Veníte benedícti Patris mei, possi-
dète parátum vobis regnum a con-
stitutióne mundi. Esurívi enim, et
dedístis mihi manducáre: sitívi, et
dedístis mihi bíbere: hospes eram,
et collegístis me: nudus, et coope-
ruístis me: infírmus, et visitástis me:
in cárcere eram, et venístis ad me.
Tunc respondébunt ei iusti, di-
céntes: Dómine, quando te vídimus
esuriéntem, et pávimus te: sitiéntem
et dédimus tibi potum? quando
autem te vídimus hóspitem, et col-
légimus te: aut nudum, et coope-
ruístis me? aut quando te vídimus
infírmum, aut in cárcere, et vénimus
ad te? Et respóndens Rex, dicet
illis: Amen dico vobis: quámdu fe-
cístis uni ex his frátribus meis míni-
mis, mihi fecístis. Tunc dicet et his,
qui a sinístris erunt: Discédite a
me, maledícti, in ignem ætérnum,
qui parátus est diabolo, et ángelis
eius. Esurívi enim, et non dedístis
mihi manducáre: sitívi, et non dedí-
stis mihi potum: hospes eram, et
non collegístis me: nudus, et non
cooperuístis me: infírmus, et in
cárcere, et non visitástis me. Tunc
respondébunt ei et ipsi, dicéntes:
Dómine, quando te vídimus esurién-
tem, aut sitiéntem, aut hóspitem, aut
nudum, aut infírmum, aut in cárcere,
et non ministrávimus tibi? Tunc
respondébit illis, dicens: Amen dico
vobis: Quámdu non fecístis uni de
minóribus his, nec mihi fecístis. Et
ibunt hi in supplicium ætérnum:
iusti autem in vitam ætérnam.

✠ A Reading
from the holy Gospel
according to Matthew
Matth. 25, 31–46

At that time Jesus said to his disciples:
“When the Son of Man comes in his glory,
escorted by all the angels, then he will take
his seat upon his royal throne, and all the
nations will be assembled in his presence.
He will separate them into two groups, just
as the shepherd separates the sheep from the
goats. The sheep he will place on his right
hand, the goats on his left. Then the king will
say to those on his right, ‘Come,’ you who
have my Father’s blessing! Inherit the king-
dom prepared for you from the creation of
the world. For I was hungry, and you gave
me food; I was thirsty, and you gave me a
drink; I was away from home, and you made
me welcome; naked, and you gave me cloth-
ing; I was ill, and you came to comfort me;
I was in jail, and you came to visit me.’
Then the saints will reply to him, ‘Lord,
when did we feed you when we saw you
hungry, or give you a drink when you were
thirsty? When did we make you welcome
when we saw you away from home, or give
you clothing when you were naked? When
did we come to visit you when we saw you
were ill or in jail?’ Then the king will answer
them, ‘I assure you, as often as you did it for
one of these brothers of mine, insignificant
though they be, you did it for me.’ Then he
will also speak to those on his left, ‘Go
away from me, accursed as you are, into
that eternal fire prepared for the devil and
his angels. I was hungry, and you gave me
no food; I was thirsty, and you gave me
nothing to drink; I was away from home,
and you gave me no welcome; naked, and
you gave me no clothing; ill and in jail, and
you did not come to comfort me.’ Then
they, in their turn, will reply, ‘Lord when did
we see you hungry or thirsty or away from

Monday after the first Sunday in Lent

home or naked or ill or in jail, and not attend to your needs?" Then he will answer them, 'I assure you, as often as you neglected to do it for one of these, insignificant though they be, you neglected to do it for me.' So they will go off to eternal punishment, and the saints to eternal life."

Offertory Antiphon

Ps. 118, 18, 26 and 73

I will lift up my eyes, that I may consider your wonders, O Lord; teach me your statutes; give me discernment that I may learn your commands.

Levábo oculos meos, et considerábo mirabilia tua, Dómine, ut dóceas me iustítias tuas: da mihi intelléctum, et discam mandáta tua.

Prayer over the Gifts

Bless these gifts we offer you, O Lord.* May they cleanse us from the stain of our sins. Through Jesus Christ.

Múnera tibi, Dómine, obláta sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

Preface of Lent

Praefatio de Quadragesima.

Communion Antiphon

Matth. 25, 40 and 34

Amen I say to you: What you did for one of these, the least of my brethren, you did for me: come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world.

Amen dico vobis: quod uni ex mínimis meis fecístis, mihi fecístis: veníte, benedícti Patris mei, possidéte parátum vobis regnum ab initio saeculi.

Prayer after Communion

O Lord, may the banquet of salvation, of which we have partaken with joy,* bring us new life. Through Jesus Christ.

Salutáris tui, Dómine, múnere satiáti, súpplices exorámus: ut, cuius lætámur gustu, renovémur effectu. Per Dóminum.

Prayer over the People

Let us pray.
Bow down your heads to the Lord.
Free us from the slavery of our sins, O Lord,* and mercifully shield us from the punishments these sins deserve. Through Jesus Christ.

Orémus.
Humiliáte cápita vestra Deo.
Absólve, quæsumus, Dómine, nostrórum víncula peccatórum: et, quidquid pro eis merémur, propitiátus avérte. Per Dóminum.

Tuesday after first Sunday in Lent

III classis

Statio ad S. Anastasiam

TUESDAY AFTER THE FIRST
SUNDAY IN LENT

Entrance Antiphon

Ps. 89, 1 and 2

Dómine, refúgium factus es nobis a generatióne et progénie: a sáeculo, et in sáeculum tu es. *Ps. ibid., 2* Priúsqvam montes fierent, aut formarétur terra, et orbis: a sáeculo et usque in sáeculum tu es Deus. *℣.* Glória Patri. Dómine.

Lord, you have been our refuge through all generations; from everlasting to everlasting you are. *Ps. ibid., 2* Before the mountains were begotten and the earth and the world were brought forth, from everlasting to everlasting, you are God. *℣.* Glory be to the Father. Lord.

Prayer

Réspice, Dómine, famíliam tuam: et præsta; ut apud te mens nostra tuo desidério fulgeat, quæ se carnis maceratióne castigat. Per Dóminum.

Look kindly upon your household, O Lord.* May the mortification of our bodies purify our minds also and make us desire you. Through Jesus Christ.

Léctio Isaíæ Prophétæ

Isai. 55, 6-11

In diébus illis: Locútus est Isaías prophéta, dicens: Quærite Dóminum, dum inveníri potest: invocáte eum, dum prope est. Derelinquat ímpius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum: et miserébitur eius, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltátæ sunt viæ meæ a viis vestris, et cogitatiónes meæ a cogitatióne vestris. Et quómodo descéndit imber, et nix de cælo, et illuc ultra non revértitur, sed inébriat terram, et infúndit eam, et germináre eam facit, et dat semen serénti, et panem comedénti: sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vacuum, sed fáciat quæcúmque vólui, et prosperábitur in his, ad quæ misi illud: ait Dóminus omnípotens.

A Reading from the Prophet Isaia

Isaia 55, 6-11

In those days the Prophet Isaia said:
Seek the Lord while he may be found,
call him while he is near.
Let the scoundrel forsake his way,
and the wicked man his thoughts;
Let him turn to the Lord for mercy;
to our God, who is generous in forgiving.
For my thoughts are not your thoughts,
nor are your ways my ways, says the Lord.
As high as the heavens are above the earth,
so high are my ways above your ways and
my thoughts above your thoughts.
For just as from the heavens
the rain and snow come down
And do not return there
till they have watered the earth
making it fertile and fruitful,
Giving seed to him who sows
and bread to him who eats,
So shall my word be
that goes forth from my mouth;
It shall not return to me void,
but shall do my will,
achieving the end for which I sent it,
says the Lord Almighty.

Tuesday after first Sunday in Lent

Gradual Ps. 140, 2 Let my prayer come like incense before you, O Lord. *℣.* The lifting up of my hands, like the evening sacrifice.

Graduale Ps. 140, 2 Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. *℣.* Elevátio mánuum meárum sacrificium vespertínium.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 21, 10–17

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 21, 10–17

At that time as Jesus entered Jerusalem, the whole city was stirred to its depths, demanding, “Who is this?” And the crowd kept answering, “This is the prophet Jesus from Nazareth in Galilee.” And Jesus entered the Temple precincts and drove out all those engaged there in buying and selling. He overturned the money-changers’ tables and the stalls of the dove-sellers. Then he said to them, “Scripture has it, ‘My house shall be called a house of prayer’; but you are turning it into a bandits’ den.” Now the blind and the lame came to him in the Temple precincts, and he cured them. But the chief priests and the scribes became indignant when they observed the wonders he worked and how the children were shouting out in the Temple precincts, “Hosanna to the Son of David!” “Do you hear what they are saying?” they asked him. But Jesus said to them, “Of course I do.—Did you never read this: ‘Upon the lips of infants and babies, you have composed a hymn of praise!’?” With that he left them and went out of the city to Bethany, where he spent the night.

In illo témpore: Cum intrásset Iesus Ierosólymam, commóta est univérsa cívitas, dicens: Quis est hic? Pópuli autem dicébant: Hic est Iesus Prophéta a Názareth Galilææ. Et intrávit Iesus in templum Dei, et eiiciébat omnes vendéntes, et eméntes in templo; et mensas nummulariórum, et cáthedras vendéntium colúmbas evértit: et dicit eis: Scriptum est: Domus mea domus oratiónis vocábitur: vos autem fecístis illam spelún-cam latrónum. Et accessérunt ad eum cæci et claudi in templo: et sanávit eos. Vidéntes autem príncipes sacerdotum et scribæ mirábília, quæ fecit, et púeros clamántes in templo, et dicéntes: Hosánna filio David: indignáti sunt, et dixerunt ei: Audis quid isti dicunt? Iesus autem dixit eis: Utique. Numquam legístis: Quia ex ore infántium et lacténtium perfecísti laudem? Et relíctis illis, ábiit foras extra civitátem in Bethániam: ibique mansit.

Offertory Antiphon
Ps. 30, 15–16

My trust is in you, O Lord; I say, “You are my God.” In your hands is my destiny.

In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea.

Prayer over the Gifts

O Lord, be moved to compassion by our offerings* and shield us from all danger. Through Jesus Christ.

Oblátis, quæsumus, Dómine, placáre munéribus: et a cunctis nos defénde perículis. Per Dóminum.

Preface of Lent

Præfatio de Quadragesima.

Ember Wednesday of Lent

Communion Antiphon

Ps. 4, 2

Cum invocárem te, exaudísti me,
Deus iustítiae meae: in tribulatióne
dilatásti me: miserére mihi, Dómine,
et exáudi oratióne meam.

When I call, answer me, O my just God,
you who relieve me when I am in distress;
have pity on me, O Lord, and hear my
prayer!

Prayer after Communion

Quáesumus, omnipotens Deus: ut
illius salutáris capiámus effectum,
cuius per hæc mystéria pignus ac-
cépimus. Per Dóminum.

O almighty God, grant that we may attain
the salvation promised us through this
sacrament. Through Jesus Christ.

Prayer over the People

Orémus.
Humiliáte cápita vestra Deo.
Ascendant ad te, Dómine, preces
nostræ: et ab Ecclesiá tua cunctam
repélle nequítiam. Per Dóminum.

Let us pray.
Bow down your heads to the Lord.
Let our prayers come before you, O Lord.*
Drive away all evil from your Church.
Through Jesus Christ.

II classis

Statio ad S. Mariam maiorem

EMBER WEDNESDAY OF LENT

Entrance Antiphon

Ps. 24, 6, 3 and 22

Reminiscere miseratiónum tuárum,
Dómine, et misericórdiae tuæ, quæ
a sæculo sunt: ne umquam domi-
néntur nobis inimíci nostri: libera
nos, Deus Israël, ex ómnibus angús-
tiis nostris. *Ps. ibid., 1-2* Ad te,
Dómine, levávi ánimam meam: Deus
meus, in te confido, non erubescam.
V. Glória Patri. Reminiscere.

Remember that your compassion, O Lord,
and your kindness are from of old; let not
our enemies exult over us; deliver us, O
God of Israel, from all our tribulations.
Ps. ibid., 1-2 To you I lift up my soul, O
Lord; in you, O my God, I trust; let me not
be put to shame. V. Glory be to the Father.
Remember.

Post Kýrie, eléison, dicitur: Orémus.
Flectámus génua. Leváte.

After the Kyrie: Let us pray. Let us kneel.
Let us stand.

Prayer

Preces nostras, quáesumus, Dómine,
cleménter exáudi: et contra cuncta
nobis adversántia, dexteram tuæ
maiestátis exténde. Per Dóminum.

O Lord, mercifully hear our prayers and let
the right hand of your power shield us
against our enemies. Through Jesus Christ.

*Præcedens oratio sine Flectámus génua
sumitur ad commemorandam feriam IV
Quatuor Temporum.*

*The preceding prayer, without Let us kneel, is used to com-
memorate the Ember Wednesday of Lent.*

Ember Wednesday of Lent

A Reading from the Book of Exodus *Exodus 24, 12–18*

In those days the Lord said to Moses: “Come up to me on the mountain and, while you are there, I will give you the stone tablets on which I have written the commandments intended for the instruction of the Israelites.” So Moses set out with Josue, his aide, and went up to the mountain of God. The elders, however, had been told by him, “Wait here for us until we return to you. Aaron and Hur are staying with you. If anyone has a complaint, let him refer the matter to them.” After Moses had gone up, a cloud covered the mountain. The glory of the Lord settled upon Mount Sinai. The cloud covered it for six days, and on the seventh day he called to Moses from the midst of the cloud. To the Israelites the glory of the Lord was seen as a consuming fire on the mountaintop. But Moses passed into the midst of the cloud as he went up on the mountain; and there he stayed for forty days and forty nights.

Gradual Ps. 24, 17–18 Relieve the troubles of my heart, and bring me out of distress, O Lord. *℣.* Put an end to my affliction and my suffering, and take away all my sins.

After the first reading and gradual, Lord be with you is said, without Let us kneel.

Prayer

O Lord, look with favor upon the devotion of your people.* As we mortify our bodies through abstinence, may our souls be refreshed by this good work. Through Jesus.

Other prayers which may occur are added.

A Reading from the Books of Kings *3 Kings 19, 3–8*

In those days Elia fled for his life, going to Bersabee of Juda. He left his servant there

Lectio libri Exodi *Exodi. 24, 12–18*

In diébus illis: Dixit Dóminus ad Móysen: Ascénde ad me in montem, et esto ibi: dabóque tibi tábulas lapídeas, et legem ac mandáta quæ scripsi: ut dóceas filios Israël. Surrexérunt Móyses et Iósue mínister eius: ascendénsque Móyses in montem Dei, senióribus ait: Expectáte hic donec revertámur ad vos. Habétis Aaron et Hur vobiscum: si quid natum fúerit quæstiónis, referétis ad eos. Cumque ascendisset Móyses, opéruit nubes montem, et habitávit glória Dómini super Sínai, tegens illum nube sex diébus: séptimo autem die vocávit eum de médio caliginis. Erat autem spécies glóriæ Dómini, quasi ignis ardens super vérticem montis, in conspéctu filiórum Israël. Ingressúsque Móyses médium nébulæ, ascéndit in montem: et fuit ibi quadragínta diébus, et quadragínta nóctibus.

Graduale Ps. 24, 17–18 Tribulatiónes cordis mei dilatátæ sunt: de necessitatibus meis éripe me, Dómine. *℣.* Vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea.

Hic dicitur. ℣. Dóminus vobiscum, *sine* Flectámus génua.

Devotiónem pópuli tui, quæsumus, Dómine, benígnus inténde: ut, qui per abstinéntiam macerántur in córpore per fructum boni óperis reficiántur in mente. Per Dóminum.

Et dicuntur aliæ orationes forte occurrentes.

Lectio libri Regum *3 Reg. 19, 3–8*

In diébus illis: Venit Elías in Bersabée Iuda, et dimísit ibi púerum

Ember Wednesday of Lent

suum, et perréxit in désertum, viam unius diéi. Cumque venisset, et sedéret subter unam iuníperum, petívit ánimæ suæ ut morerétur, et ait: Súfficit mihi, Dómine, tolle ánimam meam: neque enim mélior sum, quam patres mei. Proiecítque se, et obdormívit in umbra iuníperi: et ecce Angelus Dómini tétigit eum, et dixit illi: Surge et cómede. Respéxit, et ecce ad caput suum subcinerícus panis, et vas aquæ: comédit ergo et bibit, et rursus obdormívit. Reversúsque est Angelus Dómini secúndo et tétigit eum, dixítque illi: Surge, cómede: grandis enim tibi restat via. Qui cum surrexisset, comédit, et bibit, et ambulávit in fortitúdine cibi illíus quadragínta diébus, et quadragínta nóctibus, usque ad montem Dei Horeb.

Tractus Ps. 24, 17, 18 et 1-4 De necessitatibus meis éripe me, Dómine: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. *℣.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irídeant me inimíci mei. *℟.* Etenim univérsti qui te expéctant, non confundéntur: confundántur omnes faciéntes vana.

✠ *Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 12, 38-50*

In illo témpore: Respondérunt Iesu quidam de scribis et pharisæis, dicéntes: Magíster, vólumus a te signum vidére. Qui respóndens, ait illis: Generátio mala et adúltera signum quærit: et signum non dábitur ei, nisi signum Ionæ prophétæ. Sicut enim fuit Ionas in ventre ceti tribus diébus, et tribus nóctibus: sic erit Fílius hóminis in corde terræ tribus diébus, et tribus nóctibus. Viri Ninivítæ surgent in iudício cum generatióne ista, et condemnábunt eam: quia pæniténtiam egérunt in prædicatióne Ionæ. Et ecce plus quam Ionas hic. Regína Austri surget in iudício cum generatióne ista,

and went a day's journey into the desert, until he came to a broom tree and sat beneath it. He prayed for death: "This is enough, O Lord! Take my life, for I am no better than my fathers." He lay down and fell asleep under the broom tree, but then an angel touched him and ordered him to get up and eat. He looked and there at his head was a hearth cake and a jug of water. After he ate and drank, he lay down again, but the angel of the Lord came back a second time, touched him, and ordered him, "Get up and eat, for the journey is too long for you!" He got up, ate and drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb.

Tract Ps. 24, 17, 18 and 1-4 Bring me out of distress, O Lord; put an end to my affliction and my suffering, and take away all my sins. *℣.* To you, I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame, let not my enemies exult over me. *℟.* No one who waits for you shall be put to shame; those shall be put to shame who heedlessly break faith.

✠ *A Reading from the holy Gospel
according to Matthew
Matth. 12, 38-50*

At that time some of the scribes and Pharisees spoke up, "Master, we want to see you work some sign." Jesus answered, "An evil, faithless age is eager for a sign! And no sign will be accorded it, except the sign of Jona the prophet! (Just as Jona spent three days and three nights in the whale's belly, the Son of Man will likewise spend three days and three nights buried in the ground.) At the judgment, the citizens of Nineve will rise along with the present generation, and will condemn it. At the preaching of Jona they reformed, but you have more than Jona here. At the judgment,

Ember Wednesday of Lent

the queen of the south will rise along with the present generation, and will condemn it. She came from the furthest corner of the world to listen to the wisdom of Solomon, but you have more than Solomon here. Whenever the unclean spirit departs from a man, it roams over arid wastelands seeking a place of rest, but without finding one. Then it says, 'I will go back to that abode of mine which I left.' It returns to find it unoccupied, though swept and tidied. So off it goes and brings back with it seven other spirits more evil than itself. They move in and settle there. Thus the final condition of that man becomes worse than the first. That is how it will be with the present evil generation." He was still speaking to the crowds when suddenly his mother and brothers appeared outside desiring to speak with him. Someone said to him, "Look, your mother and your brothers are waiting outside, asking to speak to you." In reply he said to the one who told him, "Who is my mother? Who are my brothers?" And pointing with his hand to his disciples, he said, "There are my mother and my brothers. Whoever does the will of my heavenly Father, that person is brother and sister and mother to me."

Offertory Antiphon *Ps. 118, 47 and 48*

I will delight in your commands, which I love exceedingly. And I will lift up my hands to your commands which I love.

Prayer over the Gifts

We offer this sacrifice to you, O Lord, to atone for our sins.* Mercifully absolve us from our wrongdoing and exert your power over the inconstancy of our hearts. Through Jesus Christ.

Preface of Lent

et condemnabit eam: quia venit a finibus terræ audire sapiéntiam Salomónis. Et ecce plus quam Salomón hic. Cum autem immúndus spíritus exierit ab hómine, ámbulat per loca árida, quærens réquiem, et non ínvenit. Tunc dicit: Revértar in domum meam, unde exívi. Et véniens ínvenit eam vacántem, scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios spíritus secum nequióres se, et intrántes hábitant ibi: et fiunt novíssima hóminis illíus peióra prióribus. Sic erit et generatióni huic péssimæ. Adhuc eo loquente ad turbas, ecce mater eius, et fratres stabant foris, quæréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant quæréntes te. At ipse respóndens dicénti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et exténdens manum in discípulos suos, dixit: Ecce mater mea, et fratres mei. Quicúmque enim fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est.

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

Hóstias tibi, Dómine, placatiónis offérimus: ut et delícta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

Præfatio de Quadragesima.

Thursday after first Sunday in Lent

Communion Antiphon

Ps. 5, 2-4

Intéllege clamórem meum: inténde voci oratiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Attend to my sighing, heed my call for help, my king and my God! To you, I pray, O Lord.

Prayer after Communion

Tui, Dómine, perceptiône sacraménti, et a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum.

O Lord, may the reception of your sacrament cleanse us from our hidden faults,* and guard us against the deceptions of our enemies. Through Jesus Christ.

Prayer over the People

Orémus.

Humiliáte cápita vestra Deo. Mentēs nostras, quæsumus, Dómine, lúmine tuæ claritátis illústra: ut vidére possímus, quæ agénda sunt; et, quæ recta sunt, ágere valeámus. Per Dóminum.

Let us pray.

Bow down your heads to the Lord.

O Lord, enlighten our minds with your own clear light,* that we may understand our duties and fulfill them with courage. Through Jesus Christ.

III classis

Statio ad S. Laurentium in Paneperna

THURSDAY AFTER THE FIRST
SUNDAY IN LENT

Entrance Antiphon

Ps. 95, 6

Conféssio et pulchritúdo in conspéctu eius: sánctitas et magnificéntia in sanctificatióne eius. *Ps. ibid., 1* Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. *Ÿ.* Glória Patri. Conféssio.

Splendor and majesty go before him; praise and grandeur are in his sanctuary. *Ps. ibid., 1* Sing to the Lord a new song; sing to the Lord, all you lands. *Ÿ.* Glory be to the Father. Splendor.

Prayer

Devotiónem pópuli tui, quæsumus, Dómine, benígnus inténde: ut, qui per abstinéntiam macerántur in corpore, per fructum boni óperis reficiántur in mente. Per Dóminum.

O Lord, look with favor upon the devotion of your people.* As we mortify our bodies through abstinence, may our souls be refreshed by this good work. Through Jesus Christ.

Léctio Ezechiélis Prophétæ

Ezech. 18, 1-9

In diébus illis: Factus est sermo Dómini ad me, dicens: Quid est, quod inter vos parábolam vértitis in provérbium istud in terra Israël, dicéntes: Patres comedérunt uvam

A Reading from the Prophet Ezechiel

Ezech. 18, 1-9

In those days the word of the Lord came to me: Son of man, what is the meaning of this proverb that you recite in the land of Israel:

Thursday after first Sunday in Lent

“Fathers have eaten green grapes,
thus their children’s teeth
are on edge”?

As I live, says the Lord God: I swear that there shall no longer be anyone among you who will repeat this proverb in Israel. For all lives are mine; the life of the father is like the life of the son, both are mine; only the one who sins shall die.

If a man is virtuous—if he does what is right and just, if he does not eat on the mountains, nor raise his eyes to the idols of the house of Israel; if he does not defile his neighbor’s wife, nor have relations with a woman in her menstrual period; if he oppresses no one, gives back the pledge received for a debt, commits no robbery; if he gives food to the hungry and clothes the naked; if he does not lend at interest nor exact usury; if he holds off from evil-doing, judges fairly between a man and his opponent; if he lives by my statutes and is careful to observe my ordinances, that man is virtuous—he shall surely live, says the Lord Almighty.

Gradual Ps. 16, 8 and 2 Keep me, O Lord, as the apple of your eye; hide me in the shadow of your wings. *℟.* From you let my judgment come; your eyes behold what is right.

✠ A Reading from the Holy Gospel
according to Matthew
Matth. 15, 21–28

At that time Jesus withdrew to the district of Tyre and Sidon. And one day a Chananite woman living in that locality began to cry out to him, “Lord, Son of David, take pity on me: my daughter is possessed by a terrible demon.” But he refused to say a word to her. His disciples came up, and began to plead with him, “Get rid of her; she keeps shouting after us.” “My

acérbam, et dentes filiórum obstupéscunt? Vivo ego, dicit Dóminus Deus, si erit ultra vobis parábola hæc in provérbium in Israël. Ecce omnes ánimæ, meæ sunt: ut ánima patris, ita et ánima filii, mea est: ánima, quæ peccáverit, ipsa moriétur. Et vir si fúerit iustus, et fécerit iudícium et iustítiam, in móntibus non coméderit, et óculos suos non leváverit ad idóla domus Israël: et uxórem próximi sui non violáverit, et ad mulierem menstruátam non accésserit: et hóminem non contristáverit: pignus debitóri reddiderit, per vim nihil rapúerit: panem suum esuriénti déderit, et nudum operúerit vestiménto: ad usúram non commodáverit, et ámplius non accéperit: ab iniquitáte avérterit manum suam, et iudícium verum fécerit inter virum et virum: in præcéptis meis ambuláverit, et iudícia mea custodíerit, ut fáciat veritátem: hic iustus est, vita vivet, ait Dóminus omnipotens.

Graduale Ps. 16, 8 et 2 Custódi me, Dómine, ut pupillam óculi: sub umbra alárum tuárum prótege me. *℟.* De vultu tuo iudícium meum pródeat: óculi tui vídeant æquitátem.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 15, 21–28

In illo témpore: Egréssus Iesus céssit in partes Tyri et Sidónis. Et ecce múlter Chananæa a finibus illis egréssa clamávit, dicens ei: Misérére mei, Dómine, fili David: filia mea male a dæmónio vexátur. Qui non respóndit ei verbum. Et accédentes discipuli eius rogábant eum, dicéntes: Dimitte eam; quia clamat post nos. Ipse autem respóndens, ait: Non sum missus nisi ad oves,

Thursday after first Sunday in Lent

quæ periérunt domus Israël. At illa venit, et adorávit eum, dicens: Dómine, ádiuva me. Qui respóndens, ait: Non est bonum súmerē panem filiórū, et mittere cánibus. At illa dixit: Etiam, Dómine: nam et catélli edunt de micis, quæ cadunt de mensa dominórum suórum. Tunc respóndens Iesus, ait illi: O múlīer, magna est fides tua: fiat tibi sicut vis. Et sanáta est fília eius ex illa hora.

mission is only to the lost sheep of the house of Israel,” he replied. Then she came forward and did him homage, pleading, “Help me, Lord!” But he answered, “It is not right to take the children’s food and throw it to dogs.” “Please, Lord,” she insisted, “after all, dogs do eat the crumbs that drop from their masters’ table.” Then Jesus said to her in reply, “Woman you have great faith! What you desire shall be granted.” That very moment her daughter got better.

Offertory Antiphon

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 encamps around those who fear him, and delivers them. Taste and see how good the Lord is.

Prayer over the Gifts

Sacrificia, Dómine, quæsumus, propénsius ista nos salvent, quæ medicínalibus sunt institúta ieiúniis. Per Dóminum.

O Lord, may we be brought even closer to our salvation through this sacrifice * by uniting our lenten fast with it. Through Jesus Christ.

Præfatio de Quadragesima.

Preface of Lent

Communion Antiphon

John 6, 52

Panis, quem ego dédero, caro mea est pro sæculi vita.

The bread that I will give is my flesh for the life of the world.

Prayer after Communion

Tuórum nos, Dómine, largitáte donórum, et temporálibus attólle præsídiis, et rénova sempitérnis. Per Dóminum.

O Lord, support us in this life with your grace * and bring us to a new life in the world to come. Through Jesus Christ.

Prayer over the People

Orémus.
Humiliáte cápita vestra Deo.
Da, quæsumus, Dómine, pópulis cristiánis: et, quæ profiténtur, agnóscere, et cæléste munus diligere, quod frequéntant. Per Dóminum.

Let us pray.
Bow down your heads to the Lord.
O Lord, grant all your Christians an understanding of the faith they profess,* and a deep love of the heavenly sacrament they receive. Through Jesus Christ.

Ember Friday of Lent

EMBER FRIDAY OF LENT

Entrance Antiphon

Ps. 24, 17 and 18

Bring me out of distress, O Lord; put an end to my affliction and my suffering, and take away all my sins. *Ps. ibid., 1-2* To you, O Lord, I lift up my soul. In you, O my God, I trust; let me not be put to shame. *V.* Glory be to the Father. Bring.

Prayer

O Lord, be merciful toward your people.* Comfort them with your loving help, as you have kept them loyal to you. Through Jesus Christ.

A Reading from the Prophet Ezechiel

Ezech. 18, 20-28

Thus says the Lord God: Only the one who sins shall die. The son shall not be charged with the guilt of his father, nor shall the father be charged with the guilt of his son. The virtuous man's virtue shall be his own, as the wicked man's wickedness shall be his.

But if the wicked man turns away from all the sins he committed, if he keeps all my statutes, and does what is right and just, he shall surely live, he shall not die. None of the crimes he committed shall be remembered against him; he shall live because of the virtue he has practiced. Do I indeed derive any pleasure from the death of the wicked? says the Lord God. Do I not rather rejoice when he turns from his evil way that he may live?

And if the virtuous man turns from the path of virtue to do evil, the same kind of abominable things that the wicked man does, can he do this and still live? None of his virtuous deeds shall be remembered, because he has broken faith and committed sin; because of this, he shall die. You say, "The Lord's way is not fair!" Hear now, house of Israel: Is it my way that is unfair, or rather, are not your ways unfair? When

II classis

Statio ad Ss. duodecim Apostolos

De necessitatibus meis éripe me, Dómine: vide humilitátem meam et labórem meum, et dimítte ómnia peccáta mea. *Ps. ibid., 1-2* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confido, non erubescam. *V.* Glória Patri. De necessitatibus.

Esto, Dómine, propítius plebi tuæ: et, quam tibi facis esse devótam, benígno réfove miserátus auxílio. Per Dóminum.

Lectio Ezechielis Prophétæ

Ezech. 18, 20-28

Hæc dicit Dóminus Deus: Anima, quæ peccáverit, ipsa moriétur: filius non portábit iniquitátem patris, et pater non portábit iniquitátem filii: iustítia iusti super eum erit, et impietas ímpii erit super eum. Si autem ímpius égerit pæniténtiam ab ómnibus peccátis suis, quæ operátus est, et custodierit ómnia præcépta mea, et fécerit iudícium et iustítiam: vita vivet, et non moriétur. Omnium iniquitátum eius, quas operátus est, non recordábor: in iustítia sua, quam operátus est, vivet. Numquid voluntátis meæ est mors ímpii, dicit Dóminus Deus, et non ut convertátur a viis suis, et vivat? Si autem avérterit se iustus a iustítia sua, et fécerit iniquitátem secúndum omnes abominatiónes, quas operári solet ímpius, numquid vivet? omnes iustítiæ eius, quas fécerat, non recordabúntur: in prævaricatióne, qua prævaricátus est, et in peccáto suo, quod peccávit, in ipsis moriétur. Et dixístis: Non est æqua vía Dómini. Audíte ergo, domus Israél: Numquid vía mea non est æqua, et non magis viæ vestræ pravæ sunt? Cum enim avérterit se iustus a iustítia sua, et fécerit iniquitátem, moriétur in eis: in iniustítia, quam operátus est, moriétur. Et cum avérterit se ímpius

Ember Friday of Lent

ab impietate sua, quam operatus est, et fecerit iudicium et iustitiam: ipse animam suam vivificabit. Considerans enim, et avertens se ab omnibus iniquitatibus suis, quas operatus est, vita vivet, et non morietur, ait Dominus omnipotens.

Graduale Ps. 85, 2 et 6 Salvum fac servum tuum, Deus meus, sperantem in te. *℣.* Auribus percipe, Domine, orationem meam.

Tractus Ps. 102, 10 Domine, non secundum peccata nostra, quae fecimus nos: neque secundum iniquitates nostras retribuas nobis. *℣. Ps. 78, 8-9* Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae, quia pauperes facti sumus nimis. *℣.* Adiuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

✠ *Sequentia sancti Evangelii
secundum Ioannem
Ioann. 5, 1-15*

In illo tempore: Erat dies festus Iudaeorum, et ascendit Iesus Ierosolymam. Est autem Iersolymis Probatica piscina, quae cognominatur hebraice Bethsaida, quinque porticus habens. In his iacebat multitudo magna languentium, caecorum, claudorum, aridorum expectantium aquae motum. Angelus autem Domini descendebat secundum tempus in piscinam, et movebatur aqua. Et qui prior descendisset in piscinam post motionem aquae, sanus fiebat a quacumque detinebatur infirmitate. Erat autem quidam homo ibi, triginta et octo annos habens in infirmitate sua. Hunc cum vidisset Iesus iacentem, et cognovisset quia iam multum tempus haberet, dicit ei: Vis sanus fieri? Respondit ei languidus: Dó-

a virtuous man turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die. But if a wicked man, turning from the wickedness he has committed, does what is right and just, he shall preserve his life; since he has turned away from all the sins which he committed, he shall surely live, he shall not die, says the Lord Almighty.

Gradual Ps. 85, 2 and 6 Save your servant, O my God, who trusts in you. *℣.* Hearken, O Lord, to my prayer.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8-9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ *A Reading from the holy Gospel
according to John
John 5, 1-15*

At that time, on the occasion of a Jewish feast, Jesus went up to Jerusalem. Now in Jerusalem, by the Sheep Pool, there is a place with the Hebrew name Bethesda. Its five porticoes were crowded with sick people lying there, blind, lame and disabled. One man was there who had been sick thirty-eight years. Jesus knew that he had been sick a long time; so when he saw him lying there, he said to him, "Do you want to be healed?" "Sir," the sick man answered, "I haven't anybody to plunge me into the pool once the water is stirred up. By the time I get there, somebody else has gone in ahead of me." Jesus said to him, "Stand up, pick up your mat, and walk." Immediately the man was healed; so he

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picked up his mat and began to walk. Now that day was a Sabbath; therefore the Jews kept telling the man who had been cured, "It's the Sabbath, and you are not allowed to carry that mat." He replied, "It was the man who healed me who told me, 'Pick up your mat and walk.' " "This person who told you to pick it up and walk," they asked, "who was he?" But the man who had been restored to health had no idea who it was, for, thanks to the crowd in that place, Jesus had slipped away. Later on Jesus found him in the Temple precincts and said to him, "Remember now, you have been healed. No more sinning, for fear that something worse happen to you." The man went off and informed the Jews that Jesus was the one who had healed him.

Offertory Antiphon

Ps. 102, 2 and 5

Bless the Lord, O my soul, and forget not all his benefits; and your youth shall be renewed like the eagle's.

Prayer over the Gifts

O Lord, accept our offering as a mark of our worship,* and in your mercy sanctify the gifts we bring you. Through Jesus Christ.

Preface of Lent

Communion Antiphon

Ps. 6, 11

All my enemies shall be put to shame in utter terror; they shall fall back in sudden shame.

Prayer after Communion

O Lord, may this sacred rite wash away our sins * and fulfill our reasonable desires. Through Jesus Christ.

mine, hóminem non hábeo, ut cum turbáta fúerit aqua, mittat me in piscínam: dum vénio enim ego, álius ante me descéndit. Dicit ei Iesus: Surge, tolle grabátum tuum, et ámbula. Et statim sanus factus est homo ille: et sústulit grabátum suum, et ambulábat. Erat autem sábbatum in die illo. Dicébant ergo Iudáei illi qui sanátus fúerat: Sáb-batum est, non licet tibi tóllere grabátum tuum. Respóndit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabátum tuum, et ámbula. Interrogavérunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabátum tuum et ámbula? Is autem, qui sanus fúerat efféctus, nesciébat quis esset. Iesus enim declinávit a turba constitúta in loco. Póstea invénit eum Iesus in templo, et dixit illi: Ecce sanus factus es: iam noli peccáre, ne detérius tibi áliquíd contíngat. Abiit ille homo, et nuntiávit Iudáeis, quia Iesus esset, qui fecit eum sanum.

Bénedic ánima mea Dómino, et noli oblivísci omnes retributiónes eius: et renovábitur, sicut áquilæ, iuvéntus tua.

Súscipe, quæsumus, Dómine, múnera nostris obláta servítiis: et tua propítius dona sanctífica. Per Dóminum.

Prefatio de Quadragesima.

Erubéscant et conturbéntur omnes inimíci mei: avertántur retrórsum, et erubéscant valde velóciter.

Per huius, Dómine, operatiónem mystérii, et vítia nostra purgéntur, et iusta desidéria compleántur. Per Dóminum.

Ember Saturday of Lent

Prayer over the People

Orémus.

Humiliáte cápita vestra Deo. Exáudi nos, miséricors Deus: et méntibus nostris grátia tuæ lumen osténde. Per Dóminum.

Let us pray.

Bow down your heads to the Lord.

O God of mercy, hear us and enlighten our minds with your grace. Through Jesus Christ.

II classis

Statio ad S. Petrum

Hæc forma adhibenda est in Missis conventualibus et in Missa, in qua Ordines conferuntur; in ceteris Missis adhiberi potest forma brevior, ut infra.

In sabbato Quatuor Temporum Missa, in qua Ordines conferuntur, dicenda est de sabbato, etiam festo I vel II classis occurrente, et in ea additur oratio ritualis "In collatione Ordinum" sub unica conclusione cum oratione quæ sequitur Dóminus vobíscum, et omittuntur omnes commemorationes, nisi sint privilegiatæ.

EMBER SATURDAY OF LENT

LONG FORM OF MASS

This form is to be used in the conventual Mass and in the Mass during which orders are conferred. In other Masses the shorter form given below may be used.

On Ember Saturday, the Mass during which orders are conferred is to be the Mass of the Saturday, even if a feast of class I or II occurs. In this Mass, the ritual prayer for the conferral of orders is added under one conclusion with the prayer which follows The Lord be with you; all commemorations are omitted, except privileged commemorations.

Entrance Antiphon

Ps. 87, 3

Intret orátio mea in conspéctu tuo: inclína aurem tuam ad precem meam, Dómine. *Ps. ibid., 2* Dómine Deus salútis meæ: in die clamávi, et nocte coram te. *℟.* Glória Patri. Intret.

Let my prayer come before you; incline your ear to my call for help, O Lord. *Ps. ibid., 2* O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. *℟.* Glory be to the Father. Let.

Post Kýrie, eléison, dicitur: Orémus. Flectámus génua. Leváte.

After the Kyrie: Let us pray. Let us kneel. Let us stand.

Prayer

Pópulum tuum, quæsumus, Dómine, propítius réspice: atque ab eo flagélla tuæ iracúndiæ cleménter avérte. Per Dóminum.

Look with mercy upon your people, O Lord, and in your pity spare them from the punishment they deserve. Through Jesus Christ.

Præcedens oratio sine Flectámus génua sumitur ad commemorandum sabbatum Quatuor Temporum.

The preceding prayer, without Let us kneel, is used to commemorate the Ember Saturday of Lent.

Léctio libri Deuteronomíi
Deut. 26, 12-19

A Reading from the Book of
Deuteronomy
Deut. 26, 12-19

In diébus illis: Locútus est Móyses ad pópulum, dicens: Quando compléveris décimam cunctárum

In those days Moses said to the people: "When you have finished setting aside all the tithes of your produce, you shall declare

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before the Lord, your God, 'I have purged my house of the sacred portion and I have given it to the Levite, the alien, the orphan and the widow, just as you have commanded me. In this I have not broken or forgotten any of your commandments. I have hearkened to the voice of the Lord, my God, doing just as you have commanded me. Look down, then, from heaven, your holy abode, and bless your people Israel and the soil you have given us in the land flowing with milk and honey which you promised on oath to our fathers.'

"This day the Lord, your God, commands you to observe these statutes and decrees. Be careful, then, to observe them with all your heart and with all your soul. Today you are making this agreement with the Lord: he is to be your God and you are to walk in his ways and observe his statutes, commandments and decrees, and to hearken to his voice. And today the Lord is making this agreement with you: you are to be a people peculiarly his own, as he promised you; and provided you keep all his commandments, he will then raise you high in praise and renown and glory above all other nations he has made, and you will be a people sacred to the Lord, your God, as he promised."

Gradual Ps. 78, 9 and 10 Pardon our sins, O Lord; why should the nations say, "Where is their God?" *℣.* Help us, O God, our savior; because of the glory of your name, O Lord, deliver us.

After the first reading and gradual: Let us pray. Let us kneel. Let us stand.

Prayer

Look with kindness upon us, O God our protector. Remove the burden of sin that oppresses us, so that we may serve you with untroubled minds. Through Jesus Christ.

frugum tuarum, loquēris in conspēctu Dómini Dei tui: Abstuli quod sanctificátum est de domo mea, et dedi illud levítæ, et ádvenæ, et pupillo, ac víduæ, sicut iussísti mihi: non præterívi mandáta tua, nec sum oblítus impérii tui. Obedívi voci Dómini Dei mei, et feci ómnia sicut præcepísti mihi. Réspice de sanctuário tuo, et de excélsó cælórum habitáculo, et bénedic pópulo tuo Israēl, et terræ, quam dedísti nobis, sicut iurásti pátribus nostris, terræ lacte et melle manánti. Hódie Dóminus Deus tuus præcepít tibi, ut fácias mandáta hæc atque iudícia: et custódias, et ímpleas ex toto corde tuo, et ex tota ánima tuâ. Dóminum elegísti hódie, ut sit tibi Deus, et ámbules in viis eius, et custódias cæremónias illius, et mandáta atque iudícia, et obédias eius império. Et Dóminus elégit te hódie, ut sis ei pópulus peculiáris, sicut locútus est tibi, et custódias ómnia præcépta illius, et fáciat te excelsiorem cunctis géntibus, quas creávit in laudem, et nomen, et glóriam suam: ut sis pópulus sanctus Dómini Dei tui, sicut locútus est.

Graduale Ps. 78, 9 et 10 Propitius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *℣.* Adiuva nos, Deus salutaris noster: et propter honórem nóminis tui, Dómine, líbera nos.

Orémus. Flectámus gēnua. Leváte.

Protéctor noster, áspice, Deus: ut, qui malórum nostrórum póndere prémimur, percépta misericórdia, líbera tibi mente famulémur. Per Dóminum.

Ember Saturday of Lent

Lectio libri Deuteronomii
Deut. 11, 22–25

In diébus illis: Dixit Móyses filiis Israël: Si custodiéritis mandáta, quæ ego præcípio vobis, et fecéritis ea, ut diligátis Dóminum Deum vestrum, et ambuléti in ómnibus viis eius, adhæréntes ei, dispérdet Dóminus omnes gentes istas ante faciém vestram, et possidébitis eas, quæ maióres et fortióres vobis sunt. Omnis locus quem calcáverit pes vester, vester erit. A desérto, et a Líbano, a flúmine magno Euphráte usque ad mare Occidentále erunt términi vestri. Nullus stabit contra vos: terrórem vestrum et formídinem dabit Dóminus Deus vester super omnem terram, quam calcatúri estis, sicut locútus est vobis Dóminus Deus vester.

Graduale Ps. 83, 10 et 9 Protéctor noster, áspice, Deus, et réspice super servos tuos. *℣.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Orémus. Flectámus génua. Leváte.

Adésto, quæsumus, Dómine, supplicatióibus nostris: ut esse, te largiénte, mereámur et inter próspera húmiles, et inter advérsa secúri. Per Dóminum.

Lectio libri Machabæórum
2 Mach. 1, 23–26 et 27

In diébus illis: Oratióem faciébant omnes sacerdótes, dum consummarétur sacrificium, Iónatha inchoánte, céteris autem respondéntibus. Et Nehemíæ erat orátio hunc habens modum: Dómine, Deus ómnium creátor, terríbilis et fortis, iustus et miséricors, qui solus es bonus rex, solus præstans, solus iustus, et omnípotens, et ætérnus, qui

A Reading from the Book of
Deuteronomy
Deut. 11, 22–25

In those days Moses said to the Israelites: “If you are careful to observe all these commandments I enjoin on you. loving the Lord, your God, and following his ways exactly, and holding fast to him, the Lord will drive all these nations out of your way, and you will dispossess nations greater and mightier than yourselves. Every place where you set foot shall be yours: from the desert and from Lebanon, from the Euphrates River to the Western Sea, shall be your territory. None shall stand up against you; the Lord, your God, will spread the fear and dread of you through any land where you set foot, as he promised you, the Lord your God.

Gradual Ps. 83, 10 and 9 Behold, O God, our protector, and look upon your servants. *℣.* O Lord God of hosts, hear the prayer of your servants.

After the second reading and gradual: Let us pray. Let us kneel. Let us stand.

Prayer

O Lord, hear our pleas and grant that we may be humble in prosperity and untroubled in misfortune. Through Jesus Christ.

A Reading from the Book of
Machabees
2 Mach. 1, 23–27

In those days while the sacrifice was being consumed the priests recited a prayer, the priests and all present, Jonathan leading and the rest responding along with Nehemia. The prayer was as follows: “Lord God, creator of all things, terrible and strong, just and merciful, you alone are King and Benefactor, you alone are gracious, you

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alone are just, almighty and eternal, you who save Israel from all evil, you who chose our fathers and sanctified them. Accept this sacrifice on behalf of all your people Israel, guard and sanctify your heritage and let the gentiles know that you are our God.”

Gradual Ps. 89, 13 and 1 Return, O Lord! How long? Have pity on your servants! *℣.* O Lord, you have been our refuge through all generations.

After the third reading and gradual: Let us pray. Let us kneel. Let us stand.

Prayer

O Lord, in your kindness hear the prayers of your people.* We are being justly punished for our sins, but be merciful and free us for the glory of your name. Through Jesus Christ.

A Reading from the Book of Sirach *Eccli. 36, 1–10*

Come to our aid, O God of the universe,
look upon us and show us the light of
your mercies;
And put all those nations in dread of you
who have not sought you,
That they may know that there is no God
but you
and may declare your mighty works.
Raise your hand against the heathen,
that they may realize your power.
As you have used us to show them your
holiness,
so now use them to show us your glory.
Thus they will know, as we know,
that there is no God but you.
Give new signs and work new wonders;
show forth the splendor of your right
hand and arm;

liberas Israë! de omni malo, qui
fecisti patres electos, et sanctificasti
eos: accipe sacrificium pro universo
populo tuo Israë!, et custodi partem
tuam, et sanctifica: ut sciant gentes,
quia tu es Deus noster.

Graduale Ps. 89, 13 et 1 Converte, Domine, aliquantulum, et deprecare super servos tuos. *℣.* Domine, refugium factus es nobis, a generatione et progénie.

Orémus. Flectámus gēnua. Leváte.

Preces populi tui, quæsumus, Domine, clemēter exaudi: ut, qui iuste pro peccātis nostris affligimur, pro tui nōminis glōria misericōrditer liberémur. Per Dōminum.

Lectio libri Sapientiae *Eccli. 36, 1–10*

Miserere nostri, Deus omnium,
et respice nos, et ostende nobis
lucem miseratiōnum tuarum: et im-
mitte timorem tuum super gentes,
quæ non exquisierunt te, ut cognos-
cant, quia non est Deus nisi tu, et
enarrant magnalia tua. Alleva ma-
num tuam super gentes alienas, ut
videant potētiā tuā. Sicut enim
in conspectu eorum sanctificatus
es in nobis, sic in conspectu nostro
magnificaberis in eis, ut cognos-
cant te, sicut et nos cognovimus,
quoniam non est Deus præter te,
Domine. Innova signa, et immuta
mirabilia. Glorifica manum, et
brachium dextrum. Excita furo-
rem, et effunde iram. Tolle adver-
sarium, et afflige inimicum. Festi-
na tempus, et memento finis, ut
enarrant mirabilia tua, Domine,
Deus noster.

Ember Saturday of Lent

Rouse your anger, pour out wrath,
humble the enemy, scatter the foe.
Hasten the day, bring on the time,
that they may declare your wonderful
works, O Lord, our God.

Graduale Ps. 140, 2 Dirigatur oratio
mea sicut incensum in conspectu tuo,
Dómine. *℣.* Elevatio mánuum meá-
rum sacrificium vespertinum.

Orémus. Flectámus gēnua. Leváte.

Gradual Ps. 140, 2 Let my prayer come
like incense before you, O Lord. *℣.* The
lifting up of my hands, like the evening
sacrifice.

After the fourth reading and gradual: Let
us pray. Let us kneel. Let us stand.

Prayer

Actiões nostras, quæsumus, Dó-
mine, aspirádo præveni, et adiu-
vándo proséquere: ut cuncta nostra
oratio et operatio a te semper
incípiat, et per te cœpta finiátur. Per
Dóminum.

O Lord, let our actions be promoted by
your inspiration and accompanied by your
help, so that every prayer and work of ours
may begin from you, and through you be
completed. Through Jesus Christ.

Lectio Daniélis Prophætæ *Dan. 3, 47-51*

In diébus illis: Angelus Dómini de-
scéndit cum Azaría, et sóciis eius
in fornácem: et excússit flammam
ignis de fornáce, et fecit médium
fornácis quasi ventum roris flan-
tem. Flamma autem effundebátur
super fornácem cúbitis quadraginta
novem: et erúpit, et incéndit quos
réperit iuxta fornácem de Chaldæis
ministros regis, qui eam incendébant.
Et non tétigit eos omnino ignis,
neque contristávit, nec quidquam
moléstia intulit. Tunc hi tres quasi ex
uno ore laudábant, et glorificábant,
et benedicébant Deum in fornáce,
dicétes:

Hic non respondetur Deo grátias.

Hymnus *Dan. ibid. 52-56*

Benedíctus es, Dómine Deus pa-
trum nostrórum. Et laudábilis, et
gloriósus in sæcula.

A Reading from the Prophet Daniel *Dan. 3, 47-51*

In those days the angel of the Lord went
down into the furnace with Azaria and his
companions, drove the fiery flames out of
the furnace, and made the inside of the
furnace as though a dew-laden breeze were
blowing through it. The flames rose forty-
nine cubits above the furnace, and spread
out, burning the Chaldeans nearby, the
king's men who stoked it. The fire in no way
touched the young men or caused them
pain or harm. Then these three in the fur-
nace with one voice sang, glorifying and
blessing God:

Thanks be to God *is not said.*

Hymn *Dan. 3, 52-56*

“Blessed are you, O Lord, the God of our
fathers,
praiseworthy and glorious forever;

Ember Saturday of Lent

And blessed is your holy and glorious name,
praiseworthy and glorious forever.
Blessed are you in the holy temple of your
glory,
praiseworthy and glorious forever.
Blessed are you on the holy throne of your
kingdom,
praiseworthy and glorious forever.
Blessed are you for your sceptre of divinity,
praiseworthy and glorious forever.
Blessed are you who look into the depths
from your throne upon the cherubim,
praiseworthy and glorious forever.
Blessed are you who walk on the wings of
the wind
and on the waves of the sea,
praiseworthy and glorious forever.
Let all your angels and saints bless you and
praise you and glorify you forever.
Let the heavens, the earth, the sea and all
the things
that are in them bless you
and praise you and glorify you forever.
Glory be to the Father, and to the Son and
to the Holy Spirit,
praiseworthy and glorious forever.
As it was in the beginning, is now and ever
shall be:
world without end. Amen,
praiseworthy and glorious forever!
Blessed are you, O Lord, the God of our
fathers
praiseworthy and glorious forever.”

*After the fifth reading and hymn, The Lord be with you
is said, without Let us kneel.*

Prayer

O God, who protected the three young men
from the flames of fire,* grant that the
flames of sin may not consume us, your
servants. Through Jesus Christ.

Other prayers which may occur are added.

Et benedictum nomen glóriæ tuæ,
quod est sanctum. Et laudábile, et
gloriósum in sæcula.
Benedíctus es in templo sancto
glóriæ tuæ. Et laudábilis, et gloriósus
in sæcula.
Benedíctus es super thronum sanctum
regni tui. Et laudábilis, et gloriósus
in sæcula.
Benedíctus es super sceptrum
divinitátis tuæ. Et laudábilis, et
gloriósus in sæcula.
Benedíctus es qui sedes super
Chérubim, íntuens abyssos. Et lau-
dábilis, et gloriósus in sæcula.
Benedíctus es qui ámbulas super
pennas ventórum et super undas
maris. Et laudábilis, et gloriósus in
sæcula.
Benedícant te omnes Angeli, et
Sancti tui. Et laudent te, et gloríficent
in sæcula.
Benedícant te cæli, terra, mare,
et ómnia quæ in eis sunt. Et laudent
te, et gloríficent in sæcula.
Glória Patri, et Filio, et Spirítui
Sancto. Et laudábili, et glorióso in
sæcula.
Sicut erat in princípío, et nunc,
et semper: et in sæcula sæculórum.
Amen. Et laudábili, et glorióso in
sæcula.
Benedíctus es, Dómine Deus pa-
trum nostrórum. Et laudábilis, et
gloriósus in sæcula.

*Hic dicitur V̇. Dóminus vobíscum, sine
Flectámus génua.*

Deus, qui tribus púeris mitigásti
flamas ígnium: concéde propítius;
ut nos fámulos tuos non exúrat
flamma vitiórum. Per Dóminum.

*Et dicuntur aliæ orationes forte occur-
rentes.*

Ember Saturday of Lent

Léctio Epistolæ beāti Pauli
Apóstoli ad Thessalonicénes
1 Thess. 5, 14–23

Fratres: Rogámus vos, corrípíte inquíetos, consolámini pusillánimes, suscípíte infirmos, patiéntes estóte ad omnes. Vidéte ne quis malum pro malo alicui reddat: sed semper quod bonum est sectámini in ínvicem, et in omnes. Semper gaudéte. Sine intermissióne oráte. In ómnibus grátias ágite: hæc est enim volúntas Dei in Christo Iesu in ómnibus vobis. Spíritum nolíte exstíngere. Prophe-tías nolíte spérnere. Omnia autem probáte: quod bonum est tenéte. Ab omni spécie mala abstinéte vos. Ipse autem Deus pacis sanctíficet vos per ómnia: ut ínteger spíritus vester, et ánima, et corpus sine queréla, in advéntu Dómini nostri Iesu Christi servétur.

Tractus Ps. 116, 1–2 Laudáte Dó-minum, omnes gentes: et collaudáte eum, omnes pópuli. *℣.* Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 17, 1–9

In illo témpore: Assúmpsit Iesus Petrum et Iacóbum, et Ioánnem fratrem eius, et duxit illos in mon-tem excélsum seórsum: et trans-figurátus est ante eos. Et resplén-duit fácies eius sicut sol: vesti-ménta autem eius facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Iesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria taber-nácula, tibi unum, Móysi unum, et Elíæ unum. Adhuc eo loquén-te, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácuí: ipsum audíte. Et

A Reading from the Epistle of blessed
Paul the Apostle to the Thessalonians
1 Thess. 5, 14–23

Brethren: We exhort you, admonish those who are out of line, cheer up the faint of heart, support the weak, have patience towards all. See that no one returns evil to anyone, but always seek good for one another and for all men.

Rejoice always, pray without ceasing, re-turn thanks in every case, for such is God's will for you in Christ Jesus.

Do not stifle the Spirit: do not despise prophecies, but test all things, keeping what is good. Keep away from every ap-pearance of evil.

May the God of peace himself make you complete in holiness, and may you be preserved whole and entire, spirit, sense, and body, irreproachable at the coming of our Lord Jesus Christ.

Tract Ps. 116, 1–2 Praise the Lord, all you nations; glorify him, all you peoples! *℣.* For steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 17, 1–9

At that time Jesus took, Peter, James, and his brother John and led them up a high mountain by themselves. Then he was transfigured before their eyes: his face became as dazzling as the sun, his clothes as radiant as light. And suddenly Moses and Elia appeared to them, conversing with him. Then Peter spoke up and said to Jesus, "Lord, it is good that we are here. With your permission, I will set up three tents here: one for you, one for Moses, and one for Elia." He was still speaking when suddenly a bright cloud overshadowed them. And now a voice came out of the cloud, "This is my beloved Son, in whom I

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take delight. Listen to him.” When they heard this, the disciples fell face to the ground and were filled with fear. But Jesus came to them, and laying his hand upon them said, “Get up and don’t be afraid.” When they looked up, they saw only Jesus, no one else. As they were coming down the mountain, Jesus gave them this command, “Don’t tell anyone of the vision until the Son of Man is raised from the dead.”

Offertory Antiphon

Ps. 87, 2–3

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord.

Prayer over the Gifts

O Lord, sanctify our fasting by these offerings,* so that our acts of penance may accomplish within us the effect they outwardly signify. Through Jesus Christ.

Preface of Lent

Communion Antiphon

Ps. 7, 2

O Lord my God, in you I take refuge; save me from all my pursuers and rescue me.

Prayer after Communion

O almighty God, may the grace of this sacrament cure our sinfulness* and be an everlasting remedy for our weakness. Through Jesus Christ.

Prayer over the People

Let us pray.
Bow down your heads to the Lord.
O God, strengthen your people with the blessing they ask,* so that they may always be obedient to your will and rejoice in your gifts. Through Jesus Christ.

audiéntes discípuli, ceciderunt in fáciem suam, et timuérunt valde. Et accéssit Iesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, némínem vidérunt, nisi solum Iesum. Et descendéntibus illis de monte, præcépit eis Iesus, dicens: Némíni dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat.

Dómine, Deus salútis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

Præséntibus sacrificiis, quæsumus, Dómine, ieiúnia nostra sanctifica: ut, quod observántia nostra profitétur extrínsecus, intérius operétur. Per Dóminum.

Præfatio de Quadragesima.

Dómine Deus meus, in te sperávi: líbera me ab ómnibus persequéntibus me, et éripe me.

Sanctificatióibus tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis æténa provéniant. Per Dóminum.

Orémus.
Humiliáte cápita vestra Deo.
Fidéles tuos, Deus, benedictio desideráta confirmet: quæ eos, et a tua voluntáte numquam fáciat discrepáre, et tuis semper indúlgeat beneficiis gratulári. Per Dóminum.

Ember Saturday of Lent

SHORT FORM OF MASS

Hæc forma adhiberi potest extra Missam conventualem et Missam in qua Ordines conferuntur.

This form may be used apart from the conventual Mass and the Mass during which orders are conferred.

Entrance Antiphon

Ps. 87, 3

Intret oratio mea in conspectu tuo: inclina aurem tuam ad precem meam, Dómine. *Ps. ibid., 2* Dómine, Deus salutis meæ: in die clamavi, et nocte coram te. *℟. Glória Patri.* Intret.

Let my prayer come before you; incline your ear to my call for help, O Lord. *Ps. ibid., 2* O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. *℟. Glory be to the Father.* Let.

Post Kyrie, eléison, dicitur: Orémus.
Flectamus gēnua. Leváte.

After the Kyrie: Let us pray. Let us kneel. Let us stand.

Prayer

Pópulum tuum, quæsumus, Dómine, propítius respice: atque ab eo flagella tuæ iracúndiæ cleménter avérte. Per Dóminum.

Look with mercy upon your people, O Lord, and in your pity spare them from the punishment they deserve. Through Jesus Christ.

Præcedens oratio sine Flectamus gēnua sumitur ad commemorandum sabbatum Quatuor Temporum.

The preceding prayer, without Let us kneel, is used to commemorate the Ember Saturday of Lent.

Lectio libri Deuteronomii *Deut. 26, 12–19*

A Reading from the Book of Deuteronomy *Deut. 26, 12–19*

In diébus illis: Locútus est Móyses ad pópulum, dicens: Quando compléveris décimam cunctárum frugum tuárum, loquéris in conspectu Dómini Dei tui: Abstuli quod sanctificátum est de domo mea, et dedi illud levítæ, et ádvenæ, et pupíllo, ac víduæ, sicut iussísti mihi: non præterívi mandáta tua, nec sum oblítus impérii tui. Obedívi voci Dómini Dei mei, et feci ómnia sicut præcepísti mihi. Réspice de sanctuário tuo, et de excélso cælórum habitáculo, et bénedic pópulo tuo Israël, et terræ, quam dedísti nobis, sicut iurásti pátribus nostris, terræ lacte et melle manánti. Hódie Dóminus Deus tuus præcepit tibi, ut fácias mandáta hæc atque iudícia: et custódias, et ímpleas ex toto corde tuo, et ex tota ánima tua. Dóminum elegísti hódie, ut sit tibi Deus, et ámbules in viis eius, et cu-

In those days Moses said to the people: "When you have finished setting aside all the tithes of your produce, you shall declare before the Lord, your God, 'I have purged my house of the sacred portion and I have given it to the Levite, the alien, the orphan and the widow, just as you have commanded me. In this I have not broken or forgotten any of your commandments. I have hearkened to the voice of the Lord, my God, doing just as you have commanded me. Look down, then, from heaven, your holy abode, and bless your people Israel and the soil you have given us in the land flowing with milk and honey which you promised on oath to our fathers.'

"This day the Lord, your God, commands you to observe these statutes and decrees. Be careful, then, to observe them with all

Ember Saturday of Lent

your heart and with all your soul. Today you are making this agreement with the Lord: he is to be your God and you are to walk in his ways and observe his statutes, commandments and decrees, and to hearken to his voice. And today the Lord is making this agreement with you: you are to be a people peculiarly his own, as he promised you; and provided you keep all his commandments, he will then raise you high in praise and renown and glory above all other nations he has made, and you will be a people sacred to the Lord, your God, as he promised."

Gradual Ps. 78, 9 and 10 Pardon our sins, O Lord; why should the nations say, "Where is their God?" *℣.* Help us, O God, our savior; because of the glory of your name, O Lord, deliver us.

After the first reading and gradual, The Lord be with you is said, without Let us kneel.

Prayer

Look with kindness upon us, O God, our protector.* Remove the burden of sin that oppresses us, so that we may serve you with untroubled minds. Through Jesus Christ.

Other prayers which may occur are added.

A Reading from the Epistle of blessed Paul the Apostle to the Thessalonians *1 Thess. 5, 14-23*

Brethren: We exhort you, admonish those who are out of line, cheer up the faint of heart, support the weak, have patience towards all. See that no one returns evil to anyone, but always seek good for one another and for all men.

Rejoice always, pray without ceasing, return thanks in every case, for such is God's will for you in Christ Jesus.

stódiās cæremónias illius, et mandáta atque iudícia, et obédias eius império. Et Dóminus elégit te hódie, ut sis ei pópulus peculiáris, sicut locútus est tibi, et custódiās ómnia præcépta illius, et fáciat te excelsiorem cunctis géntibus, quas creávit in laudem, et nomen, et glóriam suam: ut sis pópulus sanctus Dómini Dei tui, sicut locútus est.

Graduale Ps. 78, 9 et 10 Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *℣.* Adiuva nos, Deus salutaris noster: et propter honórem nóminis tui, Dómine, libera nos.

Hic dicitur ℣. Dóminus vobiscum, sine Flectámus génua.

Protéctor noster, áspice, Deus: ut, qui malórum nostrórum póndere préminur, percépta misericórdia, libera tibi mente famulémur. Per Dóminum nostrum.

Et dicuntur aliæ orationes forte occurrentes.

Léctio Epístolæ beáti Pauli Apóstoli ad Thessalonicénses *1 Thess. 5, 14-23*

Fratres: Rogámus vos, corrípíte inquietos, consolámini pusillánimes, suscípíte infirmos, patiéntes estóte ad omnes. Vidéte ne quis malum pro malo alicui reddat: sed semper quod bonum est sectámini in invicem, et in omnes. Semper gaudéte. Sine intermissione oráte. In ómnibus grátias ágite: hæc est enim volúntas Dei in Christo Iesu in ómnibus vobis. Spíritum nolíte exstíngere. Prophetías

Ember Saturday of Lent

nolíte spérnere. Omnia autem probáte: quod bonum est tenéte. Ab omni spécie mala abstinéte vos. Ipse autem Deus pacis sanctíficet vos per ómnia: ut ínteger spíritus vester, et ánima, et corpus sine queréla, in advéntu Dómini nostri Iesu Christi servétur.

Tractus Ps. 116, 1–2 Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *℣.* Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in aetérnum.

✠ *Sequéntia sancti Evangélíi
secúndum Mattháeum
Matth. 17, 1–9*

In illo témpore: Assúmpsit Iesus Petrum et Iacóbum, et Ioánnem fratrem eius, et duxit illos in montem excélsum seórsum: et transfigurátus est ante eos. Et respléndit fácies eius sicut sol: vestiménta autem eius facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Iesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Elíae unum. Adhuc eo loquente, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácuí: ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Iesus, et tégit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt, nisi solum Iesum. Et descendéntibus illis de monte, præcépit eis Iesus, dicens: Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat.

Do not stifle the Spirit: do not despise prophecies, but test all things, keeping what is good. Keep away from every appearance of evil.

May the God of peace himself make you complete in holiness, and may you be preserved whole and entire, spirit, sense, and body, irreproachable at the coming of our Lord Jesus Christ.

Tract Ps. 116, 1–2 Praise the Lord, all you nations; glorify him, all you peoples! *℣.* For steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

✠ *A Reading
from the holy Gospel
according to Matthew
Matth. 17, 1–9*

At that time Jesus took Peter, James, and his brother John and led them up a high mountain by themselves. Then he was transfigured before their eyes: his face became as dazzling as the sun, his clothes as radiant as light. And suddenly Moses and Elia appeared to them, conversing with him. Then Peter spoke up and said to Jesus, “Lord, it is good that we are here. With your permission, I will set up three tents here: one for you, one for Moses, and one for Elia.” He was still speaking when suddenly a bright cloud overshadowed them. And now a voice came out of the cloud, “This is my beloved Son, in whom I take delight. Listen to him.” When they heard this, the disciples fell face to the ground and were filled with fear. But Jesus came to them, and laying his hand upon them said, “Get up and don’t be afraid.” When they looked up, they saw only Jesus, no one else. As they were coming down the mountain, Jesus gave them this command, “Don’t tell anyone of the vision until the Son of Man is raised from the dead.”

Second Sunday in Lent

Offertory Antiphon

Ps. 87, 2-3

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord.

Dómine, Deus salútis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

Prayer over the Gifts

O Lord, sanctify our fasting by these offerings,* so that our acts of penance may accomplish within us the effect they outwardly signify. Through Jesus Christ.

Præséntibus sacrificiis, quæsumus, Dómine, ieiúnia nostra sanctífica: ut, quod observántia nostra profitétur extrínsecus, intérius operétur. Per Dóminum.

Preface of Lent

Præfatio de Quadragesima.

Communion Antiphon

Ps. 7, 2

O Lord my God, in you I take refuge; save me from all my pursuers and rescue me.

Dómine Deus meus, in te sperávi: líbera me ab ómnibus persequéntibus me, et éripe me.

Prayer after Communion

O almighty God, may the grace of this sacrament cure our sinfulness* and be an everlasting remedy for our weakness. Through Jesus Christ.

Sanctificatióibus tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis ætérna provéniant. Per Dóminum.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O God, strengthen your people with the blessing they ask,* so that they may always be obedient to your will and rejoice in your gifts. Through Jesus Christ.

Orémus.

Humiliáte cápita vestra Deo.

Fidéles tuos, Deus, benedíctio desideráta confírmnet: quæ eos, et a tua voluntáte numquam fáciat discrepáre et tuis semper indúlgeat beneficiis gratulári. Per Dóminum.

SECOND SUNDAY IN LENT

Entrance Antiphon

Ps. 24, 6, 3 and 22

Remember that your compassion, O Lord, and your kindness are from of old; let not our enemies exult over us; deliver us, O God of Israel, from all our tribulations. *Ps. ibid., 1-2* To you I lift up my soul, O Lord; in you, O my God, I trust; let me not be put to shame. *V.* Glory be to the Father. Remember.

I classis

Statio ad S. Mariam in Domnica

Reminiscere miseratiónum tuárum, Dómine, et misericórdiæ tuæ, quæ a século sunt: ne umquam dominéntur nobis inimíci nostri: líbera nos, Deus Israël, ex ómnibus angústiiis nostris *Ps. ibid., 1-2* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. *V.* Glória Patri. Reminiscere.

Second Sunday in Lent

Prayer

Deus, qui cónspicis omni nos virtúte destítui: intérius exteriúsque custódi: ut ab ómnibus adversitátibus muniámur in córpore, et a pravis cogitatónibus mundémur in mente. Per Dóminum.

O God, you see that we are completely powerless of ourselves.* Protect us from bodily and spiritual dangers, so that we may not be harmed by physical misfortunes and evil thoughts. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Thessalonicénses
1 Thess. 4, 1-7

A Reading from the Epistle of blessed
Paul the Apostle to the Thessalonians
1 Thess. 4, 1-7

Fratres: Rogámus vos, et obsecrámus in Dómino Iesu: ut, quemádmódum accepístis a nobis, quómodo opórteat vos ambuláre et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim quæ præcépta déderim vobis per Dóminum Iesum. Hæc est enim volúntas Dei, sanctificátio vestra: ut abstinéatis vos a fornicatióne, ut sciat unusquisque vestrum vas suum possidére in sanctificatióne, et honóre; non in passióne desidérii, sicut et gentes, quæ ignórant Deum: et ne quis supergrediátur, neque circumvéniat in negótio fratrem suum: quóniam vindex est Dóminus de his ómnibus, sicut prædiximus vobis, et testificáti sumus. Non enim vocávit nos Deus in immundítiam, sed in sanctificatióne: in Christo Iesu Dómino nostro.

Brethren: We beg and exhort you by the Lord Jesus that, as you have learned from us how to conduct yourselves and please God, as indeed you are doing, so you make even greater progress. For you know what instructions we gave you by the Lord Jesus. This is the will of God: that you become holy, that you keep away from immorality, that everyone of you preserve in holiness and honor what is his to use, not in the passion of desire as do the Gentiles who do not know God, that he refrain from overreaching or deceiving his brother in the matter at hand; for the Lord is an avenger of all such things, even as we once told you and testified. Obviously, God has not called us to remain unclean, but to be made holy in Christ Jesus our Lord.

Graduale Ps. 24, 17-18 Tribulatiónes cordis mei dilatátæ sunt: de necessitatibus meis éripe me, Dómine. *℣.* Vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea.

Gradual Ps. 24, 17-18 Relieve the troubles of my heart and bring me out of my distress, O Lord. *℣.* Put an end to my affliction and my suffering, and take away all my sins.

Tractus Ps. 105, 1-4 Confitémini Dómino quóniam bonus: quóniam in sæculum misericórdia eius. *℣.* Quis loquétur poténtias Dómini: audítas fáciat omnes laudes eius? *℣.* Beáti qui custódiunt iudícium, et fáciunt iustítiam in omni témpore. *℣.* Meménto nostri, Dómine, in beneplácito pópuli tui: visita nos in salutári tuo.

Tract Ps. 105, 1-4 Give thanks to the Lord, for he is good, for his kindness endures forever. *℣.* Who can tell the mighty deeds of the Lord, or proclaim all his praises? *℣.* Happy are they who observe what is right, who do always what is just. *℣.* Remember us, O Lord, as you favor your people; visit us with your saving help.

Second Sunday in Lent

✠ A Reading from the holy Gospel
according to Matthew
Matth. 17, 1-9

At that time Jesus took Peter, James, and his brother John and led them up a high mountain by themselves. Then he was transfigured before their eyes: his face became as dazzling as the sun, his clothes as radiant as light. And suddenly Moses and Elia appeared to them, conversing with him. Then Peter spoke up and said to Jesus, "Lord, it is good that we are here. With your permission, I will set up three tents here: one for you, one for Moses, and one for Elia." He was still speaking when suddenly a bright cloud overshadowed them. And now a voice came out of the cloud, "This is my beloved Son, in whom I take delight. Listen to him." When they heard this, the disciples fell face to the ground, and were filled with fear. But Jesus came to them, and laying his hand upon them said, "Get up and don't be afraid." When they looked up, they saw only Jesus, no one else. As they were coming down the mountain, Jesus gave them this command, "Don't tell anyone of the vision until the Son of Man is raised from the dead."

Creed

Offertory Antiphon
Ps. 118, 47 and 48

I will delight in your commands, which I love exceedingly; and I will lift up my hands to your commands, which I love.

Prayer over the Gifts

Look with favor upon these offerings, O Lord,* that they may be an aid to our devotion and to our salvation. Through Jesus Christ.

Preface of Lent

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 17, 1-9

In illo témpore: Assúmpsit Iesus Petrum, et Iacóbum, et Ioánnem fratrem eius, et duxit illos in montem excélsum seórsum: et transfigurátus est ante eos. Et resplénduit fácies eius sicut sol: vestiménta autem eius facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Iesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernacula, tibi unum, Móysi unum, et Eliæ unum. Adhuc eo loquente, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácu: ipsum audíte. Et audiéntes discípuli, cecidérunt in faciém suam, et timuérunt valde. Et accéssit Iesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt, nisi solum Iesum. Et descendéntibus illis de monte, præcépit eis Iesus, dicens: Némini dixeritis visiónem, donec Fílius hóminis a mórtuis resúrgat.

Credo

Meditábor in mandátis tuis, quæ diléxi valde: et levábo manus meas ad mandáta tua, quæ diléxi.

Sacrificiis præsentibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant, et salúti. Per Dóminum.

Præfatio de Quadragesima.

Monday after the second Sunday in Lent

Communion Antiphon

Ps. 5, 2-4

Intéllege clamórem meum: inténde
voci oratiónis meæ, Rex meus, et
Deus meus: quóniam ad te orábo,
Dómine.

Attend to my sighing; heed my call for
help, my king and my God! To you I pray,
O Lord.

Prayer after Communion

Súpplices te rogámus, omnípotens
Deus: ut, quos tuis réficis sacraméntis,
tibi étiam plácitis móribus dignánte
deservíre concédas. Per Dóminum.

O almighty God, we humbly ask that those
who are nourished with your sacrament*
may live a life of worthy service pleasing to
you. Through Jesus Christ.

III classis

Statio ad S. Clementem

MONDAY AFTER THE SECOND
SUNDAY IN LENT

Entrance Antiphon

Ps. 25, 11-12

Rédime me, Dómine, et miserére mei:
pes enim meus stetit in via recta: in
ecclésiis benedicam Dóminum. *Ps. ibid. 1*
Iúdica me, Dómine, quóniam
ego in innocentia mea ingressus sum:
et in Dómino sperans, non infirmá-
bor. V. Glória Patri. Rédime.

Redeem me, O Lord, and have pity on me;
my foot stands on level ground; in the
assemblies I will bless the Lord. *Ps. ibid., 1.*
Do me justice, O Lord! for I have walked
in integrity, and in the Lord I trust without
wavering. V. Glory be to the Father. Re-
deem.

Prayer

Præsta, quæsumus, omnípotens Deus:
ut familia tua, quæ se, affligéndo
carnem, ab aliméntis ábstinet;
sectándo iustítiam, a culpa ieiúnet.
Per Dóminum.

O almighty God, while your servants mor-
tify their bodies by fasting,* may they also
follow after righteousness and avoid sin.
Through Jesus Christ.

Léctio Daniélis Prophætæ
Dan. 9, 15-19

In diébus illis: Orávit Dániel Dó-
minum, dicens: Dómine, Deus
noster, qui eduxísti pópulum tuum
de terra Ægýpti in manu forti, et
fecísti tibi nomen secúndum diem
hanc: peccávimus, iniquitátem fécí-
mus, Dómine, in omnem iustítiam
tuam: avertátur, óbsecro, ira tua,
et furor tuus a civitaté tua Ierúsá-
lem et monte sancto tuo. Propter
peccáta enim nostra, et iniquitátes
patrum nostrórum, Ierúsalem et

A Reading from the Prophet Daniel
Dan. 9, 15-19

In those days Daniel prayed to the Lord:
“O Lord, our God, who led your people
out of the land of Egypt with a strong hand,
and made a name for yourself even to this
day, we have sinned, we are guilty. O Lord,
in keeping with all your just deeds, let your
anger and your wrath be turned away from
your city Jerusalem, your holy mountain.
On account of our sins and the crimes of
our fathers, Jerusalem and your people have

Monday after the second Sunday in Lent

become the reproach of all our neighbors. Hear, therefore, O God, the prayer and petition of your servant; and for your own sake, O Lord, let your face shine upon your desolate sanctuary. Give ear, O my God, and listen; open your eyes and see our ruins and the city which bears your name. When we present our petition before you, we rely not on our just deeds, but on your great mercy. O Lord, hear! O Lord, pardon! O Lord, be attentive and act without delay, for your own sake, O my God, because this city and your people bear your name, O Lord our God!"

Gradual Ps. 69, 6 and 3 You are my help and my deliverer; O Lord, hold not back! *℟.* Let my enemies be put to shame and confounded, who seek my life.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℟. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℟.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel
according to John
John. 8, 21–29

At that time Jesus said to the crowds of the Jews: "I am going away and you will look for me, but you will die in your sin. Where I am going, you cannot come." At this the Jews started to say, "Surely he is not going to kill himself, is he?—because he claims, 'Where I am going, you cannot come.'" But he went on to say, "You belong to what is below; I belong to what is above. You belong to this world—this

pópulus tuus in oppróbrium sunt ómnibus per circúitum nostrum. Nunc ergo exáudi, Deus noster, oratióem servi tui, et preces eius; et osténde fáciem tuam super sanctuárium tuum, quod desértum est, propter temetípsum. Inclína Deus meus, aurem tuam, et audi: áperi óculos tuos, et vide desolatió-nem nostram, et civitátem, super quam invocátum est nomen tuum: neque enim in iustificatióibus nostris prostérnimus preces ante fáciem tuam, sed in miseratióibus tuis multis. Exáudi, Dómine, placáre, Dómine: atténde et fac: ne moréris propter temetípsum, Deus meus: quia nomen tuum invocátum est super civitátem, et super pópu-lum tuum, Dómine, Deus noster.

Graduale Ps. 69, 6 et 3 Adiutor meus, et liberátor meus esto: Dómine, ne tardáveris. *℟.* Confundántur, et revereántur inimíci mei, qui quærunt ánimam meam.

Tractus Ps. 102, 10 Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℟. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℟.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 8, 21–29

In illo témpore: Dixit Iesus turbis Iudæórum: Ego vado, et quærétis me, et in peccáto vestro moriémíni. Quo ego vado, vos non potéstis veníre. Dicébant ergo Iudái: Numquid interficiet semetípsum, quia dixit: Quo ego vado, vos non potéstis veníre? Et dicébat eis: Vos de deórsum estis, ego de supérnis sum. Vos de mundo hoc estis, ego non sum de hoc mundo. Dixi ergo vobis, quia moriémíni in peccátis

Monday after the second Sunday in Lent

vestris: si enim non credideritis quia ego sum, moriemini in peccato vestro. Dicebant ergo ei: Tu quis es? Dixit eis Iesus: Principium, qui et loquor vobis. Multa habeo de vobis loqui, et iudicare. Sed qui me misit, verax est: et ego quæ audivi ab eo, hæc loquor in mundo. Et non cognoverunt, quia Patrem eius dicebat Deum. Dixit ergo eis Iesus: Cum exaltaveritis Filium hominis, tunc cognoscetis quia ego sum, et a meipso facio nihil: sed sicut docuit me Pater, hæc loquor: et qui me misit, mecum est, et non relinquit me solum: quia ego, quæ placita sunt ei, facio semper.

world to which I do not belong. That is why I told you that you would die in your sins. Unless you come to believe that I am what I am, you will surely die in your sins.” “Well then, who are you?” they asked him. Jesus said to them, “What I have been telling you from the beginning. Many are the things that I could say about you and condemn; but the only things I say in this world are what I have heard from him, the One who sent me, who is truthful.” They did not understand that he was talking to them about the Father. So Jesus continued, “When you lift up the Son of Man, then you will realize that I am what I am, and that I do nothing on my own. No, I say only those things that the Father taught me. And the One who sent me is with me. He has not left me alone since I always do what pleases him.”

Offertory Antiphon *Ps. 15, 7 and 8*

Benedicam Dóminum, qui tribuit mihi intelléctum: providébam Dóminum in conspéctu meo semper: quóniam a dextris est mihi, ne commóvear.

I bless the Lord, who counsels me; I set the Lord ever before me; with him at my right hand, I shall not be moved.

Prayer over the Gifts

Hæc hóstia, Dómine, placatiónis et laudis, tua nos protectiône dignos efficiat. Per Dóminum.

O Lord, protect us through this sacrifice* which we offer to atone for our sins and to give glory to you. Through Jesus Christ.

Prefatio de Quadragesima.

Preface of Lent

Communion Antiphon *Ps. 8, 2*

Dómine, Dóminus noster, quam admirábile est nomen tuum in univérsa terra!

O Lord, our Lord, how glorious is your name over all the earth!

Prayer after Communion

Hæc nos commúnio, Dómine, purget a crimine: et cæléstis remédii fáciat esse consórtes. Per Dominum.

O Lord, may this communion cleanse us from sin,* and bestow on us spiritual health from heaven. Through Jesus Christ.

Tuesday after the second Sunday in Lent

Prayer over the People

Let us pray.
Bow down your heads to the Lord.
Hear our petitions, almighty God.* Your love has given us hope; let your unfailing mercy protect us. Through Jesus Christ.

TUESDAY AFTER THE SECOND SUNDAY IN LENT

Entrance Antiphon

Ps. 26, 8 and 9

To you my heart speaks; you my glance seeks; your presence, O Lord, I seek. Hide not your face from me. *Ps. ibid., 1* The Lord is my light and my salvation; whom should I fear? *℣*. Glory be to the Father. To you.

Prayer

O Lord, fulfill in us the benefits of the holy lenten fast.* Teach us our duties and assist us with your grace to perform them. Through Jesus Christ.

A Reading from the Book of Kings *3 Kings 17, 8–16*

In those days the Lord said to Elia, the Thesbite, “Get up and go to Sarepta of the Sidonians and stay there; I have designated a widow there to provide for you.” He got up and went to Sarepta. When he arrived at the entrance of the city, there was a widow gathering sticks; he called out to her: “Bring me a little jar of water to drink.” She left to get it, and he called out after her: “Bring me also a bit of bread.” “As the Lord, your God, lives,” she answered, “I have nothing baked; there is only a handful of flour in my jar and a little oil in my jug. Even now I am collecting a couple of sticks, to go in and prepare something for me and my son to eat before we die.” “Do not be

Orémus.

Humiliáte cápita vestra Deo.
Adésto supplicatió nibus nostris, omnípotens Deus: et, quibus fidúciám sperándæ pietátis indúlges; consuétæ misericórdiæ tribue benígnus efféc-tum. Per Dóminum.

III classis

Statio ad S. Balbinam

Tibi dixit cor meum, quæsívi vultum tuum, vultum tuum, Dómine, requíram: ne avértas faciém tuam a me. *Ps. ibid., 1* Dóminus illuminátio mea, et salus mea: quem timébo? *℣*. Glória Patri. Tibi dixit.

Pérfice, quæsumus, Dómine, benígnus in nobis observántiæ sanctæ subsidium: ut, quæ te auctóre faciéndæ cognóvimus, te operánte impleámus. Per Dóminum.

Léctio libri Regum *3 Reg. 17, 8–16*

In diébus illis: Factus est sermo Dómini ad Elíam Thesbítén, dicens: Surge, et vade in Saréphta Sidoniórum, et manébis ibi: præcépi enim ibi mulíeri víduæ, ut pascat te. Surréxit, et ábiit in Saréphta. Cumque venísset ad portam civitátis, apparuit ei mulíer vídua cólligans ligna, et vocávit eam, dixítque ei: Da mihi páululum aquæ in vase, ut bibam. Cumque illa pérgeret, ut afférret, clamávit post tergum eius, dicens: Affer mihi, óbsecro, et buccéllam panis in manu tua. Quæ respóndit: Vivit Dóminus Deus tuus, quia non hábeo panem, nisi quantum pugíllus cápere potest farínæ in hýdria, et páululum ólei in lécytho: en cólloigo duo ligna, ut in-

Tuesday after the second Sunday in Lent

grédia, et fáciam illum mihi, et filio meo, ut comedámus, et moriámur. Ad quam Elías ait: Noli timére, sed vade, et fac sicut dixisti: verúmtamen mihi primum fac de ipsa farínula subcinerícium panem párvulum, et affer ad me: tibi autem et filio tuo fácies póstea. Hæc autem dicit Dóminus Deus Israël: Hýdria farínæ non defíciet, nec lécythus ólei minuétur, usque ad diem, in qua Dóminus datúrus est plúviam super fácies terræ. Quæ ábiit, et fecit iuxta verbum Elíæ: et comédit ipse, et illa, et domus eius: et ex illa die hýdria farínæ non defécit, et lécythus ólei non est imminútus, iuxta verbum Dómini, quod locútus fúerat in manu Elíæ.

Graduale Ps. 54, 23, 17, 18 et 19
Iacta cogitátum tuum in Dómino, et ipse te enútriet. *℣.* Dum clamárem ad Dóminum, exaudivit vocem meam ab his, qui appropínquant mihi.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 23, 1-12

In illo témpore: Locútus est Iesus ad turbas, et ad discípulos suos, dicens: Super cáthedram Móysi sedérunt scribæ et pharisæi. Omnia ergo quæcúmque dixerint vobis, serváte, et fácite: secúndum ópera vero eórum nolíte fácere: dicunt enim, et non faciunt. Alligant enim ónera grávia et importabilia, et impónunt in húmeros hóminum: dígitó autem suo nolunt ea movére. Omnia vero ópera sua faciunt, ut videántur ab homínibus: dilátant enim phylactéria sua, et magníficant fimbrias. Amant autem primos recúbitus in cenis, et primas cáthedras in synagógis, et salutatiónes in foro, et vocári ab homínibus Rabbi. Vos autem nolíte vocári Rabbi: unus est enim Magíster vester, omnes autem vos fratres estis. Et patrem nolíte vocáre vobis super terram, unus est enim Pater vester, qui in cælis est.

afraid,” Elia said to her, “Go and do as you propose. But first make me a little cake and bring it to me. Then you can prepare something for yourself and your son. For the Lord, the God of Israel, says ‘The jar of flour shall not go empty, nor the jug of oil run dry, until the day when the Lord sends rain upon the earth.’” She left and did as Elia said. She was able to eat for a year, and he and her son as well; the jar of flour did not go empty, nor the jug of oil run dry, as the Lord had foretold through Elia.

Gradual Ps. 54, 23, 17, 18 and 19 Cast your care upon the Lord, and he will support you. *℣.* When I called upon the Lord, he heard my voice and freed me from those who war against me.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 23, 1-12

At that time Jesus told the crowds and his disciples, “The scribes and the Pharisees have succeeded Moses as teachers. Therefore perform everything, observe everything they tell you, but do not follow their example. They do not practice what they preach. They tie up bundles that are burdensome and hard to carry, and lay them on men’s shoulders, while they themselves refuse to lift a finger to move them. All their works are performed to attract people’s attention: they widen their phylacteries and wear huge tassels; they are fond of the place of honor at banquets and of the front seats in synagogues, of marks of respect in public and of being called ‘Rabbi’ by other men. Now, as for you, avoid being called ‘Rabbi’; only one among you is the master, the rest of you are fellow-pupils.

Tuesday after the second Sunday in Lent

And do not call anyone on earth your father; only one is your father, the One in heaven. Avoid being called teachers; only one is your teacher, the Messiah. So the one who is the superior among you must be the servant of the rest. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted."

Offertory Antiphon

Ps. 50, 3

Have mercy on me, O Lord, in the greatness of your compassion; O Lord, wipe out my offense.

Prayer over the Gifts

O Lord, sanctify us by this sacred rite* so that we may be cleansed from earthly sinfulness and come to our eternal reward. Through Jesus Christ.

Preface of Lent

Communion Antiphon

Ps. 9, 2-3

I will declare all your wondrous deeds; I will be glad and exult in you; I will sing praise to your name, Most High.

Prayer after Communion

O Lord, make us ever obedient to your commandments* so that we may be deserving of these holy gifts. Through Jesus Christ.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, be moved by our prayers and heal the sickness of our souls.* Grant us pardon for our sins and make us always joyous in your blessings. Through Jesus Christ.

Nec vocémini magístri: quia Magíster vester unus est, Christus. Qui maior est vestrum, erit mínister vester. Qui autem se exaltáverit, humiliábitur: et qui se humiliáverit, exaltábitur.

Miserére mei, Dómine, secúndum magnam misericórdiam tuam: dele, Dómine, iniquitátem meam.

Sanctificatióem tuam nobis, Dómine, his mystériis operáre placátus: quæ nos et a terrénis purget vítiis, et ad cæléstia dona perducát Per Dóminum.

Præfatio de Quadragesima.

Narrábo ómnia mirábília tua: lætábor, et exsultábo in te: psallam nómini tuo, Altíssime.

Ut sacris, Dómine, reddámur digni munéribus: fac nos tuis, quæsumus, semper obedíre mandátis. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo.

Propitiáre, Dómine, supplicatióibus nostris, et animárum nostrárum medére languóribus: ut, remissióne percépta, in tua semper benedictióne lætémur. Per Dóminum.

Wednesday after the second Sunday in Lent

III classis

Statio ad S. Cæciliam

Ne derelinquas me, Dómine, Deus meus, ne discédas a me: inténde in adiutórium meum, Dómine, virtus salútis meæ. *Ps. 37, 2* Dómine, ne in furóre tuo árguas me: neque in ira tua corrípias me. *℟.* Glória Patri. Ne derelinquas.

Pópulum tuum, quæsumus, Dómine, propítius réspice: et quos ab escis carnálibus præcipis abstinére, a nóxiis quoque vítiis cessáre concéde. Per Dóminum.

Léctio libri Esther
Esth. 13, 8–11 et 15–17

In diébus illis: Orávit Mardocháus ad Dóminum, dicens: Dómine, Dómine Rex omnípotens, in ditióne enim tua cuncta sunt pósitæ, et non est qui possit tuæ resistere voluntáti, si decreveris salváre Israël. Tu fecísti cælum et terram, et quidquid cæli ámbitu continétur. Dóminus ómnium es, nec est qui resístat maiestáti tuæ. Et nunc, Dómine Rex, Deus Abraham, miserére pópuli tui, quia volunt nos inimíci nostri pérdere, et hereditátem tuam delére. Nec despicias partem tuam, quam redemísti tibi de Ægýpto. Exáudi deprecationem meam, et propítius esto sorti et funículo tuo, et converté luctum nostrum in gáudium, ut vivéntes laudémus nomen tuum, Dómine, et ne claudas ora te canéntium, Dómine Deus noster.

Graduale Ps. 27, 9 et 1 Salvum fac pópulum tuum, Dómine, et benedic hereditáti tuæ. *℟.* Ad te, Dómine, clamávi: Deus meus, ne síleas a me, et ero símilis descendéntibus in lacum.

WEDNESDAY AFTER THE
SECOND SUNDAY IN LENT

Entrance Antiphon
Ps. 37, 22–23

Forsake me not, O Lord; my God, be not far from me! Hasten to help me, O Lord, my salvation! *Ps. 37, 2* O Lord, in your anger punish me not, in your wrath chastise me not. *℟.* Glory be to the Father. Forsake.

Prayer

O Lord, look mercifully upon your people.* We abstain from food at your command; may we also turn away from the spiritual poison of sin. Through Jesus Christ.

A Reading from the Book of Esther
Esth. 13, 8–11 and 15–17

In those days Mardochai prayed to the Lord and said: “O Lord God, almighty King, all things are in your power, and there is no one to oppose you in your will to save Israel. You made heaven and earth and every wonderful thing under the heavens. You are Lord of all, and there is no one who can resist you. And now, Lord God, King, God of Abraham, spare your people, for our enemies plan our ruin and are bent upon destroying the inheritance that was yours from the beginning. Do not spurn your portion, which you redeemed for yourself out of Egypt. Hear my prayer; have pity on your inheritance and turn our sorrow into joy: thus we shall live to sing praise to your name, O Lord. Do not silence those who praise you, O Lord our God.”

Gradual Ps. 27, 9 and 1 Save your people, O Lord, and bless your inheritance. *℟.* To you, O Lord, I call; O my God, be not deaf to me, lest I become one of those going down into the pit.

Wednesday after the second Sunday in Lent

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℟. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

Tractus Ps. 102, 10 Dómine, non secúndum peccáta nostra, quæ fé-cimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memín-eris iniquitátum nostrárum antiquá-rum: cito anticipent nos misericór-diæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 20, 17–28

At that time, as Jesus was starting to go up to Jerusalem, he took the Twelve aside on the road and said to them, “Now we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death and hand him over to the pagans to be mocked, and flogged, and crucified. And he will be raised up on the third day.”

Then the mother of Zebedee's sons came up to him, accompanied by her sons, to do him homage and to ask a favor of him. He said to her, “What do you want?” She said to him, “Promise that these two sons of mine will sit, one at your right, the other at your left, in your kingdom.” In reply, Jesus said, “You do not realize what you are asking. Can you drink the cup which I am going to drink?” “We can,” they said. He told them, “From my cup you shall indeed drink. But, as for sitting at my right or my left, that favor is not mine to grant; it is for those for whom it has been reserved by my Father.” But the other ten, on hearing this, became indignant at the two brothers. Then Jesus called them together and said, “You know how those who rule the pagans lord it over them; their great men make their authority felt. Among you, it must not be that way. Whoever among you wishes

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 20, 17–28

In illo témpore: Ascéndens Iesus Ierosólymam, assúmpsit duódecim discípulos secréto, et ait illis: Ecce ascéndimus Ierosólymam, et Fílius hóminis tradétur princípibus sacerdotum, et scribis, et condem-nábunt eum morte, et tradent eum géntibus ad illudéndum, et flagel-lándum, et crucifigéndum, et tértia die resúrget. Tunc accéssit ad eum mater filiórum Zebedæi cum filiis suis, adórans et petens áliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo fílii mei, unus ad dexteram tuam, et unus ad sínistram in regno tuo. Respóndens autem Iesus, dixit: Nescítis quid petátis. Potéstis bíbere cálicem, quem ego bibitúrus sum? Dicunt ei: Pós-sumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad dexteram meam vel sínistram, non est meum dare vobis, sed quibus parátum est a Patre meo. Et audi-éntes decem, indignáti sunt de duó-bus frátribus. Iesus autem vocávit eos ad se, et ait: Scitis quia prín-cipes géntium dominántur eórum: et qui maióres sunt, potestátem exércunt in eos. Non ita erit inter vos: sed quicúmque volúerit inter vos maior fieri, sit vester mínister: et qui volúerit inter vos primus esse, erit vester servus. Sicut Fílius hóminis non venit ministrári, sed ministráre, et dare ánimam suam, redemptiónem pro multis.

Wednesday after the second Sunday in Lent

to be great must act as your servant; whoever among you wishes to rank first must act as your slave; just as the Son of Man has come, not to be served, but to serve, and to give his life as ransom for the rest of men."

Offertory Antiphon

Ps, 24, 1-3

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

To you I lift up my soul, O Lord. In you,
O my God, I trust; let me not be put to
shame, let not my enemies exult over me.
No one who waits for you shall be put to
shame.

Prayer over the Gifts

Hóstias, Dómine, quas tibi offérimus,
propítius réspice: et per hæc sancta
commércia, víncula peccatórum no-
strórum absólve. Per Dóminum.

O Lord, look with favor upon the sacrifices
we offer you,* and by this holy exchange of
gifts free us from the bondage of our sins.
Through Jesus Christ.

Præfatio de Quadragesima.

Preface of Lent

Communion Antiphon

Ps. 10, 8

Iustus Dóminus, et iustítiam di-
léxit: æquitátem vidit vultus eius.

The Lord is just, he loves just deeds; the
upright shall see his face.

Prayer after Communion

Sumptis, Dómine, sacraméntis: ad
redemptiónis æternæ, quæsumus,
proficiámus augméntum. Per Dó-
minum.

O Lord, may the reception of your sacra-
ment* bring us ever nearer to our eternal
redemption. Through Jesus Christ.

Prayer over the People

Orémus.
Humiliáte cápita vestra Deo.

Deus, innocéntiæ restitútor et amá-
tor, dírige ad te tuórum corda servó-
rum: ut, spíritus tui fervóre concépto,
et in fide inveniántur stábiles, et in
ópere effícaces. Per Dóminum.

Let us pray.
Bow down your heads to the Lord.

O God, you love innocence and have re-
stored it to us. Turn the hearts of your
people toward yourself.* Set them on fire
with your spirit, that they may be firm in
faith and zealous in good works. Through
Jesus Christ.

Thursday after the second Sunday in Lent

THURSDAY AFTER THE SECOND
SUNDAY IN LENT

III classis

Statio ad S. Mariam trans Tiberim

Entrance Antiphon

Ps. 69, 2 and 3

Deign, O God, to rescue me; O Lord, make haste to help me; let my enemies be put to shame and confounded who seek my life. *Ps. ibid., 4* Let them be turned back in disgrace who desire my ruin. *℣.* Glory be to the Father. Deign.

Deus, in adiutórium meum inténde: Dómine, ad adiuvándum me festína: confundántur et reveréántur inimíci mei, qui quærunt ánimam meam. *Ps. ibid., 4* Avertántur retrórsus, et erubéscant: qui cógitant mihi mala. *℣.* Glória Patri. Deus.

Prayer

O Lord, help us by your grace to be diligent in fasting and prayer,* that we may be shielded against the enemies of our soul and body. Through Jesus Christ.

Præsta nobis, quæsumus, Dómine, auxílium grátiae tuæ: ut ieiúniis et oratióibus conveniénter inténti, liberémur ab hóstibus mentis et córporis. Per Dóminum.

A Reading from the Prophet Jeremia

Jer. 17, 5–10

Thus says the Lord God:
Cursed is the man who trusts in human beings,
who seeks his strength in flesh,
whose heart turns away from the Lord.
He is like a barren bush in the desert
that enjoys no change of season,
But stands in a lava waste,
a salt and empty earth.
Blessed is the man who trusts in the Lord,
whose hope is the Lord.
He is like a tree planted beside the waters
that stretches out its roots to the stream:
It fears not the heat when it comes,
its leaves stay green;
In the year of drought it shows no distress,
but still bears fruit.
More tortuous than all else is the human heart,
beyond remedy; who can understand it?
I, the Lord, alone probe the mind
and test the heart,
To reward everyone according to his ways,
according to the merit of his deeds:
says the Lord Almighty.

Léctio Ieremiæ Prophétæ

Jer. 17, 5–10

Hæc dicit Dóminus Deus: Male-díctus homo, qui confidit in hómine, et ponit carnem bráccium suum, et a Dómino recédit cor eius. Erit enim quasi myrícæ in desérto, et non vidébit cum vénerit bonum: sed habitábit in siccitáte in desérto, in terra salsúginis, et inhabitábili. Benedíctus vir, qui confidit in Dómino, et erit Dóminus fidúcia eius. Et erit quasi lignum quod transplantátur super aquas, quod ad humórem mittit radíces suas: et non timébit cum vénerit æstus. Et erit fólium eius víride, et in témpore siccitátis non erit sollicitum, nec aliquándo désinet fácere fructum. Pravum est cor ómnium, et inscrutábile: quis cognóscet illud? Ego Dóminus scrutans cor, et probans renes: qui do unicuique iuxta viam suam, et iuxta fructum adinventi-
onum suárum: dicit Dóminus omni-potens.

Thursday after the second Sunday in Lent

Graduale Ps. 78, 9 et 10 Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *℣.* Aduva nos, Deus, salutaris noster: et propter honórem nóminis tui, Dómine, libera nos.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 16, 19–31

In illo témpore: Dixit Iesus phariseis: Homo quidam erat dives, qui induebátur púrpura et bysso: et epulabátur cotídie spléndide. Et erat quidam mendícus, nómine Lázarus, qui iacébat ad iánuam eius, ulcéribus plenus, cúpiens saturári de micis, quæ cadébant de mensa dívitis, et nemo illi dabat: sed et canes veniébant, et lingébant úlce-
ra eius. Factum est autem ut more-
rétur mendícus, et portarétur ab Angelis in sinum Abrahæ. Mórtuus est autem et dives, et sepúltus est in inférno. Elevans autem óculos suos, cum esset in torméntis, vidit Abraham a longe, et Lázarum in sinu eius: et ipse clamans, dixit: Pater Abraham, miserére mei, et mitte Lázarum, ut intíngat extrémum dígití sui in aquam, ut refrígeret linguam meam, quia crúciór in hac flamma. Et dixit illi Abraham: Fili, recordáre quia recepísti bona in vita tua, et Lázarus simíliter mala: nunc autem hic consolátur, tu vero cruciáris. Et in his ómnibus, inter nos et vos chaos magnum firmátum est: ut hi, qui volunt hinc transíre ad vos, non possint, neque inde huc transmeáre. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei. Hábeo enim quinque fratres, ut testétur illis, ne et ipsi véniant in hunc locum torméntorum. Et ait illi Abraham: Habent Móysen et prophétas: áudiant illos. At ille dixit: Non, pater Abraham: sed si quis ex mórtuis íerit ad eos, pæniténtiam agent. Ait autem illi: Si Móysen et prophétas non áudiunt, neque si quis ex mórtuis resur-
réxit, credent.

Gradual Ps. 78, 9 and 10 Pardon our sins, O Lord; why should the nations say, "Where is their God?" *℣.* Help us, O God, our savior; because of the glory of your name, O Lord, deliver us.

✠ A Reading from the holy Gospel
according to Luke
Luke 16, 19–31

At that time Jesus said to the Pharisees: "There was a rich man who was clothed in purple and linen and had a splendid banquet every day. And a beggar named Lazarus, covered with sores, lay at his gate. He longed to eat the scraps that fell from the rich man's table. And the dogs even came and licked his sores. Then the beggar died and was carried by the angels to repose on Abraham's bosom. The rich man also died and was buried. From the abode of the dead where he was in torments, he raised his eyes and saw Abraham far away and Lazarus reposing on his bosom. And he called out, saying: 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water to refresh my tongue, for I am tortured in these flames.' 'My child,' replied Abraham, 'remember that you received your good things in your lifetime and by the same token Lazarus received what was bad. Now he has found consolation here, but you have found torments. And that is not all: between you and us there is fixed a great abyss, so that those who might wish to cross from here to you cannot do so, and no one can cross from your side to us either.'

" 'Father, I ask you then,' the rich man said, 'to send him to my father's house (for I have five brothers), to be a warning to them so that they may not arrive, too, in this place of torture.'

"Abraham answered: 'They have Moses and the Prophets. Let them hear them.' 'No, Father Abraham,' replied the rich

Thursday after the second Sunday in Lent

man, 'but if someone goes to them from the dead, they will repent.' Abraham said to him, 'If they do not listen to Moses and the Prophets they will not be convinced, even if one rises from the dead.' "

Offertory Antiphon

Exodus 32, 11, 12, 13 and 14

Moses prayed in the sight of the Lord his God, and said, "Why, O Lord, are you angry with your people? Let the anger of your soul be appeased; remember Abraham, Isaac and Jacob, to whom you swore that you would give the land flowing with milk and honey." So the Lord relented in the punishment he had threatened to inflict on his people.

Prayer over the Gifts

O Lord, may the fast we observe in your name sanctify us through this sacrifice,* so that our acts of penance may accomplish within us the effect they outwardly signify. Through Jesus Christ.

Preface of Lent

Communion Antiphon

John 6, 57

"He who eats my flesh, and drinks my blood, abides in me, and I in him" says the Lord.

Prayer after Communion

May your grace never fail us. O Lord.* May it fire us with devotion to your service and always bring us your assistance. Through Jesus Christ.

Prayer over the People

Let us pray.
Bow down your heads to the Lord.
O Lord, come to the assistance of your servants and be merciful to those who implore your mercy.* Bring together again, renew and preserve your gifts for those who glory in you as their creator and ruler. Through Jesus Christ.

Præcatus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? parce iræ ánimæ tuæ: meménto Abraham, Isaac, et Iacob, quibus iurásti dare terram fluéntem lac et mel. Et placátus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

Præsénti sacrificio, nómini tuo nos, Dómine, ieiúnia dicáta sanctíficent: ut, quod observántia nostra profitétur extérius, intérius operétur effectú. Per Dóminum.

Præfatio de Quadragesima.

Qui mandúcat meam carnem, et bibit meum ságuinem, in me manet, et ego in eo, dicit Dóminus.

Grátia tua nos, quæsumus, Dómine, non derelínquat: quæ et sacræ nos déditos fáciat servitúti, et tuam nobis opem semper acquirat. Per Dóminum.

Orémus.
Humiliáte cápita vestra Deo.
Adésto, Dómine, fámulis tuis, et perpétuam benignitátem largire poscéntibus: ut iis, qui te auctóre et gubernatóre gloriántur, et congregáta restáures, et restauráta consérves. Per Dóminum.

Friday after the second Sunday in Lent

III classis

Statio ad S. Vitalem

Ego autem cum iustitia apparébo in conspéctu tuo: satiabor dum manifestábitur glória tua. *Ps. ibid., 1* Exáudi, Dómine, iustítiam meam: inténde deprecationi meæ. *℟.* Glória Patri. Ego autem.

Da, quæsumus, omnipotens Deus: ut, sacro nos purificánte ieiúno, sincéris méntibus ad sancta ventúra fácias pervenire. Per Dóminum.

Léctio libri Génesis
Gen. 37, 6–22

In diébus illis: Dixit Ioseph fratribus suis: Audíte sómnum meum, quod vidi: Putábam nos ligáre manípulos in agro: et quasi consúrgere manípulum meum, et stare, vestrosque manípulos circumstántes adoráre manípulum meum. Respondérunt fratres eius: Numquid rex noster eris? aut subiiciémur ditióni tuæ? Hæc ergo causa somniórum atque sermónum, invidiæ et ódii fómitem ministrávit. Aliud quoque vidit sómnum, quod narrans fratribus, ait: Vidi per sómnum, quasi solem, et lunam, et stellas undecim adoráre me. Quod cum patri suo et fratribus retulisset, increpávit eum pater suus, et dixit: Quid sibi vult hoc sómnum, quod vidisti? Num ego et mater tua et fratres tui adorábimus te super terram? Invidébant ei ígitur fratres sui: pater vero rem tácitus considerábat. Cumque fratres illius in pascédis grégibus patris moraréntur in Sichem, dixit ad eum Israël: Fratres tui pascunt oves in Síchimis: veni, mittam te ad eos. Quo respondente: Præsto sum, ait ei: Vade, et vide si cuncta próspera sint erga fratres tuos, et pécora: et renúntia mihi quid agátur. Missus de valle Hebron, venit in Sichem: invenítque eum vir errántem in agro, et interrogávit quid quæreret. At ille re-

FRIDAY AFTER THE SECOND
SUNDAY IN LENT

Entrance Antiphon

Ps. 16, 15

But I in justice shall behold your face; I shall be content when your glory shall appear. *Ps. ibid. 1* Hear, O Lord, a just suit; attend to my outcry. *℟.* Glory be to the Father. But I.

Prayer

O almighty God, cleanse us by this holy fast,* so that we may celebrate the coming feasts with pure hearts. Through Jesus.

A Reading from the Book of Genesis
Gen. 37, 6–22

In those days Joseph said to his brothers: “Listen to this dream I had. We were binding sheaves in the field; my sheaf rose up and remained standing, while your sheaves gathered round and bowed down to my sheaf.” His brothers answered, “Are you to be our king? Are you to rule over us?” And because of his dreams and words they hated him the more.

He had another dream which he also told to his brothers. “I had another dream,” he said. “The sun, the moon and eleven stars were worshiping me.” When he told that to his father and his brothers, his father reproved him. “What is this dream that you have had?” he said. “Can it be that I and your mother and your brothers will come to bow to the ground before you?” So his brothers envied him, while his father pondered the matter.

When his brothers had gone to pasture their father’s flocks at Sichem, Israel said to Joseph, “Your brothers are pasturing the flocks at Sichem; get ready, I will send you to them.” Joseph answered, “I am ready.” “Go then,” said Israel, “and see if all is well with your brothers and with the

Friday after the second Sunday in Lent

flocks; and bring back a report to me.” So he sent him from the valley of Hebron, and he came to Sichem. A man found Joseph wandering about in the fields and asked him, “What are you looking for?” “I am looking for my brothers,” he answered. “Tell me, please, where they are pasturing.” The man said, “They have moved on from here because I heard them say, ‘Let us go to Dothain.’” So Joseph went after his brothers and found them in Dothain. They saw him in the distance, and before he drew near them, they plotted to kill him. They said to one another, “Here comes that dreamer! Let us therefore kill him and throw him into a cistern; we can say that a wild beast devoured him. Let us see then what becomes of his dreams.”

But when Ruben heard of it, he tried to rescue him from them saying, “We must not kill him.” Then he continued, “Do not shed blood. Throw him into the cistern there in the desert, but do not lay a hand on him.” His purpose was to rescue him from them and restore him to his father.

Gradual Ps. 119, 1–2 In my distress I called to the Lord, and he answered me. *℣.* O Lord, deliver me from lying lip, from treacherous tongue.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣ Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name’s sake.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 21, 33–46

At that time Jesus proposed this parable to the crowds of Jews and the chief priests:

spōndit: Fratres meos quaero: indica mihi ubi pascant greges. Dixitque ei vir: Recesserunt de loco isto: audivi autem eos dicentes: Eamus in Dóthain. Perréxit ergo Ioseph post fratres suos, et invénit eos in Dóthain. Qui cum vidissent eum procul, ántequam accéderet ad eos, cogitavérunt illum occídere, et mútuo loquebántur: Ecce somniátor venit: veníte, occidámus eum, et mittámus in cistérnam vétorem, dicémusque: Fera péssima devorávit eum: et tunc apparébit quid illi prosint sómnia sua. Audiens autem hoc Ruben, nitebátur liberáre eum de mánibus eórum, et dicébat: Non interficiátis ánimam eius, nec effundátis sánguinem: sed proícite eum in cistérnam hanc, quæ est in solitúdine, manúsque vestras serváte innóxias: hoc autem dicébat, volens eripere eum de mánibus eórum, et réddere patri suo.

Graduale Ps. 119, 1–2 Ad Dóminum cum tribulárer clamávi, et exaudivit me. *℣.* Dómine, libera ánimam meam a lábiis iníquis, et a lingua dolósa.

Tractus Ps. 102, 10 Dómine, non secúndum peccáta nostra, quæ fé-cimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 21, 33–46

In illo témpore: Dixit Iesus turbis Iudæórum, et princípibus sacerdot-

Friday after the second Sunday in Lent

tum parabolam hanc: Homo erat paterfamilias, qui plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et edificavit turrim, et locavit eam agricolis, et peregre profectus est. Cum autem tempus fructuum appropinquasset, misit servos suos ad agricolas, ut acciperent fructus eius. Et agricolae, apprehensis servis eius, alium ceciderunt, alium occiderunt, alium vero lapidaverunt. Iterum misit alios servos plures prioribus, et fecerunt illis similiter. Novissime autem misit ad eos filium suum, dicens: Verebuntur filium meum. Agricolae autem videntes filium, dixerunt intra se: Hic est heres, venite occidamus eum, et habebimus hereditatem eius. Et apprehensum eum eiecérunt extra vineam, et occiderunt. Cum ergo venerit dominus vineae, quid faciet agricolis illis? Aiunt illi: Malos male perdet: et vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis. Dicit illis Iesus: Numquam legistis in Scripturis: Lapidem, quem reprobaverunt edificantes, hic factus est in caput anguli? A Domino factum est istud, et est mirabile in oculis nostris. Ideo dico vobis, quia auferetur a vobis regnum Dei, et dabitur genti facienti fructus eius. Et qui ceciderit super lapidem istum, confringetur: super quem vero ceciderit, conteret eum. Et cum audissent principes sacerdotum et pharisaei parabolas eius, cognoverunt quod de ipsis diceret. Et querentes eum tenere, timuerunt turbas: quoniam sicut prophetam eum habebant.

“There was a property owner who planted a vineyard, put a hedge around it, dug out a vat and erected a tower. Then he leased it to tenant farmers and went off on a journey. When vintage time arrived, he dispatched his slaves to the tenants to obtain his share of the grapes. But the tenants seized the slaves, beating one, killing another, stoning a third. A second time he sent even more slaves than before, but they treated them the same way. So finally he sent his son to them, thinking, ‘They will respect my son.’ But when they saw the son, the tenants said to themselves, ‘Here’s the heir. Come on, let’s kill him and get his inheritance.’ Then they seized him, dragged him outside the vineyard, and killed him. So, when the owner of the vineyard comes, what will he do to those tenants?” They told him, “He will bring those evil men to an evil end, and he will lease his vineyard to other tenants who will supply him with grapes at vintage time.” Jesus said to them, “Did you never read in the Scriptures, ‘That stone which the builders rejected has become the cornerstone. This was the Lord’s doing—and it is wonderful in our eyes’? Consequently, I tell you that God’s dominion will be taken away from you and given to a people that will make it fruitful. The man who falls upon that stone will be smashed to bits, while it will crush any man on whom it falls.” When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. Yet, though they were seeking to arrest him, they had reason to fear the crowds since they regarded him as a prophet.

Offertory Antiphon *Ps. 39, 14 and 15*

Dómine, in auxilium meum respice: confundantur et reveantur, qui quaerunt animam meam, ut auferant eam: Dómine, in auxilium meum respice.

Deign, O Lord, to rescue me; let all be put to shame and confusion who seek to snatch away my life. Deign, O Lord, to rescue me.

Saturday after the second Sunday in Lent

Prayer over the Gifts

O God, may this sacrifice continue its action in us,* and may it increase the good effect it has accomplished. Through Jesus Christ.

Preface of Lent

Communion Antiphon

Ps. 11, 8

You, O Lord, will keep us and preserve us always from this generation.

Prayer after Communion

O Lord, may our lives always be guided by this promise of eternal salvation,* so that we may eventually attain our goal. Through Jesus Christ.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, grant your people health of soul and body.* May we be fervent in doing good and so deserve to be protected by your mighty power. Through Jesus Christ.

Hæc in nobis sacrificia, Deus, et actiõne permãneant, et operatiõne firmëntur. Per Dóminum.

Præfatio de Quadragesima.

Tu, Dómine, servábis nos, et custódies nos a generatiõne hac in ætérnum.

Fac nos, quæsumus, Dómine: ac-cépto pignore salutis æternæ, sic téndere congruënter; ut ad eam per-veníre possímus. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo.

Da, quæsumus, Dómine, pópulo tuo salutem mentis et córporis: ut, bonis opéribus inhæréndo, tuæ semper virtútis mereátur protectiõne de-féndi. Per Dóminum.

SATURDAY AFTER THE SECOND SUNDAY IN LENT

Entrance Antiphon

Ps. 18, 8

The law of the Lord is perfect, refreshing the soul; the decree of the Lord is trust-worthy, giving wisdom to the simple. *Ps. ibid., 2* The heavens declare the glory of God, and the firmament proclaims his handiwork. V. Glory be to the Father. The law.

Prayer

O Lord, may our fasting attain its saving effect * so that the mortification of our bodies may bring a new life to our souls. Through Jesus Christ.

III classis

Statio ad Ss. Marcellinum et Petrum

Lex Dómini irreprehensíbilis, con-vértens ánimas: testimónium Dó-mini fidéle, sapiéntiam præstans párvulis. *Ps. ibid., 2* Cæli enárrant glóriam Dei: et ópera mánuum eius annúnciat firmaméntum. V. Glória Patri. Lex Dómini.

Da, quæsumus, Dómine, nostris efféctum ieiúniis salutárem: ut casti-gatio carnis assúpta, ad nostrárum vegetatiõnem tránseat animárum. Per Dóminum.

Saturday after the second Sunday in Lent

Lectio libri Génesis
Gen. 27, 6–40

In diébus illis: Dixit Rebécca filio suo Iacob: Audívi patrem tuum loquéntem cum Esau fratre tuo, et dicéntem ei: Affer mihi de venatióne tua, et fac cibos ut cómedam, et benedícam tibi coram Dómino ántequam móriar. Nunc ergo, fili mi, acquiesce consíliis meis: et pergens ad gregem, affer mihi duos hædos óptimos, ut fáciam ex eis escas patri tuo, quibus libénter véscitur: quas cum intúleris, et coméderit, benedícat tibi priúsqvam moriátur. Cui ille respóndit: Nosti quod Esau frater meus homo pilósus sit, et ego lenis: si attréctáverit me pater meus, et sénserit, tímeo ne putet me sibi voluisse illúdere, et indúcam super me maledictiónem pro benedictióne. Ad quem mater: In me sit, ait, ista maledíctio, fili mi: tantum audi vocem meam, et pergens affer quæ dixi. Abiit, et áttulit, dedítque matri. Parávit illa cibos, sicut velle nóverat patrem illius. Et véstibus Esau valde bonis, quas apud se habébat domi, induit eum: pelliculáque hædórum circúmdedit mánibus, et colli nuda protéxit. Dedítque pulméntum, et panes, quos cóxerat, trádidit. Quibus illátis, dixit: Pater mi! At ille respóndit: Audio. Quis es tu, fili mi? Dixítque Iacob: Ego sum primogénitus tuus Esau: feci sicut præcepísti mihi: surge, sede, et cómede de venatióne mea, ut benedícat mihi ánima tua. Rursúmque Isaac ad fílium suum: Quómodo, inquit, tam cito inveníre potuísti, fili mi? Qui respóndit: Volúntas Dei fuit, ut cito occúrreret mihi quod volébam. Dixítque Isaac: Accéde huc, ut tangam te, fili mi, et probem utrum tu sis fílius meus Esau, an non. Accéssit ille ad patrem, et palpáto eo, dixit Isaac: Vox quídem, vox Iacob est, sed manus, manus sunt Esau. Et non cognóvit eum, quia pilósæ manus similitúdinem maióris exprésserant. Benedícens ergo illi, ait: Tu es fílius meus Esau? Respóndit: Ego sum. At ille: Affer mihi, inquit, cibos de venatióne tua, fili mi, ut benedícat tibi ánima mea. Quos cum oblátos comedísset, ób-

A Reading from the Book of Genesis
Gen. 27, 6–39

In those days Rebecca said to her son Jacob, "I heard your father tell your brother Esau, 'Bring me some game; prepare some savory food for me to eat, and then I will bless you in the sight of the Lord before I die.' Now my son, do what I tell you. Go to the flock and bring me two choice kids that I may make of them savory food for your father, such as he likes. Then bring it to your father to eat, that he may bless you before he dies." Jacob said to his mother Rebecca, "But Esau my brother is a hairy man, while I am smooth. If my father touches me, it will seem to him that I am mocking him. Thus I shall bring a curse on myself instead of a blessing." His mother replied, "Let the curse fall on me, my son! Do but listen to me; go, get them for me."

He went, selected them, and brought them to his mother, who prepared savory food such as his father liked. Then Rebecca took the best clothes of her elder son Esau, which she had in the house, and put them on her younger son Jacob. She put the skins of the kids on his hands and over the smooth parts of his neck. Then she gave her son Jacob the savory food and bread she had prepared. He went to his father and said, "Father!" He answered, "Here I am. Who are you, my son?" And Jacob said to his father, "I am Esau, your first-born. I have done as you told me; sit up, please! Eat again of my game, that you may bless me." Isaac replied, "How did you find it so quickly, my son?" He answered, "The Lord your God let me come upon it." Then Isaac said to Jacob, "Come close that I may touch you, my son, to know whether you are really my son Esau or not." Jacob went close to his father; Isaac touched him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau." (He did not recognize him because his hands were

hairy like those of his brother Esau, so he blessed him.)

Isaac said, "Are you really my son Esau?" Jacob answered, "Yes, I am." Isaac continued, "Set your game near me, my son, that I may eat it, and bless you." He set it before him and he ate of it, and he brought him some wine, which he drank. Then his father Isaac said to him, "Come close and kiss me, my son." He came close and kissed him. When he smelled the fragrance of his garments, he blessed him and said:

"The fragrance of my son
is like the fragrance of a field which the
Lord has blessed!

God give you dew from heaven,
and fruitfulness of the earth,
abundance of grain and wine.

Let nations serve you,
peoples bow down to you.

Be master of your brothers;
may your mother's sons bow down to you.

Cursed be those who curse you,
blessed be those who bless you."

Isaac had pronounced the blessing and Jacob had just left his father's presence, when his brother Esau returned from hunting. He also prepared savory food and brought it to his father, saying, "Sit up, father, and eat of your son's game, that you may bless me." His father Isaac said to him, "Who are you?" He answered, "I am Esau, your first-born son." Isaac was greatly disturbed, and asked, "Who was it, then, that hunted game and brought it to me? Before you came I ate heartily and then blessed him; and he shall be blessed." On hearing his father's words, Esau uttered a very loud and bitter cry, and said to him, "Father, bless me too." But he answered, "Your brother came deceitfully and received your blessing." Then he said, "Must he, true to his name Jacob, supplant me now a second time? He took my birthright and now he has taken my blessing." He

tulit ei étiam vinum. Quo hausto, dixit ad eum: Accéde ad me, et da mihi ósculum, fili mi. Accéssit, et osculátus est eum. Statimque ut sensit vestimentórum illius fragrantiam, benedicens illi, ait: Ecce odor filii mei sicut odor agri pleni, cui benedíxit Dóminus. Det tibi Deus de rore cæli, et de pinguédine terræ abundantiam fruménti et vini. Et sérviant tibi pópuli, et adórent te tribus: esto dóminus fratrum tuórum, et incurvéntur ante te filii matris tuæ. Qui maledíxerit tibi, sit ille maledíctus: et qui benedíxerit tibi, benedictiónibus repleátur. Vix Isaac sermónem impléverat, et egréssus Iacob foras, venit Esau, coctósque de venatióne cibos íntulit patri, dicens: Surge, pater mi, et cómede de venatióne filii tui, ut benedícat mihi ánima tua. Dixítque illi Isaac: Quis enim es tu? Qui respóndit: Ego sum fílius tuus primogénitus Esau. Expávit Isaac stupóre veheménti, et ultra quam credi potest, admirans, ait: Quis ígitur ille est, qui dudum captam venatiónem áttulit mihi, et comédi ex ómnibus priúsqum tu veníres? Benedixítque ei, et erit benedíctus. Audítis Esau sermónibus patris, irrúgiit clamóre magno, et consternátus, ait: Bénedic étiam et mihi, pater mi. Qui ait: Venit germánus tuus fraudulénter, te accépit benedictiónem tuam. At ille subiúnxit: Iuste vocátum est nomen eius Iacob: supplantávit enim me en áltera vice: primogénita mea ante tulit, et nunc secúndo surripuit benedictiónem meam. Rursúmque ad patrem: Numquid non reservásti, ait, et mihi benedictiónem? Respóndit Isaac: Dóminum tuum illum constitúi, et omnes fratres eius servitúti illius subiugávi: fruménto et vino stabilívi eum, et tibi, post hæc, fili mi, ultra quid fáciam? Cui Esau: Num unam, inquit, tantum benedictiónem habes, pater? mihi quoque óbsecro ut benedícas. Cumque eiulátu magno fleret, motus Isaac, dixit ad eum: In pinguédine terræ, et in rore cæli désuper erit benedictio tua.

Saturday after the second Sunday in Lent

Graduale Ps. 91, 2-3 Bonum est confitēri Dómino: et psállere nómini tuo, Altíssime. V. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 15, 11-32

In illo témpore: Dixit Iesus pharisæis et scribis parábolam istam: Homo quidam hábuit duos filios, et dixit adolescéntior ex illis patri: Pater, da mihi portiōnem substántiæ, quæ me contíngit. Et divisit illis substántiam. Et non post multos dies, congregátis ómnibus, adolescéntior filius péregre proféctus est in regiōnem longínquam, et ibi dissipávit substántiam suam vivéndo luxurióse. Et postquam ómnia consummáset, facta est fames válda in regiōne illa, et ipse cœpit egére. Et ábiit, et adhæsit uni cívium regiōnis illíus. Et misit illum in villam suam, ut pásceret porcos. Et cupiébat implére ventrem suum de síliquis, quas porci manducábant: et nemo illi dabat. In se autem revérsum, dixit: Quanti mercenárii in domo patris mei abúndant pánibus, ego autem hic fame péreo? Surgam, et ibo ad patrem meum, et dicam ei: Pater, peccávi in cælum, et coram te: iam non sum dignus vocári filius tuus: fac me sicut unum de mercenáriis tuis. Et surgens venit ad patrem suum. Cum autem adhuc

added, "Have you not reserved a blessing for me?" Isaac answered Esau, "I have appointed him your lord, and have given him all his brothers as servants. I have enriched him with grain and wine; what then can I do for you, my son?" But Esau said to his father, "Have you only one blessing, father? Bless me also, my father." And Esau wept aloud.

His father Isaac answered him: "Without the fruitfulness of the earth and without the dew of the heavens above shall your blessing be."

Gradual Ps. 91, 2-3 It is good to give thanks to the Lord, to sing praise to your name, Most High. V. To proclaim your kindness at dawn and your faithfulness throughout the night.

✠ A Reading from the holy Gospel
according to Luke
Luke 15, 11-32

At that time Jesus proposed this parable to the Pharisees and scribes: "A certain man had two sons. And the younger of them said to his father: 'Father, give me the share of the estate that is coming to me.' The father divided up the property. Some days later the younger son got together all his belongings and went off to a faraway country, and there squandered his money, living extravagantly. After he had spent everything, a great famine broke out in that country, and he began to be in dire need. So he went and fastened on to one of the propertied people of the place, who sent him to his farm to take care of the pigs. And he longed to fill his belly with the husks that the pigs ate, but no one gave him anything. Coming to his senses, he said, 'How many hired hands at my father's have more than enough to eat, while I am here starving with hunger! I will set out and go to my father, and say to him: 'Father, I have sinned against heaven and against

Saturday after the second Sunday in Lent

you; I no longer deserve to be called your son. Regard me as one of your hired servants.' So he set off for his father's house. While he was still a long distance away, his father saw him and was moved to the heart. He ran out to him, threw his arms round his neck, and kissed him. The son said to him: 'Father, I have sinned against heaven and against you. I no longer deserve to be called your son.' But the father said to his servants: 'Quick! Bring out the best robe and put it on him; put a ring on his finger and shoes on his feet. Take the fatted calf and kill it, and let us eat and celebrate. For this son of mine was dead and has come back to life, he was lost and has been found.' And the celebration began. Meantime his elder son was out on the land. On his way back, as he neared the house, he heard the music and dancing. He called one of the servants and asked him what this meant. The servant answered: 'Your brother is home, and your father has killed the fatted calf, because he has got him back in good health.'

"But he was angry and would not go in. His father came out and began to plead with him. He answered his father: 'Look! For how many years have I slaved for you, never transgressing one of your orders, and you have never given me even a kid goat to celebrate with my friends. But when this son of yours returns, after having devoured your property with loose women, you kill the fatted calf for him.' 'My son,' replied the father, 'you are with me all the time, and everything of mine is yours. But we had to celebrate and rejoice, for this brother of yours was dead and has come back to life, he was lost and has been found.'"

Offertory Antiphon

Ps. 12, 4-5

Give light to my eyes that I may not sleep in death lest my enemy say, "I have overcome him."

longe esset, vidit illum pater ipsius, et misericórdia motus est, et accurrens cécidit super collum eius, et osculátus est eum. Dixítque ei fílius: Pater, peccávi in cælum, et coram te, iam non sum dignus vocári fílius tuus. Dixit autem pater ad servos suos: Cito proférte stolam primam, et indúite illum, et date ánnulum in manum eius, et calceaménta in pedes eius: et addúcite vítulum saginátum, et occídite, et manducémus, et epulémur, quia hic fílius meus mórtuus erat, et revíxit: períerat, et invéntus est. Et cœpérunt epulári. Erat autem fílius eius sénior in agro: et cum veníret, et appropinquáret dómui, audívit symphóniam, et chorum: et vocávit unum de servis, et interrogávit, quid hæc essent. Isque dixit illi: Frater tuus venit, et occídit pater tuus vítulum saginátum, quia salvum illum recépít. Indignátus est autem, et nolébat introíre. Pater ergo illíus egréssus, cœpit rogáre illum. At ille respóndens, dixit patri suo: Ecce tot annis sêrvio tibi, et numquam mandátum tuum præterívi, et numquam dedísti mihi hædum, ut cum amícis meis epulárer: sed postquam fílius tuus hic, qui devorávit substántiam suam cum meretrícibus, venit, occidísti illi vítulum saginátum. At ipse dixit illi: Fíli, tu semper mecum es, et ómnia mea tua sunt: epulári autem, et gaudére oportébat, quia frater tuus hic mórtuus erat, et revíxit: períerat, et invéntus est.

Illúmina óculos meos, ne umquam obdórmiam in morte: ne quando dicat inimícus meus: Præválui advérsus eum.

Third Sunday in Lent

Prayer over the Gifts

His sacrificiis, Dómine, concéde placátus: ut, qui própriis orámus absólvi delictis, non gravémur extérnis. Per Dóminum.

Præfatio de Quadragesima.

Look with favor upon this sacrifice, O Lord.* We seek forgiveness for our own sins; let us not be burdened with the sins of others. Through Jesus Christ.

Preface of Lent

Communion Antiphon

Luke 15, 32

Opórtet te, fili, gaudére, quia frater tuus mórtuus fúerat, et revíxit: perierat, et invéntus est.

You ought to rejoice, my son, for your brother was dead, and has come to life; he was lost, and is found.

Prayer after Communion

Sacraménti tui, Dómine, divína libátio, penetrália nostri cordis infúndat: et sui nos partícipes poténter effíciat. Per Dóminum.

May this divine gift of your sacrament fill our hearts, O Lord,* and impart its own strength to us. Through Jesus Christ.

Prayer over the People

Orémus.

Humiliáte cápita vestra Deo.
Famíliam tuam, quæsumus, Dómine, contínua pietáte custódi: ut, quæ in sola spe grátiae cæléstis innítitur, cælésti étiam protectióne muniátur. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sáecula sæculórum.

Let us pray.

Bow down your heads to the Lord.

O Lord, watch over your household with constant, loving care.* Let your protection forever shield those who rely solely upon the help of your heavenly grace. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. R. Amen.

I classis

Statio ad S. Laurentium extra muros

Oculi mei semper ad Dóminum, quia ipse évéllet de láqueo pedes meos: réspice in me, et miserére mei, quóniam únicus et pauper sum ego. *Ps. ibid., 1-2* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. V. Glória Patri. Oculi.

THIRD SUNDAY IN LENT

Entrance Antiphon

Ps. 24, 15-16

My eyes are ever toward the Lord, for he will free my feet from the snare. Look toward me, and have pity on me, for I am alone and afflicted. *Ps. ibid., 1-2* To you I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame. V. Glory be to the Father. My eyes.

Third Sunday in Lent

Prayer

O almighty God, fulfill the petitions of the humble;* and stretch forth the right hand of your power to defend us. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to the Ephesians
Ephes. 5, 1-9

Brethren: Be imitators of God as very dear children, and follow the way of love, as Christ also loved you and gave himself for us, an offering to God, a sacrifice of pleasing fragrance. As for fornication or any kind of uncleanness or lust, let it not be mentioned among you; such is the rule for the saints. Nor should there be any obscenity, or silly and suggestive talk; all that is out of place. Instead, give thanks. And make no mistake about this: no fornicator, no unclean or lustful person, who is really an idolator, has any inheritance in the kingdom of Christ and of God. Do not let anyone deceive you by worthless arguments; these are the sins that bring down God's wrath upon the disobedient; so have nothing to do with them. It is true that you were once darkness; but now you are light in the Lord. Live, then, as children of light; for light produces every kind of goodness and justice and truth.

Gradual Ps. 9, 20 and 4 Rise, O Lord, let not man prevail; let the nations be judged in your presence. *℟.* Because my enemies are turned back, overthrown and destroyed before you.

Tract Ps. 122, 1-3 To you I lift up my eyes, who are enthroned in heaven. *℟.* Behold, as the eyes of servants are on the hands of their masters. *℟.* As the eyes of a maid are on the hands of her mistress, so are our eyes on the Lord our God, till he have pity on us. *℟.* Have pity on us, O Lord, have pity on us.

Quæsumus, omnipotens Deus, vota humilium respice: atque ad defensionem nostram, dexteram tuam maiestatis extende. Per Dñm.

Lectio Epistolæ beati Pauli
Apóstoli ad Ephésios
Ephes. 5, 1-9

Fratres: Estote imitatores Dei, sicut filii carissimi: et ambuláte in dilectione, sicut et Christus diléxit nos, et trádídít semetípsum pro nobis oblatiõnem, et hóstiám Deo in odórem suavitátis. Fornicatio autem, et omnis immundítia, aut avarítia, nec nominétur in vobis, sicut decet sanctos: aut turpitúdo, aut stultilóquium, aut scurrílitás, quæ ad rem non pértinet: sed magis gratiárum áctio. Hoc enim scitote intellegéntes, quod omnis fornicátor, aut immúndus, aut avárus, quod est idolórum sérvitus, non habet hereditátem in regno Christi, et Dei. Nemo vos sedúcat inánibus verbis: propter hæc enim venit ira Dei in filios diffidéntiæ. Nolite ergo effici partícipes eórum. Erátis enim aliquándó ténebræ: nunc autem lux in Dómino. Ut filii lucis ambuláte: fructus enim lucis est in omni bonitáte, et iustítia, et veritáte.

Graduale Ps. 9, 20 et 4 Exsúrge, Dómine, non præváleat homo: iudicéntur gentes in conspéctu tuo. *℟.* In converténdo inimícum meum retrórsum, infirmabúntur, et peribunt a fácie tua.

Tractus Ps. 122, 1-3 Ad te levávi óculos meos, qui hábitas in cælis. *℟.* Ecce sicut óculi servórum in mánibus dominórum suórum. *℟.* Et sicut óculi ancíllæ in mánibus dómínæ suæ, ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nostri. *℟.* Miserére nobis, Dómine, miserére nobis.

Third Sunday in Lent

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 11, 14–28

In illo témpore: Erat Iesus eíficiens dæmónium, et illud erat mutum. Et cum eiecísset dæmónium, locútus est mutus, et admirátæ sunt turbæ. Quidam autem ex eis dixerunt: In Beélzebub príncipe dæmoniórúm éiicit dæmónia. Et álíi tentántes, sígnum de cælo quærébant ab eo. Ipse autem ut vidit cogitatiónes eórum, dixit eis: Omne regnum in seípsum dívísus desolábitur, et domus supra domum cadet. Si autem et sátnas in seípsum dívísus est, quómodo stabit regnum eius? quia dícitis, in Beélzebub me eíficere dæmónia. Si autem ego in Beélzebub eíficio dæmónia: filíi vestrí in quo eíficiunt? Ideo ipsi iúdicés vestrí erunt. Porro si in dígitó Dei eíficio dæmónia: profécto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea, quæ póssidet. Si autem fórtior eo supervéniens vícerit eum, univérsa arma eius áuferet, in quibus confidébat, et spólia eius dístríbuet. Qui non est mecum, contra me est: et qui non cólligit mecum, dispérgit. Cum inmúndus spíritus exíerit de hómine, ámbulat per loca inaquósa, quærens réquiem: et non invéniens, dicit: Revértar in domum meam, unde exívi. Et cum vénerit, invenit eam scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álíos spíritus secum nequíóres se, et ingrési hábitant ibi. Et fiunt novíssima hóminis illíus peióra prióríbus. Factum est autem, cum hæc diceret: extóllens vocem quædam múlíer de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quæ suxísti. At ille dixit: Quinímmo beáti, qui áudiunt verbum Dei, et custódiunt illud.

Credo

✠ A Reading from the holy Gospel
according to Luke
Luke 11, 14–28

At that time Jesus was casting out a devil which was dumb; and when the devil was cast out the dumb man spoke. And the crowds were amazed. But some of them said: "It is by Beelzebul, the prince of devils, that he casts out devils." Others, to test him, were demanding of him a sign from heaven. But he, knowing their thoughts, said to them: "Every kingdom divided against itself is laid waste, and a house divided against itself falls. And if Satan is divided against himself how will his kingdom stand? Seeing that you say that it is by Beelzebul that I cast out devils. If it is by Beelzebul that I cast out devils, by whom do your people cast them out? Therefore they themselves will be your judges. But if it is by the finger of God that I cast out devils, then the kingdom of God has come upon you. When the strong man, fully armed, guards his courtyard, his things are undisturbed. But when someone stronger than himself comes and overpowers him, he carries off all his armor, on which he was relying, and divides the spoils. He who is not with me is against me, and he who does not gather with me scatters. When an unclean spirit has gone out of a man it wanders through parched regions seeking a resting-place; and, failing to find one, it says: "I will return to my former habitation." So it returns and finds the house swept and decorated. Then it goes off and takes with it seven other spirits worse than itself, and they enter in and dwell there. And the man's last state is worse than the first."

While he was saying this a woman from the crowd raised her voice and said: "Happy the womb that bore you and the breasts that fed you." "Rather," he replied, "happy are they who hear the word of God and keep it."

Creed

Monday after the third Sunday in Lent

Offertory Antiphon *Ps. 18, 9, 10, 11 and 12*

The precepts of the Lord are right, rejoicing the heart, and his ordinances are sweeter than syrup or honey from the comb; therefore your servant is careful of them.

Iustitiæ Dómini rectæ, lætificántes corda, et iudícia eius dulcióra super mel et favum: nam et servus tuus custódit ea.

Prayer over the Gifts

May this offering cleanse us from our sins, O Lord,* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ.

Hæc hóstia, Dómine, quæsumus, emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi cörpera, mentésque sanctíficet. Per Dóminum.

Preface of Lent

Præfatio de Quadragesima.

Communion Antiphon *Ps. 83, 4-5*

The sparrow finds a home, and the swallow a nest in which she puts her young: your altars, O Lord of hosts, my king and my God! Happy they who dwell in your house! continually they praise you.

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 sæculum sæculi laudábunt te.

Prayer after Communion

O God, you have allowed us to share in this great sacrament.* In your mercy free us also from all guilt and danger of sin. Through Jesus Christ.

A cunctis nos quæsumus, Dómine, reátibus et perículis propitiátus absólve: quos tanti mystérii tribuis esse partícipes. Per Dóminum.

MONDAY AFTER THE THIRD SUNDAY IN LENT

III classis

Statio ad S. Marcum

Entrance Antiphon *- Ps. 55, 5*

In God, in whose promise I glory, in the Lord whose word I praise, in God I trust without fear; what can flesh do against me? *Ps. ibid., 2* Have pity on me, O God, for men trample upon me; all the day they press their attack against me. *℟.* Glory be to the Father. In God.

In Deo laudábo verbum, in Dómino laudábo sermónem: in Deo sperábo, non timébo quid fáciat mihi homo. Ps. ibid., 2 Miserére mei, Deus, quóniam conculcávit me homo: tota die bellans tribulávit me. ℣. Glória Patri. In Deo.

Monday after the third Sunday in Lent

Prayer

Córdibus nostris, quæsumus, Dómine, grátiam tuam benígnus infúnde: ut, sicut ab escis carnálibus abstinémus; ita sensus quoque nostros a nóxiis retrahámus excéssibus. Per Dóminum.

O Lord, mercifully fill our hearts with your grace.* We mortify our bodies by abstaining from food; may we also guard our senses against harmful excesses. Through Jesus Christ.

Léctio libri Regum 4 Reg. 5, 1-15

In diébus illis: Náaman princeps militíæ regis Sýriæ, erat vir magnus apud dóminum suum, et honorátus: per illum enim dedit Dóminus salútem Sýriæ: erat autem vir fortis et dives, sed leprósus. Porro de Sýria egréssi fúerant latrúnculi, et captívam dúxerant de terra Israël puéllam párvulam, quæ erat in obsequio uxóris Náaman, quæ ait ad dóminam suam: Utinam fuísset dóminus meus ad prophétam, qui est in Samaría: profécto curásset eum a lepra, quam habet. Ingréssus est itaque Náaman ad dóminum suum, et nuntiávit ei, dicens: Sic et sic locúta est puélla de terra Israël. Dixítque ei rex Sýriæ: Vade, et mittam líttas ad regem Israël. Qui cum proféctus esset, et tulísset secum decem talénta argénti, et sex míllia áureos, et decem mutatória vestimentórum, détulit líttas ad regem Israël in hæc verba: Cum accéperis epístolam hanc, scito quod míserim ad te Náaman servum meum, ut cures eum a lepra sua. Cumque legísset rex Israël líttas, scidit vestiménta sua, et ait: Numquid Deus ego sum, et occídere possim, et vivificáre, quia iste misit ad me, ut cures hóminem a lepra sua? animadvértite, et vidéte quod occasiónes quærat advérsus me. Quod cum audísset Eliséus vir Dei, scidisse vidélicet regem Israël vestiménta sua, misit ad eum, dicens: Quare scidisti vestiménta tua? véniat ad me, et sciat esse prophétam in Israël. Venit ergo Náaman cum equis, et cúrribus, et stetit ad óstium domus Eliséi: misítque ad eum Eliséus núntium, dicens: Vade, et laváre sépties in Iordáne, et recípiet

A Reading from the Book of Kings 4 Kings 5, 1-15

In those days Naaman, the commander of the army of the king of Aram, was highly esteemed and respected by his master, for through him the Lord had brought victory to Aram. But valiant as he was, the man was a leper. Now the Arameans had captured from the land of Israel in a raid a little girl, who became the servant of Naaman's wife. "If only my master would present himself to the prophet in Samaria," she remarked to her mistress, "he would cure him of his leprosy." Naaman went and told his lord just what the slavegirl from the land of Israel had said. "Go," said the king of Aram, "I will send along a letter to the king of Israel." So Naaman set out, taking along ten silver talents, six thousand gold pieces, and ten festal garments. To the king of Israel he brought the letter, which read, "With this letter I am sending my servant Naaman to you, that you may cure him of his leprosy."

When he read the letter, the king of Israel tore his garments and exclaimed, "Am I a god with power over life and death, that this man should send someone to me to be cured of leprosy? Take note, see how he is only looking for a chance to quarrel with me!" When the man of God, Eliseus, heard that the king of Israel had torn his garments, he sent word to the king, "Why have you torn your garments? Let him come to me and find out that there is a prophet in Israel."

Naaman came with his horses and chariot

Monday after the third Sunday in Lent

and stopped at the door of Eliseus' house. The prophet sent him the message: "Go and wash seven times in the Jordan, and your flesh will heal and you will be clean." But Naaman became indignant and left, saying, "I thought that he would surely come out and stand there to invoke the Lord his God, and would move his hand over the spot and thus cure the leprosy. Are not the rivers of Damascus, the Abana and the Pharphar, better than all the waters of Israel? Could I not wash in them and be cleansed?" So he turned about and left in anger.

But his servants came up and reasoned with him. "My father," they said, "if the prophet had told you to do something extraordinary, you would have done it, would you not? All the more now, since he said to you, 'Wash and be clean.' " So Naaman went down and plunged into the Jordan seven times, at the word of the man of God. His flesh became again the flesh of a little child, and he was clean.

He returned with his whole retinue to the man of God. On his arrival he stood before him and said, "Now I know that there is no God in all the earth, except in Israel."

Gradual Ps. 55, 9 and 2 O God, my wanderings you have counted; my tears are recorded in your sight. *℣.* Have pity on me, O Lord, for men trample upon me; all the day they press their attack against me.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣.* *Ps. 78, 8-9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

sanitatem caro tua, atque mundaberis. Iratus Náaman recedebat, dicens: Putabam quod egredereetur ad me, et stans invocaret nomen Dómini Dei sui, et tangeret manu sua locum lepræ, et curaret me. Numquid non meliôres sunt Abana et Pharphar, flúvii Damásci, ómnibus aquis Israël, ut laver in eis, et munder? Cum ergo vertisset se, et abíret indígnans, accesserunt ad eum servi sui, et locúti sunt ei: Pater, et si rem grandem dixisset tibi prophéta, certe fácere debúeras: quanto magis quia nunc dixit tibi: Laváre, et mundáberis? Descéndit, et lavit in Iordáne sépties, iuxta sermónem viri Dei, et restitúta est caro eius, sicut caro púeri párvuli, et mundátus est. Reversúsque ad virum Dei cum univérso comitátu suo, venit, et stetit coram eo, et ait: Vero scio, quod non sit álius Deus in univérsa terra, nisi tantum in Israël.

Graduale Ps. 55, 9 et 2 Deus, vitam meam annutiávi tibi: posuísti lácrimas meas in conspéctu tuo. *℣.* Miserére mei, Dómine, quóniam conculcávit me homo: tota die belans tribulávit me.

Tractus Ps. 102, 10 Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣.* *Ps. 78, 8-9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito anticipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

Monday after the third Sunday in Lent

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 4, 23–30

In illo témpore: Dixit Iesus phariseis: Utique dicétis mihi hanc similitúdinem: Médice, cura teípsum: quanta audívimus facta in Caphárnaum, fac et hic in pátria tua. Ait autem: Amen dico vobis, quia nemo prophéta accéptus est in pátria sua. In veritáte dico vobis, multæ víduæ erant in diébus Eliæ in Israël, quando clausum est cælum annis tribus, et ménsibus sex, cum facta esset fames magna in omni terra: et ad nullam illárum missus est Elías, nisi in Saréphta Sidóniæ, ad mulierem víduam. Et multi leprósi erant in Israël sub Eliséo prophéta: et nemo eórum mundátus est nisi Náanam Syrus. Et repléti sunt omnes in synagóga ira, hæc audiéntes. Et surrexérunt, et eiecérunt illum extra civitátem: et duxérunt illum usque ad supercílum montis, super quem civitas illórum erat ædificáta, ut præcipitárent eum. Ipse autem tránsiens per médium illórum, ibat.

Exáudi, Deus, oratióem meam,
et ne despéxeris deprecatióem
meam: inténde in me, et exáudi me.

Munus, quod tibi, Dómine, nostræ
servitútis offérimus, tu salutáre nobis
pérface sacraméntum. Per Dóminum.

Prefatio de Quadragesima.

Quis dabit ex Sion salutáre Israël?
cum avérterit Dóminus captivitátem

✠ A Reading from the holy Gospel
according to Luke
Luke 4, 23–30

At that time Jesus said to the Pharisees: “You will doubtless quote me the saying: ‘Doctor, cure yourself.’ ‘Do here in your own country the things we have heard you did in Capharnaum.’”

“But to tell you the truth,” he added, “No prophet gains acceptance in his own country. I tell you there were certainly many widows in Israel in the days of Elia, when heaven remained closed for three years and six months, and a great famine spread over the whole countryside, but it was to none of these that Elia was sent, but to a widow woman in Sarepta in Sidon. Besides, there were many lepers in Israel in the time of Eliseus, the prophet, and not one of them was cleansed except Naaman the Syrian.” At these words the whole audience in the synagogue were filled with indignation. They rose up, expelled him from the town, and led him to the brow of the hill on which their town was built, intending to hurl him over the top. But he went straight through their midst and walked away.

Offertory Antiphon
Ps. 54, 2–3

Hearken, O God, to my prayer; turn not
away from my pleading; give heed to me,
and answer me.

Prayer over the Gifts

O Lord, transform this gift we offer you in
worship * into the sacrament of our sal-
vation. Through Jesus Christ.

Preface of Lent

Communion Antiphon
Ps. 13, 7

Oh, that out of Sion would come the sal-
vation of Israel! When the Lord restores the

Tuesday after the third Sunday in Lent

well-being of his people, then shall Jacob exult and Israel be glad.

plebis suæ, exsultabit Iacob, et lætabitur Israël.

Prayer after Communion

Almighty and merciful God,* may we cherish with pure hearts the sacrament we have received with our lips. Through Jesus Christ.

Præsta, quæsumus, omnipotens et miséricors Deus: ut, quod ore contingimus, pura mente capiámus. Per Dóminum.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, aid us by your mercy.* Be our protector and our liberator; rescue us from the dangers that threaten us because of our sins, and lead us to salvation. Through Jesus Christ.

Orémus.

Humiliáte cápita vestra Deo.

Subvéniat nobis, Dómine, miséricórdia tua: ut ab imminéntibus peccatórum nostrórum periculis, te mereámur protegénte éripi, te liberánte salvári. Per Dóminum.

TUESDAY AFTER THE THIRD SUNDAY IN LENT

Entrance Antiphon

Ps. 16, 6 and 8

I call upon you, for you will answer me, O God; incline your ear to me; hear my word. Keep me, O Lord, as the apple of your eye; hide me in the shadow of your wings. *Ps. ibid., 1* Hear, O Lord, a just suit; attend to my outcry. *℣.* Glory be to the Father. I call.

III classis

Statio ad S. Pudentianam

Ego clamávi, quóniam exaudísti me, Deus: inclína aurem tuam, et exáudi verba mea: custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. *Ps. ibid., 1* Exáudi, Dómine, iustítiam meam: inténde deprecatióem meam. *℣.* Glória Patri. Ego.

Prayer

O almighty and merciful God, hear our prayers,* and in your kindness grant us the gifts of appropriate self-denial. Through Jesus Christ.

Exáudi nos, omnipotens et miséricors Deus: et continéntiæ salutáris propítius nobis dona concéde. Per Dóminum.

A Reading from the Book of Kings *4 Kings 4, 1-7*

In those days a certain woman complained to Eliseus: "My husband, your servant, is dead. You know that your servant feared the Lord; yet now his creditor has come to take my two children as his slaves." "How can I help you?" Eliseus asked her, "Tell

Léctio libri Regum *4 Reg. 4, 1-7*

In diébus illis: Múlier quædam clamábat ad Eliséum prophétam, dicens: Servus tuus vir meus mórtuus est, et tu nosti, quia servus tuus fuit timens Dóminum: et ecce créditor venit, ut tollat duos fílios meos ad serviéndum sibi. Cui dixit Eliséus:

Tuesday after the third Sunday in Lent

Quid vis ut fáciam tibi? Dic mihi, quid habes in domo tua? At illa respóndit: Non hábeo ancílla tua quidquam in domo mea, nisi parum ólei, quo ungar. Cui ait: Vade, pete mútuo ab ómnibus vicínis tuis vasa vácuá non pauca. Et ingrédere, et claude óstium tuum, cum intrínsecus fúeris tu, et filii tui: et mitte inde in ómnia vasa hæc: et cum plena fúerint, tolles. Ivit ítaque múlier, et clausit óstium super se, et super filios suos: illi offerébant vasa, et illa infundébat. Cumque plena fuissent vasa, dixit ad filium suum: Affer mihi adhuc vas. Et ille respóndit: Non hábeo. Stetítque óleum. Venit autem illa, et indicávit hómini Dei. Et ille: Vade, inquit, vende óleum, et redde creditóri tuo: tu autem, et filii tui vívite de réliquo.

Graduale Ps. 18, 13–14 Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo. *℣.* Si mei non fúerint domináti, tunc immaculátus ero: et emundábor a delícto máximo.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 18, 15–22

In illo témpore: Dixit Iesus discí-pulis suis: Si peccáverit in te frater tuus, vade, et córripe eum inter te, et ipsum solum. Si te audierit, lucrátus eris fratrem tuum. Si autem te non audierit, ádhibe tecum adhuc unum, vel duos, ut in ore duórum, vel trium téstium stet omne verbum. Quod si non audierit eos: dic ecclésiæ. Si autem ecclésiám non audierit: sit tibi sicut éthnicus et publicánus. Amen dico vobis, quæcúmque alligáveritis super terram, erunt ligáta et in cælo: et quæcúmque solvéritis super terram, erunt solúta et in cælo. Iterum dico vobis, quia si duo ex vobis consénserint super terram, de omni re quæcúmque petierint, fiet illis a Patre meo, qui in cælis est. Ubi enim sunt duo vel tres congregáti in nómine meo, ibi

me what you have in the house.” “Your maid-servant has nothing in the house but a jug of oil,” she replied. “Go out,” he said, “borrow vessels from all your neighbors—as many empty vessels as you can. Then enter and close the door on yourself and your children; pour the oil into all the vessels, and as each is filled, set it aside.” She left him and closed the door on herself and her children. As they handed her the vessels, she would pour in oil. When all the vessels were filled, she said to her son, “Bring me another vessel.” “There is none left,” he answered her. And then the oil stopped. She went and told the man of God, and he said, “Go and sell the oil to pay your debts. With what remains, you and your children can live.”

Gradual Ps. 18, 13–14 Cleanse me from my unknown faults, O Lord! From wanton sin especially, restrain your servant. *℣.* Let it not rule over me. Then shall I be blameless and innocent of serious sin.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 18, 15–22

At that time Jesus said to his disciples: “If your brother wrongs you, go and point out his fault, but keep it between the two of you. If he listens to you, you have won back your brother. But if he does not listen, take one or two others along with you so that every case may be settled by the testimony of two or three witnesses. Then, if he refuses to listen to them, refer it to the Church. If he refuses to listen even to the Church, then treat him as you would a pagan or a tax collector. I assure you, whatever you declare unlawful upon earth will be held unlawful in heaven; and whatever you declare lawful upon earth will be held lawful in heaven. Again, I assure you that if two of you join your voices upon

Tuesday after the third Sunday in Lent

earth to pray for anything whatsoever, it will be granted to you by my Father in heaven, since where two or three have gathered in my name, I am there among them." Then Peter came up and asked him, "Lord, when my brother wrongs me, how often must I forgive him—seven times?" "No," Jesus replied, "not seven times; I say seventy times seven."

Offertory Antiphon *Ps. 117, 16 and 17*

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

Prayer over the Gifts

O Lord, may this sacrament bestow on us the effects of redemption * by restraining our human passions and bringing us always closer to our salvation. Through Jesus Christ.

Preface of Lent

Communion Antiphon *Ps. 14, 1–2*

Lord, who shall sojourn in your tent? Who shall dwell on your holy mountain? He who walks blamelessly and does justice.

Prayer after Communion

O Lord, you have cleansed us by this sacred rite; * may it bring us your favor and your grace. Through Jesus Christ.

Prayer over the People

Let us pray.
Bow down your heads to the Lord.
O Lord, shield us by your protection * and keep us always from committing sin. Through Jesus Christ.

sum in medio eorum. Tunc accedens Petrus ad eum, dixit: Dómine, quoties peccábit in me frater meus, et dimittam ei? usque sépties? Dicit illi Iesus: Non dico tibi usque sépties, sed usque septuágies sépties.

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non mór-iar, sed vivam, et narrábo ópera Dómini.

Per hæc véniat, quæsumus, Dómine, sacraménta nostræ redemptiónis effectus: qui nos et ab humánis retráhat semper excéssibus, et ad salutária dona perdúcat. Per Dóminum.

Præfatio de Quadragesima.

Dómine, quis habitábit in tabernáculo tuo? aut quis requiészet in monte sancto tuo? Qui ingreditur sine mácula, et operátur iustítiam.

Sacris, Dómine, mystériis expiáti: et véniam, quæsumus, consequámur, et grátiam. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum.

Orémus.
Humiliáte cápita vestra Deo.
Tua nos, Dómine protectióne defénde: et ab omni semper iniquitáte custódi. Per Dóminum.

Wednesday after the third Sunday in Lent

III classis

Statio ad S. Xystum

WEDNESDAY AFTER THE THIRD
SUNDAY IN LENT

Entrance Antiphon

Ps. 30, 7–8

Ego autem in Dómino sperábo:
exsultábo, et lætábor in tua miseri-
córdia: quia respexisti humilitátem
meam. *Ps. ibid., 2* In te, Dómine,
sperávi, non confúndar in ætérnum:
in iustítia tua líbera me, et éripe me.
V. Glória Patri. Ego autem.

My trust is in the Lord. I will rejoice and
be glad of your kindness, when you have
seen my affliction. *Ps. ibid., 2* In you, O
Lord, I take refuge; let me never be put to
shame. In your justice rescue me and deliver
me. V. Glory be to the Father. My trust.

Prayer

Præsta nobis, quæsumus, Dómine:
ut salutáribus ieiúniis erudítí, a
nóxiis quoque vítiis abstinéntes,
propitiatiónem tuam facílius im-
petrémus. Per Dóminum.

O Lord, grant that our fasting may help us
to avoid sin and more easily win your for-
giveness. Through Jesus Christ.

Lectio libri Exodi
Exodi 20, 12–24

Hæc dicit Dóminus Deus: Honóra
patrem tuum et matrem tuam, ut
sis longævus super terram, quam
Dóminus Deus tuus dabit tibi. Non
occídes. Non mœcháberis. Non fur-
tum facies. Non loquéris contra
próximum tuum falsum testimónium.
Non concupísces domum próximi
tui: nec desiderábis uxórem eius,
non servum, non ancíllam, non
bovem, non ásinum, nec ómnia,
quæ illius sunt. Cunctus autem
pópulus vidébat voces, et lámpades,
et sónitum búccinæ, montémque
fumántem: et pertérriti, ac pavóre
concússi, stetérunt procul, dicéntes
Móysi: Lóquere tu nobis, et audié-
mus: non loquátur nobis Dóminus,
ne forte moriámur. Et ait Móyses ad
pópulum: Nolíte timére: ut enim
probáret vos, venit Deus, et ut terror
illius esset in vobis, et non peccaré-
tis. Stetítque pópulus de longe. Móyses
autem accéssit ad caliginem, in qua
erat Deus. Dixit prætérea Dóminus
ad Móysen: Hæc dices filiis Israél:
Vos vidístis, quod de cælo locútus
sim vobis. Non faciétis deos argén-
teos, nec deos áureos faciétis vobis.
Altáre de terra faciétis mihi, et offeré-

A Reading from the Book of Exodus
Exodus 20, 12–24

Thus says the Lord God: “Honor your
father and your mother, that you may have
a long life in the land which the Lord, your
God, is giving you.

“You shall not kill.

“You shall not commit adultery.

“You shall not steal.

“You shall not bear false witness against
your neighbor.

“You shall not covet your neighbor’s
house. You shall not covet your neighbor’s
wife, nor his male or female slave, nor his
ox or ass, nor anything else that belongs to
him.”

When the people witnessed the thunder
and lightning, the trumpet blast and the
mountain smoking, they all feared and
trembled. So they took up a position much
farther away and said to Moses, “You
speak to us, and we will listen; but let not
God speak to us, or we shall die.” Moses
answered the people, “Do not be afraid, for
God has come to you only to test you and
put his fear upon you, lest you should sin.”

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Still the people remained at a distance, while Moses approached the cloud where God was.

The Lord told Moses, "Thus shall you speak to the Israelites: You have seen for yourselves that I have spoken to you from heaven. Do not make anything to rank with me; neither gods of silver nor gods of gold shall you make for yourselves.

"An altar of earth you shall make for me, and upon it you shall sacrifice your holocausts and peace offerings, your sheep and your oxen in whatever place I choose for the remembrance of my name."

Gradual Ps. 6, 3-4 Have pity on me, O Lord, for I am languishing; heal me, O Lord. *℟.* For my body is in terror; my soul, too, is utterly terrified.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℟.* *Ps. 78, 8-9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℟.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 15, 1-20

At that time Pharisees and scribes from Jerusalem approached Jesus with a question, "Why do your disciples act contrary to the tradition of our ancestors? They do not wash their hands, for example, when they take food" In reply, he said to them, "Why do you, for your part, act contrary to the commandment of God, for the sake of your tradition? For instance, God has said, 'Honor your father and your mother,' and

tis super eo holocausta et pacifica vestra, oves vestras, et boves in omni loco, in quo memoria fuerit nominis mei.

Graduale Ps. 6, 3-4 Miserere mei, Domine, quoniam infirmus sum: sana me, Domine. *℟.* Conturbata sunt omnia ossa mea: et anima mea turbata est valde.

Tractus Ps. 102, 10 Domine, non secundum peccata nostra, quae fecimus nos: neque secundum iniquitates nostras retribuas nobis. *℟.* *Ps. 78, 8-9* Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae, quia pauperes facti sumus nimis. *℟.* Adiuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

✠ Sequentia sancti Evangelii
secundum Matthaeum
Matth. 15, 1-20

In illo tempore: Accesserunt ad Iesum ab Ierosolymis scribae et pharisaei, dicentes: Quare discipuli tui transgrediuntur traditionem seniorum? Non enim lavant manus suas, cum panem manducant. Ipse autem respondens, ait illis: Quare et vos transgredimini mandatum Dei propter traditionem vestram? Nam Deus dixit: Honora patrem, et matrem. Et: Qui maledixerit patri, vel matri, morte moriatur. Vos au-

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tem dicitis: Quicumque dixerit patri, vel matri: munus quodcumque est ex me, tibi prouderit: et non honorificabit patrem suum, aut matrem suam: et irritum fecisti mandatum Dei propter traditionem vestram. Hypocritae, bene prophetavit de vobis Isaías, dicens: Pópulus hic lábiis me honorat: cor autem eorum longe est a me. Sine causa autem colunt me, docéntes doctrínas et mandata hóminum. Et convocátis ad se turbis, dixit eis: Audíte, et intelligíte. Non quod intrat in os, coínquinat hóminem: sed quod procedit ex ore, hoc coínquinat hóminem. Tunc accedéntes discípuli eius, dixerunt ei: Scis quia pharisæi, audito verbo hoc, scandalizáti sunt? At ille respóndens, ait: Omnis plantátio, quam non plantávit Pater meus cæléstis, eradicábitur. Sínite illos: cæci sunt, et duces cæcórum. Cæcus autem si cæco ducátum præstet, ambo in foveam cadunt. Respóndens autem Petrus, dixit ei: Edíssere nobis parábolam istam. At ille dixit: Adhuc et vos sine intellectu estis? Non intelligitis, quia omne quod in os intrat, in ventrem vadit, et in secéssum emíttitur? Quæ autem procedunt de ore, de corde éxeunt, et ea coínquinant hóminem: de corde enim éxeunt cogitatiónes malæ, homicidia, adultéria, fornicatiónes, furta, falsa testimónia, blasphemíæ. Hæc sunt, quæ coínquinant hóminem. Non lotis autem manibus manducáre, non coínquinat hóminem.

again, 'Whoever curses father or mother shall be put to death.' Yet you declare, 'Whoever says to his father or his mother, "Any support you might have had from me is dedicated to God," need not honor his father or his mother.' So, for the sake of your tradition, you have nullified God's word. You hypocrites, how accurately did Isaia prophesy about you, when he said, 'This people pays me lip service, but their heart is far from me. Empty is the reverence they do me, imparting as doctrines mere human precepts.' He summoned the crowd and said to them, "Listen, and try to understand. It is not what goes into his mouth that makes a man unclean; it is what comes out of his mouth, that is what makes him unclean." Then his disciples came up to him and said, "Do you realize that the Pharisees were scandalized when they heard your pronouncement?" "Every plant which my heavenly Father has not planted shall be rooted up," he replied. "Let them go their own way. They are nothing but blind guides of the blind. And if one blind man guides another, they are both going to fall into a hole." Then Peter said to him, "Explain the proverb to us." "Are you too still incapable of understanding?" he asked. "Don't you see that everything that enters into the mouth passes into the stomach and is discharged into the sewer? But what comes out of the mouth comes from the mind—that is what makes a man unclean. From the mind come evil designs: murder, adultery, fornication, stealing, false witness, blasphemy. These are the things that make a man unclean. But as for eating with unwashed hands—that makes no man unclean."

Offertory Antiphon

Ps. 108, 21

Dómine, fac mecum misericórdiam tuam, propter nomen tuum: quia suávis est misericórdia tua.

O Lord, deal kindly with me for your name's sake; because your kindness is generous.

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Prayer over the Gifts

O Lord, accept the prayers and sacrifice your people offer you.* May we who celebrate your sacred rites be guarded from all danger. Through Jesus Christ.

Preface of Lent

Communion Antiphon

Ps. 15, 11

You will show me the path to life, you will fill me with fullness of joys in your presence, O Lord.

Prayer after Communion

O Lord, may the heavenly banquet of which we have partaken sanctify us, free us of all error,* and make us worthy of your promise of heaven. Through Jesus Christ.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O almighty God, may we who seek the help of your protection* be delivered from all evil, to serve you with untroubled minds. Through Jesus Christ.

Súscipe, quæsumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum: et tua mystéria celebrátes, ab ómnibus nos defénde perículis, Per Dóminum.

Præfatio de Quadragesima.

Notas mihi fecisti vias vitæ: adimplébis me lætítia cum vultu tuo, Dómine.

Sanctíficet nos, Dómine, qua pasti sumus, mensa cæléstis: et a cunctis erróribus expiátos, supérnis promissionibus reddat accéptos. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo.

Concéde, quæsumus, omnipotens Deus: ut, qui protectionis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

THURSDAY AFTER THE THIRD SUNDAY IN LENT

Entrance Antiphon

"I am the salvation of the people," says the Lord. "From whatever tribulation they shall cry to me, I will hear them; and I will be their Lord forever." *Ps. 77, 1* Hearken, my people, to my teaching; incline your ears to the words of my mouth. *℟.* Glory be to the Father. I am.

Prayer

Glory be to you, O Lord, on this solemn triumphal day of your blessed Cosmas and Damian,* which in your wonderful providence won for them eternal glory and brings us their assistance. Through Jesus Christ.

III classis

Statio ad Ss. Cosmam et Damianum

Salus pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps. 77, 1* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *℟.* Glória Patri. Salus pópuli.

Magníficet te, Dómine, sanctórum tuórum Cosmæ et Damiáni beáta solémnitas: qua et illis glóriam sempitérnam, et opem nobis ineffábilis providéntia contulísti. Per Dóminum.

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Lectio Ieremiæ Prophætæ
Ier. 7, 1-7

In diébus illis: Factum est verbum Dómini ad me, dicens: Sta in porta domus Dómini: et prædica ibi verbum istud, et dic: Audíte verbum Dómini omnis Iuda, qui ingredimini per portas has, ut adorétis Dóminum. Hæc dicit Dóminus exercítuum, Deus Israël: Bonas fácite vias vestras, et stúdia vestra: et habitábo vobíscum in loco isto. Nolíte confídere in verbis mendáci, dicéntes: Templum Dómini, templum Dómini, templum Dómini est. Quóniam si bene direxéritis vias vestras, et stúdia vestra: si fecéritis iudícium inter virum et próximum eius, ádvenæ, et pupílló, et víduæ non fecéritis calúmniam, nec sánguinem innocéntem effudéritis in loco hoc, et post deos aliénos non ambulavéritis in malum vobismetípsis: habitábo vobíscum in loco isto, in terra, quam dedi pátribus vestris a sǎculo et usque in sǎculum: ait Dóminus omnípotens.

Graduale Ps. 144, 15-16 Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore oppor-túno. V. Aperis tu manum tuam: et imple omne ánimál benedictióne.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 4, 38-44

In illo témpore: Surgens Iesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febrí: et dimísit illam. Et contínuo surgens, ministrábat illis. Cum autem sol occidísset, omnes qui habébant infirmos váriis languóri-bus, ducébant illos ad eum. At ille singulis manus impónens, curábat eos. Exíbant autem dǎmónia a multis clamántia, et dicéntia: Quia

A Reading from the Prophet Jeremiah
Jer. 7, 1-7

In those days the following message came to Jeremiah from the Lord: Stand at the gate of the house of the Lord, and there proclaim this message: Hear the word of the Lord, all you of Juda who enter these gates to worship the Lord! Thus says the Lord of hosts, the God of Israel: Reform your ways and your deeds, so that I may remain with you in this place. Put not your trust in the deceitful words: "This is the temple of the Lord! The temple of the Lord! The temple of the Lord!" Only if you thoroughly reform your ways and your deeds; if each of you deals justly with his neighbor; if you no longer oppress the resident alien, the orphan, and the widow; if you no longer shed innocent blood in this place, or follow strange gods to your own harm, will I remain with you in this place, in the land which I gave your fathers long ago and forever, says the Lord Almighty.

Gradual Ps. 144, 15-16 The eyes of all look hopefully to you, O Lord, and you give them their food in due season. V. You open your hand and satisfy the desire of every living thing.

✠ A Reading from the holy Gospel
according to Luke
Luke 4, 38-44

At that time on leaving the synagogue Jesus entered Simon's house. Simon's mother-in-law was in the grip of a great fever, and they implored him in her behalf. Standing over her, he rebuked the fever. It left her, and she rose at once and began to wait on them. At sunset all who had friends suffering from various maladies brought them to him. He placed his hands on each of them and cured them. Devils also came out of many of them, shouting: "You are the

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Son of God.” These he rebuked and did not allow to speak, because they knew that he was the Messiah. At daybreak he went out and retired to an out-of-the-way place. But the crowds went in search of him and coming upon him they wanted to detain him and keep him from leaving them. But he said to them: “I must announce the good news of the kingdom of God to the other towns also, for this is why I was sent.” So he went preaching in the synagogues of Judea.

Offertory Antiphon

Ps. 137, 7

Though I walk amid distress, you preserve me, O Lord; against the anger of my enemies you raise your hand; your right hand saves me.

Prayer over the Gifts

We honor the glorious death of your saints, O Lord,* in the offering of this sacrifice which has given meaning to all martyrdom. Through Jesus Christ.

Preface of Lent

Communion Antiphon

Ps. 118, 4–5

You have commanded that your precepts be diligently kept. Oh, that I might be firm in the ways of keeping your statutes!

Prayer after Communion

We beg you, O Lord, through the merits of your blessed martyrs Cosmas and Damian,* to let this sacrament be a sure promise of our salvation. Through Jesus Christ.

Prayer over the People

Let us pray.
Bow down your heads to the Lord.
Draw all nations to yourself by your divine mercy, O Lord,* and make them always obedient to your commandments. Through Jesus Christ.

tu es Filius Dei: et increpans non sinébat ea loqui, quia sciébat ipsum esse Christum. Facta autem die egressus ibat in désertum locum, et turbæ requirébant eum, et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et áliis civitatibus opórtet me evangelizáre regnum Dei: quia ídeo missus sum. Et erat prædicans in synagógis Galilææ.

Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me faciet dextera tua.

In tuórum, Dómine, pretiósá morte iustórum sacrificium illud offérimus, de quo martýrium sumpsit omne princípium. Per Dóminum.

Præfatio de Quadragesima.

Tu mandásti mandáta tua custodíri nimis útinam dirigántur viæ meæ ad custodiéndas iustificatiónes tuas.

Sit nobis, Dómine, sacraménti tui certa salvátio: quæ cum beatórum Mártyrum tuórum Cosmæ et Damiani méritis implorátur. Per Dóminum.

Orémus.
Humiliáte cápita vestra Deo.
Subiectum tibi pópulum, quæsumus, Dómine, propitiátio cælestis amplificet: et tuis semper faciat servíre mandátis. Per Dóminum.

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III classis

Statio ad S. Laurentium in Lucina

Fac mecum Dómine, signum in bonum: ut vídeant, qui me odérunt, et confundántur: quóniam tu, Dómine, adiuvísti me, et consolátus es me. *Ps. ibid., 1* Inclína, Dómine, aurem tuam, et exáudi me: quóniam inops et pauper sum ego. *℣.* Glória Patri. Fac mecum.

Ieiúnia nostra, quæsumus, Dómine, bénigno favóre proséquere: ut, sicut ab aliméntis abstinémus in córpore; ita a vítiis ieiunémus in mente. Per Dóminum.

Lectio libri Númeri

Exod. 17, 2;

Num. 20, 1, 3 et 6-13

In diébus illis: Convenérunt filii Israël advérsus Móysen et Aaron: et versi in seditiónem, dixerunt: Date nobis aquam, ut bibámus. Ingressúsque Móyses et Aaron, dimíssa multitúdine, tabernáculum fēderis, corruérunt proni in terram, clamaverúntque ad Dóminum, atque dixerunt: Dómine Deus, audi clamórem huius pópuli, et áperi eis thesáurum tuum, fontem aquæ vivæ, ut satiáti, cesset murmurátio eórum. Et appáruit glória Dómini super eos. Locutúsque est Dóminus ad Móysen, dicens: Tolle virgam, et cóngrega pópulum, tu et Aaron frater tuus, et loquímini ad petram coram eis, et illa dabit aquas. Cumque edúxeris aquam de petra, bibet omnis multitúdo, et iuménta eius. Tulit ígitur Móyses virgam, quæ erat in conspéctu Dómini, sicut præcéperat ei, congregáta multitúdine ante petram, dixítque eis: Audíte, rebélles et incréduli: Num de petra hac vobis aquam potérimus eíicere? Cumque elevásset Móyses manum, percútiens virga bis sílicem, egréssæ sunt

FRIDAY AFTER THE THIRD SUNDAY IN LENT

Entrance Antiphon

Ps. 85, 17

Grant me, O Lord, a proof of your favor, that my enemies may see, to their confusion, that you, O Lord, have helped me and comforted me. *Ps. ibid., 1* Incline your ear, O Lord; answer me, for I am afflicted and poor. *℣.* Glory be to the Father. Grant me.

Prayer

May our lenten fast please you, O Lord.* May we keep our minds free from sin as we deprive our bodies of food. Through Jesus Christ.

A Reading from the Book of Numbers

Exod. 17, 2;

Num. 20, 1-3, 6-13

In those days the Israelites held a council against Moses and Aaron, and they contended with Moses, exclaiming, "Give us water to drink!" But Moses and Aaron went away from the assembly to the entrance of the Meeting Tent, where they fell prostrate. They cried out to the Lord, "O Lord, God, hear the cry of this people and open up your treasure to them, the fountain of living water, that they may be satisfied and stop their murmuring." Then the glory of the Lord appeared to them, and the Lord said to Moses, "Take the staff and assemble the community, you and your brother Aaron, and in their presence order the rock to yield its waters. From the rock you shall bring forth water for the community and their livestock to drink." So Moses took the staff from its place before the Lord, as he was ordered. He and Aaron assembled the community in front of the rock, where he said to them, "Listen to me, you rebels! Are we to bring water for you out of this rock?"

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Then, raising his hand, Moses struck the rock twice with his staff, and water gushed out in abundance for the community and their livestock to drink. But the Lord said to Moses and Aaron, "Because you were not faithful to me in showing forth my sanctity before the Israelites, you shall not lead this community into the land I will give them."

These are the waters of Meriba, where the Israelites contended against the Lord, and where he revealed his sanctity among them.

Gradual Ps. 27, 7 and 1 In God my heart trusts, and I find help; then my heart exults, and with my song I give him thanks. *℣.* To you, O Lord, I call; O my God, be not deaf to me, do not abandon me.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel
according to John
John 4, 5–42

At that time Jesus' journey brought him to a Samaritan town called Sichar, near the plot of land which Jacob had given his son Joseph. This was the site of Jacob's well; and so Jesus, tired as he was from his journey, sat down at the well. It was about noon, and when a Samaritan woman came to draw water, Jesus said to her, "Give me a drink." (His disciples had gone off into town to buy food.) But the Samaritan woman said to him, "You are a Jew—how can you ask me, a Samaritan woman, for a drink?" (Jews, remember, use nothing in

aquæ largissimæ, ita ut pópulus bíberet, et iuménta. Dixítque Dóminus ad Móysen et Aaron: Quia non credidístis mihi, ut sanctificaréis me coram filiis Israël, non introducétis hos pópulos in terram, quam dabo eis. Hæc est aqua contradictionís, ubi iurgáti sunt filii Israël contra Dóminum, et sanctificátus est in eis.

Graduale Ps. 27, 7 et 1 In Deo sperávit cor meum, et adiútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. *℣.* Ad te, Dómine, clamávi: Deus meus, ne síleas, ne discédas a me.

Tractus Ps. 102, 10 Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 4, 5–42

In illo témpore: Venit Iesus in civitátem Samariæ, quæ dicitur Sichar: iuxta prædium, quod dedit Iacob Ioseph filio suo. Erat autem ibi fons Iacob. Iesus ergo fatigátus ex itínere, sedébat sic supra fontem. Hora erat quasi sexta. Venit múlíer de Samaría hauríre aquam. Dicit ei Iesus. Da mihi bibere. (Discípuli enim eius abíerant in civitátem, ut cibos émerent.) Dicit ergo ei múlíer illa Samaritána: Quómodo tu, Iudæus cum sis, bíbere a me poscis, quæ sum múlíer Samaritána? non enim coutúntur Iudæi Samaritánis. Respóndit Iesus, et dixit ei: Si scires

Friday after the third Sunday in Lent

donum Dei, et quis est, qui dicit tibi: Da mihi bibere: tu forsitan petisses ab eo, et dedisset tibi aquam vivam. Dicit ei mulier: Domine, neque in quo haurias habes, et puteus altus est: unde ergo habes aquam vivam? Numquid tu maior es patre nostro Iacob, qui dedit nobis puteum, et ipse ex eo bibit, et filii eius, et pecora eius? Respondit Iesus, et dixit ei: Omnis, qui bibit ex aqua hac, sitiet iterum: qui autem biberit ex aqua, quam ego dabo ei, non sitiet in aeternum: sed aqua, quam ego dabo ei, fiet in eo fons aquae salientis in vitam aeternam. Dicit ad eum mulier: Domine, da mihi hanc aquam, ut non sitiam, neque veniam huc haurire. Dicit ei Iesus: Vade, voca virum tuum, et veni huc. Respondit mulier, et dixit: Non habeo virum. Dicit ei Iesus: Bene dixisti, quia non habeo virum: quinque enim viros habuisti, et nunc, quem habes, non est tuus vir: hoc vere dixisti. Dicit ei mulier: Domine, video, quia propheta es tu. Patres nostri in monte hoc adoraverunt, et vos dicitis, quia Ierosolymis est locus, ubi adorare oportet. Dicit ei Iesus: Mulier, crede mihi, quia venit hora, quando neque in monte hoc, neque in Ierosolymis adorabitis Patrem. Vos adoratis quod nescitis: nos adoramus quod scimus, quia salus ex Iudaeis est. Sed venit hora, et nunc est, quando veri adoratores adorabunt Patrem in spiritu et veritate. Nam et Pater tales quaerit, qui adorent eum. Spiritus est Deus: et eos, qui adorant eum, in spiritu et veritate oportet adorare. Dicit ei mulier: Scio, quia Messias venit (qui dicitur Christus). Cum ergo venerit ille, nobis annuntiabit omnia. Dicit ei Iesus: Ego sum, qui loquor tecum. Et continuo venerunt discipuli eius: et mirabantur, quia cum muliere loquebatur. Nemo tamen dixit: Quid quaeris, aut quid loqueris cum ea? Reliquit ergo hydriam suam mulier, et abiit in civitatem, et dicit illis hominibus: Venite, et videte hominem, qui dixit mihi omnia quaecumque feci: numquid ipse est Christus? Exierunt ergo

common with Samaritans.) Jesus replied: "If you only recognized God's gift and who it is that says to you, 'Give me a drink,' you would have asked him instead, and he would have given you living water." "Sir," she addressed him, "you haven't even a bucket, and this well is deep. Where, then, are you going to get this flowing water? Surely you don't pretend to be greater than our ancestor Jacob who gave us this well and drank from it with his sons and his flocks?" Jesus replied: "Everyone who drinks this water will be thirsty again. But whoever drinks the water I shall give him shall never be thirsty; rather, the water I shall give will become a fountain of water within him leaping up for eternal life." The woman said to him, "Give me this water, sir, so that I won't get thirsty and have to come here to draw water." He told her, "Go, call your husband, and come back here." "I have no husband," the woman replied. Jesus told her, "Right you are in claiming to have no husband. In fact, you have had five husbands, and the man you have now is not your husband. There you've told the truth!" "Sir," the woman answered him, "I can see that you are a prophet. Our ancestors worshiped on this mountain, but you people claim that the place where men ought to worship God is in Jerusalem." Jesus told her, "Believe me, woman, an hour is coming when you will worship the Father neither on this mountain, nor in Jerusalem. You people worship what you do not understand, while we understand what we worship; after all, salvation is from the Jews. Yet an hour is coming and is now here when the real worshipers will worship the Father in Spirit and truth. And indeed, it is just such worshipers that the Father seeks. God is Spirit, and those who worship him must worship in Spirit and truth." The woman said to him, "I know there is a Messiah coming. (This term means "Anoint-

ed.”) Whenever he comes, he will announce all things to us.” Jesus declared to her, “I who speak to you—I am he.” Now just then his disciples came along, and they were surprised that he was speaking with a woman. However, no one asked, “What do you want?” or “Why are you talking with her?” And so, leaving her water jar, the woman went off into the town and told the people, “Come and see someone who has told me everything that I have ever done! Might this not be the Messiah?” They set out from the town to meet him. Meanwhile the disciples were urging him, “Rabbi, eat something.” But he told them, “I have food to eat that you know nothing about.” At that the disciples said to one another, “You don’t suppose that someone has brought him something to eat?” Jesus explained to them, “Doing the will of him who sent me and accomplishing his work—that is my food. Do you not have a saying: ‘Four more months and the harvest will be here’? Why, I tell you, open your eyes and look at the fields; they are ripe for harvest! The reaper is already collecting his wages and gathering fruit for eternal life so that both sower and reaper can rejoice together. For here we have the saying verified: ‘One man sows; another reaps.’ What I sent you to reap has not come from your labors. Others have done the hard work and you have come in for the fruit.” Now many Samaritans from the town believed in him on the woman’s word; “He told me everything that I have ever done,” she testified. Consequently, when these Samaritans came to him, they begged him to stay with them. So he stayed there two days, and because of his word many more came to faith. As they told the woman, “No longer is our faith based on what you said. For we have heard for ourselves, and we know that this is really the Savior of the world.”

de civitate, et veniebant ad eum. Interea rogabant eum discipuli, dicentes: Rabbi, manduca. Ille autem dicit eis: Ego cibum habeo manducare, quem vos nescitis. Dicebant ergo discipuli ad invicem: Numquid aliquis attulit ei manducare? Dicit eis Iesus: Meus cibus est, ut faciam voluntatem eius, qui misit me, ut perficiam opus eius. Nonne vos dicitis, quod adhuc quatuor menses sunt, et messis venit? Ecce dico vobis: Levate oculos vestros, et videte regiones, quia albæ sunt iam ad messem. Et qui metit, mercedem accipit, et congregat fructum in vitam æternam: ut, et qui seminat, simul gaudeat, et qui metit. In hoc enim est verbum verum: quia alius est qui seminat, et alius est qui metit. Ego misi vos metere quod vos non laborastis: alii laboraverunt, et vos in labores eorum introistis. Ex civitate autem illa multi crediderunt in eum Samaritanorum, propter verbum mulieris testimonium perhibentis: Quia dixit mihi omnia quaecumque feci. Cum venissent ergo ad illum Samaritani, rogaverunt eum, ut ibi maneret. Et mansit ibi duos dies. Et multo plures crediderunt in eum propter sermonem eius. Et mulieri dicebant: Quia iam non propter tuam loquelam credimus: ipsi enim audivimus, et scimus, quia hic est vere Salvator mundi.

Saturday after the third Sunday in Lent

Offertory Antiphon

Ps. 5, 3-4

Inténde voci oratiónis meæ, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Heed my call for help, my king, and my God! To you I pray, O Lord.

Prayer over the Gifts

Réspice, quæsumus, Dómine, propítius ad múnera, quæ sacrámus: ut tibi grata sint, et nobis salutária semper exsistant. Per Dóminum.

O Lord, look kindly upon these gifts we offer,* so that they may please you and always prove helpful to us. Through Jesus Christ.

Præfatio de Quadragesima.

Preface of Lent

Communion Antiphon

John 4, 13 and 14

Qui bíberit aquam, quam ego dabo ei, dicit Dóminus, fiet in eo fons aquæ saliéntis in vitam ætérrnam.

“He who drinks of the water that I will give him,” says the Lord, “shall find in himself a fountain of water, springing up unto life everlasting.”

Prayer after Communion

Huius nos, Dómine, percéptio sacraménti mundet a crimine: et ad cæléstia regna perducát. Per Dóminum.

O Lord, cleanse us from sin through the reception of this sacrament* and lead us toward the kingdom of heaven. Through Jesus Christ.

Prayer over the People

Orémus.
Humiliáte cápita vestra Deo.
Præsta, quæsumus, omnipotens Deus: ut, qui in tua protectióne confídimus, cuncta nobis adversántia, te adiuvánte, vincámus. Per Dóminum.

Let us pray.
Bow down your heads to the Lord.
O almighty God, we trust in your protection.* Help us to overcome all the difficulties that face us. Through Jesus Christ.

III classis

Statio ad S. Susannam

SATURDAY AFTER THE THIRD SUNDAY IN LENT

Entrance Antiphon

Ps. 5, 2-3

Verba mea áuribus pécipe, Dómine, intéllige clamórem meum: inténde voci oratiónis meæ, Rex meus, et Deus meus. *Ps. ibid., 4* Quóniam ad te orábo, Dómine: mane exáudies vocem meam. V. Glória Patri. Verba.

Hearken to my words, O Lord, attend to my sighing. Heed my call for help, my king and my God! *Ps. ibid., 4* To you I pray, O Lord; at dawn you hear my voice. V. Glory be to the Father. Hearken.

Saturday after the third Sunday in Lent

Prayer

O almighty God, may those who mortify their bodies by fasting,* also follow after righteousness and avoid sin. Through Jesus Christ.

A Reading from the Epistle to the Ephesians, Draw your strength, page 192, below, may be substituted for the Reading from the Prophet Daniel.

A Reading from the Prophet Daniel *Dan. 13, 1–9, 15–17, 19–30, 33–62*

In those days in Babylon there lived a man named Joakim, who married a very beautiful and God-fearing woman, Susanna, the daughter of Helcia; her pious parents had trained their daughter according to the law of Moses. Joakim was very rich; he had a garden near his house, and the Jews had recourse to him often because he was the most respected of them all.

That year, two elders of the people were appointed judges, of whom the Lord said, “Wickedness has come out of Babylon from the elders who were to govern the people as judges.” These men, to whom all brought their cases, frequented the house of Joakim. When the people left at noon, Susanna used to enter her husband’s garden for a walk. When the old men saw her enter every day for her walk, they began to lust for her. They suppressed their consciences; they would not allow their eyes to look to heaven, and did not keep in mind just judgments.

One day, while they were waiting for the right moment, she entered the garden as usual, with two maids only. She decided to bathe, for the weather was warm. Nobody else was there except the two elders, who had hidden themselves and were watching her. “Bring me oil and soap,” she said to the maids, “and shut the garden doors while I bathe.”

As soon as the maids had left, the two

Præsta, quæsumus, omnipotens Deus: ut, qui se, affligendo carnem, ab alimentis abstinens; sectando iustitiam, a culpa ieiunent. Per Dóminum.

Lectio, Danielis Prophetæ substitui possit cum lectione Epistolæ ad Ephesios Fratres: Confortámini, ut infra 192.

Léctio Daniélis Prophétæ *Dan. 13, 1–9, 15–17, 19–30 et 33–62*

In diébus illis: Erat vir hábitans in Babylóne, et nomen eius Ióakim: et accépit uxórem nómine Susánnam, fíliam Helciæ, pulchram nimis, et tíméntem Deum: paréntes enim illíus, cum essent iusti, erudiérunt fíliam suam secúndum legem Móysi. Erat autem Ióakim dives valde, et erat ei pomárium vicínium dómui suæ: et ad ipsum confluébant Iudæi, eo quod esset honorabílior ómnium. Et constitúti sunt de pópulo duo senes iúdices in illo anno: de quibus locútus est Dóminus: Quia egréssa est iniquitas de Babylóne a senióribus iudícibus, qui videbántur régere pópulum. Isti frequentábant domum Ióakim, et veniébant ad eos omnes, qui habébant iudícia. Cum autem pópulus revertísset per merídiem, ingrediebátur Susánna, et deambulábat in pomário viri sui. Et vidébant eam senes cotídie ingrediéntem, et deambulántem: et exarsérunt in concupiscéntiam eius: et evertérunt sensum suum, et declinavérunt óculos suos, ut non vidérent cælum, neque recordaréntur iudiciórum iustórum. Factum est autem, cum observárent diem aptum, ingrèssa est aliquándo sicut heri et nudiustértius, cum duábus solis puéllis, voluítque lavári in pomário: æstus quippe erat, et non erat ibi quisquam, præter duos senes absconditos, et contemplántes eam. Dixit ergo puéllis: Afférte mihi óleum et smígmata, et óstia pomárii cláudite, ut laver. Cum autem egréssæ essent puéllæ, surre-

xérunt duo senes, et accurrerunt ad eam, et dixerunt: Ecce óstia pomárii clausa sunt, et nemo nos videt, et nos in concupiscéntia tui sumus: quam ob rem assentíre nobis, et commiscére nobíscum. Quod si nolúeris, dicémus contra te testimónium, quod fúerit tecum iúvenis, et ob hanc causam emíseris puéllas a te. Ingémuit Susánna, et ait: Angústia sunt mihi úndique: si enim hoc égero, mors mihi est: si autem non égero, non effúgiam manus vestras. Sed mélius est mihi absque ópere incidere in manus vestras, quam peccáre in conspéctu Dómini. Et exclamávit voce magna Susánna: exclamáverunt autem et senes advérsus eam. Et cucúrrit unus ad óstia pomárii et apéruit. Cum ergo audíssent clamórem fámuli domus in pomário, irruérunt per postícum, ut vidérant quidnam esset. Postquam autem senes locúti sunt, erubuérunt servi veheménter: quia numquam dictus fúerat sermo huiuscémodi de Susánna. Et facta est dies crástina. Cumque venísset pópulus ad Ióakim virum eius, venérunt et duo senióres pleni iníqua cogitatíone advérsus Susánnam, ut interficerent eam. Et dixerunt coram pópulo: Míttite ad Susánnam fíliam Helcíæ, uxórem Ióakim. Et statim misérunt. Et venit cum paréntibus, et fíliis, et univérsis cognátis suis. Flebant ígitur sui, et omnes qui nóverant eam. Consurgéntes autem duo senióres in médio pópuli, posuérunt manus suas super caput eius. Quæ flens suspéxit ad cælum: erat enim cor eius fidúciā habens in Dómino. Et dixerunt senióres: Cum deambularémus in pomário soli, ingrèssa est hæc cum duábus puéllis: et clausit óstia pomárii, et dimísit a se puéllas. Venítque ad eam adoléscent, qui erat absconditus, et concúbuit cum ea. Porro nos, cum essémus in ángulo pomárii, vidéntes iniquitátem cucúrrimus ad eos, et vídimus eos páriter commiscéri. Et illum quidem non quívimus comprehéndere, quia fórtior nobis erat, et apértis óstiis exsilívit: hanc autem cum apprehendíssimus, interrogávimus, quis-

old men got up and hurried to her. "Look," they said, "the garden doors are shut, and no one can see us; give in to our desire, and lie with us. If you refuse, we will testify against you that you dismissed your maids because a young man was here with you." "I am completely trapped," Susanna groaned. "If I yield, it will be my death; if I refuse, I cannot escape your power. Yet it is better for me to fall into your power without guilt than to sin before the Lord." Then Susanna shrieked, and the old men also shouted at her, as one of them ran to open the garden doors. When the people in the house heard the cries from the garden, they rushed in by the side gate to see what had happened to her. At the accusations by the old men, the servants felt very much ashamed, for never had any such thing been said about Susanna.

When the people came to her husband Joakim the next day, the two wicked elders also came, fully determined to put Susanna to death. Before all the people they ordered: "Send for Susanna, the daughter of Helcia, the wife of Joakim." When she was sent for, she came with her parents, children and all her relatives. All her relatives and the onlookers were weeping.

In the midst of the people the two elders rose up and laid their hands on her head, Through her tears she looked up to heaven. for she trusted in the Lord wholeheartedly. The elders made this accusation: "As we were walking in the garden alone, this woman entered with two girls and shut the doors of the garden, dismissing the girls. A young man, who was hidden there, came and lay with her. When we, in a corner of the garden, saw this crime, we ran toward them. We saw them lying together, but the man we could not hold, because he was stronger than we; he opened the doors and ran off. Then we seized this one and asked who the young man was, but she refused to tell us.

We testify to this.” The assembly believed them, since they were elders and judges of the people, and they condemned her to death.

But Susanna cried aloud: “O eternal God, you know what is hidden and are aware of all things before they come to be: you know that they have testified falsely against me. Here I am about to die, though I have done none of the things with which these wicked men have charged me.”

The Lord heard her prayer. As she was being led to execution, God stirred up the holy spirit of a young boy named Daniel, and he cried aloud: “I will have no part in the death of this woman.” All the people turned and asked him, “What is this you are saying?” He stood in their midst and continued, “Are you such fools, O Israelites! To condemn a woman of Israel without examination and without clear evidence? Return to court, for they have testified falsely against her.”

Then all the people returned in haste. To Daniel the elders said, “Come, sit with us and inform us, since God has given you the prestige of old age.” But he replied, “Separate these two far from one another, that I may examine them.”

After they were separated one from the other, he called one of them and said: “How you have grown evil with age! Now have your past sins come to term: passing unjust sentences, condemning the innocent, and freeing the guilty, although the Lord says, ‘The innocent and the just you shall not put to death.’ Now, then, if you were a witness, tell me under what tree you saw them together.” “Under a mastic tree,” he answered. “Your fine lie has cost you your head,” said Daniel; “for the angel of God shall receive the sentence from him and split you in two.” Putting him to one side, he ordered the other one to be brought. “Offspring of Chanaan, not of Juda,”

nam esset adolescens, et noluit indicare nobis: huius rei testes sumus. Credidit eis multitudo quasi senibus, et iudicibus populi, et condemnaverunt eam ad mortem. Exclamavit autem voce magna Susanna, et dixit: Deus aeternae, qui absconditorum es cognitor, qui nosti omnia antequam fiant, tu scis quoniam falsum testimonium tulerunt contra me: et ecce morior, cum nihil horum fecerim, quae isti malitiose composuerunt adversum me. Exaudivit autem Dominus vocem eius. Cumque duceretur ad mortem, suscitavit Dominus spiritum sanctum pueri iunioris, cuius nomen Daniel. Et exclamavit voce magna: Mundus ego sum a sanguine huius. Et conversus omnis populus ad eum, dixit: Quis est iste sermo, quem tu locutus es? Qui cum staret in medio eorum, ait: Sic fatui, filii Israel, non iudicantes, neque quod verum est cognoscetes, condemnastis filiam Israel? Revertimini ad iudicium, quia falsum testimonium locuti sunt adversus eam. Reversus est ergo populus cum festinatione. Et dixit ad eos Daniel: Separate illos ab invicem procul, et diiudicabo eos. Cum ergo divisi essent alter ab altero, vocavit unum de eis, et dixit ad eum: Inverte te diorum malorum, nunc veniunt peccata tua, quae operaberis prius: iudicans iudicia iniusta, innocentes opprimens, et dimittens noxios, dicente Domino: Innocentem et iustum non interficies. Nunc ergo si vidisti eam, dic sub qua arbore videris eos colloquentes sibi. Qui ait: Sub schino. Dixit autem Daniel: Recte mentitus es in caput tuum. Ecce enim Angelus Dei, accepta sententia ab eo, scindet te medium. Et, amoto eo, iussit venire alium, et dixit ei: Semen Chanaan, et non Iuda, species decipit te, et concupiscentia subvertit cor tuum: sic faciebatis filiabus Israel, et illae timentes loquebantur vobis: sed filia Iuda non sustinuit iniquitatem vestram. Nunc ergo dic mihi, sub qua arbore comprehenderis eos loquentes sibi: Qui ait: Sub prino. Dixit autem ei Daniel: Recte mentitus es et tu in caput tuum: manet

Saturday after the third Sunday in Lent

enim Angelus Dómini, gládium habens, ut secet te médium, et interficiat vos. Exclamávit itaque omnis cœtus voce magna, et benedixerunt Deum, qui salvat sperántes in se. Et consurrexerunt advérsus duos senióres (convícerat enim eos Dániel ex ore suo falsum dixisse testimóniam), fecerúntque eis sicut male égerant advérsus próximum: et interfecerunt eos, et salvátus est sanguis innóxius in die illa.

Daniel said to him, “beauty has seduced you, lust has subverted your conscience. This is how you acted with the daughters of Israel, and in their fear they yielded to you; but a daughter of Juda did not tolerate your wickedness. Now, then, tell me under what tree you surprised them together.” “Under an oak,” he said. “Your fine lie has cost you also your head,” said Daniel; “for the angel of God waits with a sword to cut you in two so as to make an end of you both.”

The whole assembly cried aloud, blessing God who saves those that hope in him. They rose up against the two elders, for by their own words Daniel had convicted them of perjury. According to the Law of Moses, they inflicted on them the penalty they had plotted to impose on their neighbor: they put them to death. Thus was innocent blood spared that day.

Léctio Epístolæ beáti Pauli
Apóstoli ad Ephésios
Ephes. 6, 10–17

Fratres: Confortámini in Dómino, et in poténtia virtútis eius. Indúite vos armatúram Dei, ut possítis stare advérsus insídias diáboli. Quóniam non est nobis collectátio advérsus carnem et ságuinem: sed advérsus príncipes, et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequítiae in cæléstibus. Proptérea accípите armatúram Dei, ut possítis resistere in die malo, et in ómnibus perfécti stare. State ergo succínti lumbos vestros in veritáte, et indúti lorícam iustítiae, et calceáti pedes in præparatióne Evangélíi pacis: in ómnibus suméntes scutum fidei, in quo possítis ómnia tela nequíssimi ígnea exstíngere: et gáleam salútis assúmite: et gládium spíritus, quod est verbum Dei.

A Reading from the Epistle of blessed
Paul the Apostle to the Ephesians
Ephes. 6, 10–17

Brethren: Draw your strength from the Lord and from his mighty power. Put on the armor of God, that you may be able to stand firm against the wiles of the devil. For our battle is not against flesh and blood, but against the Principalities and the Powers, against the rulers of this world of darkness, against the evil spirits in regions above. You must take up the armor of God, if you are to resist on the evil day, to do your whole duty, and to hold your ground. So stand fast with the truth as the belt that girds you, and with justice as your breastplate, and with zeal for the gospel of peace on your feet. In all circumstances take up faith as your shield; it will enable you to extinguish all the fiery darts of the evil one. Take also the helmet of salvation and the sword of the Spirit, which is the word of God.

Saturday after the third Sunday in Lent

Gradual Ps. 22, 4 Even though I walk in the dark valley, I fear no evil; for you are at my side, O Lord. *℣.* With your rod and your staff that give me courage.

✠ A Reading from the holy Gospel
according to John
John 8, 1–11

At that time Jesus went out to the Mount of Olives. But at daybreak he again made his appearance in the Temple precincts; and when all the people started coming to him, he sat down and began teaching them. Then the scribes and Pharisees led forward a woman who had been caught in adultery and made her stand there in front of everyone. “Teacher,” they said to him, “this woman has been caught in the very act of adultery. Now, in the Law, Moses ordered that such women be stoned. But you—what do you have to say about it?” (They posed this question to trap him so that they could have something to charge him with.) But Jesus simply bent down and started drawing on the ground with his finger. When they persisted in their questioning, he straightened up and said to them, “Let the first of you to throw a stone at her be the man who has no sin.” And he bent down again and started to write on the ground. But the entire audience went away one by one, starting with the elders; and he was left alone with the woman still in front of him. So Jesus, straightening up, said to her, “Woman, where are they all? Hasn’t anybody condemned you?” “No one, sir,” she answered. Jesus said, “Nor will I condemn you. You may go. From now on, stop sinning.”

Offertory Antiphon
Ps. 118, 133

Steady my footsteps according to your promise, and let no iniquity rule over me, O Lord.

Graduale Ps. 22, 4 Si ámbulem in médio umbræ mortis, non timébo mala: quóniam tu mecum es, Dómine. *℣.* Virga tua, et báculo tuus, ipsa me consoláta sunt.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 8, 1–11

In illo témpore: Perréxit Iesus in montem Olivéti: et dilúculo íterum venit in templum, et omnis pópulus venit ad eum, et sedens docébat eos. Addúcunt autem scribæ et pharisæi mulierem in adultério deprehénsam: et statuérunt eam in médio, et dixerunt ei: Magíster, hæc múlter modo deprehénsa est in adultério. In lege autem Móyses mandávit nobis huiúsmodi lapidáre. Tu ergo quid dicis? Hoc autem dicébant tentántes eum, ut possent accusáre eum. Iesus autem inclínans se deórsum, dígitó scribébat in terra. Cum ergo perseverárent interrogántes eum. eréxit se, et dixit eis: Qui sine peccáto est vestrum, primus in illam lápidem mittat. Et íterum se inclínans, scribébat in terra. Audiéntes autem unus post unum exíbant, incipiéntes a senióribus: et remánsit solus Iesus, et múlter in médio stans. Erigens autem se Iesus, dixit ei: Múlter, ubi sunt, qui te accusábant? nemo te condemnávit? Quæ dixit: Nemo, Dómine. Dixit autem Iesus: Nec ego te condemnábo: Vade, et iam ámplius noli peccáre.

Gressus meos dírige secúndum elóquium tuum: ut non dominétur mei omnis iniustítia, Dómine.

Fourth Sunday in Lent

Concéde, quæsumus, omnipotens Deus: ut huius sacrificii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum.

Præfatio de Quadragesima.

Nemo te condemnávit, múlter? Nemo, Dómine. Nec ego te condemnábo: iam ámplius noli peccáre.

Quæsumus, omnipotens Deus: ut inter eius membra numerémur, cuius cõpori comunicámus, et sánguini: Qui tecum.

Orémus.

Humiliáte cápita vestra Deo. Præténde, Dómine, fidélibus tuis dexteram cæléstis auxilií: ut te toto corde perquirant: et quæ digne póstulant, cónsequi mereántur. Per Dóminum.

I classis

Statio ad S. Crucem in Ierusalem

Lætáre, Ierúsalem: et convéntum fácite, omnes qui dilígitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exultétis, et satiémur ab ubéribus consolatióis vestræ. *Ps. 121, 1* Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *V. Glória Patri. Lætáre.*

Concéde, quæsumus, omnipotens Deus: ut, qui ex mérito nostræ actiõis

Prayer over the Gifts

O almighty God, grant that our sacrificial offering* may always cleanse and protect our frail nature from all evil. Through Jesus Christ.

Preface of Lent

Communion Antiphon

John 8, 10 and 11

Has no one condemned you, woman? No one, Lord. Neither will I condemn you; now sin no more.

Prayer after Communion

O almighty God, may we, who have received the body and blood of Christ in communion,* be numbered among the members of his Mystical Body: Who lives and reigns.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, stretch out your helping hand from heaven to all the faithful so that they seek you with all their hearts.* May they be worthy of receiving that which they rightly ask for. Through Jesus Christ.

FOURTH SUNDAY IN LENT

Entrance Antiphon

Isaia 66, 10 and 11

Rejoice, O Jerusalem, and come together, all you who love her: rejoice with joy, you who have been in sorrow: that you may exult, and be filled from the breasts of your consolation. *Ps. 121, 1* I rejoiced because they said to me, "We will go up to the house of the Lord." *V. Glory be to the Father. Rejoice.*

Prayer

O almighty God, we are being justly punished for our sins,* but comfort us with your

Fourth Sunday in Lent

grace, that we may live. Through Jesus Christ.

affligimur, tuæ grátiae consolatióne
résipéremus. Per Dóminum.

A Reading from the Epistle of blessed
Paul the Apostle to the Galatians
Gal. 4, 22–31

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatas
Gal. 4, 22–31

Brethren: It is written that Abraham had two sons, one from the slave-girl the other from his free-born wife. The son of the slave-girl had been born according to the flesh, but the son of the free woman was the fruit of the promise. All this is an allegory. The two women stand for the two covenants, one of which was from Mt. Sinai (a mountain in Arabia), bringing forth children into slavery; this is Agar, and corresponds to the Jerusalem of our time, which also is in slavery along with her children. But the Jerusalem on high is free-born, and it is she who is our mother! That is why the Scripture says, “Raise a glad cry, you barren one who did not bear; break forth in jubilant song, you who were not in labor. For more numerous are the children of the deserted wife than the children of her who has a husband.” Now you, my brothers, are children of the promise, in the manner of Isaac. But just as in those days the son born according to the flesh persecuted the one born according to the spirit, it is the very same now. But what does Scripture say? “Cast out the slave-girl with her son; for the son of the slave-girl shall not be heir with the son of the freeborn woman.” Therefore, my brothers, we are children not of a slave-girl but of a mother who is free; by the freedom wherewith Christ has made us free.

Gradual Ps. 121, 1 and 7 I rejoiced because they said to me, “We will go up to the house of the Lord.” *V.* May peace be within your walls, prosperity in your buildings.

Fratres: Scríptum est: Quóniam Abraham duos filios hábuit: unum de ancílla, et unum de líbera. Sed qui de ancílla, secúndum carnem natus est: qui autem de líbera, per repromissiónem: quæ sunt per allegoríam dicta. Hæc enim sunt duo testaménta. Unum quidem in monte Sina, in servitútem génerans: quæ est Agar: Sina enim mons est in Arábia, qui coniúctus est ei, quæ nunc est Ierúsalem, et servit cum fíliis suis. Illa autem, quæ sursum est Ierúsalem, líbera est, quæ est mater nostra. Scríptum est enim: Lætáre, stérilis, quæ non paris: erúmpe, et clama, quæ non párturis: quia multi fílii desértæ, magis quam eius, quæ habet virum. Nos autem, fratres, secúndum Isaac promissiónis fílii sumus. Sed quómodo tunc is, qui secúndum carnem natus fúerat, persequébatur eum, qui secúndum spíritum: ita et nunc. Sed quid dicit Scríptúra? Eíce ancíllam et fílium eius: non enim heres erit fílius ancíllæ cum fílio líberæ. Itaque, fratres, non sumus ancíllæ fílii, sed líberæ: quia libertáte Christus nos liberávit.

Graduale Ps. 121, 1 et 7 Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *V.* Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Fourth Sunday in Lent

Tractus Ps. 124, 1-2 Qui confidunt in Dómino, sicut mons Sion: non commovébitur in aetérnum, qui hábitat in Ierúsalem. V. Montes in circúitu eius: et Dóminus in circúitu pópuli sui, ex hoc nunc et usque in saeculum.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 6, 1-15

In illo témpore: Abiit Iesus trans mare Galiléæ, quod est Tiberíadis: et sequebátur eum multitúdo magna, quia vidébant signa, quæ faciébat super his, qui infirmabántur. Súbiit ergo in montem Iesus: et ibi sedébat cum discíplis suis. Erat autem próximum Pascha, dies festus Iudæórum. Cum sublevásset ergo óculos Iesus, et vidísset quia multitúdo máxima venit ad eum, dixit ad Philíppum: Unde emémus panes, ut mandúcent hi? Hoc autem dicébat tentans eum: ipse enim sciébat quid esset factúrus. Respóndit ei Philíppus: Ducentórum denariórum panes non sufficiunt eis, ut unusquisque módicum quid accípiat. Dicit ei unus ex discíplis eius, Andréas frater Simónis Petri: Est puer unus hic, qui habet quinque panes hordeáceos, et duos pisces: sed hæc quid sunt inter tantos? Dixit ergo Iesus: Fácite hómines discúmbere. Erat autem fænum multum in loco. Discubuérunt ergo viri, número quasi quinque millia. Accépit ergo Iesus panes, et cum grátias egísset, distríbuit discumbéntibus: simíliter et ex piscibus quantum volébant. Ut autem impléti sunt, dixit discíplis suis: Collígite quæ superavérunt fragmenta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum ex quinque pánibus hordeáceis, quæ superfuérunt his, qui manducáverant. Illi ergo hómines cum vidísset quod Iesus fécerat signum, dicébant: Quia hic est vere Prophéta, qui ventúrus est in mundum. Iesus ergo cum cognovísset, quia ventúri essent ut ráperent eum, et fácerent eum regem, fugit íterum in montem ipse solus.

Tract Ps. 124, 1-2 They who trust in the Lord are like Mount Sion, which is immovable; which forever stands. V. Mountains are round about Jerusalem; so the Lord is round about his people, both now and forever.

✠ A Reading from the holy Gospel
according to John
John 6, 1-15

At that time Jesus crossed the Sea of Galilee to the shore of Tiberias, but a vast crowd kept following him because they saw the signs he was performing on the sick. So Jesus went up the mountain and sat down there with his disciples. The Jewish feast of Passover was near. When Jesus looked up and caught sight of a vast crowd coming toward him, he said to Philip, "Where shall we ever buy bread for them to eat?" (Of course, he was aware of what he was going to do, but he asked this to test him.) Philip replied, "With two-hundred days' wages we could not buy loaves enough to let each of them have a morsel." One of his disciples, Andrew, Simon Peter's brother, remarked to him, "There is a lad here who has five barley loaves and a couple of dried fish, but what good is that for so many?" Jesus said, "Get these people to take their places on the ground." Now the men numbered about five thousand, but there was plenty of grass there for them to find a place. Jesus then took the loaves of bread, gave thanks, and passed them around to those reclining there; and he did the same with the dried fish—just as much as they wanted. When they had enough, he told his disciples, "Collect the fragments that are left over so that nothing will perish." And so they collected twelve baskets full of fragments left over by those who had fed upon the five barley loaves. Now when the people saw the sign he had performed, they began to say, "This is undoubtedly the Prophet

Monday after the fourth Sunday in Lent

who is to come into the world.” At that Jesus realized that they would come and carry him off to make him king, so he fled back to the mountain alone.

Creed

Credo

Offertory Antiphon

Ps. 134, 3 and 6

Praise the Lord, for he is good; sing praise to his name, for he is sweet; all that he wills he does in heaven and on earth.

Laudáte Dóminum, quia benígnus est: psállite nómini eius, quóniam suávis est: ómnia quaecúmque vóluit, fecit in cælo, et in terra.

Prayer over the Gifts

Look with favor upon these offerings, O Lord,* that they may be an aid to our devotion and to our salvation. Through Jesus Christ.

Sacrificiis præsentibus, Dómine, quæsumus, inténde placátus: ut et devotióni nostræ proficiant, et salúti. Per Dóminum.

Preface of Lent

Præfatio de Quadragesima.

Communion Antiphon

Ps. 121, 3–4

Jerusalem, built as a city, with compact unity: to it the tribes go up, the tribes of the Lord, to give thanks to your name, O Lord.

Ierúsalem, quæ ædificátur ut civitas: cuius participátio eius in idípsum: illuc enim ascendérunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine.

Prayer after Communion

O merciful God, we never fail to be nourished by your sacrament.* May we offer it with true devotion and receive it always with faith. Through Jesus Christ.

Da nobis, quæsumus, miséricors Deus: ut sancta tua, quibus incessanter explémur, sincéris tractémus obséquiiis, et fidéli semper mente sumámus. Per Dóminum.

MONDAY AFTER THE FOURTH SUNDAY IN LENT

III classis

Statio ad Ss. Quatuor Coronatos

Entrance Antiphon

Ps. 53, 3–4

O God, by your name save me, and by your might deliver me. O God, hear my prayer; hearken to the words of my mouth. *Ps. ibid., 5* For haughty men have risen up against me, and fierce men seek my life. *℣.* Glory be to the Father. O God.

Deus, in nómine tuo salvum me fac, et in virtúte tua libera me: Deus, exáudi oratiómem meam: áuribus pèrcipe verba oris mei. *Ps. ibid., 5* Quóniam aliéni insurrexérunt in me: et fortes quæsiérunt ánimam meam. *℣.* Glória Patri. Deus.

Monday after the fourth Sunday in Lent

Prayer

Præsta, quæsumus, omnipotens Deus: ut observatiões sacras ánnua devotiõe recolentes, et córpore tibi placeámus, et mente. Per Dóminum.

O almighty God, may we please you with our bodies and our souls* by keeping this yearly lenten fast with devotion. Through Jesus Christ.

Lectio libri Regum 3 Reg. 3, 16–28

In diébus illis: Venérunt duæ mulieres meretrices ad regem Salomónem, steterúntque coram eo, quarum una ait: Obsecro, mi dómíne: ego et múlíer hæc habitabámus in domo una, et péperi apud eam in cubículo. Tértia autem die postquam ego péperi, péperit et hæc: et erámus simul, nullúsque álius nobiscum in domo, excéptis nobis duábus. Mórtoús est autem filius mulieris huius nocte: dórmíens quippe oppræssit eum. Et consúr-gens intempéstæ noctis siléntio, tulit fílium meum de látere meo ancíllæ tuæ dormiéntis, et collocávit in sinu suo: suum autem filium, qui erat mórtoús, pósuit in sinu meo. Cumque surrexíssem mane, ut darem lac fílio meo, appáruit mórtoús: quem diligéntius íntuens clara luce, deprehéndi non esse meum, quem genueram. Respondítque áltera múlíer: Non est ita ut dicis, sed fílius tuus mórtoús est, meus autem vivit. E contrário illa dicébat: Mentíris: fílius quippe meus vivit, et fílius tuus mórtoús est. Atque in hunc modum contendébant coram rege. Tunc rex ait: Hæc dicit: Fílius meus vivit, et fílius tuus mórtoús est. Et ista respóndit: Non, sed fílius tuus mórtoús est, meus autem vivit. Dixit ergo rex: Afférte mihi gládi-um. Cumque attulísset gládium coram rege: Divídite, inquit, infán-tem vivum in duas partes, et date dimídiam partem uni, et dimídiam partem álteri. Dixit autem múlíer, cuius fílius erat vivus, ad regem (commóta sunt quippe víscera eius super fílio suo): Obsecro, dómíne, date illi infán-tem vivum, et nolíte interfícere eum. E contrário illa dicébat: Nec mihi, nec tibi sit, sed

A Reading from the Book of Kings 3 Kings 3, 16–28

In those days two harlots came to King Solomon and stood before him. One woman said, "By your leave, my lord, this woman and I live in the same house, and I gave birth in the house while she was present. On the third day after I gave birth, this woman also gave birth. We were together in the house, and there was no one else there except we two alone. This woman's child died during the night, because she lay upon it. She got up later that night and took my child from my side, as your handmaid was sleeping. Then she laid it in her bosom, after she had laid her dead child in my bosom. I rose in the morning to nurse my child, and I found it dead. But when I examined it, that morning, I found it was not the child whom I had borne!" The other woman answered, "It is not so! The living one is my child, the dead one is yours." But the first kept saying, "No! The dead one is your child, the living one is mine." Thus they argued before the king.

Then the king said, "One woman claims, 'This, the living one is my child, and the dead one is yours.' The other answers, 'No! The dead one is your child, the living one is mine.'" The king continued, "Get me a sword." When they brought the sword before him, he said, "Cut in two the living child, and give half to one and half to the other." The woman whose child was alive said to the king, "Please, my lord, give her the living child—please do not kill it!" For she was moved by love for her child. The other, however, said, "It shall be neither

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mine nor yours. Divide it!" The king then answered, "Give her the living child—you must not kill it—for she is its mother."

When all Israel heard the judgment the king had given, they were in awe of him, because they saw that the king had in him the wisdom of God for giving judgment.

Gradual Ps. 30, 3 Be my rock of refuge, O God, a stronghold to give me safety. *℣. Ps. 70, 1* In you, O God, I take refuge; O Lord, let me never be put to shame.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel
according to John
John 2, 13–25

At that time, since the Jewish Passover was near, Jesus went up to Jerusalem. In the Temple precincts he came upon some engaged in selling oxen, sheep and doves, and others seated, changing money. So he made a whip out of cords and drove all of them out of the Temple with their sheep and oxen, and knocked over the money-changers' tables, spilling their coins. He told those who were selling doves, "Take them out of here! Stop turning my Father's house into a market!" His disciples were reminded of the words of Scripture: "Zeal for your house will consume me." At this the Jews responded "What sign can you show us, authorizing you to do these things?" "Destroy this sanctuary," was Jesus' answer, "and in three days I will raise it up." Then

dividatur. Respondit rex, et ait: Date huic infāntem vivum, et non occidatur: hæc est enim mater eius. Audivit itaque omnis Israël iudicium, quod iudicasset rex, et timuerunt regem, vidētes sapiēntiam Dei esse in eo ad faciēndum iudicium.

Graduale Ps. 30, 3 Esto mihi in Deum protectōrem, et in locum refūgii, ut salvum me faciās. *℣. Ps. 70, 1* Deus, in te sperāvi: Dōmine, non confundar in ætērnū.

Tractus Ps. 102, 10 Dōmine, non secūndum peccāta nostra, quæ fecimus nos: neque secūndum iniquitātes nostras retribuās nobis. *℣. Ps. 78, 8–9* Dōmine, ne memīneris iniquitātum nostrārum antiquārum: cito anticipent nos misericordiā tuā, quia pāuperes facti sumus nimis. *℣.* Adiuva nos, Deus salutāris noster: et propter glōriam nōminis tui, Dōmine, libera nos: et propitius esto peccātis nostris, propter nomen tuum.

✠ Sequēntia sancti Evangēlii
secūndum Ioānnem
Ioann. 2, 13–25

In illo tēpore: Prope erat Pascha Iudæōrum, et ascēdit Iesus Ierosōlymam: et invēnit in templo vendētes boves, et oves, et colūmbas, et nummulārios sedētes. Et cum fecisset quasi flagēllum de funiculis, omnes eiēcit de templo, oves quoque, et boves, et nummulariōrum effūdīt æs, et mensas subvērīt. Et his, qui colūmbas vendēbant, dixit: Aufērtē ista hinc, et nolīte facere domum Patris mei, domum negotiatiōnis. Recordāti sunt vero discipuli eius, quia scriptum est: Zelus domus tuæ comēdit me. Respondērunt ergo Iudæi, et dixerunt ei: Quod signum ostēdis nobis, quia hæc facis? Respondit Iesus, et dixit eis: Sōlvite templum hoc, et in tribus diēbus excitābo illud. Dixerunt ergo Iudæi: Quadragīnta et sex annis ædificātum est

Monday after the fourth Sunday in Lent

templum hoc, et tu in tribus diébus excitábis illud? Ille autem dicébat de templo córporis sui. Cum ergo resurrexisset a mórtuis, recordáti sunt discípuli eius, quia hoc dicébat, et credidérunt Scriptúrae, et sermóni, quem dixit Iesus. Cum autem esset Ierosólymis in Pascha in die festo, multi credidérunt in nómine eius, vidéntes signa eius, quæ faciébat. Ipse autem Iesus non credebát semetípsum eis, eo quod ipse nosset omnes, et quia opus ei non erat, ut quis testimónium perhibéret de hómine: ipse enim sciébat, quid esset in hómine.

the Jews retorted, "The building of this sanctuary has taken forty-six years, and you are going to 'raise it up in three days'?" Actually, he was talking about the sanctuary of his body. It was when Jesus had been raised from the dead that his disciples recalled that he had said this; thus they believed the Scripture and the word he had spoken. While he was in Jerusalem during the Passover festival, many believed in his name, for they could see the signs he was performing. For his part, Jesus would not trust himself to them because he knew them all. He needed no one to give him testimony about human nature, for he was aware of what was in man's heart.

Offertory Antiphon

Ps. 99, 1-2

Iubiláte Deo, omnis terra, servíte Dómino in lætítia: intráte in conspéctu eius in exsultatíone: quia Dóminus ipse est Deus.

Sing joyfully to God, all you lands; serve the Lord with gladness; come before him with joyful song: know that the Lord is God.

Prayer over the Gifts

Oblátum tibi, Dómine, sacrificium vivíficet nos semper, et múniat. Per Dóminum.

May the sacrifice we offer you, O Lord,* always bring us new life and keep us safe. Through Jesus Christ.

Præfatio de Quadragesima.

Preface of Lent

Communion Antiphon

Ps. 18, 13 and 14

Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo.

Cleanse me from my unknown faults, O Lord! From wanton sin especially, restrain your servant.

Prayer after Communion

Sumptis, Dómine, salutáribus sacraméntis: ad redemptionis æternæ, quæsumus, proficiámus augméntum. Per Dóminum.

O Lord, may the reception of your life-giving sacrament bring us ever nearer to our eternal redemption. Through Jesus Christ.

Prayer over the People

Orémus.
Humiliáte cápita vestra Deo.

Let us pray.
Bow down your heads to the Lord.

Tuesday after the fourth Sunday in Lent

O Lord, graciously hear our prayers.* Protect those who depend upon you even for the desire to ask for help. Through Jesus Christ.

Deprecationem nostram, quæsumus, Dómine, benígnus exáudi: et quibus supplicandi præstas afféctum, tribue defensiónis auxilium. Per Dóminum.

TUESDAY AFTER THE FOURTH SUNDAY IN LENT

Entrance Antiphon

Ps. 54, 2-3

Hearken, O God, to my prayer; turn not away from my pleading; give heed to me, and answer me. *Ps. ibid., 3-4* I rock with grief, and am troubled at the voice of the enemy and the clamor of the wicked. *℣.* Glory be to the Father. Hearken.

III classis

Statio ad S. Laurentium in Damaso

Exáudi, Deus, orationem meam, et ne despéxeris deprecationem meam: inténde in me, et exáudi me. *Ps. ibid., 3-4* Contristátus sum in exercitatióne mea: et conturbátus sum a voce inimíci, et a tribulatióne peccátoris. *℣.* Glória Patri. Exáudi.

Prayer

O Lord, may our observance of the lenten fast help us to live more faithfully* and bring us your merciful help. Through Jesus Christ.

Sacræ nobis, quæsumus, Dómine, observatiónis ieiúnia: et piæ conversatiónis augméntum, et tuæ propitiatiónis contínuum præstent auxilium. Per Dóminum.

A Reading from the Book of Exodus *Exodus 32, 7-14*

Lectio libri Exodi *Exodi 32, 7-14*

In those days the Lord said to Moses, "Go down at once to your people, whom you brought out of the land of Egypt, for they have become depraved. They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshiping it, sacrificing to it and crying out, 'This is your God, O Israel, who brought you out of the land of Egypt!' I see how stiff-necked this people is," continued the Lord to Moses. "Let me alone, then, that my wrath may blaze up against them to consume them. Then I will make of you a great nation."

But Moses implored the Lord, his God, saying, "Why, O Lord, should your wrath blaze up against your own people, whom you brought out of the land of Egypt with such great power and with so strong a hand?

In diébus illis: Locútus est Dóminus ad Móysen, dicens: Descén-de de monte: peccávit pópulus tuus, quem eduxisti de terra Ægýpti. Re-cessérunt cito de via, quam osten-dísti eis: fecerúntque sibi vítulum conflátilem, et adoravérunt, atque immolántes ei hóstias, dixerunt: Isti sunt dii tui Israél, qui te eduxérunt de terra Ægýpti. Rursúmque ait Dóminus ad Móysen: Cerno quod pópulus iste duræ cervícis sit: di-mítte me, ut irascátur furor meus contra eos, et déleam eos, faciám-que te in gentem magnam. Móyses autem orábat Dóminum Deum su-um, dicens: Cur, Dómine, iráscitur furor tuus contra pópulum tuum, quem eduxisti de terra Ægýpti, in fortitúdine magna, et in manu ro-bústa? Ne quæso dicant Ægýptii: Cállide edúxit eos, ut interficeret in móntibus, et deléret e terra: quié-scat ira tua, et esto placábilis su-

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per nequítia pópuli tui. Recordáre Abraham, Isaac, et Israë! servórum tuórum, quibus iurásti per temetípsum, dicens: Multiplicábo semen vestrum sicut stellas cæli: et univérsum terram hanc, de qua locútus sum, dabo sémini vestro, et possidébitis eam semper. Placátusque est Dóminus, ne fáceret malum, quod locútus fúerat advérsus pópulum suum.

Graduale Ps. 43, 26 et 2 Exsúrge, Dómine, fer opem nobis: et libera nos propter nomen tuum. *V.* Deus, áuribus nostris audívimus: et patres nostri annuntiavérunt nobis opus, quod operátus es in diébus eórum et in diébus antíquis.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 7, 14–31

In illo témpore: Iam die festo mediánte, ascéndit Iesus in templum, et docébat. Et mirabántur Iudæi, dicéntes: Quómodo hic líttaras scit, cum non didícerit? Respóndit eis Iesus, et dixit: Mea doctrína non est mea, sed eius, qui misit me. Si quis volúerit voluntátem eius fácere, cognóscet de doctrína, utrum ex Deo sit, an ego a meípso loquar. Qui a semetípso lóquitur, glóriam própriam quærit. Qui autem quærit glóriam eius, qui misit eum, hic verax est, et iniustítia in illo non est. Nonne Móyses dedit vobis legem: et nemo ex vobis facit legem? quid me quæritis interficere? Respóndit turba, et dixit: Dæmónium habes: quis te quærit interficere? Respóndit Iesus, et dixit eis: Unum opus feci, et omnes mirámini. Proptérea Móyses dedit vobis circumcisiónem (non quia ex Móyse est, sed ex pátribus): et in sábbato circumcíditis hóminem. Si circumcisiónem ác-

Why should the Egyptians say, ‘With evil intent he brought them out, that he might kill them in the mountains and exterminate them from the face of the earth’? Let your blazing wrath die down; relent in punishing your people. Remember your servants Abraham, Isaac and Israel, and how you swore to them by your own self, saying, “I will make your descendants as numerous as the stars in the sky; and all this land that I promised, I will give your descendants as their perpetual heritage.” So the Lord relented in the punishment he had threatened to inflict on his people.

Gradual Ps. 43, 26 and 2 Arise, O Lord, help us! Redeem us for your name’s sake. *V.* O God, our ears have heard, our fathers have declared to us the deeds you did in their days, in days of old.

✠ A Reading from the holy Gospel
according to John
John 7, 14–31

At that time the feast was already half over when Jesus went up into the Temple precincts and began to teach. The Jews were surprised at this, saying, “How did this fellow get his education when he had no teacher?” So Jesus answered them: “My doctrine is not my own but comes from him who sent me. If anyone chooses to do his will, he will know about this doctrine—whether it comes from God, or whether I am speaking on my own. Whoever speaks on his own seeks his own glory. But whoever seeks the glory of the one who sent him—he is truthful and there is no dishonesty in his heart. Has not Moses given you the Law? Yet not one of you keeps the Law. Why are you looking for a chance to kill me?” “You’re mad,” the crowd retorted. “Who wants to kill you?” Jesus gave them this answer: “I have per-

Tuesday after the fourth Sunday in Lent

formed just one work, and all of you are surprised on that account. Moses has given you circumcision (really, it did not originate with Moses but with the Patriarchs), so even on a Sabbath you circumcise a man. If a man can receive circumcision on a Sabbath to prevent a violation of the Mosaic Law, are you angry at me because I made a whole man well on a Sabbath? Do not judge by appearances, but give an honest judgment.” This led some of the people of Jerusalem to remark, “Isn’t this the fellow they want to kill? But here he is, speaking in public, and they don’t say a word to him. Maybe even the authorities have realized that this is truly the Messiah? Yet we know where this man comes from; and when the Messiah comes, no one is to know where he comes from.” At that, Jesus, who was teaching in the Temple area, cried out, “So you know me and you know where I come from? Yet I have not come on my own. No, there is truly One who sent me, and him you do not know. I know him, because it is from him that I come, and he sent me.” Then they tried to arrest him, but no one laid a finger on him because his hour had not yet come. In fact, many in the crowd came to believe in him.

Offertory Antiphon

Ps. 39, 2, 3 and 4

I have waited, waited for the Lord, and he stooped toward me and heard my cry. And he put a new song into my mouth, a hymn to our God.

Prayer over the Gifts

May this offering cleanse us from our sins, O Lord,* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ.

Preface of Lent

cipit homo in sabbato, ut non solvatur lex Móysi: mihi indignámini, quia totum hóminem sanum feci in sabbato? Nolíte iudicáre secúndum fáciem, sed iustum iudícium iudicáte. Dicébant ergo quidam ex Ierosólymis: Nonne hic est, quem quærunt interficere? Et ecce palam lóquitur, et nihil ei dicunt. Numquid vere cognovérunt príncipes, quia hic est Christus? Sed hunc scimus, unde sit: Christus autem, cum vénerit, nemo scit unde sit. Clamábat ergo Iesus in templo docens, et dicens: Et me scitis, et unde sim, scitis, et a méipso non veni, sed est verus, qui misit me, quem vos nescítis. Ego scio eum, quia ab ipso sum, et ipse me misit. Quærébant ergo eum apprehéndere: et nemo misit in illum manus, quia nondum vénerat hora eius. De turba autem multi credidérunt in eum.

Exspéctans expectávi Dóminum, et respéxit me: et exaudivit deprecationem meam: et immisit in os meum cánticum novum, hymnum Deo nostro.

Hæc hóstia. Dómine, quæsumus, emúndet nostra delícta: et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

Præfatio de Quadragesima.

Wednesday after the fourth Sunday in Lent

Communion Antiphon

Ps. 19, 6

Lætábimur in salutári tuo: et in nómine Dómini Dei nostri magnificábimur.

May we shout for joy at your victory and raise the standards in the name of the Lord our God.

Prayer after Communion

Huius nos, Dómine, percéptio sacraménti mundet a crímine: et ad cæléstia regna perdúcat. Per Dóminum.

O Lord, cleanse us from sin through the reception of this sacrament* and lead us toward the kingdom of heaven. Through Jesus.

Prayer over the People

Orémus.

Humiliáte cápita vestra Deo.

Miserére, Dómine, pópulo tuo: et continuis tribulatióibus laborántem, propítius respiráre concéde. Per Dóminum.

Let us pray.

Bow down your heads to the Lord.

O Lord, have mercy on your people* and strengthen them in their daily trials and labors. Through Jesus Christ.

III classis

Statio ad S. Paulum

WEDNESDAY AFTER THE FOURTH SUNDAY IN LENT

Entrance Antiphon

Ezech. 36, 23, 24 and 25–26

Cum sanctificátus fuero in vobis, congregábo vos de univérſis terris: et effúdam super vos aquam mundam, et mundabímmini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum. *Ps. 33, 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *℣. Glória Patri. Cum sanctificátus.*

When I prove my holiness through you, I will gather you from all the foreign lands; and I will sprinkle clean water upon you to cleanse you from all your impurities; and I will give you a new spirit. *Ps. 33, 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *℣. Glory be to the Father. When I prove.*

Post Kýrie, eléison, dicitur: Orémus. Flectámus génua. *Leváte.*

Immediately after the Kyrie: Let us pray. Let us kneel. *Let us stand.*

Prayer

Deus, qui iustis práemia meritórum, et peccatóribus per ieiúnium véniam præbes: miserére supplicibus tuis; ut reátus nostri conféssio indulgéntiam váleat percípere delictórum. Per Dóminum.

O God, you reward the just man and grant pardon to the sinner if he does penance by fasting. Be merciful to your people who implore you, and forgive us our sins through our confession of guilt. Through Jesus Christ.

Præcedens oratio sine Flectámus génua *sumitur ad commemorandam hanc feriam IV.*

The preceding prayer, without Let us kneel, is used to commemorate the Wednesday of Lent.

Wednesday after the fourth Sunday in Lent

A Reading from the Prophet Ezechiel
Ezech. 36, 23–28

Thus says the Lord God: I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the Lord, says the Lord God, when in their sight I prove my holiness through you. For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God, says the Lord Almighty.

Gradual Ps. 33, 12 and 6 Come, children, hear me; I will teach you the fear of the Lord. *℣.* Look to him that you may be radiant with joy, and your faces may not blush with shame.

After the first reading and gradual, The Lord be with you is said, without Let us kneel.

Prayer

O almighty God, grant that we may be happy in chastising our bodies through fasting.* May we bring our passions under control, and thus more easily attain the rewards of heaven. Through Jesus Christ.

Other prayers which may occur are added.

A Reading from the Prophet Isaia
Isaia 1, 16–19

Thus says the Lord God:

Wash yourselves clean!

Put away your misdeeds from before my eyes;

Lectio Ezechielis Prophetae
Ezech. 36, 23–28

Hæc dicit Dóminus Deus: Sanctificábo nomen meum magnum, quod pollútum est inter gentes, quod polluístis in médio eárum: ut sciant gentes, quia ego Dóminus, cum sanctificátus fúero in vobis coram eis. Tollam quippe vos de géntibus, et congregábo vos de univérſis terris, et addúcam vos in terram vestram. Et effúndam super vos aquam mundam, et mundabímini ab ómnibus inquinaméntis vestris, et ab univérſis idólis vestris mundábo vos. Et dabo vobis cor novum, et spíritum novum ponam in médio vestri: et áuferam cor lapídeum de carne vestra, et dabo vobis cor cárneum. Et spíritum meum ponam in médio vestri: et fáciam ut in præcéptis meis ambulétis, et iudícia mea custodiátis et operémini. Et habitábitis in terra, quam dedi pátribus vestris: et éritis mihi in pópulum, et ego ero vobis in Deum: dicit Dóminus omnípotens.

Graduale Ps. 33, 12 et 6 Veníte filii, audíte me: timórem Dómini docebo vos. *℣.* Accédite ad eum, et illuminámini: et fácies vestrae non confundéntur.

Hic dicitur ℣. Dóminus vobíscum, sine Flectámus génua.

Præsta, quæsumus, omnípotens Deus: ut, quos ieiúnia votíva castigant, ipsa quoque devótio sancta lætíficet; ut, terrénis afféctibus mitigátis, facílius cæléstia capiámus. Per Dóminum.

Et dicuntur aliæ orationes forte occurrentes.

Lectio Isaia Prophetae
Isai. 1, 16–19

Hæc dicit Dóminus Deus: Lavámini, mundi estóte, auférte malum cogitátionum vestrárum ab óculis meis: quiéscite ágere perversæ, díscite benefácere: quærite iudícium, subve-

Wednesday after the fourth Sunday in Lent

níte opprésso, iudicáte pupíllo, deféndite víduam. Et veníte, et argúite me, dicit Dóminus: si fúerint peccáta vestra ut cóccinum, quasi nix dealbábúntur: et si fúerint rubra quasi vermículus, velut lana alba erunt. Si voluéritis, et audiéritis me, bona terræ comedétis: dicit Dóminus omnípotens.

Graduale Ps. 32, 12 et 6 Beáta gens, cuius est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. *℣.* Verbo Dómini cæli firmáti sunt: et spíritu oris eius omnis virtus eórum.

Tractus Ps. 102, 10 Dómine, non secúndum peccáta nostra, quæ fé-cimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8-9* Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiua nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

✠ *Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 9, 1-38*

In illo témpore: Prætériens Iesus vidit hóminem cæcum a nativité: et interrogavérunt eum discípuli eius: Rabbi, quis peccávit, hic, aut paréntes eius, ut cæcus nascerétur? Respóndit Iesus: Neque hic peccávit, neque paréntes eius: sed ut manifesténtur ópera Dei in illo. Me opórtet operári ópera eius, qui misit me, donec dies est: venit nox, quando nemo potest operári. Quámdiu sum in mundo, lux sum mundi. Hæc cum dixisset, éxspuit in terram, et fecit lutum ex sputo, et linívit lutum super óculos eius,

cease doing evil; learn to do good.

Make justice your aim: redress the wronged,
hear the orphan's plea, defend the widow.

Come now, let us set things right,
says the Lord:

Though your sins be like scarlet,
they may become white as snow;

Though they be crimson red,
they may become white as wool.

If you are willing, and obey,
you shall eat the good things of the land,
says the Lord Almighty.

Gradual Ps. 32, 12 and 6 Happy the nation whose God is the Lord, the people whom he has chosen for his own inheritance. *℣.* By the word of the Lord the heavens were made; by the breath of his mouth all their host.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8-9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ *A Reading from the holy Gospel
according to John
John 9, 1-38*

At that time, as Jesus walked along, he saw a man who had been blind from birth. His disciples asked him, "Rabbi, who committed the sin that caused him to be born blind, he or his parents?" "Neither," answered Jesus. "It was no sin on this man's part, nor on his parents' part. Rather, it was to let God's works be revealed in him. We must work the works of him who sent me while it is day. Night is coming when no one can work. As long as I am in the world, I am the light of the world."

With that he spat on the ground, made mud with his saliva, and smeared the man's eyes with the mud. Then he told him, "Go, wash in the pool of Siloam" (this name means 'one who has been sent'). And so he went off and washed, and came back able to see. At this the man's neighbors and the people who had been accustomed to see him begging began to ask, "Isn't this the fellow who used to sit and beg?" Some were claiming that it was he; others maintained that it was not—just someone who looked like him. He himself said, "I am the man." So they said to him, "How were your eyes opened?" He answered, "That man they call Jesus made mud and smeared it on my eyes, telling me to go to Siloam and wash. When I did go and wash, I got my sight." "Where is he?" they asked. "I have no idea," he replied. They took the man who had been born blind to the Pharisees. (Note that it was on a Sabbath day that Jesus had made the mud and opened his eyes.) Once more, the Pharisees, in their turn, began to inquire how he had got his sight. He told them, "He put mud on my eyes; and I washed and now I can see." This caused some of the Pharisees to assert, "This man is not from God because he does not keep the Sabbath." Others objected, "How can a man perform such signs and still be a sinner?" And they were sharply divided. Then they addressed the blind man again, "Since it was your eyes he opened, what have you to say about him?" And he replied, "He is a prophet."

Now the Jews refused to believe that this man had been born blind and had subsequently gained his sight until they summoned his parents. "Is this your son?" they asked. "Do you affirm that he was born blind? Well, how can he see now?" The parents gave this answer: "We know that this is our son and that he was born blind. But we do not know how he can see

et dixit ei: Vade, lava in natatória Siloë (quod interpretatur Missus). Abiit ergo, et lavit, et venit videns. Itaque vicini, et qui viderant eum prius, quia mendicus erat, dicebant: Nonne hic est, qui sedebat, et mendicabat? Alii dicebant: Quia hic est. Alii autem: Nequâquam, sed similis est ei. Ille vero dicebat: Quia ego sum. Dicebant ergo ei: Quomodo aperti sunt tibi oculi? Respondit: Ille homo, qui dicitur Iesus, lutum fecit, et unxit oculos meos, et dixit mihi: Vade ad natatória Siloë, et lava. Et abiit, lavi, et video. Et dixerunt ei: Ubi est ille? Ait: Nescio. Adducunt eum ad pharisæos, qui cæcus fuerat. Erat autem sabbatum, quando lutum fecit Iesus, et aperuit oculos eius. Iterum ergo interrogabant eum pharisæi, quomodo vidisset. Ille autem dixit eis: Lutum mihi posuit super oculos, et lavi, et video. Dicebant ergo ex pharisæis quidam: Non est hic homo a Deo, qui sabbatum non custodit. Alii autem dicebant: Quomodo potest homo peccator hæc signa facere? Et schisma erat inter eos. Dicunt ergo cæco iterum: Tu quid dicis de illo, qui aperuit oculos tuos? Ille autem dixit: Quia propheta est. Non crediderunt ergo Iudæi de illo, quia cæcus fuisset, et vidisset, donec vocaverunt parentes eius, qui viderat: et interrogaverunt eos, dicentes: Hic est filius vester, quem vos dicitis, quia cæcus natus est? Quomodo ergo nunc videt? Responderunt eis parentes eius, et dixerunt: Scimus, quia hic est filius noster, et quia cæcus natus est: quomodo autem nunc videat, nescimus: aut quis eius aperuit oculos, nos nescimus: ipsum interrogate, ætatem habet, ipse de se loquatur. Hæc dixerunt parentes eius, quoniam timebant Iudæos: iam enim conspiraverant Iudæi, ut si quis eum confiteretur esse Christum, extra synagoram fieret. Propterea parentes eius dixerunt: Quia ætatem habet, ipsum interrogate. Vocaverunt ergo rursum hominem, qui fuerat cæcus, et dixerunt ei: Da glóriam Deo. Nos scimus quia hic homo peccator est.

Dixit ergo eis ille: Si peccátor est, nescio: unum scio, quia cæcus cum essem, modo vídeo. Dixérunt ergo illi: Quid fecit tibi? quómodo apéruit tibi óculos? Respóndit eis: Dixi vobis iam, et audístis: quid íterum vultis audíre? Numquid et vos vultis discípuli eius fieri? Maledixérunt ergo ei, et dixérunt: Tu discípulus illíus sis: nos autem Móysi discípuli sumus. Nos scimus quia Móysi locútus est Deus: hunc autem nescimus unde sit. Respóndit ille homo, et dixit eis: In hoc enim mirábile est, quia vos nescítis unde sit, et apéruit meos óculos: scimus autem quia peccátóres Deus non audit: sed, si quis Dei cultor est, et voluntátem eius facit, hunc exáudit. A sáeculo non est audítum, quia quis apéruit óculos cæci nati. Nisi esset hic a Deo, non póterat fácere quidquam. Respondérunt, et dixérunt ei: In peccátis natus es totus, et tu doces nos? Et eiecérunt eum foras. Audívit Iesus quia eiecérunt eum foras, et cum invenísset eum, dixit ei: Tu credis in Fílium Dei? Respóndit ille, et dixit: Quis est, Dómine, ut credam in eum? Et dixit ei Iesus: Et vidísti eum, et qui lóquitur tecum, ipse est. At ille ait: Credo, Dómine. Et prócidens adorávit eum.

now, nor do we know who opened his eyes. Ask him. He's old enough; he'll speak for himself." (His parents replied in this way because they were afraid of the Jews, for the Jews had already agreed that anybody who acknowledged Jesus as the Messiah would be put out of the Synagogue. That was why his parents said, "He is old enough. Ask him.") And so, for the second time, they summoned the man who had been born blind and said to him, "Give glory to God. We know that this man is a sinner." "Whether he's a sinner or not, I don't know," he answered. "One thing I do know: I was blind before, now I can see." They persisted, "Just what did he do to you? How did he open your eyes?" "I've told you once and you didn't pay attention," he answered them. "Why do you want to hear it all over again? Don't tell me that you too want to become his disciples?" They sneered at him, saying, "You are the one who is that fellow's disciple; we are disciples of Moses. We know that God has spoken to Moses; but we don't even know where this fellow comes from." The man answered them, "Now, that's a surprise! Here you don't even know where he comes from; yet he opened my eyes. We know that God pays no attention to sinners, but he does listen to someone who is devout and obeys his will. It is absolutely unheard of that anyone ever opened the eyes of a man born blind. If this man were not from God, he could have done nothing." "What!" they exclaimed. "You were born steeped in sin, and now you are lecturing us?" Then they threw him out. When Jesus heard about his expulsion, he found him and said, "Do you believe in the Son of Man?" He answered, "Who is he, sir, that I may believe in him?" "You have seen him," Jesus replied. "Actually, it is he who is speaking with you." "I do believe, Lord," he said and did him homage.

Thursday after the fourth Sunday in Lent

Offertory Antiphon

Ps. 65, 8–9 and 20

Bless the Lord our God, you peoples, loudly sound his praise; he has given life to my soul, and has not let my feet slip. Blessed be God, who refused me not my prayer or his kindness.

Prayer over the Gifts

O almighty God, wash away our sins through these sacrificial gifts,* for then we will receive your blessings of true health of mind and body. Through Jesus Christ.

Preface of Lent

Communion Antiphon

John 9, 11

“The Lord made clay of spittle, and anointed my eyes: and I went, and I washed, and I saw, and I have believed in God.”

Prayer after Communion

O Lord our God, may the sacrament we have received nourish us with spiritual food and comfort us with bodily aid. Through Jesus Christ.

Prayer over the People

Let us pray.
Bow down your heads to the Lord.
O Lord, in your mercy hear the prayers of those who call upon you.* May they ask only what is pleasing to you, so that their requests may always be heard. Through Jesus Christ.

THURSDAY AFTER THE FOURTH
SUNDAY IN LENT

Entrance Antiphon

Ps. 104, 3–4

Rejoice, O hearts that seek the Lord! Look to the Lord, and be strengthened; seek his face evermore. *Ps. ibid., 1* Give thanks to the Lord, invoke his name; make known among the nations his deeds. *V.* Glory be to the Father. Rejoice.

Benedícite, gentes, Dóminum Deum nostrum, et obaudíte vocem laudis eius: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecationem meam, et misericórdiam suam a me.

Súpplices te rogámus, omínipotens Deus: ut his sacrificiis peccáta nostra mundéntur; quia tunc veram nobis tríbuis et mentis et córporis sanitátem. Per Dóminum.

Præfatio de Quadragesima.

Lutum fecit ex sputo Dóminus, et linívit óculos meos: et ábii, et lavi, et vidi, et crédidi Deo.

Sacraménta, quæ sumpsimus, Dómine Deus noster: et spirituálibus nos répleant aliméntis, et corporálibus tueántur auxiliis. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo.

Páteant aures misericórdiæ tuæ, Dómine, précibus supplicántium: et, ut peténtibus desideráta concédas; fac eos, quæ tibi sunt plácita, postuláre. Per Dóminum.

III classis

Statio ad Ss. Silvestrum et Martinum

Lætétur cor quæréntium Dóminum: quærite Dóminum, et confirmámini: quærite fáciem eius semper. *Ps. ibid., 1* Confitémini Dómino, et invocáte nomen eius: annuntiáte inter gentes ópera eius. *V.* Glória Patri. Lætétur.

Thursday after the fourth Sunday in Lent

Prayer

Præsta, quæsumus, omnipotens Deus: ut, quos ieiunia votiva castigant, ipsa quoque devotio sancta lætificent; ut, terrenis affectibus mitigatis, facilius cælestia capiamus. Per Dóminum.

O almighty God, grant that we may be happy in chastising our bodies through fasting.* May we bring our passions under control, and thus more easily attain the rewards of heaven. Through Jesus Christ.

Lectio libri Regum 4 Reg. 4, 25–38

In diébus illis: Venit mûlier Sunamítis ad Eliséum in montem Carméli: cumque vidisset eam vir Dei e contra, ait ad Giézi púrum suum: Ecce Sunamítis illa. Vade ergo in occúrsum eius, et dic ei: Recte ne ágitur circa te, et circa virum tuum, et circa filium tuum? Quæ respóndit: Recte. Cumque venisset ad virum Dei in montem, apprehéndit pedes eius: et accéssit Giézi ut amovéret eam. Et ait homo Dei: Dimítte illam: ánima enim eius in amaritúdine est, et Dóminus celávit a me, et non indicávit mihi. Quæ dixit illi: Numquid petívi filium a dómno meo? Numquid non dixi tibi: Ne illúdas me? Et ille ait ad Giézi: Accínge lumbos tuos, et tolle báculum meum in manu tua, et vade. Si occurrerit tibi homo, non salútes eum: et si salutáverit te quispiam, non respóndas illi: et pones báculum meum super fáciem púeri. Porro mater púeri ait: Vivit Dóminus, et vivit ánima tua, non dimittam te. Surréxit ergo, et secútus est eam. Giézi autem præcésse-rat ante eos, et posúerat báculum super fáciem púeri, et non erat vox, neque sensus: reversúsque est in occúrsum eius, et nuntiávit ei, dicens: Non surréxit puer. Ingréssus est ergo Eliséus domum, et ecce puer mórtuus iacébat in léctulo eius: ingressúsque clausit óstium super se, et super púrum: et orávit ad Dóminum. Et ascéndit, et incúbuit super púrum: posuítque os suum super os eius, et óculos suos super óculos eius, et manus suas super manus eius: et incurvávit se super eum: et calefácta est caro púeri. At ille revérsus, deam-

A Reading from the Book of Kings 4 Kings 4, 25–38

In those days the Sunamite woman set out and came to the man of God on Mount Carmel. When he spied her at a distance, the man of God said to his servant Giezi, “Look, there is the Sunamitess. Hurry to meet her and ask if all is well with her, with her husband and her boy.” She said that all was well but when she reached the man of God on the mountain, she clasped his feet. Giezi came near to push her away, but the man of God said, “Let her alone: she is in bitter anguish; the Lord hid it from me and did not inform me.” “Did I ask my lord for a son?” she cried out, “Did I not beg you not to deceive me?” “Gird your loins,” Eliseus said to Giezi, “take my staff with you and be off; if you meet anyone, do not greet him, and if anyone greets you, do not answer. Lay my staff upon the boy.” But the boy’s mother cried out, “As the Lord lives and as you yourself live, I will not release you.” So he got up and followed her.

Meanwhile, Giezi had gone on ahead and had laid the staff upon the boy, but there was no sound or sign of life. So he returned to meet Eliseus and informed him that the boy had not awakened. When Eliseus came into the house, he found the boy lying dead upon the bed. He entered and closed the door upon the two of them, and after praying to the Lord he lay upon the child on the bed, placing his mouth upon the child’s mouth, his eyes upon the eyes, and his hands upon the hands. As Eliseus stretched him-

Thursday after the fourth Sunday in Lent

self over the child, the body became warm. He arose and paced up and down in the house once, and went over and stretched himself upon the boy, who now sneezed seven times and opened his eyes. Then Eliseus summoned Giezi: "Call the Sunamitess." She came at Giezi's call, and Eliseus said to her, "Take your son." She entered and fell at his feet, bowing to the floor. Then she took her son and left. Eliseus returned to Galgal.

Gradual Ps. 73, 20, 19 and 22 Look, O Lord, to your covenant; be not forever unmindful of the lives of your afflicted ones. *℟.* Arise, O Lord; defend your cause; remember the reproaches of your servants.

✠ A Reading from the holy Gospel
according to Luke
Luke 7, 11-16

At that time Jesus went to a town called Naim; his disciples and a large crowd accompanied him. As he approached the gate of the town a man who had died was being carried out, an only son of a widowed mother; and a good sized crowd of townsfolk were with her. And the Lord, seeing her, was moved with pity for her and said to her: "Do not lament." Then he stepped forward and touched the stretcher and the bearers halted. And he said: "Young man, I bid you rise up." The dead man sat up and began to speak. Then Jesus gave him back to his mother. Fear seized them all and they began to praise God. "A great prophet," they said, "has risen among us," and "God has visited his people."

Offertory Antiphon
Ps. 69, 2, 3 and 4

O Lord, make haste to help me. Let all those be put to shame who desire the ruin of your servants.

bulávit in domo, semel huc atque illuc: et ascéndit et incúbuit super eum: et oscitávit puer sépties, aperuítque óculos. At ille vocávit Giézi, et dixit ei: Voca Sunamítidem hanc. Quæ vocáta ingrèssa est ad eum. Qui ait: Tolle filium tuum. Venit illa, et córruit ad pedes eius, et adorávit super terram: tulítque filium suum, et egrèssa est, et Eliséus revérsus est in Gálgala.

Graduale Ps. 73, 20, 19 et 22 Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. *℟.* Exsúrge, Dómine, iúdica causam tuam: memor esto oppróbrii servórum tuórum.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 7, 11-16

In illo tempore: Ibat Iesus in civitatem, quæ vocátur Naim: et ibant cum eo discípuli eius, et turba copiósa. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur fílius únicus matris suæ: et hæc vídua erat, et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt.) Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

Dómine, ad adiuvándum me festína: confundántur omnes, qui cógitant servis tuis mala.

Friday after the fourth Sunday in Lent

Purifica nos, miséricors Deus: ut Ecclesiæ tuæ preces, quæ tibi gratæ sunt, pia mûnera deferentes, fiant expiatis mētibz gratiôres. Per Dóminum.

Præfatio de Quadragesima.

Dómine, memorábor iustitiæ tuæ solius: Deus, docuisti me a iuventute mea: et usque in senectam et sēnium, Deus, ne derelinquas me.

Cælestia dona capiéntibus, quæsumus, Dómine: non ad iudícium proveníre patiáris, quæ fidélibz tuis ad remédium providisti. Per Dóminum.

Orémus.
Humiliáte cápita vestra Deo.
Pópuli tui, Deus, institútor et rector, peccáta, quibus impugnátur, expélle: ut semper tibi plácitus, et tuo munimine sit secúrus. Per Dóminum.

III classis

Statio ad S. Eusebium

Meditátio cordis mei in conspéctu tuo semper: Dómine, adiútor meus, et redemptor meus. *Ps. ibid., 2* Cæli enarrant glóriam Dei: et ópera mánuum eius annúntiat firmaméntum. V. Glória Patri. Meditátio.

Deus, qui ineffabilibus mundum renovas sacraméntis: præsta, quæ-

Prayer over the Gifts

Cleanse us, merciful God.* Let the prayers of the Church, which are so pleasing to you when they are accompanied by this offering, be even more acceptable to you because our souls are free from sin. Through Jesus Christ.

Preface of Lent

Communion Antiphon

Ps. 70, 16-17 and 18

O Lord, I will tell of your singular justice. O God, you have taught me from my youth; and now that I am old and gray, O God, forsake me not.

Prayer after Communion

O Lord, let us not be condemned by unworthily receiving this gift of heaven* which was instituted for the spiritual health of your faithful. Through Jesus Christ.

Prayer over the People

Let us pray.
Bow down your heads to the Lord.
O God, creator and ruler of your people, free your own from the temptations assailing them,* so that they may please you and be protected by you. Through Jesus Christ.

FRIDAY AFTER THE FOURTH SUNDAY IN LENT

Entrance Antiphon

Ps. 18, 15

Let the thought of my heart find favor before you, O Lord, my rock and my redeemer. *Ps. ibid., 2* The heavens declare the glory of God, and the firmament proclaims his handiwork. V. Glory be to the Father. Let.

Prayer

O God, you renew the world through your wonderful sacrament.* May your Church be

Friday after the fourth Sunday in Lent

faithful to your eternal commands and be assisted by you in this life. Through Jesus.

A Reading from the Book of Kings
3 Kings 17, 17–24

In those days the son of the mistress of the house fell sick, and his sickness grew more severe until he stopped breathing. So she said to Elia, “Why have you done this to me, O man of God? Have you come to me to call attention to my guilt and to kill my son?” “Give me your son,” Elia said to her. Taking him from her lap he carried him to the upper room where he was staying and laid him on the bed. He called out to the Lord: “O Lord, my God, will you afflict even the widow with whom I am staying, by killing her son?” Then he stretched himself out upon the child three times and called out to the Lord: “O Lord, my God, let the life breath return to the body of this child!” The Lord heard the prayer of Elia, and the life breath returned to the child’s body and he revived. Taking the child, Elia brought him down into the house from the upper room and gave him to his mother. “See!” Elia said to her, “your son is alive.” “Now indeed I know that you are a man of God,” the woman replied to Elia; “the word of the Lord comes truly from your mouth.”

Gradual Ps. 117, 8–9 It is better to take refuge in the Lord rather than to trust in man. *℟.* It is better to take refuge in the Lord rather than to trust in princes.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℟. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℟.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name’s sake.

sumus: ut Ecclesia tua et ætérnis proficiat institútis, et temporálibus non destituátur auxiliis. Per Dóminum.

Léctio libri Regum
3 Reg. 17, 17–24

In diébus illis: Ægrotávit filius mulieris matrisfamílias, et erat languor fortíssimus, ita ut non remaneret in eo hálitus. Dixit ergo ad Eliám: Quid mihi et tibi, vir Dei? Ingréssus es ad me, ut rememorentur iniquitátes meæ, et interfíceres filium meum? Et ait ad eam Eliás: Da mihi filium tuum. Tulítque eum de sinu eius, et portávit in cenáculum ubi ipse manébat, et pósuit super léctulum suum, et clamávit ad Dóminum, et dixit: Dómine, Deus meus, étiam ne víduam, apud quam ego utcúmque susténtor, afflíxisti, ut interfíceres filium eius? Et expándit se, atque mensus est super púerum tribus vícibus, et clamávit ad Dóminum, et ait: Dómine, Deus meus, revertátur, óbsecro, ánima púeri huius in víscera eius. Et exaudivít Dóminus vocem Eliæ: et revérta est ánima púeri intra eum, et revíxit. Tulítque Eliás púerum, et depósuit eum de cenáculo in inferiorem domum, et trádidit matri suæ, et ait illi: En vivít filius tuus. Dixítque múlter ad Eliám: Nunc in isto cognóvi, quóniam vir Dei es tu, et verbum Dómini in ore tuo verum est.

Graduale Ps. 117, 8–9 Bonum est confidere in Dómino, quam confidere in hómine. *℟.* Bonum est sperare in Dómino, quam sperare in princípibus.

Tractus Ps. 102, 10 Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℟. Ps. 78, 8–9* Dómine, ne memínaris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℟.* Adiuvá nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propítius esto peccátis nostris, propter nomen tuum.

Friday after the fourth Sunday in Lent

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 11, 1-45

In illo témpore: Erat quidam languens Lázarus a Bethánia, de castéllō Mariæ, et Marthæ soróris eius. (Mariá autem erat, quæ unxit Dóminum unguénto, et extérsit pedes eius capillis suis: cuius frater Lázarus infirmabátur.) Misérunt ergo soróres eius ad eum, dicéntes: Dómine, ecce quem amas infirmátur. Audiens autem Iesus, dixit eis: Infirmitas hæc non est ad mortem, sed pro glória Dei, ut glorificétur Filius Dei per eam. Diligébat autem Iesus Martham, et sorórem eius Mariám, et Lázarum. Ut ergo audívit quia infirmabátur, tunc quidem mansit in eódem loco duóbus diébus. Deínde post hæc dixit discíulis suis: Eámus in Iudæam íterum. Dicunt ei discípuli: Rabbi, nunc quærébant te Iudæi lapidáre, et íterum vadis illuc? Respóndit Iesus: Nonne duódecim sunt horæ diéi? Si quis ambuláverit in die, non offéndit, quia lucem huius mundi videt: si autem ambuláverit in nocte, offéndit, quia lux non est in eo. Hæc ait, et post hæc dixit eis: Lázarus amícus noster dormit: sed vado, ut a somno éxcitem eum. Dixérunt ergo discípuli eius: Dómine, si dormit, salvus erit. Díxerat autem Iesus de morte eius: illi autem putavérunt, quia de dormitióne somni diceret. Tunc ergo Iesus dixit eis manifesté: Lázarus mórtuus est: et gáudeo propter vos, ut credátis, quóniam non eram ibi: sed eámus ad eum. Dixit ergo Thomas, qui dicitur Dídymus, ad condiscípulos: Eámus et nos, ut moriámur cum eo. Venit itaque Iesus, et invénit eum quátuor dies iam in monuménto habéntem. (Erat autem Bethánia iuxta Ierosólymam quasi stádiis quíndecim.) Multi autem ex Iudæis vénerant ad Martham, et Mariám, ut consolaréntur eas de fratre suo. Martha ergo, ut audívit quia Iesus venit, occúrrit illi: Mariá autem domi sedébat. Dixit ergo Martha ad Iesum: Dómine, si fuísses hic, frater

✠ A Reading from the holy Gospel
according to John
John 11, 1-45

At that time there was a man named Lazarus who was sick. He was from Bethany, the village of Mary and her sister Martha. (This Mary whose brother Lazarus was sick was the one who anointed the Lord with perfume and dried his feet with her hair.) So the sisters sent to inform Jesus, "Lord, the one whom you love is sick." But upon hearing this, he said, "This sickness is not to end in death; rather it is for God's glory, that the Son of God may be glorified through it." (Jesus really loved Martha and her sister and Lazarus.) And so when he heard that he was sick, he stayed on where he was two days longer. Then, at last, he said to his disciples, "Let us go back to Judea." "Rabbi," the disciples said to him, "the Jews were just now trying to stone you, and you are going back up there again?" Jesus answered, "Are there not twelve hours of daylight? If a man goes walking by day, he does not stumble because he can see the light of this world. But if he goes walking at night, he will stumble because he has no light in him." He made this remark and then, later, he told them, "Our beloved Lazarus has fallen asleep, but I go to wake him up." At this the disciples said, "If he has fallen asleep, Lord, his life will be saved." Jesus had really been talking about his death, but they thought he was talking about sleep in the sense of slumber. So finally Jesus told them plainly, "Lazarus is dead. And I am happy for your sake that I wasn't there so that you may come to have faith. In any event, let us go to him." Then Thomas (this name means "Twin") said to his fellow disciples, "Let us go too that we may die with him." When Jesus arrived, he found that Lazarus had already been four days in the tomb. Now Bethany was not far

from Jerusalem, just under two miles; and many of the Jews had come out to console Martha and Mary because of their brother. When Martha heard that Jesus was coming, she went to meet him, while Mary sat quietly at home. Martha said to Jesus, "Lord, if you had been here, my brother would never have died. Even now, I am sure that whatever you ask of God, God will give you." "Your brother will rise again," Jesus told her. "I know he will rise again," Martha replied, "in the resurrection on the last day." Jesus told her, "I am the resurrection and the life: he who believes in me, even if he dies, will come to life. And everyone who is alive and believes in me shall never die at all.—Do you believe this?" "Yes, Lord," she replied. "I have learned to believe that you are the Messiah, the Son of God, he who is to come into the world." Now when she had said this, she went off and called her sister Mary. "The Teacher is here and calls for you," she whispered. As soon as Mary heard this, she got up quickly and started toward him. (Actually, Jesus had not yet come into the village but was still at the spot where Martha had met him.) The Jews who were in the house with Mary, consoling her, saw her get up quickly and go out; and so they followed her, thinking that she was going to the tomb to weep there. When Mary came to the place where Jesus was, and saw him, she fell at his feet and said to him, "Lord, if you had been here, my brother would never have died." Now when Jesus saw her weeping, and the Jews who accompanied her also weeping, he shuddered with the emotions that flared up within him. "Where have you laid him?" he asked. "Lord, come and see," they told him. Jesus began to cry, and this caused the Jews to remark, "See how much he loved him!" But some of them said, "He opened the eyes of that blind man. Couldn't he also have done something to stop this man

meus non fuisset mortuus: sed et nunc scio, quia quaecumque poposceris a Deo, dabit tibi Deus. Dicit illi Iesus: Resurget frater tuus. Dicit ei Martha: Scio quia resurget in resurrectione in novissimo die. Dixit ei Iesus: Ego sum resurrectio, et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis, qui vivit, et credit in me, non morietur in aeternum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus Filius Dei vivi, qui in hunc mundum venisti. Et cum haec dixisset, abiit, et vocavit Mariam sororem suam silentio, dicens: Magister adest, et vocat te. Illa ut audivit, surgit cito, et venit ad eum: nondum enim venerat Iesus in caestellum: sed erat adhuc in illo loco, ubi occurrerat ei Martha. Iudaei ergo, qui erant cum ea in domo et consolabantur eam, cum vidissent Mariam, quia cito surrexit, et exiit, secuti sunt eam, dicentes: Quia vadit ad monumentum, ut ploret ibi. Maria ergo, cum venisset ubi erat Iesus, videns eum, cecidit ad pedes eius, et dicit ei: Domine, si fuisses hic, non esset mortuus frater meus. Iesus ergo, ut vidit eam plorantem, et Iudaeos, qui venerant cum ea, plorantes, incommovetur spiritu, et turbavit seipsum, et dixit: Ubi posuistis eum? Dicunt ei: Domine, veni, et vide. Et lacrimatus est Iesus. Dixerunt ergo Iudaei: Ecce quomodo amabat eum. Quidam autem ex ipsis dixerunt: Non poterat hic, qui aperuit oculos caeci nati, facere ut hic non moreretur? Iesus ergo rursus fremens in semetipso, venit ad monumentum. Erat autem spelunca, et lapis superpositus erat ei. Ait Iesus: Tollite lapidem. Dicit ei Martha soror eius, qui mortuus fuerat: Domine, iam foetet, quatuoriduanus est enim. Dicit ei Iesus: Nonne dixi tibi, quoniam si credideris, videbis gloriam Dei? Tulerunt ergo lapidem: Iesus autem, elevatis sursum oculis, dixit: Pater, gratias ago tibi, quoniam audisti me. Ego autem sciebam, quia semper me audis, sed propter populum, qui circumstat, dixi: ut credant, quia tu me misisti. Haec cum dixisset, voce

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magna clamávit: Lázare, veni foras. Et statim pródiit, qui fúerat mórtuus, ligátus pedes et manus ínstitis, et fácies illíus sudário erat ligáta. Dixit eis Iesus: Sóluite eum et sínite abire. Multi ergo ex Iudáeis, qui vénerant ad Mariám, et Martham, et víderant quæ fecit Iesus, credidérunt in eum.

from dying?" At this, with his emotions again flaring up, Jesus came to the tomb. It was a cave with a stone laid across it. "Take away the stone," Jesus said. Martha, the dead man's sister, said to him, "Lord, it is four days; by now there must be a stench." Jesus replied, "Didn't I assure you that if you believe, you will see the glory of God?" So they took away the stone. Then Jesus looked upward and said, "Father, I thank you because you heard me. Of course, I know that you always hear me, but I spoke because of the crowd standing around that they may come to believe that you sent me." Having said this, he shouted in a loud voice, "Lazarus, come out!" The dead man came out, bound hand and foot with linen strips and his face wrapped in a cloth. "Untie him," Jesus told them, "and let him go." This caused many of the Jews who had come to visit Mary and had seen what he did to put their faith in him.

Offertory Antiphon *Ps. 17, 28 and 32*

Pópulum húmílem saluum fácies,
Dómine, et óculos superbórum
humiliábis: quóniam quis Deus
præter te, Dómine?

Lowly people you save, O Lord, but haughty eyes you bring low; for who is God except you, O Lord?

Prayer over the Gifts

Múnera nos, Dómine, quæsumus,
obláta puríficent: et te nobis iúgiter
fáciant esse placátum. Per Dóminum.

O Lord, purify us through the gifts we offer you* and let us be reconciled with you forever. Through Jesus Christ.

Præfatio de Quadragesima.

Preface of Lent

Communion Antiphon *John 11, 33, 35, 43, 44 and 39*

Videns Dóminus flentes soróres
Lázari ad monuméntum, lacrimátus
est coram Iudáeis, et exclamávit:
Lázare, veni foras: et pródiit ligátis
mánibus et pédibus, qui fúerat qua-
triduánuus mórtuus.

The Lord, seeing the sisters of Lazarus weeping at the tomb, wept before the Jews, and cried out: "Lazarus, come forth"; and he who had been dead four days came forth, bound hands and feet.

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Prayer after Communion

O Lord, may the reception of this sacrament always cleanse us of the guilt of sin and shield us from all harm. Through Jesus Christ.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, we are aware of our own weakness but we trust in your strength.* May we always rejoice in your loving care. Through Jesus Christ.

Hæc nos, quæsumus, Dómine, participatio sacraménti: et a propriis reátibus indesinenter expédíat, et ab ómnibus tueátur advérsis. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo.

Da nobis, quæsumus, omnípotens Deus: ut, qui infirmitátis nostræ conscii, de tua virtúte confídimus, sub tua semper pietáte gaudeámus. Per Dóminum.

SATURDAY AFTER THE FOURTH SUNDAY IN LENT

The Mass during which orders are conferred is to be the Mass of the Saturday, even if a feast of class I or II occurs. In this Mass, the ritual prayer for the conferral of orders is added under one conclusion with the prayer of the Mass; all commemorations are omitted, except privileged commemorations.

Entrance Antiphon

Isaia 55, 1

“All you who thirst, come to the waters,” says the Lord; “and you who have no money, come and drink with joy.” *Ps. 77, 1* Hearken, my people, to my teaching; incline your ears to the words of my mouth. *℟.* Glory be to the Father. All you.

Prayer

O Lord, may your grace bring us the fruitful effects of our devoted love,* for the lenten fast that we observe will be of profit to us only if it pleases you. Through Jesus Christ.

A Reading from the Prophet Isaia

Isaia 49, 8–15

Thus says the Lord:

In a time of favor I answer you,
on the day of salvation I help you,
To restore the land
and allot the desolate heritages,

III classis

Statio ad S. Nicolaum in Carcere

Missa, in qua hoc sabbato Ordines conferuntur, dicenda est de sabbato, etiam festo I vel II classis occurrente, et in ea additur oratio ritualis “In Collatione Ordinum” sub unica conclusione cum oratione Missæ, et omittuntur omnes commemoraciones, nisi sint privilegiatæ.

Sitiéntes, veníte ad aquas, dicit Dóminus: et qui non habétis prétium, veníte, et bíbite cum lætítia. *Ps. 77, 1* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *℟.* Glória Patri. Sitiéntes.

Fiat, Dómine, quæsumus, per grátiam tuam fructuósus nostræ devotiónis afféctus: quia tunc nobis próderunt suscepta ieiúnia, si tuæ sint plácita pietáti. Per Dóminum.

Léctio Isaíæ Prophétæ

Isai. 49, 8–15

Hæc dicit Dóminus: In témpore plácito exaudívi te, et in die salútis auxiliátus sum tui: et servávi te, et dedi te in fædus pópuli, ut suscitáres terram, et possidéres hereditátes dissipátas: ut diceres

Saturday after the fourth Sunday in Lent

his, qui vincti sunt: Exíte: et his, qui in ténebris: Revelámini. Super vias pascéntur, et in ómnibus planis páscua eórum. Non esúrient, neque sítient, et non percútiét eos æstus et sol: quia miserátor eórum reget eos, et ad fontes aquárum potábit eos. Et ponam omnes montes meos in viam, et sémitæ meæ exaltabúntur. Ecce isti de longe vénient, et ecce illi ab aquilóne et mari, et isti de terra austráli. Laudáte, cæli, et exsúlta, terra, iubiláte, montes, laudem: quia consolátus est Dóminus pópulum suum, et páuperum suórum miserébitur. Et dixit Sion: Derelíquit me Dóminus, et Dóminus oblítus est mei. Numquid oblivisci potest múlter infántem suum, ut non misereátur filio úteri sui? et si illa oblíta fúerit, ego tamen non oblivíscar tui, dicit Dóminus omnipotens.

Graduale Ps. 9, 14 et 1-2 Tibi, Dómine, derelíctus est pauper; púillo tu eris adiútor. *℣.* Ut quid, Dómine, recessísti longe, déspicis in opportunitátibus, in tribulatióne? dum supérbit ímpius, incénditur pauper.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 8, 12-20

In illo témpore: Locútus est Iesus turbis Iudæórum, dicens: Ego sum lux mundi: qui séquitur me, non ámbulat in ténebris, sed habébit lumen vitæ. Dixérunt ergo ei pharisæi: Tu de te ipso testimónium pérhibes: testimónium tuum non est verum. Respóndit Iesus, et

Saying to the prisoners: Come out!
to those in darkness: Show yourselves!
Along the ways they shall find pasture,
on every bare height shall their pastures
be.
They shall not hunger or thirst,
nor shall the scorching wind or the sun
strike them;
For he who pities them leads them
and guides them beside springs of water.
I will cut a road through all my mountains,
and make my highways level.
See, some shall come from afar,
others from the north and the west,
and some from the land of Syene.
Sing out, O heavens, and rejoice, O earth,
break forth into song, you mountains.
For the Lord comforts his people
and shows mercy to his afflicted.
But Sion said, "The Lord has forsaken me;
my Lord has forgotten me."
Can a mother forget her infant,
be without tenderness for the child of her
womb?
Even should she forget,
I will never forget you,
says the Lord Almighty.

Gradual Ps. 9, 14 and 1-2 On you, O Lord, the unfortunate man depends; of the fatherless you are the helper. *℣.* Why, O Lord, do you stand aloof? Why hide in times of distress? While the wicked man is proud, the afflicted is set on fire.

✠ A Reading from the holy Gospel
according to John
John 8, 12-20

At that time Jesus spoke to the crowds of the Jews again: "I am the light of the world. No follower of mine will ever walk in darkness; no, he will possess the light of life." This caused the Pharisees to object, "You are your own witness, and your testimony cannot be verified." Jesus an-

Saturday after the fourth Sunday in Lent

swered, "Even if I am my own witness, my testimony can be verified because I know where I came from and where I am going. But you know neither where I came from nor where I am going. You pass judgment according to human standards, but I pass judgment on no one. Yet even if I do judge, that judgment of mine is valid because I am not alone: I have at my side the One who sent me, the Father. Why, in your own Law it is stated that evidence given by two persons is verified. I am one who gives evidence on my behalf, and the Father who sent me gives evidence for me." Then they asked him, "Where is this 'father' of yours?" Jesus replied, "You do not recognize me or my Father. If you recognized me, you would recognize my Father too." He spoke these words, teaching at the Temple treasury. Still, nobody arrested him because his hour had not yet come.

Offertory Antiphon

Ps. 17, 3

The Lord is become my rock, my fortress, my deliverer; and in him will I put my trust.

Prayer over the Gifts

Accept our gifts as a peace offering, O Lord,* and by the constraint of your mercy make our rebellious wills submit to you. Through Jesus Christ.

Preface of Lent

Communion Antiphon

Ps. 22, 1-2

The Lord is my shepherd; I shall not want. In verdant pastures he gives me repose; beside restful waters he leads me.

Prayer after Communion

We pray you, O Lord, purify us through this sacrament* and make us pleasing to you by its grace. Through Jesus Christ.

dixit eis: Et si ego testimónium perhíbeo de meípso, verum est testimónium meum: quia scio unde veni, et quo vado: vos autem nescítis unde vénio, aut quo vado. Vos secúndum carnem iudicátis: ego non iú dico quemquam: et si iú dico ego, iudícium meum verum est, quia solus non sum: sed ego, et qui misit me, Pater. Et in lege vestra scriptum est, quia duórum hóminum testimónium verum est. Ego sum, qui testimónium perhíbeo de meípso: et testimónium pérhibet de me, qui misit me, Pater. Dicébant, ergo ei: Ubi est Pater tuus? Respóndit Iesus: Neque me scitis, neque Patrem meum: si me scirétis, fórsitan et Patrem meum scirétis. Hæc verba locútus est Iesus in gazophylácio, docens in templo: et nemo apprehéndit eum, quia necdum vénerat hora eius.

Factus est Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: et sperábo in eum.

Oblatióibus nostris, quæsumus, Dómine, placáre suscéptis: et ad te nostras étiam rebélles compélle propítius voluntátes. Per Dóminum.

Præfatio de Quadragesima.

Dóminus regit me, et nihil mihi déerit: in loco páscuæ ibi me collocávit: super aquam refectionis educávit me.

Tua nos, quæsumus, Dómine, sancta puríficent: et operatióne sua tibi plácitos esse perficiant. Per Dóminum.

First Sunday of Passion Time

Prayer over the People

Orémus.

Humiliáte cápita vestra Deo.

Deus, qui sperántibus in te miseréri
pótius éligis, quam irásci: da nobis
digne flere mala, quæ fécimus; ut
tuæ consolatiónis grátiam inveníre
mereámur. Per Dóminum.

*Expleta Missa, cooperiuntur Cruces et
imagines per ecclesiam; quæ coopertæ
manent, Cruces quidem usque ad Crucis
adorationem in Feria VI in Passione et
Morte Domini, imagines vero usque ad
intonatum hymnum angelicum in Missa
Vigiliæ paschalis.*

I classis

Statio ad S. Petrum

*Ab hac dominica usque ad feriam V in
Cena Domini inclusive, in Missis de
Tempore non dicitur Glória Patri in
antiphona ad Introitum et post psalmum
Lavábo.*

Iúdica me, Deus, et discérne causam
meam de gente non sancta: ab
hómíne iníquo, et dolóso éripe me:
quia tu es Deus meus et fortitúdo
mea. *Ps. ibid., 3* Emítte lucem tuam,
et veritátem tuam: ipsa me deduxé-
runt, et adduxérunt in montem
sanctum tuum, et in tabernácula tua.
Iúdica.

Quæsumus, omnípotens Deus, famí-
liam tuam propítius réspice: ut,
et largiénte, regátur in córpore; et,
te servánte, custodiátur in mente.
Per Dominum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Hebræos
Hebr. 9, 11-15

Fratres: Christus assístens pónti-
fex futurórum bonórum, per

Let us pray.

Bow down your heads to the Lord.

O God, it is your will to show mercy rather
than anger to those who trust in you.* May
we have proper sorrow for our sins so that
we may receive the comfort of your forgive-
ness. Through Jesus Christ.

*After Mass the crosses and images in the church are covered.
The crosses remain covered until the completion of the veneration
of the cross by the celebrant on Good Friday; the images
remain covered until the intonation of the Gloria in the
Mass of the Easter vigil.*

FIRST SUNDAY OF PASSION TIME

*From this Sunday up until Thursday of the Lord's Supper, in
seasonal Masses the Glory be to the Father is omitted at
the antiphon to the Introit and after the psalm Lavábo.*

Entrance Antiphon

Ps. 42, 1-2

Do me justice, O God, and fight my fight
against a faithless people; from the deceitful
and impious man rescue me. For you are
my God and my strength. *Ps. ibid., 3* Send
forth your light and your fidelity; they shall
lead me on and bring me to your holy
mountain, to your dwelling-place. Do me
justice.

Prayer

O almighty God, look with mercy upon your
family.* Guide and guard us in body and
soul by your bounteous grace and protec-
tion. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to the Hebrews
Heb. 9, 11-15

Brethren: When Christ came as high priest
of the good things which have come to be,

First Sunday of Passion Time

he entered once for all into the sanctuary, passing through the greater and more perfect tent not made by hands, that is, not belonging to this creation. He entered not with the blood of goats and calves but with his own blood, and achieved eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can make holy those who are defiled so that their flesh is made clean, how much more will the blood of Christ, who through the eternal spirit offered himself up unblemished to God, cleanse our consciences from dead works to worship the living God? This is why he is mediator of a new covenant: that since his death has taken place for deliverance from transgressions committed under the first covenant, those who have been called may receive the eternal inheritance: in Christ Jesus our Lord.

Gradual Ps. 142, 9 and 10 Rescue me from my enemies, O Lord; teach me to do your will. *Ps. 17, 48–49* O Lord, my deliverer from the angry nations, truly above my adversaries you exalt me and from the violent man you have rescued me.

Tract Ps. 128, 1–4 Much have they oppressed me from my youth. *Ps. 128, 1–4* Let Israel say: Much have they oppressed me from my youth. *Ps. 128, 1–4* Yet they have not prevailed against me; upon my back the plowers plowed. *Ps. 128, 1–4* Long did they make their furrows. But the just Lord has severed the cords of the wicked.

✠ A Reading from the holy Gospel
according to John
John 8, 46–59

At that time Jesus said to the crowds of the Jews: "Can any one of you convict me of sin? If I am telling the truth, why do you not believe me? The man who belongs to God hears the words of God. The reason why you do not hear is that you do not belong to God." The Jews answered, "Aren't we

amplius et perfectius tabernaculum non manufactum, id est, non huius creationis: neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersione, inquinatos sanctificat ad emundationem carnis; quanto magis sanguis Christi, qui per Spiritum Sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi? Et ideo novi testamenti mediator est: ut morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori testamento, repromissionem accipiant, qui vocati sunt æternæ hereditatis, in Christo Iesu Domino nostro.

Graduale Ps. 142, 9 et 10 Eripe me, Domine, de inimicis meis: doce me facere voluntatem tuam. *Ps. 17, 48–49* Liberátor meus, Domine, de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

Tractus Ps. 128, 1–4 Sæpe expugnaverunt me a iuventute mea. *Ps. 128, 1–4* Dicat nunc Israël: sæpe expugnaverunt me a iuventute mea. *Ps. 128, 1–4* Etenim non potuerunt mihi: supra dorsum meum fabricaverunt peccatores. *Ps. 128, 1–4* Prolongaverunt iniquitates suas: Dominus iustus cecidit cervices peccatorum.

✠ Sequéntia sancti Evangélii
secundum Ioánnem
Ioann. 8, 46–59

In illo tempore: Dicebat Iesus turbis Iudæorum: Quis ex vobis arguet me de peccato? Si veritatem dico vobis, quare non creditis mihi? Qui ex Deo est, verba Dei audit. Propterea vos non auditis, quia ex Deo non estis. Respondérunt ergo Iudæi, et dixerunt ei: Nonne bene

First Sunday of Passion Time

dícimus nos, quia Samaritánus es tu, et dæmónium habes? Respóndit Iesus: Ego dæmónium non hábeo, sed honorífico Patrem meum, et vos inhonorástis me. Ego autem non quæro glóriam meam: est qui quærat, et iúdicet. Amen, amen dico vobis: si quis sermónem meum serváverit, mortem non vidébit in ætérnum. Dixérunt ergo Iudæi: Nunc cognóvimus quia dæmónium habes. Abraham mórtuus est, et prophétæ: et tu dicis: Si quis sermónem meum serváverit, non gustábit mortem in ætérnum. Numquid tu maior es patre nostro Abraham, qui mórtuus est? et prophétæ mórtui sunt. Quem téipsum facis? Respóndit Iesus: Si ego glorífico meípsum, glória mea nihil est: est Pater meus, qui glorificat me, quem vos dicitis quia Deus vester est, et non cognovístis eum: ego autem novi eum: et si díxero, quia non scio eum, ero símilis vobis, mendax. Sed scio eum, et sermónem eius servo. Abraham pater vester exultávit, ut vidéret diem meum: vidit, et gavísus est. Dixérunt ergo Iudæi ad eum: Quinquagínta annos nondum habes, et Abraham vidísti? Dixit eis Iesus: Amen, amen dico vobis, ántequam Abraham fieret, ego sum. Tulérunt ergo lápides, ut iácerent in eum: Iesus autem abscondít se, et exívit de templo.

Credo.

Confitébor tibi, Dómine, in toto corde meo: retribue servo tuo: vivam, et custódiam sermónes tuos: vivífica me secúndum verbum tuum, Dómine.

Hæc múnera, quæsumus, Dómine, et víncula nostræ pravitátis absólvant, et tuæ nobis misericórdiæ dona concílient. Per Dóminum.

right, after all, in saying that you are a Samaritan, and are mad?" Jesus replied, "I am not mad, but I do honor my Father, while you fail to honor me. I do not seek glory for myself; there is One who does seek it and he passes judgment. I solemnly assure you, if a man keeps my word, he will never see death." "Now we are sure you are mad," the Jews retorted. "Abraham died; so did the prophets. Yet, you claim, 'A man will never experience death if he keeps my word.' Surely, you don't pretend to be greater than our father Abraham who is dead?—Or the prophets who are dead? Just who do you pretend to be?" Jesus answered, "If I glorify myself, my glory amounts to nothing. The One who glorifies me is the Father whom you claim as your God, even though you do not know him. But I do know him; and if I say I do not know him, I shall be just like you—a liar! Yes, I do know him and I keep his word. Your father Abraham rejoiced at the prospect of seeing my day. When he saw it, he was glad." This caused the Jews to object, "You're not even fifty years old. How can Abraham have seen you?" Jesus answered them, "I solemnly assure you, before Abraham even existed, I am." Then they picked up rocks to throw at Jesus, but he hid himself and slipped out of the Temple precincts.

Creed

Offertory Antiphon
Ps. 118, 17 and 107

I praise you, O Lord, with all my heart; be good to your servant, that I may live and keep your words. O Lord, give me life according to your word.

Prayer over the Gifts

O Lord, may these offerings free us from the bondage of sin* and win for us the gift of your mercy. Through Jesus Christ.

Monday—First week of the Passion

Preface of the Holy Cross. This Preface is said as the proper Preface in seasonal Masses from the First Sunday of Passion Time up to Thursday of the Lord's Supper; it is said as the seasonal Preface in all Masses which lack a proper preface from the First Sunday of Passion Time until Wednesday of Holy Week.

Præfatio de sancta Cruce, quæ dicitur tamquam propria in Missis de Tempore a dominica I Passionis usque ad feriam V in Cena Domini; et tamquam de Tempore in omnibus Missis a dominica I Passionis usque ad feriam IV Hebdomadæ sanctæ, quæ præfatione propria carent.

Communion Antiphon

1 Cor. 11, 24 and 25

“This is my body, which shall be given up for you: this is the cup of the new covenant in my blood,” says the Lord, “do this as often as you receive it, in remembrance of me.”

Hoc corpus, quod pro vobis tradetur: hic calix novi testamenti est in meo sanguine, dicit Dominus: hoc facite, quotiescúmque súmitis, in meam commemoratióem.

Prayer after Communion

Be close to us, O Lord our God,* and with your unfailing help defend those who have been renewed through your sacrament. Through Jesus Christ.

Adesto nobis, Dómine Deus noster: et quos tuis mystériis recreásti, perpétuis defénde subsidiis. Per Dóminum.

MONDAY AFTER THE FIRST SUNDAY OF PASSION TIME

Entrance Antiphon

Ps. 55, 2

Have pity on me, O Lord, for men trample upon me; all the day they press their attack against me. *Ps. ibid., 3* My adversaries trample upon me all the day; yes, many fight against me. Have pity.

III classis

Statio ad S. Chrysogonum

Miserére mihi, Dómine, quóniam conculcávit me homo: tota die bellans tribulávit me. *Ps. ibid., 3* Conculcavérunt me inimíci mei tota die: quóniam multi bellántes advérsum me. Miserére.

Prayer

We pray you, O Lord, sanctify our lenten fast and mercifully pardon all our faults. Through Jesus Christ.

Sanctífica, quæsumus, Dómine, nostra ieiúnia: et cunctárum nobis indulgéntiam propítius largíre cul párum. Per Dóminum.

A Reading from the Prophet Jona

Jona 3, 1–10

In those days the word of the Lord came to Jona a second time: “Set out for the great city of Ninive, and announce to it the message that I will tell you.” So Jona made ready and went to Ninive, according to the Lord’s bidding. Now Ninive was an enor-

Léctio Ionæ Prophétæ

Ionæ 3, 1–10

In diébus illis: Factum est verbum Dómini ad Ionam prophétam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatióem, quam ego loquor ad te. Et surréxit Ionas, et ábiit in Níniven iuxta verbum Dó-

Monday—First week of the Passion

mini. Et Nínive erat civitas magna itinere trium dierum. Et cepit Ionas introire in civitatem itinere diei unius: et clamavit, et dixit: Adhuc quadraginta dies, et Nínive subvertetur. Et crediderunt viri Ninivæ in Deum: et prædicaverunt ieiunium, et vestiti sunt saccis a maiore usque ad minorem. Et pervenit verbum ad regem Nínive: et surrexit de solio suo, et abiicit vestimentum suum a se, et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Nínive ex ore regis, et principum eius, dicens: Hómines, et iumenta et boves, et pecora non gustent quidquam: nec pascantur, et aquam non bibant. Et operiantur saccis hómines, et iumenta, et clament ad Dóminum in fortitudine, et convertatur vir a via sua mala, et ab iniquitate, quæ est in manibus eorum. Quis scit, si convertatur, et ignoscat Deus: et revertatur a furóre iræ suæ, et non peribimus? Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est populo suo Dóminus Deus noster.

Graduale Ps. 53, 4 et 3 Deus, exaudi orationem meam: auribus percipe verba oris mei. *℣.* Deus, in nómine tuo salvum me fac, et in virtute tua libera me.

Tractus Ps. 102, 10 Dómine, non secundum peccata nostra, quæ fecimus nos: neque secundum iniquitates nostras retribuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis. *℣.* Adiuva nos, Deus salutaris noster: et propter glóriam nóminis tui, Dómine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 7, 32–39

In illo témpore: Misérunt príncipes

mously large city; it took three days to go through it. Jona began his journey through the city, and had gone but a single day's walk announcing, "Forty days more and Ninive shall be destroyed," when the people of Ninive believed God; they proclaimed a fast and all of them, great and small, put on sackcloth.

When the news reached the king of Ninive, he rose from his throne, laid aside his robe, covered himself with sackcloth, and sat in the ashes. Then he had this proclaimed throughout Ninive, by decree of the king and his nobles: "Neither man nor beast, neither cattle nor sheep, shall taste anything; they shall not eat, nor shall they drink water. Man and beast shall be covered with sackcloth and call loudly to God; every man shall turn from his evil way and from the violence he has in hand. Who knows, God may relent and forgive, and withhold his blazing wrath, so that we shall not perish." When God saw by their actions how they turned from their evil way, the Lord our God had mercy on his people.

Gradual Ps. 53, 4 and 3 O God, hear my prayer; hearken to the words of my mouth. *℣.* O God, by your name save me, and by your might deliver me.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

✠ A Reading from the holy Gospel
according to John
John 7, 32–39

At that time the chief priests and the
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Monday—First week of the Passion

Pharisees sent Temple police to arrest Jesus. Accordingly, Jesus said, “I am to be with you only a little while longer; then I am going away to him who sent me. You will look for me and not find me, and where I am, you cannot come.” That caused the Jews to exclaim to one another, “Where does this fellow intend to go that we won’t find him? Surely he isn’t going off to the Diaspora among the Greeks to teach the Greeks? What is this business he is talking about: ‘You will look for me and not find me,’ and ‘Where I am, you cannot come.’?” On the last and greatest day of the festival Jesus stood up and cried out, “If anyone thirst, let him come to me; and let him who believes in me drink. As the Scripture says, ‘From within him shall flow rivers of living water.’” (In fact, he was speaking here about the Spirit which those who came to believe in him were to receive.)

Offertory Antiphon

Ps. 6, 5

Return, O Lord, save my life; rescue me because of your kindness.

Prayer over the Gifts

O Lord, our God, grant that this offering of the sacrifice of salvation* may take away our sins and appease your majesty. Through Jesus Christ.

Preface of the Holy Cross

Communion Antiphon

Ps. 23, 10

The Lord of hosts, he is the king of glory.

Prayer after Communion

O Lord, purify us and heal us through the reception of this sacrament of salvation. Through Jesus Christ.

et pharisæi ministros, ut apprehenderent Iesum. Dixit ergo eis Iesus: Adhuc módicum tempus vobiscum sum: et vado ad eum qui me misit. Quæréis me, et non inveniétis: et ubi ego sum, vos non potéstis veníre. Dixérunt ergo Iudæi ad semetipsos: Quo hic iturus est, quia non inveniémus eum? numquid in dispersiónem géntium iturus est, et docturus gentes? Quis est hic sermo, quem dixit: Quæréis me, et non inveniétis: et ubi sum ego, vos non potéstis veníre? In novíssimo autem die magno festivitátis stabat Iesus, et clamábat, dicens: Si quis sitit, véniat ad me, et bibat. Qui credit in me, sicut dicit Scriptúra, flúmina de ventre eius fluent aquæ vivæ. Hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum.

Dómine, convértere, et éripe ánimam meam: salvum me fac propter misericórdiam tuam.

Concéde nobis, Dómine Deus noster: ut hæc hóstia salutáris, et nostrórum fiat purgátio delictórum, et tuæ propitiátio maiestátis. Per Dóminum.

Præfatio de sancta Cruce.

Dóminus virtútum ipse est Rex glóriæ.

Sacraménti tui, quæsumus, Dómine, participátio salutáris, et purificatióne nobis tríbuat, et medélam. Per Dóminum.

Tuesday—First week of the Passion

Prayer over the People

Orémus.

Humiliáte cápita vestra Deo.

Da, quæsumus, Dómine, pópulo tuo salútem mentis et córporis: ut bonis opéribus inhæréndo, tua semper mereátur protectióne deféndi. Per Dóminum.

III classis

Statio ad S. Cyriacum

Exspécta Dóminum, viríliter age: et confortétur cor tuum, et sústine Dóminum. *Ps. ibid., 1* Dóminus illuminátio mea, et salus mea: quem timébo? Exspécta.

Nostra tibi, Dómine, quæsumus, sint accépta ieiúnia: quæ nos et expiándo grátia tua dignos effícient; et ad remédia perdúcant æténa. Per Dóminum.

Léctio Daniélis Prophétæ *Dan. 14, 29–42*

In diébus illis: Congregáti sunt Babylónii ad regem, et dixerunt ei: Trade nobis Daniélem, qui Bel destrúxit, et draconem interfécit, alióquin interficiémus te, et domum tuam. Vidit ergo rex, quod irrúerent in eum veheménter: et necessitáte compúlsus trádedit eis Daniélem. Qui miserunt eum in lacum leónum, et erat ibi diébus sex. Porro in lacu erant leónes septem, et dabántur eis duo córpora cotídie, et duæ oves: et tunc non data sunt eis, ut devorárent Daniélem. Erat autem Hábacuc prophéta in Iudæa, et ipse cóxerat pulméntum, et intríverat panes in alvéolo: et ibat in campum, ut ferret messóribus. Dixítque Angelus Dómini ad Hábacuc: Fer prándium, quod habes, in Babylónem Daniéli, qui est in lacu leónum. Et dixit Hábacuc: Dómine, Babyló-

Let us pray.

Bow down your heads to the Lord.

O Lord, grant your people health of soul and body.* May we be fervent in doing good and so deserve to be protected by your mighty power. Through Jesus Christ.

TUESDAY AFTER THE FIRST SUNDAY OF PASSION TIME

Entrance Antiphon

Ps. 26, 14

Wait for the Lord with courage; be stout-hearted, and wait for the Lord. *Ps. ibid., 1* The Lord is my light and my salvation; whom should I fear? Wait.

Prayer

May our fasting be acceptable to you, O Lord.* Let it atone for our sins, make us worthy of your grace and lead us to eternal life. Through Jesus Christ.

A Reading from the Prophet Daniel *Dan. 14, 29–42*

In those days the Babylonians went to the king and demanded: “Hand Daniel over to us, because he has destroyed Bel and killed the dragon; otherwise we will kill you and your family.” When he saw himself threatened with violence, the king was forced to hand Daniel over to them. They threw Daniel into a lions’ den, where he remained six days. In the den were seven lions, and two carcasses and two sheep had been given to them daily. But now they were given nothing, so that they would devour Daniel.

In Judea there was a prophet, Habacuc; he mixed some bread in a bowl with the stew he had boiled, and was going to bring it to the reapers in the field, when an angel of the Lord told him, “Take the lunch you have to Daniel in the lions’ den at Babylon.”

But Habacuc answered, “Babylon, sir, I have never seen, and I do not know the den!” The angel of the Lord seized him by the crown of his head and carried him by the hair; with the speed of the wind, he set him down in Babylon above the den. “Daniel, Daniel,” cried Habacuc, “take the lunch God has sent you.” “You have remembered me, O God,” said Daniel; “you have not forsaken those who love you.” While Daniel began to eat, the angel of the Lord at once brought Habacuc back to his own place.

On the seventh day the king came to mourn for Daniel. As he came to the den and looked in, there was Daniel, sitting there! The king cried aloud, “You are great, O Lord, the God of Daniel, and there is no other besides you!” Daniel he took out, but those who had tried to destroy him he threw into the den, and they were devoured in a moment before his eyes. Then the king said: “Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Savior who works signs and wonders on the earth. He has delivered Daniel out of the lions’ den.”

Gradual Ps. 42, 1 and 3 Fight my fight, O Lord; from the deceitful and impious man rescue me. *V.* Send forth your light and your fidelity; they shall lead me on and bring me to your holy mountain.

A Reading from the holy Gospel
according to John
John 7, 1–13

At that time Jesus moved about within Galilee because, with the Jews looking for a chance to kill him, he decided not to travel in Judea. However, since the Jewish feast of Tabernacles was near, his brothers advised him, “Leave here and go to Judea so that your disciples, too, may get a look at the works you are performing. For no one keeps

nem non vidi, et lacum nescio. Et apprehendit eum Angelus Domini in vertice eius, et portavit eum capillo capitis sui, posuitque eum in Babylone supra lacum in impetu spiritus sui. Et clamavit Habacuc, dicens: Daniel serve Dei, tolle prandium, quod misit tibi Deus. Et ait Daniel: Recordatus es mei, Deus, et non dereliquisti diligentes te. Surgensque Daniel comedit. Porro Angelus Domini restituit Habacuc confestim in loco suo. Venit ergo rex die septimo, ut lugeret Daniélem: et venit ad lacum, et introspexit, et ecce Daniel sedens in medio leonum. Et exclamavit voce magna rex, dicens: Magnus es, Domine Deus Daniélis. Et extraxit eum de lacu leonum. Porro illos, qui perditionis eius causa fuerant, intromisit in lacum, et devorati sunt in momento coram eo. Tunc rex ait: Paveant omnes habitantes in universa terra Deum Daniélis: quia ipse est salvator, faciens signa, et mirabilia in terra: qui liberavit Daniélem de lacu leonum.

Graduale Ps. 42, 1 et 3 Discerne causam meam, Domine: ab homine iniquo, et doloso eripe me. *V.* Emite lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 7, 1–13

In illo témpore: Ambulábat Iesus in Galiléam, non enim volébat in Iudéam ambuláre, quia quærébant eum Iudái interfícere. Erat autem in próximo dies festus Iudæórum, Scenopégia. Dixérunt autem ad eum fratres eius: Transi hinc, et vade in Iudéam, ut et discípuli tui vídeant ópera tua, quæ facis. Nemo quippe in occúlto quid facit, et quærít

Tuesday—First week of the Passion

ipse in palam esse: si hæc facis, manifestá teípsum mundo. Neque enim fratres eius credébant in eum. Dicit ergo eis Iesus: Tempus meum nondum advénit: tempus autem vestrum semper est parátum. Non potest mundus odísse vos: me autem odit: quia ego testimónium perhíbeo de illo, quod ópera eius mala sunt. Vos ascéndite ad diem festum hunc, ego autem non ascéndo ad diem festum istum: quia meum tempus nondum implétum est. Hæc cum dixisset, ipse mansit in Galilæa. Ut autem ascenderunt fratres eius, tunc et ipse ascéndit ad diem festum, non manifesté, sed quasi in occulto. Iudæi ergo quærébant eum in die festo, et dicébant: Ubi est ille? Et murmur multum erat in turba de eo. Quidam enim dicébant: Quia bonus est. Alii autem dicébant: Non, sed sedúcit turbas. Nemo tamen palam loquebátur de illo, propter metum Iudæórum.

his actions hidden and still expects to be in the public eye. If you are going to perform such things, display yourself to the world.” (In reality, not even his brothers believed in him.) So Jesus answered them: “It is not yet time for me, but the time is always right for you. The world cannot possibly hate you, but it does hate me because of the evidence I bring against it, that what it does is evil. Go up to the festival yourselves. I am not going up to this festival, because my time has not yet arrived.” After this conversation he stayed on in Galilee. However, once his brothers had gone up to the festival, then he too went up, but, as it were, in secret, not for all to see. Of course, the Jews were looking for him during the festival, asking, “Where is he?” But among the crowds there was much guarded debate about him. Some maintained, “He is good,” while others kept saying, “Not at all, he is only deceiving the crowd.” However, no one would talk openly about him for fear of the Jews.

Offertory Antiphon *Ps. 9, 11–12 and 13*

Sperent in te omnes, qui novérunt nomen tuum, Dómine: quóniam non derelínquis quæréntes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratiónes páuperum.

They trust in you who cherish your name, O Lord, for you forsake not those who seek you. Sing praise to the Lord enthroned in Sion, for he has not forgotten the cry of the afflicted.

Prayer over the Gifts

Hóstias tibi, Dómine, deférimus immolándas: quæ temporálem consolatiónem signifícent; ut promíssa non desperémus æténa. Per Dóminum.

O Lord, we offer you as a sacrifice these gifts, which are symbols of our consolation in this life.* May they keep us from ever losing hope in the promises of eternal life. Through Jesus Christ.

Præfatio de sancta Cruce.

Preface of the Holy Cross

Communion Antiphon *Ps. 24, 22*

Rédime me, Deus Israël, ex ómnibus angústíis meis.

Redeem me, O God of Israel, from all my distress.

Wednesday—First week of the Passion

Prayer after Communion

O almighty God, may our ceaseless celebration of these rites* help us to attain the gifts of heaven. Through Jesus Christ.

Da quæsumus, omnipotens Deus: ut quæ divína sunt, iúgiter exsequentes, donis mereámur cælestibus propinquare. Per Dóminum.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.

O Lord, grant that we may persevere in being obedient to your will* so that our own day may see an increase in the numbers and merits of your faithful. Through Jesus Christ.

Orémus.

Humiliáte cápita vestra Deo.

Da nobis, quæsumus, Dómine: perseverántem in tua voluntáte famulátum; ut in diébus nostris, et mérito et número, pópulus tibi sérvians augeátur. Per Dóminum.

WEDNESDAY AFTER THE FIRST
SUNDAY OF PASSION TIME

III classis

Statio ad S. Marcellum

Entrance Antiphon

Ps. 17, 48–49

My deliverer from the angry nations; truly above my adversaries you exalt me and from the violent man you have rescued me, O Lord. *Ps. ibid., 2–3* I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. My deliverer.

Liberátor meus de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me, Dómine. *Ps. ibid., 2–3* Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. Liberátor.

Prayer

O God, sanctify the lenten fast and in your mercy enlighten the hearts of your faithful.* Hear the prayers of those who, by your grace, call upon you with devotion. Through Jesus Christ.

Sanctificáto hoc ieiúnio, Deus, tuórum corda fidélium miserátor illústrea: et quibus devotiónis præstas afféctum, præbe supplicántibus pium benígnus audítum. Per Dóminum.

A Reading from the Book of Leviticus

Levit. 19, 1–2, 11–19 and 25

In those days the Lord said to Moses, Speak to the whole Israelite community and tell them: “I am the Lord.

“You shall not steal. You shall not lie or speak falsely to one another. You shall not swear falsely by my name, thus profaning the name of your God. I am the Lord.

“You shall not defraud or rob your neighbor. You shall not withhold overnight

Léctio libri Levítici

Levit. 19, 1–2, 11–19 et 25

In diébus illis: Locútus est Dóminus ad Móysen, dicens: Lóquere ad omnem cœtum filiórum Israël, et dices ad eos: Ego Dóminus Deus vester. Non faciétis furtum. Non mentiémini, nec decípiet unusquisque próximum suum. Non periurábis in nómine meo, nec póllues nomen Dei tui. Ego Dóminus. Non fácies calúmniam próximo tuo: nec vi ópprimes eum. Non morábitur

Wednesday—First week of the Passion

opus mercenarii tui apud te usque mane. Non maledices surdo, nec coram caeco pones offendiculum: sed timebis Dominum Deum tuum, quia ego sum Dominus. Non facies quod iniquum est, nec iniuste iudicabis. Non consideres personam pauperis, nec honores vultum potentis. Iuste iudica proximo tuo. Non eris criminator, nec susurro in populo. Non stabis contra sanguinem proximi tui. Ego Dominus. Non oderis fratrem tuum in corde tuo, sed publice argue eum, ne habeas super illo peccatum. Non quaras ultionem, nec memor eris iniuriae civium tuorum. Diliges amicum tuum sicut teipsum. Ego Dominus. Leges meas custodite. Ego enim sum Dominus Deus vester.

Graduale Ps. 29, 2-4 Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me. *V.* Domine Deus meus, clamavi ad te, et sanasti me: Domine, abstraxisti ab inferis animam meam, salvasti me a descendentibus in lacum.

Tractus Ps. 102, 10 Domine, non secundum peccata nostra, quae fecimus nos: neque secundum iniquitates nostras retribuas nobis. *V.* *Ps. 78, 8-9* Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiae tuae, quia pauperes facti sumus nimis. *V.* Adiuvamur nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

✠ Sequentia sancti Evangelii
secundum Ioannem
Ioann. 10, 22-38

In illo tempore: Facta sunt Encenia in Ierosolymis: et hiems erat.

the wages of your day laborer. You shall not curse the deaf, or put a stumbling block in front of the blind, but you shall fear your God. I am the Lord.

“You shall not act dishonestly in rendering judgment. Show neither partiality to the weak nor deference to the mighty, but judge your fellow men justly. You shall not go about spreading slander among your kinsmen; nor shall you stand by idly when your neighbor’s life is at stake. I am the Lord.

“You shall not bear hatred for your brother in your heart. Though you may have to reprove your fellow man, do not incur sin because of him. Take no revenge and cherish no grudge against your fellow countrymen. You shall love your neighbor as yourself. I am the Lord.

“Keep my statutes. I am the Lord, your God.”

Gradual Ps. 29, 2-4 I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. *V.* O Lord, my God, I cried out to you and you healed me. O Lord, you brought me up from the nether world; you preserved me from among those going down into the pit.

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *V.* *Ps. 78, 8-9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *V.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name’s sake.

✠ A Reading from the holy Gospel
according to John
John 10, 22-38

At that time it was winter, and the time came for the feast of Dedication at Jerusa-

Wednesday—First week of the Passion

lem. Jesus was walking in the Temple precincts in Solomon's Portico, when the Jews gathered around him and said, "How long are you going to keep us in suspense? If you are really the Messiah, tell us so in plain words." Jesus answered them, "I did tell you; yet you do not believe. The works that I am doing in my Father's name give testimony for me, but you refuse to believe because you are not my sheep. My sheep hear my voice, and I know them, and they follow me. I give them eternal life and they shall never perish. No one will snatch them from my hand. My Father who has given them to me is greater than all, and no one can snatch anything from the Father's hand. The Father and I are one." When the Jews got rocks to stone him, Jesus challenged them, saying, "Many splendid works have I shown you from the Father. For just which of these works do you want to stone me?" "It is not for any 'splendid work' that we are stoning you," the Jews retorted, "but for blaspheming, because you who are only a man make yourself God." Jesus answered, "Is it not written in your Law, 'I have said, "You are gods" ' ? If it calls those men gods to whom God's word was addressed—and the Scripture cannot lose its force—do you claim that I blasphemed when, as the one whom the Father consecrated and sent into the world, I said, 'I am God's Son'? If I do not perform my Father's works, put no faith in me. But if I do perform them, even though you still put no faith in me, put your faith in these works so that you may come to know and understand that the Father is in me and I am in the Father."

Et ambulabat Iesus in templo, in pórticu Salomónis. Circumdederunt ergo eum Iudæi, et dicébant ei: Quoúsque ánimam nostram tollis? Si tu es Christus, dic nobis palam. Respóndit eis Iesus: Loquor vobis, et non créditois: Opera, quæ ego fácio in nómine Patris mei, hæc testimónium pérhibent de me: sed vos non créditois, quia non estis ex óvibus meis. Oves meæ vocem meam áudiunt: et ego cognóscó eas, et sequúntur me: et ego vitam ætérnam do eis: et non períbunt in ætérnum, et non rápiet eas quisquam de manu mea. Pater meus, quod dedit mihi, maius ómnibus est: et nemo potest rápere de manu Patris mei. Ego et Pater unum sumus. Sustulérunt ergo lápidés Iudæi, ut lapidárent eum. Respóndit eis Iesus: Multa bona ópera osténdi vobis ex Patre meo, propter quod eórum opus me lapidátis? Respónderunt ei Iudæi: De bono ópere non lapidámus te, sed de blasphemía: et quia tu, homo cum sis, facis teípsum Deum. Respóndit eis Iesus: Nonne scriptum est in lege vestra: quia Ego dixi, díi estis? Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptúra: quem Pater sanctificávit, et misit in mundum, vos dícitis: Quia blasphemás: quia dixi, Fílius Dei sum? Si non fácio ópera Patris mei, nolíte crédere mihi. Si autem fácio, et si mihi non vultis crédere, opéribus créдите, ut cognoscátis, et credátis, quia Pater in me est, et ego in Patre.

Offertory Antiphon

Ps. 58, 2

Rescue me from my enemies, O my God;
from my adversaries defend me, O Lord.

Eripe me de inimícis meis, Deus
meus: et ab insurgéntibus in me
líbera me, Dómine.

Thursday—First week of the Passion

Prayer over the Gifts

Annue, miséricors Deus: ut hóstias placatiónis et laudis, sincéro tibi deferámus obséquo. Per Dóminum.

Præfatio de sancta Cruce.

Lavábo inter innocéntes manus meas, et circuíbo altáre tuum, Dómine: ut áudiam vocem laudis tuæ, et enárrem univérsa mirabilia tua.

Cæléstis doni benedictióne percépta: súpplices te, Deus omnípotens, deprecámur: ut hoc idem nobis et sacraménti causa sit, et salútis. Per Dóminum.

Orémus.

Humiliáte cápita vestra Deo. Adésto supplicatióibus nostris, omnípotens Deus: et, quibus fidúciam sperándæ pietátis indúlges: consuétæ misericórdiæ tríbue benígnus efféctum. Per Dóminum.

III classis

Statio ad S. Apollinarem

Omnia, quæ fecisti nobis, Dómine, in vero iudício fecisti: quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitudínem misericórdiæ tuæ. *Ps. 118, 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. Omnia.

Præsta, quæsumus, omnípotens Deus: ut dígnitas conditiónis humánæ

O merciful God, hear us, and grant that we may offer this sacrifice of praise and reparation with true devotion. Through Jesus Christ.

Preface of the Holy Cross

Communion Antiphon

Ps. 25, 6–7

I wash my hands in innocence, and I go around your altar, O Lord, giving voice to my thanks, and recounting all your wondrous deeds.

Prayer after Communion

O almighty God, we have received the heavenly blessings of your sacrament,* and we humbly beg that it may bring us your grace and salvation. Through Jesus Christ.

Prayer over the People

Let us pray.

Bow down your heads to the Lord.

Hear our petitions, almighty God.* Your love has given us hope; let your unfailing mercy protect us. Through Jesus Christ.

THURSDAY AFTER THE FIRST SUNDAY OF PASSION TIME

Entrance Antiphon

Dan. 3, 31

All that you have done to us, O Lord, you have done in true judgment: because we have sinned against you, and have not obeyed your commandments: but give glory to your name, and deal with us according to the multitude of your mercy. *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the Lord. All that you.

Prayer

O almighty God, the dignity of our human nature has been undermined by self-indul-

Thursday—First week of the Passion

gence.* Strengthen it again through our practice of salutary self-denial. Through Jesus Christ.

A Reading from the Prophet Daniel
Dan. 3, 25 and 34–45

In those days, Azaria prayed aloud to the Lord:

“O Lord, our God,
For your name’s sake, do not deliver us
up forever,
or make void your covenant.
Do not take away your mercy from us,
for the sake of Abraham, your beloved,
Isaac your servant, and Israel your holy
one,
To whom you promised to multiply their
offspring
like the stars of heaven,
or the sand on the shore of the sea.
For we are reduced, O Lord, beyond any
other nation,
brought low everywhere in the world
this day
because of our sins.
We have in our day no prince, prophet, or
leader,
no holocaust, sacrifice, oblation, or in-
cense,
no place to offer first fruits, to find favor
with you.
But with contrite heart and humble spirit
let us be received;
As though it were holocausts of rams and
bullocks,
or thousands of fat lambs,
So let our sacrifice be in your presence today
as we follow you unreservedly;
for those who trust in you cannot be put
to shame.
And now we follow you with our whole
heart;
we fear you and we pray to you,
Do not let us be put to shame,
but deal with us in your kindness and

per immoderantiam sauciata, medi-
cinális parsimoniae stúdio reformé-
tur. Per Dóminum.

Lectio Daniélis Prophetae
Dan. 3, 25 et 34–45

In diébus illis: Orávit Azariás Dó-
minum, dicens: Dómine Deus noster:
ne, quásumus, tradas nos in per-
pétuum propter nomen tuum, et ne
díssipes testaméntum tuum: neque
áuferas misericórdiam tuam a nobis
propter Abraham diléctum tuum, et
Isaac servum tuum, et Israël sanctum
tuum: quibus locútus es, póllicens
quod multiplicáres semen eórum
sicut stellas caeli, et sicut arénam,
quæ est in líttore maris: quia, Dó-
mine, imminúti sumus plus quam
omnes gentes, sumúsque húmiles in
univérsa terra hódie propter peccáta
nostra. Et non est in témpore hoc
princeps, et dux et prophéta, neque
holocáustum, neque sacrificium, ne-
que oblátio, neque incénsum, neque
locus primitiárum coram te, ut
possimus inveníre misericórdiam tu-
am: sed in ánimo contríto, et spíritu
humilitátis suscipiámur. Sicut in
holocáusto aríetum, et taurórum,
et sicut in millibus agnórum píngui-
um: sic fiat sacrificium nostrum in
conspéctu tuo hódie, ut pláceat
tibi: quóniam non est confúsio
confidéntibus in te. Et nunc séqui-
mur et in toto corde, et timémus te,
et quérimus faciém tuam. Ne con-
fúndas nos: sed fac nobíscum iuxta
mansuetúdinem tuam, et secúndum
multitúdinem misericórdiæ tuæ. Et
érue nos in mirabilibus tuis, et da
glóriam nómini tuo, Dómine: et con-
fundántur omnes, qui osténdunt
servis tuis mala, confundántur in
omni poténtia tua: et robur eórum
conterátur: et sciant, quia tu es Dómi-
nus Deus solus, et gloriósus super
orbem terrárum, Dómine Deus no-
ster.

Thursday—First week of the Passion

great mercy.

Deliver us by your wonders,
and bring glory to your name, O Lord:
Let all those be routed
who inflict evils on your servants;
Let them be shamed and powerless,
and their strength broken;
Let them know that you alone are the Lord
God,
glorious over the whole world,
O Lord our God.”

Graduale Ps. 95, 8–9 Tóllite hóstias,
et introíte in átria eius: adoráte
Dóminum in aula sancta eius. *℣.*
Ps. 28, 9 Revelávit Dóminus con-
dénsa: et in templo eius omnes di-
cent glóriam.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 7, 36–50

In illo témpore: Rogábat Iesum
quidam de pharisæis, ut mandu-
cáret cum illo. Et ingræssus domum
pharisæi, discúbuit. Et ecce múl-
ier, quæ erat in civitáte peccátrix, ut
cognóvit, quod accubúisset in domo
pharisæi, áttulit alabástrum unguénti:
et stans retro secus pedes eius, lá-
crimis cœpit rigáre pedes eius, et
capíllis cápitis sui tergébat, et os-
culabátur pedes eius, et unguénto
ungébat. Videns autem pharisæus,
qui vocáverat eum, ait intra se,
dicens: Hic si esset prophéta, sciret
útique, quæ et qualis est múl-
ier quæ tangit eum: quia peccátrix est.
Et respóndens Iesus, dixit ad illum:
Simon, hábeo tibi áliquíd dicere.
At ille ait: Magíster, dic. Duo de-
bitóres erant cúdam fæneratóri:
unus debébat denários quingéntos,
et álius quinquagínta. Non ha-
béntibus illis unde rédderent, doná-
vit utrísque. Quis ergo eum plus
diligít? Respóndens Simon, dixit:
Æstimo quia is, cui plus donávit.
At ille dixit ei: Recte iudicásti. Et
convérsus ad mulíerem, dixit Simóni:
Vides hanc mulíerem? Intrávi in
domum tuam, aquam pédibus meis
non dedísti: hæc autem lácrimis

Gradual Ps. 95, 8–9 Bring gifts and enter
his courts; worship the Lord in his holy
court. *℣. Ps. 28, 9* The Lord strips the
forests, and in his temple all say, “Glory!”

✠ A Reading from the holy Gospel
according to Luke
Luke 7, 36–50

At that time a Pharisee invited Jesus to
dine with him. He went to the Pharisee’s
home and took his place at table. A woman,
a well-known sinner in town, learned that
he was dining in the home of the Pharisee.
She brought with her a vial of perfume and
placed herself behind him at his feet, weep-
ing. With her tears she wet his feet, and
wiped them with her hair, then kissed
them and perfumed them with the oint-
ment. His host, the Pharisee, when he saw
this, said to himself: ‘If this man were
a prophet, he would know who and what
sort of woman this is that touches him, that
she is a sinner.’ Jesus in answer said to
him: “Simon, I have something to say to
you.” “Master,” said he, “say it.”

“Two men owed money to a certain
moneylender; one owed five hundred days’
wages, the other, fifty. Since neither was
able to repay he canceled both debts. Now
which of them will love him more?” Simon
answered: “He, I presume, for whom he
canceled more.” Jesus said to him: “You
are correct.”

Thursday—First week of the Passion

And turning to the woman, he said to Simon: "You see this woman? I came to your home; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss; but she has not ceased kissing my feet since I entered. You did not anoint my head with oil; but she has anointed my feet with perfume. Therefore, I tell you, her many sins are forgiven because of her great love. But he to whom little is forgiven, loves little." He said to her: "Your sins are forgiven." His fellow-guests began to say among themselves: "Who is this who even forgives sins?" But he said to the woman: "Your faith has saved you; go in peace."

Offertory Antiphon

Ps. 136, 1

By the streams of Babylon we sat and wept
when we remembered Sion.

Prayer over the Gifts

O Lord our God, you created these material things to support our weak human bodies, and chose that we should offer these same things to you in sacrifice to your name.* May they nourish us in this life and be a pledge of our eternal happiness. Through Jesus Christ.

Preface of the Holy Cross

Communion Antiphon

Ps. 118, 49–50

Remember your word to your servant,
O Lord, since you have given me hope.
This is my comfort in my affliction.

Prayer after Communion

O Lord, may we cherish with pure hearts the sacrament we have taken with our lips,* and may this gift that we received on earth become for us an everlasting remedy. Through Jesus Christ.

rigávit pedes meos, et capillis suis tersit. Osculum mihi non dedísti: hæc autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: hæc autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus díligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunt, qui simul accumbébant, dícere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

Super flúmina Babylónis illic sédimus, et flévimus: dum recordáremur tui, Sion.

Dómine Deus noster, qui in his pótius creatúris, quas ad fragilitátis nostræ subsidium condidísti, tuo quoque nómini múnera iussísti dicánda constítui: tribue, quæsumus; ut et vitæ nobis præsentis auxiliúm, et æternitátis efficiant sacraméntum. Per Dóminum.

Præfatio de sancta Cruce.

Meménto verbi tui servo tuo, Dómine, in quo mihi spem dedísti: hæc me consoláta est in humilitáte mea.

Quod ore sumpsimus, Dómine, pura mente capiámus: et de múnere temporáli, fiat nobis remédium sempitérnum. Per Dóminum.

Friday—First week of the Passion

Prayer over the People

Orémus.

Humiliáte cápita vestra Deo.
Esto, quæsumus, Dómine, propítius
plebi tuæ: ut, quæ tibi non placent,
respuéntes; tuórum pótius repleán-
tur delectatióibus mandatórum. Per
Dóminum.

III classis

Statio ad S. Stephanum in Cælio monte

Miserére mihi, Dómine, quóniam
tríbulor: líbera me, et éripe me de
mánibus inimicórum meórum, et a
persequéntibus me: Dómine, non
confúndar, quóniam invocávi te.
Ps. ibid., 2 In te Dómine, sperávi,
non confúndar in ætérnum: in iustítia
tua líbera me. Miserére.

Córdibus nostris, quæsumus, Dó-
mine, grátiam tuam benígnus in-
fúnde: ut peccáta nostra castigatióne
voluntária cohibéntes, temporáliter
pótius macerémur, quam suppliciis
deputémur ætérnis. Per Dóminum.

Léctio Ieremíæ Prophétæ *Ier. 17, 13–18*

In diébus illis: Dixit Ieremías: Dó-
mine, omnes qui te derelínquunt,
confundéntur: recedéntes a te, in
terra scribéntur: quóniam dereli-
quérunt venam aquárum vivéntium
Dóminum. Sana me, Dómine, et
sanábor: salvum me fac, et salvus
ero: quóniam laus mea tu es. Ecce
ipsi dicunt ad me: Ubi est verbum
Dómini? Véniat. Et ego non sum
turbátus, te pastórem sequens: et
diem hómínis non desiderávi, tu
scis. Quod egréssum est de lábiis
meis, rectum in conspéctu tuo fuit.
Non sis tu mihi formídini, spes mea
tu in die afflictiónis. Confundántur,
qui me persequúntur, et non con-
fúndar ego: páveant illi, et non

Let us pray.

Bow down your heads to the Lord.
Be merciful to your people, O Lord.* May
they reject what displeases you and find
their joy in keeping your commandments.
Through Jesus Christ.

FRIDAY AFTER THE FIRST SUNDAY OF PASSION TIME

Entrance Antiphon

Ps. 30, 10, 16 and 18

Have pity on me, O Lord, for I am in dis-
tress; rescue me from the clutches of my
enemies and my persecutors. O Lord, let
me not be put to shame, for I call upon
you. *Ps. ibid., 2* In you, O Lord, I take
refuge; let me never be put to shame. In
your justice rescue me. Have pity.

Prayer

O Lord, fill our hearts with your grace so
that we may avoid sin through our volun-
tary penance.* May we suffer here in this
life rather than be condemned to punish-
ment in eternity. Through Jesus Christ.

A Reading from the Prophet Jeremiah *Ier. 17, 13–18*

In those days Jeremiah said:

O Lord! all who forsake you shall be in
disgrace;

The rebels in the land shall be put to shame;
they have forsaken the source of living
waters,
the Lord.

Heal me, Lord, that I may be healed;
save me, that I may be saved,
for it is you whom I praise.

See how they say to me,

“Where is the word of the Lord?

Let it come to pass!”

Yet I did not press you to send calamity;
the day without remedy I have not desired.

Friday—First week of the Passion

You know what passed my lips;
it is present before you.
Do not be my ruin,
you, my refuge in the day of misfortune.
Let my persecutors, not me, be confounded;
let them, not me, be broken.
Bring upon them the day of misfortune,
crush them with repeated destruction,
O Lord, our God.

Gradual Ps. 34, 20 and 22 My enemies spoke peaceably to me: and in anger they afflicted me. *℣.* You, O Lord, have seen; be not silent; be not far from me!

Tract Ps. 102, 10 O Lord, deal not with us according to our sins, nor requite us according to our crimes. *℣. Ps. 78, 8–9* O Lord, remember not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

páveam ego. Induc super eos diem afflictiónis, et dúplici contritióne cóntere eos, Dómine Deus noster.

Graduale Ps. 34, 20 et 22 Pacífice loquebántur mihi inimíci mei: et in ira molésti erant mihi. *℣.* Vidísti, Dómine, ne síleas: ne discédas a me. *Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secundum iniquitátes nostras retribuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memínaris iniquitá-tum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Aduva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dó-mine, libera nos: et propítius esto peccátis nostris, propter nomen tu-um.

✠ A Reading from the holy Gospel
according to John
John 11, 47–54

At that time the chief priests and the Pharisees convened the Sanhedrin against Jesus. “What are we going to do,” they said, “now that this man is performing many signs? If we let him go on like this, everybody will believe in him, and the Romans will come and take away our holy place and our nation.” Then one of their number who was high priest that year, a certain Caiaphas, addressed them, “You people have no sense at all! Don’t you realize that it is more to your advantage to have one man die for the people than to have the whole nation destroyed?” (It was not on his own that he said this, but as high priest that year he prophesied that Jesus

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 11, 47–54

In illo témpore: Collegérunt pontífices et pharisæi concílium advérsus Iesum, et dicébant: Quid fácimus, quia hic homo multa signa facit? Si dimíttimus eum sic, omnes credent in eum: et vénient Románi, et tol-lent nostrum locum, et gentem. Unus autem ex ipsis, Cáiphás nó-mine, cum esset póntifex anni illíus, dixit eis: Vos nescítis quidquam, nec cogitátis quia expedit vobis, ut unus moriátur homo pro pópulo, et non tota gens péreat. Hoc autem a semetípso non dixit: sed cum esset póntifex anni illíus, prophétávit, quod Iesus moritúrus erat pro gente, et non tantum pro gente, sed ut filios Dei, qui erant dispérsi, con-gregáret in unum. Ab illo ergo die cogitavérunt, ut interficerent eum.

Friday—First week of the Passion

Iesus ergo iam non in palam ambulabat apud Iudæos: sed abiit in regionem iuxta desertum, in civitatem, quæ dicitur Ephrem, et ibi morabatur cum discipulis suis.

was to die for the nation—and not for the nation alone, but to gather into one even the dispersed children of God.) So from that day on they planned to kill him. For this reason Jesus no longer moved about openly among the Jews, but withdrew to a town called Ephraim in the region near the desert, where he stayed with his disciples.

Offertory Antiphon

Ps. 118, 12, 121 and 42

Benedictus es, Dómine, doce me iustificatiónes tuas: et non tradas calumniántibus me supérbis: et respondébo exprobrántibus mihi verbum.

Blessed are you, O Lord; teach me your statutes. Let not the proud oppress me; so shall I have an answer for those who reproach me.

Prayer over the Gifts

Præsta nobis, miséricors Deus: ut digne tuis servíre semper altáribus mereámur; et eórum perpétua participatióne salvári. Per Dóminum.

O merciful God, may we always serve worthily at your altars,* and be saved by participating continually in these sacred rites. Through Jesus Christ.

Præfatio de sancta Cruce.

Preface of the Holy Cross

Communion Antiphon

Ps. 26, 12

Ne tradideris me, Dómine, in ánimas persecúntium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Give me not up, O Lord, to the wishes of my foes; for false witnesses have risen up against me, and such as breathe out violence.

Prayer after Communion

Sumpti sacrificii, Dómine, perpétua nos tuítio non derelínquat: et nóxia semper a nobis cuncta depéllat. Per Dóminum.

O Lord, protect us always by the sacrament we have received,* and drive away from us all that is harmful. Through Jesus Christ.

Prayer over the People

Orémus.
Humiliáte cápita vestra Deo.
Concéde, quæsumus, omnipotens Deus: ut, qui protectiόνis tuæ grátiam quærimus, liberáti a malis ómnibus, secúra, tibi mente serviámus. Per Dóminum.

Let us pray.
Bow down your heads to the Lord.
O almighty God, may we who seek the help of your protection* be delivered from all evil to serve you with untroubled minds. Through Jesus Christ.

Saturday—First week of the Passion

SATURDAY AFTER THE FIRST
SUNDAY OF PASSION TIME

Entrance Antiphon
Ps. 30, 10, 16 and 18

Have pity on me, O Lord, for I am in distress; rescue me from the clutches of my enemies and my persecutors. O Lord, let me not be put to shame, for I call upon you. *Ps. ibid., 2* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me. Have pity.

Prayer

O Lord, may your people who are already dedicated to you, grow stronger in loving devotion to your service.* May they grow in appreciation of this sacred rite and, by becoming more pleasing to you, receive from you even greater gifts. Through Jesus Christ.

A Reading from Jeremiah the Prophet
Jer. 18, 18–23

In those days the wicked Jews said, “Come, let us contrive a plot against the just man. It will not mean the loss of instruction from the priests, nor of counsel from the wise, nor of messages from the prophets. And so, let us destroy him by his own tongue; let us carefully note his every word.” Heed me, O Lord,

and listen to what my adversaries say.
Must good be repaid with evil
that they should dig a pit to take my life?
Remember that I stood before you
to speak in their behalf,
to turn away your wrath from them.
So now, deliver their children to famine,
do away with them by the sword.
Let their wives be made childless and
widows;
let their men die of pestilence,
their young men be slain by the sword in
battle.

III classis

Statio ad S. Ioannem ante Portam Latinam

Miserére mihi, Dómine, quóniam tribulor: libera me, et éripe me de mánibus inimicórum meórum, et a persecúentibus me: Dómine, non confúndar, quóniam invocávi te. *Ps. ibid., 2* In te, Dómine, sperávi, non confúndar in ætérnum: in iustítia tua libera me. Miserére.

Proficiat, quæsumus, Dómine, plebs tibi dicáta piæ devotiónis afféctu: ut sacris actiúnibus erudíta, quanto maiestáti tuæ fit grátior, tanto donis potióribus augeátur. Per Dóminum.

Léctio Ieremiæ Prophétæ
Ier. 18, 18–23

In diébus illis: Dixérunt ímpii Iudæi ad ínvicem: Veníte, et cogitémus contra iustum cogitatiónes: non enim períbit lex a sacerdóte, neque consílium a sapiénte, nec sermo a prophéta: veníte, et percutiámus eum lingua, et non attendámus ad unívर्सos sermónes eius. Atténde, Dómine, ad me, et audi vocem adversariórum meórum. Numquid rédditur pro bono malum, quia fodérunt fóveam ánimæ meæ? Recordáre, quod stéterim in conspéctu tuo, ut lóquerer pro eis bonum, et avérterem indignatiónem tuam ab eis. Proptérea da filios eórum in famem, et deduc eos in manus gládi: fiant uxóres eórum absque líberis, et víduæ: et viri eárum interficiántur morte: iúvenes eórum confodiántur gládio in prælio. Audiátur clamor de dómibus eórum: addúces enim super eos latrónem repénite: quia fodérunt fóveam, ut cáperent me, et láqueos abscondérunt pédibus meis. Tu au-

Saturday—First week of the Passion

tem, Dómine, scis omne consílium
eórum advérsus me in mortem: ne
propitiéris iniquitatí eórum, et pec-
cátum eórum a fácie tua non deleá-
tur. Fiant corruéntes in conspéctu
tuo, in témpore furóris tui abútere
eis, Dómine Deus noster.

Graduale Ps. 34, 20 et 22 Pacífice
loquebántur mihi inimíci mei: et in
ira molésti erant mihi. *℣.* Vidísti,
Dómine, ne síleas: ne discédas a
me.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 12, 10–36

In illo témpore: Cogitavérunt prín-
cipes sacerdótum ut et Lázarus
interficerent: quia multi propter
illum abíbant ex Iudáeis, et credé-
bant in Iesum. In crástinum autem
turba multa, quæ vénerat ad diem
festum, cum audissent quia venit
Iesus Ierosólymam, accepérunt ra-
mos palmárum, et processérunt ób-
viam ei, et clamábant: Hosánna,
benedíctus qui venit in nómine Dó-
mini, Rex Israél. Et invénit Iesus
aséllum, et sedit super eum, sicut
scriptum est: Noli timére, filia Sion:
ecce Rex tuus venit sedens super
pullum ásinæ. Hæc non cognové-
runt discípuli eius primum: sed
quando glorificátus est Iesus, tunc
recordáti sunt quia hæc erant scrip-
ta de eo: et hæc fecérunt ei. Testi-
mónium ergo perhibébat turba, quæ
erat cum eo, quando Lázarus
vocávit de monuménto, et suscitá-
vit eum a mórtuis. Proptérea et
óbviam venit ei turba: quia audié-
runt eum fecísse hic signum. Phariséi
ergo dixerunt ad semetípsos: Vidé-
tis quia nihil profícimus? Ecce mun-
dus totus post eum ábiit. Erant au-

May cries be heard from their homes,
when suddenly you send plunderers
against them.

For they have dug a pit to capture me,
they have hid snares for my feet;

But you, O Lord, know
all their plans to slay me.

Forgive not their crime,
blot not out their sin in your sight!

Let them go down before you,
proceed against them in the time of your
anger,

O Lord, our God.

Gradual Ps. 34, 20 and 22 My enemies
spoke peaceably to me: and in anger they
afflicted me. *℣.* You, O Lord, have seen;
be not silent; be not far from me!

✠ A Reading from the holy Gospel
according to John
John 12, 10–36

At that time the chief priests planned to
kill Lazarus too, because on his account
many of the Jews were leaving and believing
in Jesus. The next day the great crowd that
had come for the feast, having heard that
Jesus was to enter Jerusalem, got palm
fronds and came out to meet him. They
kept on shouting: "Hosanna! Blessed be
he who comes in the name of the Lord!
Blessed be the king of Israel!" But Jesus
found a young donkey and sat on it. As the
Scripture has it: "Do not be afraid, O
daughter of Sion: see, your king comes to
you seated on a donkey's colt." At first,
the disciples did not understand these
things; but when Jesus had been glori-
fied, then they recalled that it was just
these things which had been written about
him that they did to him. And so the crowd
which was present when he called Lazarus
out of the tomb and raised him from the
dead kept testifying to it. This was also
why the crowd came out to meet him: be-

cause they had heard that he performed this sign. At that the Pharisees remarked to one another, "You see, you are getting nowhere. Look, the world has run off after him." Now among those who had come up to worship at the feast there were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and made a request of him. "Sir," they said, "we would like to see Jesus." Philip went and told Andrew; then both Philip and Andrew came and told Jesus. Jesus answered them: "The hour has come for the Son of Man to be glorified. I solemnly assure you, unless the grain of wheat falls into the earth and dies, it remains just a grain of wheat. But if it dies, it bears much fruit. The man who loves himself destroys himself; while the man who hates himself in this world, preserves himself for eternal life. If anyone is to be my servant, he must follow me; and where I am, my servant will also be. The Father will honor anyone who serves me. Now my soul is troubled. Yet, what should I say? 'Father, save me from this hour'? No, this is just the reason why I came to this hour. 'Father, glorify your name!'" Then a voice came from the sky: "I did glorify it and I will glorify it again." When the crowd that was there heard it, they said that it was thunder; but others maintained, "It was an angel speaking to him." Jesus answered, "That voice came not for my sake, but for yours. Now is the judgment of this world. Now will the prince of this world be cast out. And when I am lifted up from the earth, I will draw all men to myself. (This statement of his indicated what sort of death he was going to die.) To this the crowd objected, "We have heard from the Law that the Messiah is to remain forever. How can you claim that the Son of Man must be lifted up? Just who is this 'Son of Man'?" So Jesus told them, "The light is among you only a little while longer. Walk

tem quidam gentiles ex his, qui ascenderant ut adorarent in die festo. Hi ergo accesserunt ad Philippum, qui erat a Bethsáida Galilææ: et rogabant eum, dicentes: Dómine, vólumus Iesum vidére. Venit Philippus, et dicit Andréæ: Andréas rursum et Philíppus dixerunt Iesu. Iesus autem respóndit eis, dicens: Venit hora, ut clarificétur Fílius hóminis. Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi minístrat, me sequátur: et ubi sum ego, illic et miníster meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus. Nunc ánima mea turbáta est. Et quid dicam? Pater, salvífica me ex hac hora. Sed proptérea veni in horam hanc. Pater, clarífica nomen tuum. Venit ergo vox de cælo: Et clarificávi, et íterum clarificábo. Turba ergo, quæ stabat, et audierat, dicébat tonitruum esse factum. Alii dicébat: Angelus ei locútus est. Respóndit Iesus, et dixit: Non propter me hæc vox venit, sed propter vos. Nunc iudícium est mundi, nunc princeps huius mundi eiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicébat, significans qua morte esset moritúrus.) Respóndit ei turba: Nos audívimus ex lege, quia Christus manet in ætérnum, et quómodo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Iesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebræ comprehéndant: et qui ámbulat in ténebris, nescit quo vadat. Dum lucem habétis, créдите in lucem: ut fílii lucis sitis. Hæc locútus est Iesus: et ábiit, et abscondit se ab eis.

Saturday—First week of the Passion

while you have the light for fear the darkness will come over you; the man who walks in the dark does not know where he is going. While you have the light, keep your faith in the light so that you may become sons of light." After this speech Jesus left them and went into hiding.

Offertory Antiphon
Ps. 118, 12, 121 and 42

Benedíctus es, Dómine, doce me iustificatiónes tuas: et non tradas calumniántibus me supérbis: et respondébo exprobrántibus mihi verbum.

Blessed are you, O Lord; teach me your statutes. Let not the proud oppress me; so shall I have an answer for those who reproach me.

Prayer over the Gifts

A cunctis nos, quæsumus, Dómine, reátibus et perículis propitiátus absolvet: quos tanti mystérii tríbuis esse consórtes. Per Dóminum.

O God, you are giving us a share in this great sacrament.* Mercifully free us from all guilt and danger of sin. Through Jesus Christ.

Præfatio de sancta Cruce.

Preface of the Holy Cross

Communion Antiphon
Ps. 26, 12

Ne tradideris me, Dómine, in ánimas persequéntium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Give me not up, O Lord, to the wishes of my foes; for false witnesses have risen up against me, and such as breathe out violence.

Prayer after Communion

Divíni múnieris largitáte satiáti, quæsumus, Dómine Deus noster: ut huius semper participatióne vivámus. Per Dóminum.

O Lord our God, may we who have been filled with your divine gift always have life by sharing in it. Through Jesus Christ.

Prayer over the People

Orémus.
Humiliáte cápita vestra Deo.
Tueátur, quæsumus, Dómine, dextera tua pópulum deprecántem: et purificátum dignánter erúdiat; ut consolatióne præsénti, ad futúra bona proficiat. Per Dóminum.

Let us pray.
Bow down your heads to the Lord.
O Lord, let your right hand shield your suppliant people.* Purify and instruct them, that their present consolation may lead them toward future good. Through Jesus Christ.

Palm Sunday

SECOND SUNDAY OF PASSION TIME OR PALM SUNDAY

SOLEMN PROCESSION OF PALMS IN HONOR OF CHRIST THE KING

The rubrics which are printed in regular (Roman) type refer to the simple celebration, namely, when the sacred rites are celebrated by a priest without sacred ministers.

BLESSING OF BRANCHES

1. *The blessing of the branches of palm, olive, or other trees, takes place at the appropriate hour; in choir it takes place after Terce. The sprinkling with holy water (Asperges) is omitted.*

2. *The color of the vestments is red.*

3. *The celebrant vests in amice, alb, cincture, stole, and cope. The sacred ministers vest in amice, alb, and cincture; the subdeacon in tunic, the deacon in stole and dalmatic.*

3a. *The celebrant vests in amice, alb, cincture, stole, and cope, or he vests without the chasuble.*

4. *Unless the faithful are already holding the branches in their hands, the branches shall be prepared upon a table, which is covered with a white cloth and placed in a convenient place within the presbyterium, so that it may be seen by the people.*

5. *When all is ready, the celebrant, with the sacred ministers or servers, makes the required reverence to the altar and stands behind the table, facing the people.*

Meanwhile the antiphon is chanted.

Antiphon

Matth. 21, 9

Hosanna to the Son of David! Blessed is he who comes in the name of the Lord. O king of Israel: Hosanna in the highest.

6. *After the antiphon the celebrant, with his hands joined, blesses the branches, chanting without inflection:*

℣. The Lord be with you.

To this all respond:

℟. And with your spirit.

7. *In the following prayer the celebrant says, according to the kind of branches used, These branches of palm, or these branches of olive, or these branches of (other) trees, or these branches of palm and olive, or these branches of palm and other trees, etc.*

I classis

1. *Hora competenti, in choro post Tertiam, ommissa aspersione aquæ, proceditur ad benedicendum ramos palmarum seu olivarum, sive aliarum arborum.*

2. *Color paramentorum est rubeus.*

3. *Celebrans induitur amictu, alba, cingulo, stola et pluviali; ministri sacri amictu, alba, cingulo, subdiaconus in super tunicella, diaconus stola et dalmatica.*

3a. *Celebrans induitur amictu, alba, cingulo, stola et pluviali, vel manet sine casula.*

4. *Rami, nisi ab ipsis fidelibus iam in manibus teneantur, parentur super abacum, tobalea alba coopertum, et positum in opportuniore loco presbyterii, ita tamen, ut maneat in conspectu populi.*

5. *Omnibus rite dispositis, celebrans, cum ministris sacris, seu ministrantibus, facta altari debita reverentia, sistit retro abacum, versus populum.*

Interim vero cantatur antiphona.

Antiphona

Matth. 21, 9

Hosánna filio David: benedíctus qui venit in nómine Dómini. Rex Israël: Hosánna in excélsis.

6. *Deinde celebrans, manibus iunctis, benedicit ramos, dicens, in tono orationis ferialis:*

℣. Dóminus vobíscum.

Cui omnes respondent:

℟. Et cum spíritu tuo.

7. *In sequenti oratione celebrans dicat, prout qualitati ramorum congruit, hos palmárum ramos, vel hos olivárum ramos, vel hos árborum ramos, vel hos palmárum et olivárum ramos, aut hos palmárum (olivárum) et aliárum árborum ramos.*

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Orémus.

Béne ✠ dic, quæsumus, Dómine, hos palmárum (seu olivárum aut aliarum arborum) ramos: et præsta; ut, quod pópulus tuus in tui veneratióne hodiérno die corporáliter agit, hoc spirituáliter summa devotióne perficiat, de hoste victóriam reportádo et opus misericórdiæ summópere diligéndo. Per Christum Dóminum nostrum.

Omnes: R. Amen.

8. *Tunc celebrans primum ter aspergit ramos, super abacum positos, postea, ad cancellos, ramos fidelium ubi ipsi, ut dictum est, ramos iam in manibus portant, nisi placuerit horum aspersionem facere transeundo per aulam ecclesiæ.*

9. *Deinde celebrans ponit incensum in thuribulum, more solito, et primum ter adolet ramos benedictos, super abacum positos, postea, ad cancellos, vel transeundo per aulam ecclesiæ, incensat ramos fidelium.*

Ministri sacri, vel ministrantes celebrantem comitantur, tam in aspersione, quam in incensatione ramorum, fimbriam pluvialis tenentes.

10. *Completa benedictione, fit ramorum distributio, secundum locorum consuetudinem.*

11. *Itaque, celebrans, stans in suppedaneo altaris, versus populum, adiuvantibus ministris sacris, vel ministrantibus, dat ramos benedictos primum omnibus clericis per ordinem, deinde ministrantibus, denique, ad cancellos, fidelibus.*

12. *Et cum inceperit distribuere, cantantur sequentes antiphonæ et psalmi, hoc modo:*

Antiphona 1 Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: “Hosánna in excélsis.”

Psalmus 23, 1–2 et 7–10

Dómini est terra et quæ replent eam,
* orbis terrárum et qui hábitant in eo.

Let us pray.

O Lord, bless ✠ these branches of palm (or olive, or of any other tree). Grant that the sincere devotion of your people may bring them victory over their enemy and a burning love for the works of mercy, and thus spiritually complete the ceremony which they outwardly perform this day in your honor. Through Christ our Lord.

All: R. Amen.

8. *Then the celebrant sprinkles the branches three times, first those on the table, afterwards the branches which the faithful already hold in their hands (as described above). He sprinkles the branches either at the entrance of the sanctuary area, or, if he prefers, while walking through the body of the church.*

9. *Next the celebrant places incense in the thurible in the usual way and incenses the blessed branches three times. First he incenses those on the table, then the branches of the faithful, either while he stands at the entrance to the sanctuary area or while he walks through the body of the church.*

The sacred ministers or servers accompany the celebrant during the sprinkling and the incensation of the branches, holding the edge of his cope.

DISTRIBUTION OF THE BRANCHES

10. *After the blessing, the distribution of the branches takes place in accordance with local custom.*

11. *The celebrant stands on the platform of the altar, facing toward the people, assisted by the sacred ministers or servers. First he gives the blessed branches to all the clergy in order, next to the servers, and finally, at the edge of the sanctuary area, to the faithful.*

12. *When the celebrant begins to distribute the branches, the antiphons and psalms are chanted.*

Antiphon 1 The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, “Hosanna in the highest.”

Psalm 23, 1–2 and 7–10

The Lord’s are the earth and its fullness;*
the world and those who dwell in it.

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For he founded it upon the seas * and established it upon the rivers.

Repeat the

Antiphon The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Lift up, O gates, your lintels; reach up, you ancient portals,* that the king of glory may come in!

"Who is this king of glory?" * "The Lord, strong and mighty, the Lord, mighty in battle."

Repeat the

Antiphon The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Lift up, O gates, your lintels; reach up, you ancient portals,* that the king of glory may come in!

"Who is this king of glory?" * "The Lord of hosts; he is the king of glory."

Repeat the

Antiphon The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Glory be to the Father, and to the Son, * and to the Holy Spirit.

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

Repeat the

Antiphon The children of the Hebrews, bearing olive branches, went to meet the Lord, crying aloud and saying, "Hosanna in the highest."

Antiphon 2 The Hebrew children spread their garments in the way, and shouted, saying, "Hosanna to the Son of David: blessed is he who comes in the name of the Lord."

Nam ipse super mária fundávit eum,
* et super flúmina firmávit eum.

Et repetitur

Antiphona Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: "Hosánna in excélsis."

Attóllite, portæ, cápita vestra, et attóllite vos, fores antiquæ, * ut ingrediátur rex glóriæ!

"Quis est iste rex glóriæ?" * "Dóminus fortis et potens, Dóminus potens in prælio."

Et repetitur

Antiphona Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: "Hosánna in excélsis."

Attóllite, portæ, cápita vestra, et attóllite vos, fores antiquæ, * ut ingrediátur rex glóriæ!

"Quis est iste rex glóriæ?" * "Dóminus exercítuum: ipse est rex glóriæ."

Et repetitur

Antiphona Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: "Hosánna in excélsis."

Glória Patri, et Filio, * et Spirítui Sancto.

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

Et repetitur

Antiphona Púeri Hebræórum, portántes ramos olivárum, obviavérunt Dómino, clamántes et dicéntes: "Hosánna in excélsis."

Antiphona 2 Púeri Hebræórum vestiménta prosternébant in via, et clamábant dicéntes: "Hosánna filio David; benedíctus qui venit in nómine Dómini."

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Psalmus 46

Omnes pópuli, pláudite mánibus,
* exsultáte Deo voce lætítiæ,
Quóniam Dóminus excélsus, terrí-
bilis, * rex magnus super omnem
terram.

Et repetitur

Antiphona Púeri Hebræórum vesti-
ménta prosternébant in via, et cla-
mábant dicéntes: “Hosánna filio
David; benedíctus qui venit in nómine
Dómini.”

Súbicít pópulos nobis * et natiónes
pédibus nostris.

Eligit nobis hereditátem nostram, *
glóriam Iacob, quem díligit.

Et repetitur

Antiphona Púeri Hebræórum vesti-
ménta prosternébant in via, et
clamábant dicéntes: “Hosánna filio
David; benedíctus qui venit in
nómine Dómini.”

Ascéndit Deus cum exsultatióne, *
Dóminus cum voce tubæ.

Psállite Deo, psállite; * psállite regi
nostro, psállite.

Et repetitur

Antiphona Púeri Hebræórum vesti-
ménta prosternébant in via, et
clamábant dicéntes: “Hosánna filio
David; benedíctus qui venit in nó-
mine Dómini.”

Quóniam rex omnis terræ est Deus,
* psállite hymnum.

Deus regnat super natiónes, * Deus
sedet super sólum sanctum suum.

Et repetitur

Antiphona Púeri Hebræórum vesti-
ménta prosternébant in via, et
clamábant dicéntes: “Hosánna filio
David; benedíctus qui venit in nó-
mine Dómini.”

Príncipes populórum congregáti sunt
* cum pópulo Dei Abraham.

Nam Dei sunt próceres terræ: * ex-
célsum est valde.

Psalm 46

All you peoples, clap your hands, * shout
to God with cries of gladness.

For the Lord, the Most High, the awesome, *
is the great king over all the earth.

Repeat the

Antiphon The Hebrew children spread their
garments in the way, and shouted, saying,
“Hosanna to the Son of David: blessed is
he who comes in the name of the Lord.”

He brings peoples under us; * nations
under our feet.

He chooses for us our inheritance, * the
glory of Jacob, whom he loves.

Repeat the

Antiphon The Hebrew children spread their
garments in the way, and shouted, saying,
“Hosanna to the Son of David: blessed is
he who comes in the name of the Lord.”

God mounts his throne amid shouts of
joy; * the Lord, amid trumpet blasts.

Sing praise to God, sing praise; * sing
praise to our king, sing praise.

Repeat the

Antiphon The Hebrew children spread their
garments in the way, and shouted, saying,
“Hosanna to the Son of David: blessed is
he who comes in the name of the Lord.”

For king of all the earth is God; * sing
hymns of praise.

God reigns over the nations, * God sits
upon his holy throne.

Repeat the

Antiphon The Hebrew children spread their
garments in the way, and shouted, saying,
“Hosanna to the Son of David: blessed is
he who comes in the name of the Lord.”

The princes of the peoples are gathered
together * with the people of the God of
Abraham.

For God's are the guardians of the earth; *
he is supreme.

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The antiphon is repeated

Antiphon The Hebrew children spread their garments in the way, and shouted, saying, "Hosanna to the Son of David: blessed is he who comes in the name of the Lord."

Glory be to the Father, and to the Son,* and to the Holy Spirit.

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

The antiphon is repeated

Antiphon The Hebrew children spread their garments in the way, and shouted, saying, "Hosanna to the Son of David: blessed is he who comes in the name of the Lord."

If these psalms are not sufficient, let them be repeated till the end of the distribution. If the distribution, on the other hand, is completed first, the psalm is closed with the Glory be to the Father, and the antiphon is repeated.

THE READING OF THE GOSPEL

13. *After the distribution of the branches has been completed and the table removed, the celebrant, saying nothing, washes his hands. Then he goes up to the altar, kisses it in the center, and places incense in the thurible in the usual way. The deacon brings the Book of the Gospels to the altar and places it there. Everything is done as at Mass when the gospel is to be chanted.*

13a. The celebrant performs the rite as is usual when a priest celebrates a sung Mass alone.

14. ✠ A Reading from the holy Gospel according to Matthew *Matth. 21, 1-9*

At that time, as they drew near Jerusalem and entered Bethphage on the Mount of Olives, Jesus sent off two disciples, telling them, "Go into the village straight ahead of you, and you will immediately find a donkey tethered and her colt with her. Untie her, and lead them back to me. And if anyone says anything to you, say, 'The Lord needs them.' Then he will let them go at once." This happened to fulfill what was said through the prophet, "Tell the daughter of Sion, 'See, your king comes to you in all

Et repetitur

Antiphona Púeri Hebræórum vestimenta prosternébant in via, et clamabant dicétes: "Hosánna filio David; benedíctus qui venit in nómine Dómini."

Glória Patri, et Fílio, * et Spirítui Sancto, Sicut erat in princípío, et nunc, et semper, * et in sácula sæculórum. Amen.

Et repetitur

Antiphona Púeri Hebræórum vestimenta prosternébant in via, et clamabant dicétes: "Hosánna filio David; benedíctus qui venit in nómine Dómini."

Quæ si non sufficiant, repetantur quousque distributio finiatur; si autem finiatur prius, clauditur cum Glória Patri, et repetitur antiphona.

13. *Ramorum distributione peracta, et abaco remoto, celebrans lavat manus, nihil dicens; deinde, ascendens altare, osculatur illud in medio, et ponit incensum in thuribulum, more solito. Diaconus defret librum evangeliorum ad altare eumque deponit super illud et fiunt omnia ut in Missa quando evangelium decantandum est.*

13a. Celebrans omnia peragat, ut alias de more, quando sacerdos solus Missam celebrat in cantu.

14. ✠ Sequéntia sancti Evangélíi secúndum Matthæum *Matth. 21, 1-9*

In illo témpore: Cum appropinquáset Iesus Ierosólymis, et venisset Béthphage ad montem Olivéti: tunc misit duos discípulos suos, dicens eis: "Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea: sólvite, et addúcite mihi: et si quis vobis áliquíd dixerit, dicite, quia Dóminus his opus habet, et conféstim dimíttet eos." Hoc autem totum factum est, ut adimplerétur quod dictum est per prophétam, dicéntem: Dícite filíæ Sion: Ecce rex tuus venit tibi mansuétus, sedens super ásinam et

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pullum, filium subiugális. Eúntes autem discipuli, fecérunt sicut præcépit illis Iesus. Et adduxérunt ásinam, et pullum: et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba stravérunt vestiménta sua in via: álii autem cædébant ramos de arbóribus, et sternébant in via: turbæ autem, quæ præcedébant, et quæ sequebántur, clamábant, dicéntes: "Hosánna filio David: benedíctus qui venit in nómine Dómini."

15. *Evangelio finito, subdiaconus defert librum osculandum celebranti, qui non incensatur a diacono.*

16. *His peractis, celebrans ponit incensum in thuribulum, more solito. Deinde diaconus, vertens se ad populum, dicit:*



Let us go forth in peace. R. In the name of Christ. A - men.

Ψ. Procedámus in pace.

Respondent omnes:

R. In nómine Christi. Amen.

Et incipit processio. Præcedit thuriferarius cum thuribulo fumigante, deinde alter subdiaconus paratus, vel acolythus, aut unus ex ministrantibus, deferens crucem non velatam, medius inter duos acolythos, vel ministrantes cum candelabris accensis; sequitur clerus per ordinem, ultimo celebrans cum diacono et subdiacono, post eos fideles, ramos benedictos manibus gestantes.

17. *Processio dirigatur, si fieri potest, extra ecclesiam, per aliquam viam longiorem. Sicubi vero habeatur altera ecclesia, in qua ramorum benedictio commode peragi possit, nihil impedit, quominus benedictio eorum ibi fiat, et deinde processio pergat ad ecclesiam principalem.*

18. *Incipiente processione, cantari possunt antiphonæ sequentes, omnes, vel aliquæ, pro opportunitate.*

Antiphona 1 Occúrrunt 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."

gentleness, astride a donkey and a colt, the foal of a draft-animal.' " So the disciples went and did just as Jesus had ordered them to do: they brought the donkey and the colt, and laid their cloaks on them. Then he sat on them. The huge crowd spread their cloaks on the road, while some of them began to cut branches from the trees and spread them on the road. The groups preceding him, as well as those following, kept crying out, "Hosanna to the Son of David! Blessed be he who comes in the name of the Lord!"

15. *After the Gospel the subdeacon takes the book to the celebrant who kisses it. The celebrant is not incensed by the deacon.*

PROCESSION WITH THE BLESSED BRANCHES

16. *After this the celebrant places incense in the thurible in the usual way. Then the deacon, turning to the people, says:*

Let us go forth in peace.

R. In the name of Christ. Amen.

The procession then begins: the thurifer carries the thurible with burning incense, then the second vested subdeacon or an acolyte or one of the servers carries the cross, which is not veiled, between two acolytes, or servers, with lighted candles. The clergy follow in order, with the celebrant in last place together with the deacon and the subdeacon, followed by the faithful who carry the blessed branches in their hands.

17. *If possible, the procession should be directed outside the church by some longer route. Where there is a second church, in which the blessing of the branches can be held conveniently, the blessing may take place there and then the procession goes to the principal church.*

18. *When the procession begins, some or all of the following antiphons can be sung, according to the time available.*

Antiphon 1 With flowers and palms the multitudes run to meet the redeemer, and they give becoming honors to the triumphant victor; the nations utter the praises of the Son of God, and their voices thunder

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through the clouds in praise of Christ:
“Hosanna.”

Antiphon 2 With the angels and the children, let us be found faithful, acclaiming him who triumphs over death: “Hosanna in the highest.”

Antiphon 3 The great crowd gathered for the feastday acclaimed the Lord: “Blessed is he who comes in the name of the Lord: Hosanna in the highest.”

Antiphon 4 Luke 19, 37 and 38 The whole company of those descending began to rejoice and to praise God with a loud voice for all the miracles that they had seen, saying, “Blessed is he who comes as king, in the name of the Lord! Peace on earth, and glory in the highest!”

19. *As the procession goes on, the following hymn is sung, with the people, if possible, taking up the refrain, as noted below.*

Hymn to Christ The King

Chorus All glory, laud, and honor
To thee, Redeemer, King!
To whom the lips of children
Made sweet hosannas ring.

All All glory, laud, and honor
To thee, Redeemer, King!
To whom the lips of children
Made sweet hosannas ring.

Chorus Thou art the King of Israel,
Thou David’s royal Son,
Who in the Lord’s Name comest,
The King and Blessed One.

All All glory, laud, and honor
To thee, Redeemer, King!
To whom the lips of children
Made sweet hosannas ring.

Chorus The company of angels
Are praising thee on high;
And mortal men, and all things
Created, make reply.

All All glory, laud, and honor
To thee, Redeemer, King!

Antiphona 2 Cum angelis et pueris
fidélis inveniámur, triumphatóri mor-
tis clamántes: “Hosánna in excélsis.”

Antiphona 3 Turba multa, quæ
convénérat ad diem festum, cla-
mábat Dómino: “Benedíctus qui
venit in nómine Dómini: Hosánna
in excélsis.”

Antiphona 4 Lucas 19, 37 et 38
Cæpérunt omnes turbæ descendén-
tium gaudéntes laudáre Deum voce
magna, super ómnibus quas víderant
virtútibus, dicéntes: “Benedíctus qui
venit Rex in nómine Dómini; pax
in terra, et glória in excélsis.”

19. *Progrediente processione, cantatur
sequens hymnus, populo, si fieri potest,
duos primos versus continuo repente, ut
infra notatur.*

Hymnus ad Christum Regem

Chorus Glória, laus et honor tibi
sit, Rex Christe Redémptor,
Cui pueríle decus prompsit Ho-
sánna pium.

Omnes Glória, laus et honor tibi
sit, Rex Christe Redémptor,
Cui pueríle decus prompsit Ho-
sánna pium.

Chorus Israël es tu Rex, Davídís et
íclita proles.
Nómine qui in Dómini, Rex bene-
dícte, venis.

Omnes Glória, laus et honor tibi sit,
Rex Christe Redémptor,
Cui pueríle decus prompsit Ho-
sánna pium.

Chorus Cætus in excélsis te laudat
cálicus omnis,
Et mortális homo, et cuncta creáta
simul.

Omnes Glória, laus et honor tibi sit,
Rex Christe Redémptor,
Cui pueríle decus prompsit Ho-
sánna pium.

Chorus Plebs Hebræa tibi cum palmis
óbvia venit;
Cum prece, voto, hymnis, ádsu-
mus ecce tibi.

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Omnes Glória, laus et honor tibi sit,
Rex Christe Redemptor,
Cui puerile decus prompsit Hosanna pium.

Chorus Hi tibi passúro solvébant
múnia laudis;
Nos tibi regnánti pángimus ecce melos.

Omnes Glória, laus et honor tibi sit,
Rex Christe Redemptor,
Cui puerile decus prompsit Hosanna pium.

Chorus Hi placuere tibi, pláceat
devótio nostra:
Rex bone, Rex clemens, cui bona cuncta placent.

Omnes Glória, laus et honor tibi sit,
Rex Christe Redemptor,
Cui puerile decus prompsit Hosanna pium.

Antiphona 5 Omnes collaudant nomen tuum, et dicunt: "Benedictus qui venit in nómine Dómini: Hosanna in excélsis."

Psalmus 147

Lauda, Ierúsalem, Dóminum, *
lauda Deum tuum, Sion,

Quod firmávit seras portárum tuárum, * benedíxit fíliis tuis in te.

Compósuit fines tuos in pace, *
medúlla trítici sátiat te.

Emíttit elóquium suum in terram, *
velóciter currit verbum eius.

Dat nivem sicut lanam, * pruínam sicut cínerem spargit.

Próiciit gláciem suam ut frústula panis; * coram frígore eius aquæ rigescunt.

Emíttit verbum suum et liquéfácit eas; * flare iubet ventum suum et fluunt aquæ.

To whom the lips of children
Made sweet hosannas ring.
Chorus: The people of the Hebrews
With palms before thee went:
Our praise and prayers and anthems
Before thee we present.

All All glory, laud, and honor
To thee, Redeemer, King!

To whom the lips of children
Made sweet hosannas ring.

Chorus To thee before thy passion
They sang their hymns of praise:

To thee, now high exalted,
Our melody we raise.

All All glory, laud, and honor
To thee, Redeemer, King!

To whom the lips of children
Made sweet hosannas ring.

Chorus Thou didst accept their praises;

Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.

All All glory, laud, and honor
To thee, Redeemer, King!

To whom the lips of children
Made sweet hosannas ring.

Antiphon 5 All join together in praising your name, and saying: "Blessed is he who comes in the name of the Lord: hosanna in the highest."

Psalm 147

Glorify the Lord, O Jerusalem; * praise your God, O Sion.

For he has strengthened the bars of your gates; * he has blessed your children within you.

He has granted peace in your borders; * with the best of wheat he fills you.

He sends forth his command to the earth; * swiftly runs his word!

He spreads snow like wool; * frost he strews like ashes.

He scatters his hail like crumbs; * before his cold the waters freeze.

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He sends his word and melts them;* he lets his breeze blow and the waters run.

He has proclaimed his word to Jacob,* his statutes and his ordinances to Israel.

He has not done thus for any other nation;* his ordinances he has not made known to them.

Glory be to the Father, and to the Son,* and to the Holy Spirit.

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

The antiphon is repeated

Antiphon All join together in praising your name, and saying: "Blessed is he who comes in the name of the Lord: hosanna in the highest."

Antiphon 6 Like splendid palm branches we are strewn in the Lord's path: let us all go to meet him with hymns and canticles, glorifying him and saying: "Blessed is the Lord."

Antiphon 7 Hail, our king, the Son of David, redeemer of the world, whom the prophets foretold as the savior to come to the house of Israel. For you the Father sent into the world as the saving victim whom all the saints awaited from the beginning of the world even unto the present: "Hosanna to the Son of David. Blessed is he who comes in the name of the Lord. Hosanna in the highest."

20. *The faithful may sing the hymn Christus vincit, or some other hymn in honor of Christ the King.*

21. *When the procession enters the church, the final antiphon is begun as the celebrant passes through the church door.*

Antiphon 8 When the Lord entered the holy city, the children of the Hebrews, foretelling the resurrection of life,

Carrying palm branches, cried out, "Hosanna in the highest."

When the populace had heard that Jesus was coming to Jerusalem, they went out to meet him.

Carrying palm branches: "Hosanna in the highest," they cried.

Annuntiávit verbum suum Iacob,
* statúta et præcépta sua Israël.

Non fecit ita ulli natióni: * præcépta sua non manifestávit eis.

Glória Patri, et Fílio, * et Spirítui Sancto, Sicut erat in princípío, et nunc, et semper, * et in sæcula sæculórum. Amen.

El repetitur

Antiphona Omnes colláudant nomen tuum, et dicunt: "Benedíctus qui venit in nómine Dómini: Hosánna in excélsis."

Antiphona 6 Fulgéntibus palmis prostérnimur adveniénti Dómino: huic omnes occurrámus cum hymnis et cánticis, glorificántes et laudántes: "Benedíctus qui venit in nómine Dómini."

Antiphona 7 Ave, Rex noster, Fili David, Redémptor mundi, quem prophétæ prædixerunt Salvátorem dómui Israël esse ventúrum. Te enim ad salutárem víctimam Pater misit in mundum, quem exspectábant omnes sancti ab origine mundi, et nunc: "Hosánna Fílio David. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis."

20. *Nihil impedit, quominus cantetur a fidelibus hymnus Christus vincit, vel alius cantus in honorem Christi Regis.*

21. *Intrante processione in ecclesiam, dum celebrans per valvas ecclesiæ transit, incipitur ultima antiphona.*

Antiphona 8 Ingrediénte Dómino in sanctam civitátem, Hebræórum púeri resurrectionem Vitæ pronuntiántes, Cum ramis palmárum: "Hosánna, clamábant, in excélsis."

Cum audísset pópulus, quod Iesus veníret Ierosólymam, exiérunt obviam ei

Cum ramis palmárum: "Hosánna, clamábant, in excélsis."

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22. *Celebrans, cum ad altare advenerit, facta debita reverentia, illud ascendit cum ministris sacris, et stans medium inter illos, versus populum, clerico librum tenente, dicit, in tono orationis ferialis, orationem ad complendam processionem, manibus iunctis.*

22a. Ministrantes serviunt ad librum et omnia fiunt, ut supra dictum est.

℣. Dóminus vobíscum.

Omnes R. Et cum spíritu tuo.

Orémus.

Dómine Iesu Christe, Rex ac Redemptor noster, in cuius honórem, hos ramos gestántes, solémnes laudes decantávimus: concéde propítius; ut, quocúmque hi rami deportáti fúerint, ibi tuæ benedictiónis grátia descéndat, et, quavis dæmonum iniquitáte vel illusióne profligáta, dextera tua prótegat, quos redémít. Qui vivis et regnas.

Omnes: R. Amen.

23. *Oratione finita, celebrans et ministri, facta debita altari reverentia, deponunt paramenta rubea, assumentes, pro Missa, violacea.*

24. *Rami non tenentur manibus, dum in Missa historia passionis Domini cantatur vel legitur.*

Statio ad S. Ioannem in Laterano

1. *Color paramentorum est violaceus.*

2. *Ubi ante Missam facta fuerit benedictio et processio ramorum, celebrans cum ministris sacris, seu ministrantibus, accedit ad altare, et, omissis omnibus precibus ad gradus altaris dicendis, necnon orationibus "Aufer a nobis" et "Orámus te, Dómine," statim ascendens, osculatur illud in medio, et incensat more solito.*

Dómine, ne longe fácias auxiliúm tuum a me, ad defénsiónem meam aspice: libera me de ore leónis, et a cornibus unicórnium humilitátem meam. *Ps. ibid.* 2 Deus, Deus meus, respice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. Dómine, ne longe.

22. *When the celebrant comes to the altar he makes the required reverence and goes up to the altar with the sacred ministers. Standing between them and facing the people, the celebrant chants the prayer to complete the procession, using the ferial tone, with his hands joined. A cleric holds the book.*

22a. The servers assist at the book and everything is done as described above.

℣. The Lord be with you.

All: R. And with your spirit.

Let us pray.

O Lord Jesus Christ, our king and our redeemer, in your honor we carry these branches and sing these solemn praises. Let your blessing, we pray you, descend on any place to which these branches are carried, and may your right hand shield from all wickedness and deception of the devil those whom you have redeemed: You who live and reign.

All: R. Amen.

23. *After the prayer, the celebrant and ministers make the required reverence to the altar. They then remove the red vestments and put on violet vestments for the Mass.*

24. *The branches are not held during the chanting or reading of the Lord's Passion during Mass.*

MASS

1. *The color of the vestments is violet.*

2. *When the blessing and procession of the branches has taken place before Mass, the celebrant, together with the sacred ministers, or the servers, goes to the altar. All the prayers to be said at the foot of the altar are omitted, as well as the prayers "Aufer a nobis," and "Oramus te, Domine." The celebrant goes up to the altar immediately, kisses it in the center, and incenses it in the usual way.*

3. Entrance Antiphon

Ps. 21, 20 and 22

O Lord, be not far from me; O my help, hasten to aid me. Save me from the lion's mouth; from the horns of the wild bulls, my wretched life. *Ps. ibid.*, 2 My God, my God, look upon me, why have you forsaken me? Far from my salvation are the words of my sins. O Lord.

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4. Prayer

O almighty and eternal God, it was your will that our Savior should become man and suffer upon the cross as a model of humility for all mankind.* Grant that we may follow the example of his patience and share in his resurrection. Through Jesus Christ.

5. A Reading from the Epistle of blessed Paul the Apostle to the Philippians *Philipp. 2, 5–11*

Brethren: Your attitude must be Christ's attitude: he was of divine condition, yet he did not greedily cling to equality of status with God, but emptied himself, taking the condition of a slave through being born in the likeness of men. He was known as a man, human in form, and in that state he humbled himself, obediently accepting even death—yes, death on a cross! Because of this, God in turn exalted him above all else, and bestowed on him that name which is above every other name, whose dignity requires that at the mention of Jesus' name every knee must bend throughout the heavens and on earth and under the earth and every tongue proclaim to the glory of God the Father: "Jesus Christ is Lord!"

6. *Gradual Ps. 72, 24 and 1–3* You have hold of my right hand; with your counsel you guide me; in the end you will receive me in glory. *℟.* How good God is to Israel, to those who are clean of heart! But, as for me, I almost lost my balance; my feet all but slipped, because I was envious of sinners when I saw them prosper though they were wicked.

7. *Tract Ps. 21, 2–9, 18, 19, 22, 24 and 32* My God, my God, look upon me: why have you forsaken me? *℟.* Far from my salvation, are the words of my sins. *℟.* O my God, I cry out by day and you answer not; by night, and there is no relief. *℟.* But you are enthroned in the holy place, O glory of

Omnípotens sempitérne Deus, qui humano géneri ad imitándum humilitátis exémplum, Salvátórem nostrum carnem súmeré, et crucem subíre fecísti: concéde propítius; ut et patiéntiæ ipsíus habére documénta, et resurrectiónis consórtia mereámur. Per eúndem Dóminum.

5. Lécio Epístolæ beáti Pauli Apóstoli ad Philippénes *Philipp. 2, 5–11*

Fratres: Hoc enim sentíte in vobis, quod et in Christo Iesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se æquálem Deo: sed semetípsum exinanívit, formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen, quod est super omne nomen: ut in nómine Iesu omne genu flectátur cæléstium, terréstrium, et infernórum: et omnis lingua confiteátur quia Dóminus Iesus Christus in glória est Dei Patris.

6. *Graduale Ps. 72, 24 et 1–3* Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsisti me. *℟.* Quam bonus Israël Deus rectis corde! mei autem pene moti sunt pedes: pene effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

7. *Tractus Ps. 21, 2–9, 18, 19, 22, 24 et 32* Deus, Deus meus, réspice in me: quare me dereliquísti? *℟.* Longe a salúte mea verba delictórum meórum. *℟.* Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. *℟.* Tu autem in sancto hábitas, laus Israël. *℟.* In te

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speravérunt patres nostri; speravérunt, et liberásti eos. V. Ad te clamavérunt, et salvi facti sunt: in te speravérunt, et non sunt confúsi. V. Ego autem sum vermis, et non homo: oppróbrium hóminum, et abiéctio plebis. V. Omnes, qui vidébant me, aspernabántur me: locúti sunt lábiis et movérunt caput. V. Sperávit in Dómino, erípiat eum: salvum fáciat eum, quóniam vult eum. V. Ipsi vero consideravérunt, et inspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. V. Libera me de ore leónis: et a córnis unicórnum humilitátem meam. V. Qui timétis Dóminum, laudáte eum: univérsum semen Iacob, magnificáte eum. V. Annuntiábitur Dómino generátio ventúra: et annuntiábunt cæli iustítiam eius. V. Pópulo, qui nascétur, quem fecit Dóminus.

8. *Absoluta lectione epistolæ, ponuntur in latere evangelii, in plano presbyterii, legilia nuda, et proceditur ad cantum vel lectionem historiæ passionis Domini, hoc modo:*

Cantatur vel legitur a ministris saltem in ordine diaconatus constitutis, qui, comitantibus duobus acolythis, vel ministrantibus, absque luminaribus et absque incenso, veniunt ante altare, ibique, super infimum gradum genuflexi, profunde inclinati, submissa voce recitant, uti moris est, "Munda cor meum," ac petunt a celebrante benedictionem, dicentes "Iube, domne, benedicere." Celebrans, ad eos versus, media voce respondet:

Dóminus sit in córdibus vestris, et in lábiis vestris, ut digne et competénter annuntiétis evangélium suum: in nómine Patris, et Fílii, ✠ et Spíritus Sancti. Et illi dicunt: Amen.

Postea, una cum acolythis, seu ministrantibus faciunt reverentiam, et accedunt ad legilia; non dicunt "Dóminus vobíscum" et non signant librum, nec seipsos, dum cantare vel legere incipiunt.

8a. Sacerdos, dictis more solito *Munda cor meum, Iube, Domine, et Dominus sit in corde meo*, legit clara voce historiam cantat vel passionis Domini, sed non

Israel! V. In you our fathers trusted; they trusted and you delivered them. V. To you they cried, and they escaped; in you they trusted, and they were not put to shame. V. But I am a worm, not a man; the scorn of men, despised by the people. V. All who see me, scoff at me; they mock me with parted lips, they wag their heads. V. "He relied on the Lord; let him deliver him, let him rescue him, if he loves him." V. But they look on and gloat over me; they divide my garments among them, and for my vesture they cast lots. V. Save me from the lion's mouth; from the horns of the wild bulls, my wretched life. V. You who fear the Lord, praise him: all you descendants of Jacob, give glory to him. V. There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice. V. To a people that shall be born, which the Lord has made.

8. *After the reading of the epistle, unadorned lecterns are set up on the Gospel side of the sanctuary, and there follows the singing or reading of the history of the Lord's passion, in this way:*

It is sung or read by ministers of at least the rank of deacon, who, accompanied by two acolytes, or servers, without candles and without incense, come before the altar, and kneeling there upon the lowest step, bow deeply, and, in a low voice, as is customary, recite the "Munda cor meum," and ask the celebrant's blessing, saying "Iube, domne, benedicere." The celebrant, turned toward them, replies in a louder voice:

Dóminus sit in córdibus vestris, et in lábiis vestris, ut digne et competénter annuntiétis evangélium suum: in nómine Patris et Fílii, ✠ et Spíritus Sancti and they reply: Amen.

Then they make a reverence together with the acolytes or servers and go to the lecterns. They do not say The Lord be with you and they do not make a sign of the cross on the book or on themselves when they begin to sing or read.

8a. Having said the *Munda cor meum, Iube, Domine*, and the *Dóminus sit in corde meo* in the usual way, the priest sings or reads aloud the history of the Lord's passion, but

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he does not say The Lord be with you and he does not make the sign of the cross on the book or on himself when he begins to read or sing.

9. *This way of singing or reading is observed also on Tuesday and Wednesday, when the history of the Lord's Passion is sung or read.*

10. *The Gospel of the Lord's Passion and Death according to Matthew 26, 36–75, 1–60.*

dicit *Dóminus vobiscum* et non signat librum, nec seipsum, dum legere vel cantare incipit.

9. *Hic modus cantandi vel legendi servatur etiam feria III et IV, quando historia passionis Domini cantatur vel legitur.*

10. *Evangelium passionis et mortis Domini secundum Matthæum. 26, 36–75; 27, 1–60.*

The Passion of our Lord Jesus Christ according to Matthew

Matth. 26, 36–75; 27, 1–60

Pássio Dómini nostri Iesu Christi secúndum Matthæum

At that time Jesus went with his disciples to a place called Gethsemani. ✠ “Sit down here,” he said to his disciples, “while I go over there and pray.” C. But he took along Peter and Zebedee’s two sons, and he began to experience sorrow and distress. Then he said to them, ✠ “My heart is near breaking with sorrow. Remain here, and stay awake with me.” C. He advanced a little and fell prostrate in prayer: ✠ “O my Father, if it is possible, let this cup pass me by. Still, let it be as you will, not as I will.” C. When he returned to his disciples, he found them asleep. He said to Peter, ✠ “So you could not stay awake with me for even an hour? Stay awake, and pray that you may not be subject to the trial. The spirit may be eager, but human nature is weak.” C. Going back yet a second time, he began to pray, ✠ “O my Father, if this cannot pass me by without my drinking it, may your will be done!” C. Once again, he found them asleep on his return, for they could not keep their eyes open. Again he left them and withdrew, and began to pray a third time, saying the same words once more. Finally he returned to his disciples and said to them, ✠ “Still asleep? Still enjoying your rest? See, the hour is upon us, in which the Son of Man is handed over into the power of evil men. Get up! Let us be on our way. Look, my betrayer is here.”

C. While he was still speaking, suddenly

In illo témpore: Venit Iesus cum discipulis suis in villam, quæ dicitur Gethsémani, et dixit discipulis suis: ✠ Sedéte hic, donec vadam illuc, et orem. C. Et assumpto Petro, et duóbus fíliis Zebedæi, cœpit contristári, et mæstus esse. Tunc ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte mecum. C. Et progréssus pusillum, prócidit in fáciem suam, orans, et dicens: ✠ Pater mi, si possíbile est, tránseat a me calix iste. Verúm-tamen non sicut ego volo, sed sicut tu. C. Et venit ad discipulos suos, et invénit eos dormiéntes: et dicit Petro: ✠ Sic non potuístis una hora vigiláre mecum? Vigiláte, et oráte, ut non intréti in tentatióne. Spíritus quidem promptus est, caro autem infirma. C. Iterum secúndo ábiit, et orávit, dicens: ✠ Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. C. Et venit íterum, et invénit eos dormiéntes: erant enim óculi eórum graváti. Et relictis illis, íterum ábiit, et orávit tértio, eúndem sermónem dicens. Tunc venit ad discipulos suos, et dicit illis: ✠ Dormíte iam, et requiécite: ecce appropinquávit hora, et Fílius hóminis tradétur in manus peccatórum. Súr-gite, eámus: ecce appropinquávit qui me tradet.

C. Adhuc eo loquente, ecce Iudas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a princípibus sacerdotum, et senióribus pópuli. Qui autem trádidit eum, dedit illis si-

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gnum dicens: S. Quemcúmque osculátus fuero, ipse est, tenéte eum. C. Et conféstim accédens ad Iesum, dixit: S. Ave, Rabbi. C. Et osculátus est eum. Dixítque illi Iesus: ✠ Amíce, ad quid venísti? C. Tunc accessérunt, et manus iniecérunt in Iesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Iesu, exténdens manum, exémit gládium suum, et percútiens servum princípis sacerdótum, amputávit aurículam eius. Tunc ait illi Iesus: ✠ Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio períbunt. An putas, quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duódecim legiónes Angelórum? Quómodo ergo implebúntur Scriptúræ, quia sic opórtet fieri?

C. In illa hora dixit Iesus turbis: ✠ Tamquam ad latrónem existis cum gládiis, et fústibus comprehendere me: cotídie apud vos sedébam docens in templo, et non me tenuístis. C. Hoc autem totum factum est, ut adimpleréntur Scriptúræ prophetárum. Tunc discípuli omnes, relicto eo, fugérunt.

At illi tenéntes Iesum, duxérunt ad Cáipham princípem sacerdótum, ubi scribæ, et senióres convéniant. Petrus autem sequebátur eum a longe, usque in átrium princípis sacerdótum. Et ingressus intro, sedébat cum ministris, ut vidéret finem. Príncipes autem sacerdótum, et omne concílium, quærébant falsum testimónium contra Iesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venérunt duo falsi testes, et dixerunt: S. Hic dixit: Possum destrúere templum Dei, et post trídium reédificáre illud. C. Et surgens princeps sacerdótum, ait illi: S. Nihil respóndes ad ea, quæ isti advérsus te testificántur? C. Iesus autem tacébat. Et princeps sacerdótum ait illi: S. Adiúro te per Deum vivum, ut dicas nobis, si tu es Christus Fílius Dei. C. Dicit illi Iesus: ✠ Tu dixisti. Verúntamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem

Judas, one of the Twelve, arrived, accompanied by a great crowd with swords and clubs, sent by the chief priests and elders of the people. Now his betrayer had arranged to give them a signal, saying, S. "The man I shall kiss is the one; arrest him." C. And immediately he went over to Jesus, and said, S. "Good evening, Rabbi," C. and kissed him. But Jesus said to him, ✠ "Do what you are here for, my friend!" C. At that moment, they stepped forward, laid hands on Jesus and arrested him. But suddenly, one of those accompanying Jesus put his hand to his sword, drew it, and slashed at the high priest's slave, cutting off his ear. Then Jesus said to him, ✠ "Put your sword back where it belongs! Those who use the sword are all destroyed by the sword. Or do you think that I cannot appeal to my Father to put more than twelve legions of angels at my immediate service? But then how could the Scriptures be fulfilled which state that it must happen this way?"

C. In that same hour, Jesus said to the crowds, ✠ "You have come out to seize me, armed with swords and clubs, as if against a bandit. Daily I sat teaching in the Temple precincts, yet you never arrested me. C. Still, this has all happened in order that the writings of the prophets might be fulfilled." Then all the disciples deserted him, and fled.

Those who had arrested Jesus led him off to Caiaphas the high priest, where the scribes and elders were convened. Peter was following him at a distance as far as the high priest's palace. Going inside, he sat down with the Temple police to see the outcome. The chief priests with the whole Sanhedrin were busy trying to obtain false testimony against Jesus, so that they might put him to death. However, they discovered none, although many false witnesses took the stand, until two men finally came forward. They stated, S. "This man has declared, 'I can destroy God's sanctuary

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and rebuild it in three days.' ” C. The high priest rose to his feet, and addressed him, S. “Have you no answer to what these men testify against you?” C. But Jesus remained silent. So the high priest said to him, S. “I order you to tell us under oath before the living God whether you are the Messiah, the Son of God.” C. Jesus answered, ✠ “As you say. Still I tell you that very soon you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.” C. At this the high priest tore his robes; S. “He has blasphemed!” he declared, “What further need do we have of witnesses? Remember, you have now heard the blasphemy. What is your opinion?” C. They replied, S. “He deserves death!”

C. Then they began to spit in his face and to hit him, and others slapped him saying, S. “Play the prophet for us, O Messiah! Who is it that struck you?” C. Now Peter was sitting in the courtyard, when one of the servant girls came over to him and said, S. “You too were with Jesus the Galilean.” C. But he denied it in front of everybody, S. “I don’t know what you are talking about!” C. When he went out to the gate, another girl saw him, and said to those nearby, S. “This man was with Jesus the Nazorean.” C. Again he denied it with an oath, “I don’t know the fellow!” A little later, the bystanders came over to Peter and said, S. “Obviously you are also one of them! Why, even your accent gives you away!” C. Then he began to curse and swear, “I don’t even know the fellow!” Just then a cock crowed and Peter remembered the prediction Jesus had made, “Before the cock crows, you will three times disown me.” He went outside and wept bitterly.

At daybreak all the chief priests and the elders of the people hatched a plot against Jesus to put him to death. So they bound him and led him away, and handed him

a dextris virtutis Dei, et venientem in núbibus cæli. C. Tunc princeps sacerdotum scidit vestiménta sua, dicens: S. Blasphemávit: quid adhuc egémus téstibus? Ecce nunc audístis blasphemíam: quid vobis vidétur? C. At illi respondéntes dixerunt: S. Reus est mortis.

C. Tunc exspuérent in fáciem eius, et cólaphis eum cecidérunt, álii autem palmas in fáciem eius dedérunt, dicéntes: S. Prophetíza nobis, Christe, quis est qui te percússit? C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancilla, dicens: S. Et tu cum Iesu Galiléo eras. C. At ille negávit coram ómnibus dicens: S. Nescio quid dicis. C. Exeúnte autem illo iánuam, vidit eum ália ancilla, et ait his, qui erant ibi: S. Et hic erat cum Iesu Nazaréno. C. Et íterum negávit cum iuraménto: Quia non novi hóminem. Et post pusíllum accessérunt qui stabant, et dixerunt Petro: S. Vere et tu ex illis es: nam et loquéla tua manifestum te facit. C. Tunc cœpit detestári, et iuráre quia non novísset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Iesu, quod díxerat: Priúsqvam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre.

Mane autem facto, consílium iniérunt omnes príncipes sacerdotum, et senióres pópuli advérsus Iesum, ut eum morti tráderent. Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto præsidi. Tunc videns Iudas, qui eum trádidit, quod damnátus esset: pæniténtia ductus, rétulit trigínta argénteos princípibus sacerdotum, et senióribus, dicens: S. Peccávi, tradens ságuinem iustum. C. At illi dixerunt: S. Quid ad nos? Tu videris. C. Et proiéctis argénteis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, dixerunt: S. Non licet eos mittere in córbonam: quia prétium ságuinis est. C. Consílio autem ínito, emérunt ex illis agrum fíguli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager

sanguinis, usque in hodiernum diem. Tunc implétum est, quod dictum est per Ieremiam prophétam, dicentem: Et acceperunt triginta argenteos pretium apprehendi quem, apprehiaverunt a filiis Israël: et dederunt eos in agrum figuli, sicut constituit mihi Dominus.

Iesus autem stetit ante praesidem, et interrogavit eum praeses, dicens: S. Tu es Rex Iudaeorum? C. Dicit illi Iesus: ✠ Tu dicis. C. Et cum accusaretur a principibus sacerdotum, et senioribus, nihil respondit. Tunc dicit illi Pilatus: S. Non audis quanta adversum te dicunt testimonia? C. Et non respondit ei ad ullum verbum, ita ut miraretur praeses vehementer. Per diem autem sollemnem consueverat praeses populo dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: S. Quem vultis dimittam vobis: Barabbam, an Iesum, qui dicitur Christus? C. Sciebat enim quod per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor eius, dicens: S. Nihil tibi et iusto illi: multa enim passa sum hodie per visum propter eum. C. Principes autem sacerdotum, et seniores persuaserunt populis, ut peterent Barabbam, Iesum vero perderent. Respondens autem praeses ait illis: S. Quem vultis vobis de duobus dimitti? C. At illi dixerunt: S. Barabbam. C. Dicit illis Pilatus: S. Quid igitur faciam de Iesu, qui dicitur Christus? C. Dicunt omnes: S. Crucifigatur. C. Ait illis praeses: S. Quid enim mali fecit? C. At illi magis clamabant, dicentes: S. Crucifigatur. C. Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret: accepta aqua, lavit manus coram populo, dicens: S. Innocens ego sum a sanguine iusti huius: vos videtis. C. Et respondens universus populus dixit: S. Sanguis eius super nos, et super filios nostros. C. Tunc dimisit illis Barabbam: Iesum autem flagellá-

over to the governor, Pilate. Then Judas, who had handed him over, saw that he had been condemned and began to regret his action. He took the thirty pieces of silver back to the chief priests and elders, saying, S. "I did wrong to hand over an innocent man!" C. But they retorted, S. "What's that to us? That's your responsibility!" C. So he flung the money into the sanctuary, and left. He went off and hanged himself. But the chief priests picked up the silver with the remark, S. "It is not right to deposit this in the Temple treasury since it is blood money." C. So after consultation they used it to buy the Potter's Field as a cemetery for foreigners. That is why that field, even today, is called Blood Field. Then what was said through Jeremia the prophet was fulfilled, "They took the thirty pieces of silver, the value of a man with a price on his head, a price set by the Israelites, and they paid it out for the Potter's Field, just as the Lord had commanded me."

Now Jesus was arraigned before the governor, who questioned him, S. "Are you the king of the Jews?" ✠ "As you say," C. Jesus answered. Yet when he was accused by the chief priests and elders, he made no reply. Then Pilate said to him, S. "Surely you hear how many charges they are bringing against you?" C. Still, he did not answer him on a single count, much to the governor's surprise. Now on the occasion of a festival, the governor was accustomed to release one prisoner whom the crowd would designate. At that time, they had a notorious prisoner whose name was Barabbas. So, since they were already assembled, Pilate said to them, S. "Which one do you wish me to release for you, Barabbas or Jesus, the so-called Messiah?" C. He knew, of course, that it was out of jealousy that they had handed him over. While he was still presiding on the bench, his wife sent him a message, S. "Do not interfere

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with that holy man. I had a dream about him today which has greatly upset me.” C. Meanwhile, the chief priests and elders convinced the crowds that they should ask for Barabbas, and have Jesus put to death. So when the governor asked them, S. “Which one do you wish me to release for you?” C. They said, S. “Barabbas.” C. Pilate said to them, S. “Then what am I to do with Jesus, the so-called Messiah?” S. “Have him crucified!” C. they all cried. C. But he said, S. “Why, what crime has he committed?” C. They only shouted the louder, S. “Have him crucified!” C. Pilate finally realized that he was making no impression but that instead a riot was starting. Calling for water, he washed his hands in front of the crowd and declared, S. “I am innocent of this holy man’s blood. It is your responsibility.” C. Then the whole people said in reply, S. “Let his blood be on us and on our children!” C. At that, he released Barabbas to them. But after scourging Jesus, he handed him over to be crucified.

Then the governor’s soldiers took Jesus in charge to the Pretorium and collected the whole cohort around him. They stripped off his clothes and wrapped a scarlet military cloak about him. Weaving a crown out of thorns, they fixed it on his head and stuck a reed in his right hand. They began to mock him by genuflecting before him and saying, S. “All hail, King of the Jews!”, C. and they spat at him. They snatched the reed and kept striking him on the head. Then, when they had finished mocking him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucifixion.

Now as they were marching out, they met a Cyrenian called Simon. This man they pressed into service to carry the cross. Upon arriving at a place called Golgotha (a name which means Skull-Place), they gave him a drink of wine flavored with gall. But on tasting it, he refused to drink it. When they

tum tradidit eis, ut crucifigeretur.

Tunc milites praesidis suscipientes Iesum in praetorium, congregaverunt ad eum universam cohortem: et exuentes eum, chlamydem coccineam circumdederunt ei: et plectentes coronam de spinis, posuerunt super caput eius, et arundinem in dextera eius. Et genu flexo ante eum, illudabant ei, dicentes: S. Ave, Rex Iudaeorum. C. Et exspuentes in eum, acceperunt arundinem, et percutiebant caput eius. Et postquam illuserunt ei, exuerunt eum chlamyde et induerunt eum vestimentis eius, et duxerunt eum ut crucifigerent.

Exeuntes autem, inveniunt hominem Cyrenaeum, nomine Simonem: hunc angariaverunt, ut tolleret crucem eius. Et venerunt in locum qui dicitur Golgotha, quod est Calvariae locus. Et dederunt ei vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diviserunt vestimenta eius, sortem mittentes: ut impleretur, quod dictum est per prophetam, dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes, servabant eum. Et imposuerunt super caput eius causam ipsius scriptam: Hic est Iesus Rex Iudaeorum.

Tunc crucifixi sunt cum eo duo latrones: unus a dextris, et unus a sinistris. Praetereuntes autem blasphemabant eum, moventes capita sua, et dicentes: S. Vah, qui destruis templum Dei, et in triduo illud reaedificas: salva te ipsum. Si Filius Dei es, descende de cruce. C. Similiter et principes sacerdotum illudentes cum scribis et senioribus dicebant: S. Alios salvos fecit, seipsum non potest salvum facere: si Rex Israel est, descendat nunc de cruce, et credimus ei: confidit in Deo: liberet nunc, si vult eum: dixit enim: Quia Filius Dei sum. C. Idipsum autem et latrones, qui crucifixi erant cum eo, imprecabantur ei.

A sexta autem hora tenebrae factae sunt super universam terram usque

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ad horam nonam. Et circa horam nonam clamavit Iesus voce magna, dicens: **✠**Eli, Eli, lamma sabachthani? C. Hoc est: **✠** Deus meus, Deus meus, ut quid dereliquisti me? C. Quidam autem illic stantes, et audiētes, dicēbant: S. Elīam vocat iste. C. Et continuo currens unus ex eis, acceptam spongiā implēvit aceto, et impōsuit arūndini, et dabat ei bibere. Cēteri vero dicēbant: S. Sine, videāmus an veniat Elīas liberans eum. C. Iesus autem iterum clamans voce magna, emisit spīritum. *Hic genuflectitur, et pausatur aliquantulum.*

Et ecce velum templi scissum est in duas partes a summo usque deorsum: et terra mota est, et petræ scissæ sunt, et monumēta apēta sunt: et multa cōpōra sanctōrum, qui dormierant, surrexerunt. Et exeūtes de monumētis post resurrectionem eius, venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant, custodiētes Iesum, viso terrāmōtu, et his, quæ fiēbant, timuerunt valde, dicētes: S. Vere Filius Dei erat iste. C. Erant autem ibi mulieres multæ a longe, quæ secūtæ erant Iesum a Gálilæa, ministrātes ei: inter quas erat Mariā Magdalēne, et Mariā Iacōbi, et Ioseph mater, et mater filiōrum Zebedæi.

Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nōmine Ioseph, qui et ipse discipulus erat Iesu. Hic accessit ad Pilātum, et pētiit corpus Iesu. Tunc Pilātus iussit reddi corpus. Et accepto corpore, Ioseph invōlvit illud in sīndone munda. Et pōsuit illud in monumēto suo novo, quod exciderat in petra. Et advōlvit saxum magnum ad ōstium monumēti, et abiit.

had crucified him, they divided up his garments by rolling dice; then they sat down there and kept watch over him. Above his head they had put a written notice of his offense, "This is Jesus, the king of the Jews."

Next, two bandits were crucified with him, one at the right and one at the left. People going by kept insulting him, wagging their heads and saying, S. "So you were going to destroy the sanctuary and rebuild it in three days! Now save yourself! Come down off that cross, if you are God's Son!" C. The chief priests, the scribes and the elders also joined in: S. "Other men he saved," they jeered, "himself he cannot save! And he is 'king of Israel'! Let him come down off that cross, and we'll put our faith in him. He relied on God; let him deliver him now, if he wants him. After all, he claimed, 'I am God's Son.'" C. In the same way, the bandits, who had been crucified with him, also kept taunting him.

From noon on, darkness fell upon the whole land, lasting until mid-afternoon. Then toward mid-afternoon, Jesus cried in a loud voice, **✠**Eli, Eli, lema sabachthani? C. that is, **✠** "My God, my God, why have you forsaken me?" C. So some of the bystanders who heard it remarked, S. "The fellow is invoking Elia!" C. And immediately, one of their number ran off and got a sponge. He soaked it in sour wine; and, sticking it on a reed, he tried to make him drink. But the rest said, S. "Leave him alone. Let's see whether Elia comes to save him." C. Again Jesus cried out in a loud voice, and gave up his spirit. (*Here kneel and pause momentarily.*)

And suddenly the curtain in the sanctuary was torn in two from top to bottom. The earth quaked, boulders split, tombs opened; and many bodies of saints who had fallen asleep were raised. After his resurrection, they came forth from their tombs, and

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entered the holy city, and appeared to many people. Now the centurion and his men, who were keeping watch over Jesus, were terror-stricken at the sight of the earthquake and these happenings, and they declared, S. "It is clear this was God's Son!" C. There were present many women looking on from a distance. They had followed Jesus from Galilee to attend to his needs. Among them were Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of Zebedee's sons.

When it grew dark, a wealthy man from Arimathea arrived, whose name was Joseph. He too was one of Jesus' disciples and had gone to Pilate to request the body of Jesus. Pilate then issued an order for its release. So taking the body, Joseph wrapped it in fresh linen, and laid it in his own new tomb which had been cut out of rock. Then he rolled a huge stone across the entrance of the tomb and went away.

After the singing or reading of the Lord's Passion the celebrant does not kiss the book, nor is he incensed; the same rule is observed on Tuesday, Wednesday and Friday when the history of the Lord's Passion is sung or read.

11. *This gospel may be read instead of the passion in the second and third Masses of priests who binate or trinate.*

✠ A Reading from the holy Gospel according to Matthew *Matth. 27, 45-52*

After they crucified Jesus, darkness fell upon the whole land from noon until mid-afternoon. Then toward mid-afternoon, Jesus cried out in a loud voice, *Eli, Eli, lema sabachthani?*, that is, "My God, my God, why have you forsaken me?" So some of the bystanders who heard it remarked, "The fellow is invoking Elia!" And immediately, one of their number ran off and got a sponge. He soaked it in sour wine; and, sticking it on a reed, he tried to make him

Post cantum vel lectionem historię passionis Domini, celebrans non osculatur librum, nec incensatur; quod servatur etiam feria III, IV et VI, quando historia passionis Domini cantatur vel legitur.

11. *Qui hodie aliam, vel tertiam Missam lectam celebrat, non tenetur iterare lectionem passionis Domini, sed eius loco legit sequens evangelium, more consueto.*

✠ Sequētia sancti Evangēlii secūndum Matthæum *Matth. 27, 45-52*

Postquam crucifixerunt Iesum, a sexta hora tēnebræ factæ sunt super universam terram usque ad horam nonam. Et circa horam nonam clamavit Iesus voce magna, dicens: "Eli, Eli, lamma sabacháni?" Hoc est: "Deus meus, Deus meus, ut quid dereliquisti me?" Quidam autem illic stantes, et audiētes, dicēbant: "Elíam vocat iste." Et continuo currens unus ex eis, accēptam spōngiam implēvit acēto, et impōsuit arúndini, et dabat ei bĭbere. Céteri

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vero dicébant: "Sine, videámus an véniat Elías líberans eum." Iesus autem íterum clamans voce magna, emísit spíritum. *Hic genuflectitur, et pausat aliquantulum.* Et ecce velum templi scissum est in duas partes a summo usque deórsum: et terra mota est, et petræ scissæ sunt, et monuménta apérta sunt: et multa cōrpora sanctōrum, qui dormierant, surrexerunt.

12. *Dicitur Credo.*

Impropérium exspectávit cor meum, et misériam: et sustínui qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Concéde, quæsumus, Dómine: ut óculis tuæ maiestátis munus oblátum, et grátiam nobis devotiōnis obtíneat, et efféctum beátæ perennitátis acquírat. Per Dóminum.

15. *Præfatio de sancta Cruce.*

Pater, si non potest hic calix transíre, nisi bibam illum: fiat volúntas tua.

Per huius, Dómine, operatiōnem mystérii: et vítia nostra purgéntur, et iusta desidéria compleántur. Per Dóminum.

18. *Celebrans, in fine Missæ, dat benedictionem more solito, et omnes revertuntur in sacristiam.*

I classis

Statio ad S. Praxedem

Iúdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adiutórium meum, Dómine, virtus salútis meæ. *Ps. ibid., 3* Effúnde frámeam, et conclúde advérsus eos, qui perse-

drink. But the rest said, "Leave him alone. Let's see whether Elia comes to save him." Again Jesus cried out in a loud voice, and gave up his spirit. (*Here kneel and pause momentarily.*) And suddenly the curtain in the sanctuary was torn in two from top to bottom. The earth quaked, boulders split, tombs opened; and many bodies of saints who had fallen asleep were raised.

12. Creed

13. Offertory Antiphon

Ps. 68, 21-22

Insult has broken my heart, and I am weak; I looked for sympathy, but there was none; for comforters, and I found none. Rather they put gall in my food and in my thirst they gave me vinegar to drink.

14. Prayer over the Gifts

Grant that the gifts we offer to your majesty, O Lord,* may obtain for us the grace of devotion and the reward of a blessed eternity. Through Jesus Christ.

15. *Preface of the Holy Cross*

16. Communion Antiphon

Matth. 26, 42

Father, if this cup cannot pass away, unless I drink it, your will be done.

17. Prayer after Communion

O Lord, may this sacred rite wash away our sins and fulfill our reasonable desires. Through Jesus Christ.

18. *At the end of the Mass the celebrant gives the blessing as usual, and all return to the sacristy.*

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1. Entrance Antiphon

Ps. 34, 1-2

Judge, O Lord, those who wrong me; war against those who make war upon me. Take up the shield and buckler, and rise up in my defense, O Lord, the strength of my salvation. *Ps. ibid., 3* Brandish the lance, and block the

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way in the face of my pursuers; say to my soul, "I am your salvation." Judge.

quúntur me: dic ánimæ meæ: Salus tua ego sum. Iúdica, Dómine.

2. Prayer

O almighty God, may the merits of the passion of your only-begotten Son give us new strength,* for our own weakness brings nothing but failure in the face of so many afflictions: Who lives and reigns.

Da, quæsumus, omnipotens Deus: ut, qui in tot advérsis ex nostra infirmitáte deficimus; intercedénte unigéntii Fílii tui passióne respirémus: Qui tecum vivit.

3. A Reading from the Prophet Isaia *Isaia 50, 5–10*

3. Lécio Isafæ prophétæ *Isai. 50, 5–10*

In those days Isaia said:
The Lord God opens my ear that I may hear;
And I have not rebelled,
have not turned back.
I gave my back to those who beat me,
my cheeks to those who plucked my beard;
My face I did not shield
from buffets and spitting.
The Lord God is my help,
therefore I am not disgraced;
I have set my face like flint,
knowing that I shall not be put to shame.
He is near who upholds my right;
if anyone wishes to oppose me,
let us appear together.
Who disputes my right?
Let him confront me.
See, the Lord God is my help;
who will prove me wrong?
Lo, they will all wear out like cloth,
the moth will eat them up.
Who among you fears the Lord,
heeds his servant's voice,
And walks in darkness
without any light,
Trusting in the name of the Lord
and relying on his God?

In diébus illis: Dixit Isafas: Dóminus Deus apéruit mihi aurem, ego autem non contradíco: retrórsum non ábii. Corpus meum dedi percutiéntibus, et genas meas velléntibus: fáciem meam non avérti ab increpántibus, et conspuéntibus in me. Dóminus Deus auxiliátor meus, ídeo non sum confúsus: ídeo pósui fáciem meam, ut petram duríssimam, et scio, quóniam non confúndar. Iuxta est, qui iustificat me, quis contradícet mihi? Stemus simul, quis est adversárius meus? Accédát ad me. Ecce Dóminus Deus auxiliátor meus: quis est qui condémnet me? Ecce omnes quasi vestiméntum conteréntur, tinea cómedet eos. Quis ex vobis tímens Dóminum, áudiens vocem servi sui? Qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innitátur super Deum suum.

4. *Gradual Ps. 34, 23 and 3* Awake, O Lord, and be vigilant in my defense, my God and my Lord. *℣.* Brandish the lance, and block the way in the face of my pursuers.

4. *Graduale Ps. 34, 23 et 3* Exsúrge, Dómine, et inténde iudício meo, Deus meus et Dóminus meus, in causam meam. *℣.* Effúnde frámeam, et conclúde advérsus eos, qui me persequúntur.

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5. *Tractus Ps. 102, 10* Dómine, non secúndum peccáta nostra, quæ féci-mus nos: neque secúndum iniquitátes nostras retríbuas nobis. *℣. Ps. 78, 8–9* Dómine, ne memíneris iniquitá-tum nostrárum antiquárum: cito antí-cipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. *℣.* Adiuvá nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátiis nostris, propter nomen tuum.

6. ✠ *Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 12, 1–9*

Ante sex dies Paschæ venit Iesus Bethániam, ubi Lázarus fúerat mór-tuus, quem suscitávit Iesus. Fecerunt autem ei cenam ibi: et Martha ministrábat, Lázarus vero unus erat ex discumbéntibus cum eo. María ergo accépit libram unguénti nardi pístici pretiósí, et unxit pedes Iesu, et extérsit pedes eius capíllis suis: et domus impléta est ex odóre un-guénti. Dixit ergo unus ex discípulis eius, Iudas Iscariótes, qui erat eum traditúrus: “Quare hoc unguéntum non véniit trecéntis denáriis, et datum est egénis?” Dixit autém hoc, non quia de egénis pertinébat ad eum, sed quia fur erat, et lóculos habens, ea, quæ mittebántur, portá-bat. Dixit ergo Iesus: “Sínite illam, ut in diem sepultúræ meæ servet illud. Páuperes enim semper habétis vo-bíscum: me autem non semper habétis.” Cognóvit ergo turba multa ex Iudáeis, quia illic est: et venérunt, non propter Iesum tantum, sed ut Lázarum vidérent, quem suscitávit a mórtuis.

5. *Tract Ps. 102, 10* O Lord, deal not with us according to our sins, nor requite us accord-ing to our crimes. *℣. Ps. 78, 8–9* O Lord, re-member not against us the iniquities of the past; may your compassion quickly come to us, for we are brought very low. *℣.* Help us, O God, our savior, because of the glory of your name, O Lord; deliver us and pardon our sins for your name's sake.

6. ✠ A Reading from the holy Gospel
according to John
John 12, 1–9

Six days before Passover Jesus came to Bethany, the village of Lazarus whom Jesus had raised from the dead. There they gave him a banquet, at which Martha served and Lazarus was one of those at table with him. Mary brought in a pound of perfume made from precious aromatic nard and anointed Jesus' feet, and then dried his feet with her hair, while the fragrance of the perfume filled the house. Judas Iscariot, one of his disciples (the one who was going to hand him over), protested, “Why wasn't this perfume sold? It is worth three hundred silver pieces and the money might have been given to the poor.” (It was not because he was concerned for the poor that he said this, but because he was a thief; and since he held the common purse, he could help himself to what was put in it.) To this Jesus replied, “Leave her alone. The purpose was that she might keep it for the day of my embalming. You will always have the poor around you; but you will not always have me.” Now the great crowd of the Jews found out that he was there and came out, not only because of Jesus, but also to see Lazarus whom he had raised from the dead.

7. Offertory Antiphon
Ps. 142, 9–10

Eripe me de inimícis meis, Dómine:

Rescue me from my enemies, O Lord, for in

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you I hope. Teach me to do your will, for you are my God.

ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu.

8. Prayer over the Gifts

O almighty God, may these sacred rites we perform cleanse and purify us,* so that they may bring us closer to you their author. Through Jesus Christ.

Hæc sacrificia nos, omnipotens Deus, poténti virtúte mundátos, ad suum fáciant puriôres veníre princípium. Per Dóminum.

Preface of the Holy Cross

9. *Præfatio de sancta Cruce.*

10. Communion Antiphon

Ps. 34, 26

Let all be put to shame and confounded who are glad at my misfortune. Let those be clothed with shame and disgrace who glory over me.

Erubéscant et revearéantur simul, qui gratulántur malis meis: induántur pudóre et reveréntia, qui máligna loquúntur advérsus me.

11. Prayer after Communion

O Lord, may your sacrament fill us with holy fervor* so that we may delight in the celebration and the grace of this sacred rite. Through Jesus Christ.

Præbeant nobis, Dómine, divínium tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

12. Prayer over the People

Let us pray.
Bow down your heads to the Lord.
Help us, O God of our salvation!* Grant that we may come with joy to commemorate the benefits by which you have restored us to a new life. Through Jesus Christ.

12. Orémus.
Humiliáte cápita vestra Deo.
Aduva nos, Deus salutáris noster, et ad benefícia recolénda, quibus nos instauráre dignátus es, tríbue veníre gaudéntes. Per Dóminum.

TUESDAY OF HOLY WEEK

I classis

Statio ad S. Priscam

1. Entrance Antiphon

Gal. 6, 14

But it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection; by whom we are saved and delivered. *Ps. 66, 2* May God have pity on us and bless us; may he let his face shine upon us; and may he have pity on us. But it behooves.

Nos autem gloriári opórtet in cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurrectio nostra: per quem salváti et liberáti sumus. *Ps. 66, 2* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem.

Tuesday of Holy Week

2. Prayer

Omnípotens sempitérne Deus: da nobis ita domínicae passiõnis sacraménta perágere; ut indulgéntiam percípere mereámur. Per eúndem Dóminum.

3. Lécitio Ieremíæ prophétæ *Ier. 11, 18–20*

In diébus illis: Dixit Ieremías: Dómine, demonstrásti mihi, et cognóvi: tunc ostendísti mihi stúdia eórum. Et ego quasi agnus mansuétus, qui portátur ad víctimam: et non cognóvi, quia cogitavérunt super me consília, dicéntes: Mittámus lignum in panem eius, et eradámus eum de terra vivéntium, et nomen eius non memorétur ámplius. Tu autem, Dómine Sábaoth, qui iúdicas iuste, et probas renes et corda, vídeam ultiónem tuam ex eis: tibi enim revelávi causam meam, Dómine Deus meus.

4. *Graduale Ps. 34, 13 et 1–2* Ego autem, dum mihi molésti essent, induébam me cilício, et humiliábam in ieiúnio ánimam meam: et orátio mea in sinu meo convertétur. *℣.* Iúdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adiutórium mihi.

5. *Evangelium passionis et mortis Domini secundum Marcum. 14, 32–72; 15, 1–46.* Dicitur “Munda cor meum,” “Iube, domne (Dómine), benedícere,” et “Dóminus sit in córdibus vestris (in corde meo),” et fiunt reliqua, ut supra in domínica II Passiõnis notatum est n. 8 et 8a, p. 254.

Pássio Dómini nostri Iesu Christi
secúndum Marcum

In illo témpore: Iesus et discípuli eius véniunt in prædíum, cui nomen Gethsémani. Et ait discíplis suis: *✠* Sedéte hic donec orem. C. Et assúmit Petrum, et Iacó-

O almighty and eternal God,* grant that we may celebrate the sacred rites of our Lord's passion in such a manner as to be worthy of your pardon. Through Jesus Christ.

3. A Reading from the Prophet Jeremiah *Jer. 11, 18–20*

In those days Jeremiah said: I knew it because the Lord informed me; at that time you, O Lord, showed me their doings.

Yet I, like a trusting lamb led to slaughter, had not realized that they were hatching plots against me: “Let us destroy the tree in its vigor; let us cut him off from the land of the living, so that his name will be spoken no more.”

But, you, O Lord of hosts, O just Judge, searcher of mind and heart,

Let me witness the vengeance you take on them,

for to you I have entrusted my cause,
O Lord our God.

4. *Gradual Ps. 34, 13 and 1–2* But I, when they were ill, put on sackcloth. I afflicted myself with fasting, and poured forth my prayers within my bosom. *℣.* Judge, O Lord, those who wrong me; war against those who make war upon me. Take up the shield and buckler, and rise up in my defense.

5. *The Gospel of the Lord's Passion and Death according to Mark 14, 32–72; 15, 1–46.*

“Munda cor meum,” the “Iube, domne (Dómine), benedícere,” and the “Dóminus sit in córdibus vestris (in corde meo),” are said, and the rest is done as noted above, on the Second Sunday of Passion Time, no. 8 and 8a, page 254.

The Passion of our Lord Jesus Christ
according to Mark
Mark 14, 32–72; 15, 1–46

At that time Jesus and his disciples went to a place named Gethsémani. *✠* “Sit down here while I pray,” C. he said to his disciples; but he took along with him Peter, James,

and John. Then he began to suffer shock and distress; so he said to them, ✠ “My heart is near breaking with sorrow. Remain here and stay awake.” C. He advanced a little and fell to the ground, praying that, if it were possible, this hour might pass him by. And he kept saying, ✠ “*Abba* (O Father), for you everything is possible. Take this cup away from me. But, it must be what you will, not what I will.” C. When he returned, he found them asleep. He said to Peter, ✠ “Simon, you are asleep? So you could not stay awake for even an hour? Stay awake, and pray that you may not be subjected to the trial. The spirit may be eager, but human nature is weak.” C. Going back again, he began to pray in the same words. Once again, he found them asleep on his return, for they could not keep their eyes open. They did not know what to say to him. And he returned the third time and said to them, ✠ “Still asleep? Still enjoying your rest? Enough of this! The hour has arrived: See, the Son of Man is being handed over into the power of evil men. Get up! Let us be on our way. Look, my betrayer is here.” C. Just then, while he was still speaking, Judas, one of the Twelve, made his appearance, accompanied by a crowd with swords and clubs, sent from the chief priests, the scribes, and the elders. Now his betrayer had arranged to give them a signal, saying, S. “The man I shall kiss is the one; arrest him and with every precaution lead him away.” C. And immediately he went over to him; S. “Rabbi,” C. he said, and kissed him. Then they laid hands on him and arrested him. But one of the bystanders, drawing his sword, struck the high priest’s slave and cut off his earlobe. Then addressing them, Jesus said, ✠ “You have come out to seize me, armed with swords and clubs, as if against a bandit. Daily I was within your reach teaching in the Temple precincts, yet you never arrested me. But

bum, et Ioánnem secum: et cœpit pavére, et tædere. Et ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte. C. Et cum processisset páululum, prócidit super terram: et orábat, ut si fieri posset, transíret ab eo hora: et dixit: ✠ Abba, Pater, ómnia tibi possibília sunt, transfer cálicem hunc a me: sed non quod ego volo, sed quod tu. C. Et venit, et invénit eos dormiéntes. Et ait Petró: ✠ Simon, dormis? non potuísti una hora vigiláte? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro vero infirma. C. Et íterum ábiens orávit, eúndem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes (erant enim óculi eórum graváti) et ignorábant quid respondérent ei. Et venit tértio, et ait illis: ✠ Dormíte iam, et requiescite. Súfficit: venit hora: ecce Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce qui me tradet, prope est. C. Et, adhuc eo loquénte, venit Iudas Iscariótes, unus de duódecim, et cum eo turba multa cum gládiis, et lignis, a summis sacerdotibus, et scribis, et senióribus. Déderat autem tráditor eius signum eis, dicens: S. Quemcúmque osculátus fuéro, ipse est, tenéte eum, et dúcite caute. C. Et cum venisset, statim accédens ad eum, ait: S. Ave, Rabbi. C. Et osculátus est eum. At illi manus iniecérunt in eum, et tenuérunt eum. Unus autem quidam de circumstántibus, edúcens gládium, percússit servum summi sacerdotis: et amputávit illi aurículam. Et respóndens Iesus, ait illis: ✠ Tamquam ad latrónem exístis cum gládiis, et lignis comprehendere me? cotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúrae. C. Tunc discípuli eius relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur eum amíctus síndone super nudo: et tenuérunt eum. At ille, reiécta síndone, nudus profúgit ab eis.

Et adduxérunt Iesum ad sum-

mum sacerdotem: et convenérunt omnes sacerdotes, et scribæ, et seniôres. Petrus autem a longe secutus est eum usque intro in átrium summi sacerdotis: et sedébat cum ministris ad ignem, et calefaciébatur. Summi vero sacerdotes, et omne concílium, quærébant advérsus Iesum testimónium, ut eum morti tráderent, nec inveniébant. Multi enim testimónium falsum dicebant advérsus eum: et conveniéntia testimónia non erant. Et quidam surgéntes, falsum testimónium ferébant advérsus eum, dicéntes: S. Quóniam nos audívimus eum dicéntem: Ego dissólvam templum hoc manufactum, et per trídium áliud non manufactum ædificábo. C. Et non erat convéniens testimónium illórum. Et exsurgens summus sacerdos in médium, interrogávit Iesum, dicens: S. Non respóndes quidquam ad ea, quæ tibi obiiciúntur ab his? C. Ille autem tacébat, et nihil respóndit. Rursum summus sacerdos interrogábat eum, et dixit ei: S. Tu es Christus Filius Dei benedícti? C. Iesus autem dixit illi: ✠ Ego sum: et vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem cum núbibus cæli. C. Summus autem sacerdos scindens vestiménta sua, ait: S. Quid adhuc desiderámus testes? Audístis blasphemiam: quid vobis vidétur? C. Qui omnes condemnáverunt eum esse reum mortis.

Et cœpérunt quidam conspúere eum, et veláre faciém eius, et cólaphis eum cædere, et dícere ei: S. Prophetíza. C. Et ministri álapis eum cædebant.

Et cum esset Petrus in átrio deórsum, venit una ex ancíllis summi sacerdotis: et cum vidísset Petrum calefaciéntem se, aspiciens illum, ait: S. Et tu cum Iesu Nazaréno eras. C. At ille negávit, dicens: S. Neque scio, neque noví quid dicas. C. Et éxiit foras ante átrium, et gallus cantávit. Rursus autem cum vidísset illum ancílla, cœpit dícere circumstantibus: Quia hic ex illis est. At ille íterum negávit. Et post pusillum rursus qui astábant, dicebant

now—in order that the Scriptures might be fulfilled. . . .” C. Then all of them deserted him and fled. There was a young man following him, with only a sheet wrapped around him. As they seized him, he dropped the sheet and ran away naked.

So they led Jesus off to the high priest. Then all the chief priests, the elders, and the scribes assembled. Peter followed him at a distance right into the high priest’s palace, where he found a seat with the Temple police and was warming himself at the blazing fire. The chief priests with the whole Sanhedrin were busy trying to obtain testimony against Jesus in order to put him to death, but they were unable to discover any. Many testified falsely against him, but their testimony did not agree. Some, for instance, took the stand and testified falsely, alleging, S. “We heard him declare, ‘I will destroy this sanctuary made by human hands,’ and ‘In three days, I will construct another, not made by human hands.’” C. Even so, their testimony did not agree. The high priest rose to his feet before the court and began to interrogate Jesus, S. “Have you no answer to what these men testify against you?” C. But Jesus remained silent, making no reply. Once again the high priest interrogated him, S. “Are you the Messiah, the Son of the Blessed One?” C. Then Jesus answered, ✠ “I am; and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.” C. Then the high priest rose, tore his robes, and declared, S. “What further need do we have of witnesses? You have heard the blasphemy. What is your opinion?” C. All of them found him guilty and deserving of death.

And some of them began to spit on him; they blindfolded him and hit him, saying, S. “Play the prophet!”, C. while the Temple police slapped him.

And while Peter was down in the court-

yard, one of the servant girls of the high priest came along. When she noticed Peter warming himself, she looked at him and said, S. "You too were with Jesus of Nazareth." C. But he denied it, S. "I don't know what you are talking about! I don't understand!" C. Then he went out into the gateway. And a cock crowed. The servant girl, keeping an eye on him, started again to tell the bystanders, "This man is one of them." Again he denied it. A little later, the bystanders said to Peter again, S. "Obviously you are one of them! Why, after all, you are a Galilean!" C. So he began to curse and swear, "I don't even know that fellow you are talking about!" Just then, a cock crowed for the second time; and Peter recalled the prediction Jesus had made to him, "Before the cock can crow twice, you will three times disown me." He broke down, and began to weep.

As soon as it was daybreak, the chief priests with the elders and scribes (that is, the whole Sanhedrin) reached a decision. They bound Jesus, and led him away, and handed him over to Pilate. Pilate questioned him, S. "Are you the king of the Jews?" ✠ "As you say," S. he replied. The chief priests, however, brought many accusations against him. Pilate again questioned him, S. "Surely you have some answer? Look how many accusations they are leveling against you." C. But Jesus made no further answer, much to Pilate's surprise.

Now on the occasion of a festival, he would release for them one prisoner—the man they would ask for. There was a prisoner named Barabbas jailed along with the revolutionaries who had committed murder in the uprising. When the crowd came up to press their demand that he honor the custom, Pilate rejoined, S. "Do you wish me to release for you the king of the Jews?" C. He was aware, of course, that it was out of jealousy that the chief priests had handed

Petro: S. Vere ex illis es: nam et Galilæus es. C. Ille autem cœpit anathematizare, et iurare: Quia nescio hominem istum, quem dicitis. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi, quod dixerat ei Iesus: Priusquam gallus cantet bis, ter me negabis. Et cœpit flere.

Et confestim mane consilium facientes summi sacerdotes, cum senioribus, et scribis, et universo concilio, vincientes Iesum duxerunt, et tradiderunt Pilato. Et interrogavit eum Pilatus: S. Tu es Rex Iudæorum? C. At ille respondens, ait illi: ✠ Tu dicis. C. Et accusabant eum summi sacerdotes in multis. Pilatus autem rursum interrogavit eum, dicens: S. Non respondes quidquam? vide in quantis te accusant. C. Iesus autem amplius nihil respondit, ita ut miraretur Pilatus.

Per diem autem festum solébat dimittere illis unum ex vinctis, quemcúmque petissent. Erat autem qui dicebatur Barábbas, qui cum seditiósus erat vinctus, qui in seditiône fécerat homicídium. Et cum ascendisset turba, cœpit rogare, sicut semper faciébat illis. Pilatus autem respondit eis, et dixit: S. Vultis dimittam vobis Regem Iudæorum? C. Sciébat enim quod per invidiam tradidissent eum summi sacerdotes. Pontífices autem concitaverunt turbam, ut magis Barábbam dimitteret eis. Pilatus autem iterum respondens, ait illis: S. Quid ergo vultis fáciam Regi Iudæorum? C. At illi iterum clamaverunt: S. Crucifíge eum. C. Pilatus vero dicebat illis: S. Quid enim mali fecit? C. At illi magis clamabant: S. Crucifíge eum. C. Pilatus autem volens pópulo satisfacere, dimisit illis Barábbam, et tradidit Iesum flagéllis cæsum, ut crucifigeretur.

Mílites autem duxerunt eum in átrium prætórii, et convocant totam cohórtem, et induunt eum púrpura, et impónunt ei plecténtes spineam coronam. Et cœperunt salutáre

eum: Ave, Rex Iudæorum. Et percutiebant caput eius arundine: et conspuébant eum, et ponétes génua, adorábant eum. Et postquam illuserunt ei, exuerunt illum púrpura, et induerunt eum vestiméntis suis: et educunt illum, ut crucifigerent eum. Et angariavérunt prætereúntem quémpiam, Simónem Cyrenæum, veniéntem de villa, patrem Alexándri et Rufi, ut tólleret crucem eius.

Et perdúcunt illum in Gólgatha locum, quod est interpretátum Calváriæ locus. Et dabant ei bíbere myrrhátum vinum: et non accépit. Et crucifigétes eum, divisérunt vestiménta eius, mittétes sortem super eis, quis quid tólleret. Erat autem hora tértia: et crucifixerunt eum. Et erat título causæ eius inscriptus: Rex Iudæorum. Et cum eo crucifigunt duos latrónes: unum a dextris, et álium a sinístris eius. Et impléta est Scriptúra, quæ dicit: Et cum iníquis reputátus est. Et prætereúntes blasphemábant eum, movétes cápita sua, et dicétes: S. Vah, qui déstruis templum Dei, et in tribus diébus reädificas: saluum fac temetípsum, descéndens de cruce. C. Simíliter et summi sacerdótes illudétes, ad altérum cum scribis dicébant: S. Alios salvos fecit, seípsum non potest saluum fácere. Christus Rex Israël descéndat nunc de cruce, ut videámus, et credámus. C. Et qui cum eo crucifíxi erant convitiabántur ei. Et facta hora sexta, ténebræ factæ sunt per totam terram, usque in horam nonam. Et hora nona exclamávit Iesus voce magna, dicens. ✠ Eloi, Eloi, lama sabacháni? C. Quod est interpretátum: ✠ Deus meus, Deus meus, ut quid dereliquísti me? C. Et quidam de circumstántibus audiétes, dicébant: S. Ecce, Elíam vocat. C. Currens autem unus, et implens spóngiam acéto, circumponénsque cálamò, potum dabat ei, dicens: S. Sínite, videámus si véniat Elías ad deponéndum eum. C. Iesus autem emissá voce magna expirávit. *Hic genuflectitur, et*

him over. Meanwhile, the chief priests incited the crowd to have him release Barabbas instead. Pilate again asked them, S. "Then what am I to do with the man you call the king of the Jews?" C. They shouted back, S. "Crucify him!" C. But Pilate protested, S. "Why, what crime has he committed?" C. They only shouted the louder, S. "Crucify him!" C. So Pilate, desiring to satisfy the crowd, released Barabbas to them; and after scourging Jesus, he handed him over to be crucified.

Now the soldiers led him away into the hall known as the Pretorium; and they called together the whole cohort. They dressed him up in royal purple, and weaving a crown of thorns, they put it on him. They began to salute him, "All hail! King of the Jews!" They kept striking him on the head with a reed and spitting at him. Genuflecting before him, they pretended to pay him homage. Then, when they had finished mocking him, they stripped him of the purple, dressed him in his own clothes, and led him out to crucify him. To carry the cross, they pressed into service a passer-by, Simon the Cyrenian, who was coming in from the farm, the father of Alexander and Rufus.

When they brought Jesus to the place of Golgotha (which means Skull-Place), they tried to give him wine drugged with myrrh, but he did not take it. They crucified him, and divided up his garments by rolling dice for them to see what each should take. It was about nine in the morning when they crucified him. And the inscription proclaiming his offense read, "The King of the Jews." With him they crucified two bandits, one at his right, and one at his left. People going by kept insulting him, wagging their heads, and saying, S. "Ha! So you were going to destroy the sanctuary and rebuild it in three days. Now save yourself by coming down off that cross!" C. The chief

Tuesday of Holy Week

priests and the scribes also joined in: S. "Other men he saved," C. they jeered to one another, S. "himself he cannot save! Let the 'Messiah,' the 'king of Israel,' come down off that cross, that we may see and put our faith in him!" C. And the men who had been crucified with him kept taunting him. And when noon came, darkness fell upon the whole land, lasting until mid-afternoon. Then in mid-afternoon, Jesus cried in a loud voice, ✠ *Eloi, Eloi, lama sabachthani?* C. which means, ✠ "My God, my God, why have you forsaken me?" So some of the bystanders who heard it remarked, S. "Listen! He is invoking Elia!" C. Somebody ran off, soaked a sponge in sour wine, and sticking it on a reed, tried to make him drink. S. "Now let's see," he said, "whether Elia comes to take him down." C. But Jesus, uttering a loud cry, expired. (*Here kneel and pause momentarily.*)

And the curtain in the sanctuary was torn in two from top to bottom. Now the centurion who stood guard over him, on seeing that he died in this way, declared, S. "It is clear this man was God's son!" C. There were also women present, looking on from a distance. Among them were Mary Magdalene, and Mary the mother of James the younger and Joseph, and Salome. These women had followed Jesus when he was in Galilee, and had attended to his needs; and there were many others who had come up with him to Jerusalem.

And now as it grew dark, since it was Preparation Day (that is, the eve of the Sabbath), Joseph from Arimathea, a distinguished member of the Sanhedrin, arrived. He too was looking forward to the kingdom of God. He was bold enough to seek an audience with Pilate and request the body of Jesus. Pilate was surprised that he should be dead so soon, and summoning the centurion, inquired whether Jesus had already died. Learning from the centurion

pausatur aliquantulum.

Et velum templi scissum est in duo, a summo usque deorsum. Videns autem centurio, qui ex adverso stabat, quia sic clamans exspirasset, ait: S. Vere hic homo Filius Dei erat. C. Erant autem et mulieres de longe aspicientes: inter quas erat Maria Magdalene, et Maria Iacobi minoris, et Ioseph mater, et Salome: et cum esset in Galilea, sequebantur eum, et ministrabant ei, et aliae multae, quae simul cum eo ascenderant Ierosolymam.

Et cum iam sero esset factum (quia erat Parascève, quod est ante sabbatum) venit Ioseph ab Arimathea, nobilis decurio, qui et ipse erat exspectans regnum Dei, et audacter introivit ad Pilatum, et petiit corpus Iesu. Pilatus autem mirabatur si iam obiisset. Et accersito centurione, interrogavit eum si iam mortuus esset. Et cum cognovisset a centurione, donavit corpus Ioseph. Ioseph autem mercatus sindonem, et depónens eum involvit sindone, et posuit eum in monumento, quod erat excisum de petra, et advolvit lapidem ad ostium monumenti.

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that he had, Pilate released the corpse to Joseph. Then having bought some linen, Joseph took him down, wrapped him in the linen, and laid him in a tomb which had been cut out of rock. Then he rolled a stone across the entrance of the tomb.

6. Offertory Antiphon

Ps. 139, 5

Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis éripe me.

Save me, O Lord, from the hands of the wicked; preserve me from violent men.

7. Prayer over the Gifts

Sacrificia nos, quæsumus, Dómine, propénsius ista restáurent: quæ medicinálibus sunt institúta ieiúniis. Per Dóminum.

O Lord, may this sacrifice revive us more quickly * because of our salutary fast which we offer with it. Through Jesus Christ.

8. *Præfatio de sancta Cruce.*

8. *Preface of the Holy Cross*

9. Communion Antiphon

Ps. 68, 13-14

Advérsus me exercebántur, qui sedébant in porta: et in me psallébant, qui bibébant vinum: ego vero oratióem meam ad te, Dómine: tempus benepláciti, Deus, in multitudíne misericórdiæ tuæ.

They who sit at the gate gossip about me; and the drunkards make me the butt of their songs. But I pray to you, O Lord; for the time of your favor, O God, in your great kindness answer me.

10. Prayer after Communion

Sanctificatióibus tuis, omnipotens Deus: et vítia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum.

O almighty God, may the grace of this sacrament cure our sinfulness,* and be an everlasting remedy for our weakness. Through Jesus Christ.

11. Prayer over the People

11. Orémus.

Humiliáte cápita vestra Deo.
Tua nos misericórdia, Deus, et ab omni subreptiône vetustátis expúrget, et capáces sanctæ novitátis efficiat. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

Let us pray.

Bow down your heads to the Lord.
O God, by your mercy cleanse us of the deceitfulness of our old selves* and enable us to increase in new holiness. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *R.* Amen.

Wednesday of Holy Week

WEDNESDAY OF HOLY WEEK

1. Entrance Antiphon *Philipp. 2, 10, 8 and 11*

At the name of Jesus every knee should bend, of those in heaven, on earth and under the earth, for the Lord became obedient unto death, even to death on a cross. Therefore our Lord Jesus Christ is in the glory of God the Father. *Ps. 101, 2* O Lord, hear my prayer, and let my cry come to you. At the name.

2. *After the Kyrie:* Let us pray. Let us kneel. Let us stand.

3. Prayer

O almighty God, deliver us, who are continually afflicted by sin by our own excesses, through the passion of your only-begotten Son: Who lives and reigns with you in the unity of the Holy Spirit, * God, forever and ever. *R.* Amen.

4. A Reading from the Prophet Isaiah *Isaia 62, 11; 63, 1-7*

Thus says the Lord God:
Say to daughter Sion,
your savior comes!
Here is his reward with him,
his recompense before him.
Who is this that comes from Edom,
in crimsoned garments, from Bosra—
This one arrayed in majesty,
marching in the greatness of his strength?
“It is I, I who announce vindication,
I who am mighty to save.”
Why is your apparel red,
and your garments like those of the wine
presser?
“The wine press I have trodden alone,
and of my people there was no one with
me.
I trod them in my anger,
and trampled them down in my wrath;

I classis

Statio ad S. Mariam Maiorem

In nómine Iesu omne genu flectátur,
cæléstium, terréstrium et infernórum:
quia Dóminus factus est obédiens
usque ad mortem, mortem autem
crucis: ídeo Dóminus Iesus Christus
in glória est Dei Patris. *Ps. 101, 2*
Dómine, exáudi oratióem meam:
et clamor meus ad te véniat. In
nómine Iesu.

Post Kýrie, eléison dicitur: Orémus.
Flectámus génua. Leváte.

Præsta, quæsumus, omnípotens Deus:
ut, qui nostris excéssibus incessánter
affligimur, per unigéniti Fílii tui
passiónem liberémur: Qui tecum
vivit et regnat in unitáte Spíritus
Sancti Deus: per ómnia sæcula
sæculórum.

4. Lécitio Isaíæ prophétæ *Isai. 62, 11; 63, 1-7*

Hæc dicit Dóminus Deus: Dícite
fíliæ Sion. Ecce Salvátor tuus venit:
ecce merces eius cum eo. Quis est iste,
qui venit de Edom, tinctis véstibus de
Bosra? Iste formósus in stola sua,
grádiens in multitudíne fortitúdinis
sue. Ego, qui loquor iustítiam, et pro-
pugnátor sum ad salvándum. Quare
ergo rubrum est induméntum tuum,
et vestiménta tua, sicut calcántium in
torculári? Tórcular calcávi solus, et
de géntibus non est vir mecum: calcávi
eos in furóre meo, et conculcávi eos
in ira mea: et aspérsus est sanguis
eórum super vestiménta mea, et
ómnia induménta mea inquinávi. Dies
enim ultiónis in corde meo, annus
redemptiónis meæ venit. Circum-
spéxi, et non erat auxiliátor: quæ-
sivi, et non fuit qui adiuváret: et
salvavit mihi bráccium meum, et
indignátio mea ipsa auxiliáta est
mihi. Et conculcávi pópulos in
furóre meo, et inebriávi eos in in-

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dignatióne mea, et detráxi in terram virtútem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quæ redidit nobis Dóminus Deus noster.

5. *Graduale Ps. 68, 18 et 2-3* Ne avértas fáciem tuam a púero tuo, quóniam tribulor: velóciter exáudi me. *℣.* Salvum me fac, Deus, quóniam intravérunt aquæ usque ad ánimam meam: infíxus sum in limo profúndi, et non est substántia.

Hic dicitur ℣. Dóminus vobíscum, sine Flectámus génua.

Deus, qui pro nobis Fílium tuum crucis patíbulum subíre voluísti, ut inimici a nobis expélleres potestátem: concéde nobis fámulis tuis; ut resurrectionis grátiam consequámur. Per eúndem Dóminum.

Et huic orationi additur altera oratio sub unica conclusione forte dicenda.

7. Lécitio Isaíæ prophétæ *Isai. 53, 1-12*

In diébus illis: Dixit Isaías: Dómine, quis crédidit audítui nostro? et bráccium Dómini cui revelátum est? Et ascéndet sicut virgúltum coram eo, et sicut radix de terra sitiénti: non est spécies ei, neque decor: et vídimus eum, et non erat aspéctus, et desiderávi-

Their blood spurted on my garments;
all my apparel I stained.

For the day of vengeance was in my heart,
my year for redeeming was at hand.

I looked about, but there was no one to help,

I was appalled that there was no one to lend support;

So my own arm brought about the victory
and my own wrath lent me its support.

I trampled down the peoples in my anger,
I crushed them in my wrath, and I let their blood run out upon the ground."

The favors of the Lord I will recall,
the glorious deeds of the Lord,
Because of all he has done for us;
the Lord our God.

5. *Gradual Ps. 68, 18 and 2-3* Hide not your face from your servant; in my distress, make haste to answer me. *℣.* Save me, O God, for the waters threaten my life; I am sunk in the abysmal swamp where there is no foothold.

After the first reading and gradual, The Lord be with you is said without Let us kneel.

6. Prayer

O God, you willed the ignominious death of your Son on the cross that we might be delivered from the power of the enemy.* Grant that we your servants may obtain the grace of his resurrection. Through Jesus Christ.

A second prayer which may occur is added to this prayer under one conclusion.

7. A Reading from the Prophet Isaia *Isaia 53, 1-12*

In those days Isaia said:

O Lord who would believe what we have heard?

To whom has the arm of the Lord been revealed?

He grew up like a sapling before him,
like a shoot from the parched earth;

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There was in him no stately bearing to
make us look at him,
nor appearance that would attract us to
him.
He was spurned and avoided by men,
a man of suffering, accustomed to infirmity,
One of those from whom men hide their
faces,
spurned, and we held him in no esteem.
Yet it was our infirmities that he bore,
our sufferings that he endured,
While we thought of him as stricken,
as one smitten by God and afflicted.
But he was pierced for our offenses,
crushed for our sins;
Upon him was the chastisement that makes
us whole,
by his stripes we were healed.
We had all gone astray like sheep,
each following his own way;
But the Lord laid upon him
the guilt of us all.
Though he was harshly treated, he submitted
and opened not his mouth;
Like a lamb led to the slaughter
or a sheep before the shearers,
he was silent and opened not his mouth.
Oppressed and condemned, he was taken
away,
and who would have thought any more
of his destiny?
When he was cut off from the land of the
living,
and smitten for the sin of his people,
A grave was assigned him among the wicked
and a burial place with evildoers,
Though he had done no wrong
nor spoken any falsehood.
But the Lord was pleased
to crush him in infirmity.
If he gives his life as an offering for sin,
he shall see his descendants in a long life,
and the will of the Lord shall be accomplished through him.

mus eum: despéctum, et novíssimum virórum, virum dolórum, et sciéntem infirmitátem: et quasi absconditus vultus eius, et despéctus, unde nec reputávimus eum. Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit: et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra: disciplína pacis nostræ super eum, et livóre eius sanáti sumus. Omnes nos quasi oves errávimus, unusquisque in viam suam declinávit: et pósuit Dóminus in eo iniquitátem ómnium nostrum. Oblátus est, quia ipse vóluit, et non apéruit os suum: sicut ovis ad occisiónem ducétur, et quasi agnus coram tondénte se obmutéscet, et non apériet os suum. De angústia, et de iudício sublátus est: generatióem eius quis enarrábit? quia abscessus est de terra vivéntium: propter scelus pópuli mei percússi eum. Et dabit ímpios pro sepultúra, et dívitem pro morte sua: eo quod iniquitátem non fécerit, neque dolus fúerit in ore eius. Et Dóminus vóluit contérere eum in infirmitáte: si posúerit pro peccáto ánimam suam, vidébit semen longævum, et volúntas Dómini in manu eius dirigétur. Pro eo quod laborávit ánima eius, vidébit, et saturábitur: in sciéntia sua iustificábit ipse iustus servus meus multos, et iniquitátes eórum ipse portábit. Ideo dispértiam ei plúrimos: et fórtium dívidet spólia, pro eo quod trádidit in mortem ánimam suam, et cum scelerátis reputátus est: et ipse peccáta multórum tulit, et pro transgressóribus rogávit.

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Because of his affliction
he shall see the light in fullness of days;
Through his suffering, my servant shall
justify many,
and their guilt he shall bear.
Therefore I will give him his portion among
the great,
and he shall divide the spoils with the
mighty,
Because he surrendered himself to death
and was counted among the wicked;
And he shall take away the sins of many,
and win pardon for their offenses.

8. *Tractus Ps. 101, 2-5 et 14* Dómine, exáudi oratióem meam, et clamor meus ad te véniat. *℣.* Ne avértas fáciem tuam a me: in quacúmque die tribulor, inclína ad me aurem tuam. *℣.* In quacúmque die invocávero te, velóciter exáudi me. *℣.* Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixório confríxa sunt. *℣.* Percússus sum sicut fenum, et áruit cor meum: quia oblítus sum manducáre panem meum. *℣.* Tu exsúrgens, Dómine, miseréberis Sion: quia venit tempus miseréndo eius.

9. *Evangelium passionis et mortis Domini secundum Lucam 22, 39-71; 23, 1-53.* Dicitur "Munda cor meum," "Iube, domne (Dómine), benedícere," et "Dóminus sit in córdibus vestris (in corde meo)," et fiunt reliqua, ut supra in dominica II Passionis notatum est n. 8 et 8a, p. 254.

Pássio Dómini nostri Iesu Christi
secúndum Lucam

In illo témpore: Egréssus Iesus ibat secúndum consuetúdinem in montem Olivárum. Secúti sunt autem illum et discípuli. Et cum pervénisset ad locum, dixit illis: ✠ Oráte, ne intréti in tentatióem. C. Et ipse avúlsus est ab eis quantum iactus est lápidis, et póstitis génibus orábat, dicens: ✠ Pater, si vis, transfer cálicem istum a me: verúmtamen non mea volúntas, sed tua fiat. C. Appáruit autem illi Angelus de cælo, confórtans eum.

8. *Tract Ps. 101, 2-5 and 14* O Lord, hear my prayer, and let my cry come to you. *℣.* Hide not your face from me; in the day of my distress, incline your ear to me. *℣.* In the day when I call, answer me speedily. *℣.* For my days vanish like smoke, and my bones burn like fire. *℣.* Withered and dried up like grass is my heart; I forget to eat my bread. *℣.* You will arise, O Lord, and have mercy on Sion, for it is time to pity her.

9. *The Gospel of the Lord's Passion and Death according to Luke 22, 39-71; 23, 1-53.*

The "Munda cor meum," the "Iube, domne (Dómine), benedícere," and the "Dóminus sit in córdibus vestris (in corde meo)," are said, and the rest is done as noted above on the Sunday of Passion Time, no. 8 and 8a, page 254.

The Passion of our Lord Jesus Christ
according to Luke
Luke 22, 39-71; 26, 1-53

At that time Jesus went out and made his way, as he was in the habit of doing, to the Mount of Olives. And his disciples also went with him. On reaching the place he said to them: "Pray that you may not be subject to the trial." C. He himself withdrew from them about a stone's throw, went down on his knees, and prayed in these words: ✠ "Father, if you are willing, take away this cup from me; but not my will but yours be done." C. And an angel appeared to

him from heaven, strengthening him. Being in anguish he prayed with all the greater intensity. And his sweat became like drops of blood falling to the ground. And rising from prayer, he came to his disciples and found them asleep, exhausted with grief. He said to them, ✠ “Why are you sleeping? Wake up and pray that you may not be subject to the trial.”

C. While he was still speaking a crowd came, led by the man named Judas, one of the Twelve. He approached Jesus to kiss him. Jesus said to him, ✠ “Judas, would you betray the Son of Man with a kiss?” C. The companions of Jesus, seeing what was going to happen, said: S. “Lord, shall we strike with the sword?” C. And one of them struck the high priest’s servant and cut off his right ear. But Jesus replied ✠ “No more of that!” C. And he touched the ear and healed the man. Then Jesus said to those who had come out against him — the chief priests, the chiefs of the Temple guard, and the elders: ✠ “Am I a bandit that you have come for me armed with swords and clubs? When I was with you daily in the Temple precincts, you never raised a hand against me. But this is your hour and the triumph of Darkness.”

C. Then they led him away under arrest and brought him to the house of the high priest, and Peter followed a long way off. When they had lighted a fire in the middle of the courtyard and were sitting beside it, Peter sat among them. A servant girl saw him sitting in the light of the fire, gazed at him, and said: S. “This man too was with him.” C. But he denied it saying: S. “Woman, I don’t know him.” C. A little later someone else saw him and said: S. “You are one of them too.” C. But Peter said, S. “No, sir, I am not.” C. About an hour later another spoke more insistently, S. “This man was certainly with him for he is a Galilean.” C. But Peter answered, S. “Sir, I don’t know

Et factus in agonía, prolíxius orábat. Et factus est sudor eius, sicut guttæ ságuinis decurréntis in terram. Et cum surrexisset ab oratióne, et venisset ad discipulos suos, invénit eos dormiéntes præ tristítia. Et ait illis: ✠ Quid dormítis? súrgite, oráte, ne intrétis in tentatióne.

C. Adhuc eo loquente, ecce turba: et qui vocabátur Iudas, unus de duódecim, antecedébat eos: et appropinquávit Iesu, ut oscularé-tur eum. Iesus autem dixit illi: ✠ Iuda, ósculo Fílium hóminis tradis? C. Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixerunt ei: S. Dómine, si percútimus in gládio? C. Et percússit unus ex illis servum princípis sacerdotum, et amputávit aurículam eius dexteram. Respón-dens autem Iesus, ait: ✠ Siníte usque huc. C. Et cum tetigisset aurículam eius, sanávit eum. Dixit autem Iesus ad eos, qui vénerant ad se, príncipes sacerdotum, et magistrátus templi, et senióres: ✠ Quasi ad latrónem existis cum gládiis, et fústibus? Cum cotídie vobíscum fúerim in templo, non extendístis manus in me: sed hæc est hora vestra, et potéstas tenebrárum.

C. Comprehendéntes autem eum, duxérunt ad domum princípis sacerdotum: Petrus vero sequebátur a longe. Accénso autem igne in médio átrii, et circumsedéntibus illis, erat Petrus in médio eórum. Quem cum vidisset ancilla quædam sedéntem ad lumen, et eum fuisset intúita, dixit: S. Et hic cum illo erat. C. At ille negávit eum, dicens: S. Múlier, non novi illum. C. Et post pusíllum álius videns eum, dixit: S. Et tu de illis es. C. Petrus vero ait: S. O homo, non sum. C. Et intervállo facto quasi horæ unius, álius quidam affirmábat, dicens: S. Vere et hic cum illo erat: nam et Galiléus est. C. Et ait Petrus: S. Homo, nescio quid dicis. C. Et contínuo adhuc illo loquente cantávit gallus. Et convérsus Dóminus respéxit Petrum. Et recor-

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dátus est Petrus verbi Dómini, sicut dixerat: Quia priúsquam gal-lus cantet, ter me negábis. Et egréssus foras Petrus flevit amare.

Et viri, qui tenébant illum, illu-débant ei, cædéntes. Et velavérunt eum, et percutiébant fáciem eius: et interrogábant eum, dicéntes: S. Prophetíza, quis est, qui te percússit? C. Et ália multa blasphemántes dicébant in eum.

Et ut factus est dies, convené-runt senióres plebis, et príncipes sacerdotum, et scribæ, et duxérunt illum in concílium suum, dicéntes: S. Si tu es Christus, dic nobis. C. Et ait illis: ✠ Si vobis dixeró, non credétis mihi: si autem et inter-ro-gávero, non respondébitis mihi, neque dimittétis. Ex hoc autem erit Fílius hóminis sedens a dextris virtútis Dei. C. Dixérunt autem omnes: S. Tu ergo es Fílius Dei? C. Qui ait: ✠ Vos dicitis, quia ego sum. C. At illi dixérunt: S. Quid adhuc desiderámus testimónium? Ipsi enim audívimus de ore eius.

C. Et surgens omnis multitúdo eórum, duxérunt illum ad Pilátum. Cœpérunt autem illum accusáre, dicéntes: S. Hunc invénimus sub-verténtem gentem nostram, et pro-hibéntem tribúta dare Cæsari, et dicéntem se Christum regem esse. C. Pilátus autem interrogávit eum, dicens: S. Tu es Rex Iudæórum? C. At ille respóndens, ait: ✠ Tu dicis. C. Ait autem Pilátus ad príncipes sacerdotum, et turbas: S. Nihil invénio causæ in hoc hó-mine. C. At illi invalescébant, di-céntes: S. Cómmoveat pópulum, docens per univérsam Iudæam, incípiens a Galiléa usque huc.

C. Pilátus autem áudiens Gali-læam, interrogávit si homo Gali-læus esset. Et ut cognóvit quod de Heródis potestáte esset, remisit eum ad Heródem, qui et ipse Iero-sólymis erat illis diébus. Heródes autem viso Iesu gávisus est valde. Erat enim cúpiens ex multo témpore vidére eum, eo quod audíerat multa de eo, et sperábat signum áliquod vidére ab eo fieri. Inter-

what you are talking about.” C. And just as he spoke, a cock crowed. The Lord turned around and looked at Peter. And Peter remembered the statement which the Lord had made, “Before the cock crows today, you will deny me three times.” So he went out and wept bitterly.

Meanwhile the men guarding Jesus were mocking him. They slapped him after blind-folding him and asked: S. “Play the prophet for us. Who is it that struck you?” C. And they directed many other insulting words at him.

At daybreak the Council made up of the elders of the people, the chief priests, and the scribes, assembled again. They led him before their tribunal, saying: S. “Tell us, are you the Messiah?” C. He replied ✠ “If I tell you, you will not believe me, and if I question you, you will not answer. But, presently, the Son of Man will have his seat at the right hand of the Power of God.” S. “So you are the Son of God?” they all asked. ✠ “It is you,” C. he answered, S. “who say that I am.” C. They said, S. “What need, then, have we of witnesses? For we our-selves have heard it from his own mouth.”

C. Then the entire assembly rose up and led him before Pilate. They started his prosecution by saying, S. “We found this man subverting our nation, opposing the payment of taxes to Caesar, and saying that he was the Messiah, the King.” C. Pilate asked him, S. “Are you the king of the Jews?” C. He answered, S. “As you say.” C. Pilate said to the chief priests and the crowds, S. “I do not find a case against this man.” C. But they insisted: S. “He stirs up the people by his teaching through the whole of Judea, from Galilee where he began as far as here.”

C. Hearing this Pilate asked if the man was a Galilean. When he learned that he was under Herod’s jurisdiction he sent him to Herod who was himself in Jerusalem at this

time. Herod was extremely pleased to see Jesus; from hearing about him, he had wanted for some time to see him and he was hoping to see him do some miracle. He interrogated him at considerable length but Jesus made no answer to him. The chief priests and scribes were at hand, and accused him vehemently. Herod then, and his guards, treated him with contempt and insulted him, and then put a bright robe on him and sent him back to Pilate. Herod and Pilate became friends on that day; previously they had been enemies. Pilate then called together the chief priests and the rulers and the people and said to them, S. "You have brought this man before me as one who subverts the people. I have examined him in your presence and have found no charge against him arising from your allegations. Neither has Herod, for he has sent him back to us; obviously this man has done nothing deserving the death penalty. I will release him, then, after chastising him."

C. (At the festival time he had to release one prisoner for them.) The whole crowd cried out, S. "Away with this fellow; release Barabbas for us." C. (Barabbas had been thrown into prison for an insurrection in the city and for murder.) Pilate addressed them again, wishing to release Jesus. But they shouted back, saying, S. "Crucify him; crucify him!" C. He said to them for the third time: S. "What evil has this man done? I have not found in him anything deserving the death penalty. I will therefore chastise and release him." C. But they demanded with loud shouts that he should be crucified, and their shouts increased in violence. Pilate then decreed that what they demanded should be done. He released the one they asked for, who had been thrown in prison for insurrection and murder, and delivered Jesus to their wishes.

And as they led him away, they laid hold of one Simon, from Cyrene, who was com-

rogabat autem eum multis sermonibus. At ipse nihil illi respondēbat. Stabant autem principes sacerdotum, et scribæ constanter accusantes eum. Sprevit autem illum Heródes cum exercitu suo: et illúsit indútum veste alba, et remisit ad Pilátum. Et facti sunt amici Heródes et Pilátus in ipsa die: nam ántea inimici erant ad ínvicem. Pilátus autem convocáti principibus sacerdotum, et magistratibus, et plebe, dixit ad illos: S. Obtulistis mihi hunc hóminem, quasi averténtem pópulum, et ecce ego coram vobis intérogans, nullam causam invéni in hómine isto ex his, in quibus eum accusátis. Sed neque Heródes: nam remísi vos ad illum, et ecce nihil dignum morte actum est ei. Emendátum ergo illum dimíttam.

C. Necesse autem habébat dimíttre eis per diem festum, unum. Exclamávit autem simul univérſa turba, dicens: S. Tolle hunc, et dimítte nobis Barábbam. C. Qui erat propter seditiõnem quamdam factam in civitate, et homicídium, missus in cárcerem. Iterum autem Pilátus locútus est ad eos, volens dimíttre Iesum. At illi succlamábant, dicentes: S. Crucífige, crucífige eum. C. Ille autem tértio dixit ad illos: S. Quid enim mali fecit iste? Nullam causam mortis invénio in eo: corrípiam ergo illum, et dimíttam. C. At illi instábant vóciſus magnis, postulátes ut crucifigerétur. Et invalescébant voces eórum. Et Pilátus adiudicávit fieri petitiõnem eórum. Dimísit autem illis eum, qui propter homicídium, et seditiõnem missus fúerat in cárcerem, quem petébant: Iesum vero trádidit voluntáti eórum.

Et cum dúcerent eum, apprehendérunt Simónem quemdam Cyrenensem, veniéntem de villa: et imposuérunt illi crucem portáre post Iesum. Sequebátur autem illum multa turba pópuli, et mulierum, quæ plangébant et lamentábantur eum. Convérsus autem ad illas Iesus dixit: ✠ Fíliæ Ierúsalem, nolíte flere super me, sed

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super vos ipsas flete, et super filios vestros. Quóniam ecce vénient dies, in quibus dicent: Beátæ stériles, et ventres, qui non genuérunt, et úbera quæ non lactavérunt. Tunc incipient dicere móntibus: Cádite super nos; et cóllibus: Operíte nos. Quia si in víridi ligno hæc faciunt, in árido quid fiet?

C. Ducebántur autem et álii duo nequam cum eo, ut interficeréntur. Et postquam venérunt in locum, qui vocátur Calváriæ, ibi crucifixerunt eum: et latrónes, unum a dextris, et álterum a sinístris. Iesus autem dicebat: ✠ Pater, dimítte illis: non enim sciunt quid faciunt. C. Dividentes vero vestiménta eius, misérunt sortes. Et stabat pópulus spectans, et deridébant eum príncipes cum eis, dicétes: S. Alios salvos fecit: se salvum faciat, si hic est Christus Dei eléctus.

C. Illudébant autem ei et mílites accedétes, et acétum offerétes ei, et dicétes: S. Si tu es Rex Iudæórum, salvum te fac.

C. Erat autem et superscriptio scripta super eum lítteris græcis, et latinis, et hebráicis: Hic est Rex Iudæórum. Unus autem de his, qui pendébant, latrónibus, blasphemábat eum, dicens: S. Si tu es Christus, salvum fac temetípsum, et nos. C. Respóndens autem alter increpábat eum, dicens: S. Neque tu times Deum, quod in eádem damnatióne es. Et nos quidem iuste, nam digna factis recípimus: hic vero nihil mali gessit. C. Et dicebat ad Iesum: S. Dómine, meménto mei, cum véneris in regnum tuum. C. Et dixit illi Iesus: ✠ Amen dico tibi: Hódie mecum eris in paradíso.

C. Erat autem fere hora sexta, et ténebræ factæ sunt in univérsam terram usque in horam nonam. Et obscurátus est sol: et velum templi scissum est médium. Et clamans voce magna Iesus, ait: ✠ Pater, in manus tuas comméndo spíritum meum. C. Et hæc dicens, expirávit. *Hic genuflectitur, et pausatur aliquantulum.*

Videns autem centúrio quod factum

ing in from the farm. They put the cross on his shoulder to carry behind Jesus. A great crowd of people followed him, including women who beat their breasts and made lament for him. Jesus turned to them and said, ✠ “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For, remember, days are coming when they will say, ‘Happy are the sterile, the wombs that never bore, and the breasts that never nursed.’ Then they will begin saying to the mountains, ‘Fall upon us’, and to the hills, ‘Cover us.’ For if they do this in the green wood, what will be done in the dry?”

C. Two other criminals were led along with him to be crucified. And when they came to the Skull-Place as it was called, they crucified him there, and also the criminals, one on his right and the other on his left. Jesus said, ✠ “Father, forgive them; for they do not know what they are doing.” C. Then in dividing his garments they rolled dice for them. The people stood there, watching, and the rulers kept jeering at him, saying: S. “He saved others; let him save himself, if he is the Messiah of God, the Chosen One.”

C. The soldiers also mocked him, coming forward and offering their sour wine to him, and saying, S. “If you are the king of the Jews, save yourself.” C. There was, besides, an inscription over his head (in Greek, Latin and Hebrew letters), “This is the King of the Jews.” One of the criminals, hanging in crucifixion, jeeringly said to him: S. “Aren’t you the Messiah? Save yourself and us.” C. But the other rebuked him, saying: S. “Haven’t you any fear of God, seeing that you are under the same sentence. And we deserve it; we are paying the penalty for what we have done. But this man has done nothing wrong.” C. And he said: S. “Jesus, remember me when you come into your kingdom.” C. Jesus said:

Wednesday of Holy Week

✠ “I tell you this: today you will be with me in Paradise.”

C. It was now around midday and darkness came over the whole land until mid-afternoon. The sun was eclipsed. The curtain in the sanctuary was torn in two. And Jesus cried aloud and said: ✠ “Father, into your hands I entrust my spirit.” C. And having said this he expired. (*Here kneel and pause awhile.*)

The centurion, seeing what had happened, glorified God, saying, S. “Surely this was a just man.” C. The whole crowd that had come together for this spectacle, when they saw what had happened, went away beating their breasts. All his friends, and the women who had accompanied him from Galilee, were standing at a distance watching all this.

There was a man named Joseph, a member of the Sanhedrin, an upright, just man—he had not been associated with their plan or their action). He was from Arimathea, a town of Judea, and was looking forward to the kingdom of God. This man approached Pilate and requested the body of Jesus. And he took the body down, wrapped it in linen, and laid it in a tomb cut out of rock in which no one had yet been buried.

10. Offertory Antiphon

Ps. 101, 2–3

O Lord, hear my prayer, and let my cry come to you. Hide not your face from me.

11. Prayer over the Gifts

O Lord, accept the gift we offer,* and graciously grant that by our devotion we may obtain what we celebrate in these sacred mysteries which renew the passion of your Son our Lord. Through Jesus Christ.

12. *Preface of the Holy Cross*

fúerat, glorificávit Deum, dicens: S. Vere hic homo iustus erat. C. Et omnis turba eórum, qui simul áderant ad spectáculum istud, et vidébant quæ fiébant, percutiéntes péctora sua revertébántur. Stabant autem omnes noti eius a longe, et mulieres, quæ secútæ eum erant a Galiléa, hæc vidéntes.

Et ecce vir nómine Ioseph, qui erat decúrio, vir bonus et iustus: hic non consénserat consílio et áctibus eórum, ab Arimathæa civitáte Iudææ, qui exspectábat et ipse regnum Dei. Hic accéssit ad Pilátum, et pétiiit corpus Iesu: et depósitum invólvit síndone, et pósuit eum in monuménto exciso in quo nondum quisquam pósitus fúerat.

Dómine, exáudi oratióem meam, et clamor meus ad te pervéniat: ne avértas fáciem tuam a me.

Súscipe, quæsumus, Dómine, munus oblátum, et dignánter operáre: ut, quod passiónis Fílii tui Dómini nostri mystério gérimus, piis affectibus consequámur. Per eúndem Dóminum.

12. *Prefatio de sancta Cruce.*

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13. Communion Antiphon

Ps. 101, 10, 13 and 14

Potum meum cum fletu temperábam:
quia élevans allisísti me: et ego sicut
fænum áruí: tu autem, Dómine, in
ætérnum pérmanes: tu exsúrgens
miseréberis Sion, quia venit tempus
miseréndi eius.

I mingle my drink with tears, for you lifted
me up only to throw me down, and I wither
like grass; but you, O Lord, endure forever.
You will arise and have mercy on Sion, for
it is time to pity her.

14. Prayer after Communion

Largíre sénsibus nostris, omnípotens
Deus: ut, per temporálem Fílii tui
mortem, quam mystéria veneránda
testántur, vitam te nobis dedísse
perpétuam confidámus. Per eúndem
Dóminum.

Awaken our sensibilities, almighty God,*
so that we may firmly believe that through
your Son's death in the world, which is re-
enacted in this holy rite, you have bestowed
eternal life upon us. Through Jesus Christ.

15. Prayer over the People

15. Orémus.

Humiliáte cápita vestra Deo.
Réspice, quæsumus, Dómine, super
hanc famíliam tuam, pro qua Dómi-
nus noster Iesus Christus non dubitá-
vit mánibus tradi nocéntium, et crucis
subíre torméntum: Qui tecum vivit et
regnat in unitáte Spíritus Sancti Deus:
per ómnia sácula sæculórum.

Let us Pray.

Bow down your heads to the Lord.
O Lord, look upon your family;* for their
sake our Lord Jesus Christ unhesitatingly
suffered betrayal into the hands of the wicked
and underwent the torment of the cross:
Who lives and reigns.

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HOLY THURSDAY

MASS OF THE CHRISM

*For the blessing of the Oil of Catechumens and the Oil of
the Sick, and the making of the Sacred Chrism.*

1. *Benedictio olei catechumenorum et
infirmorum, et confectio sacri chrismatis
peraguntur secundum ordinem in Pontifi-
cali romano descriptum, iis exceptis, quæ
inferius notantur.*

2. *Hæ autem benedictio et confectio
fiunt intra Missam chrismatis, quæ cele-
branda est post Tertiam.*

1. *The blessing of the oil of catechumens and the oil of the
sick and the making of the sacred chrism take place according
to the rite described in the Roman Pontificale, with the ex-
ceptions that are noted below:*

2. *The blessing of oils and the making of the chrism take
place within the Mass of the Chrism, which is to be cele-
brated after Terce.*

3. Entrance Antiphon

Ex. 30, 25, 31

Facies unctiónis óleum, et fíliis Israël
dices: Hoc óleum unctiónis sanctum
erit mihi in generatiónes vestras. *Ps.*
88, 2 Grátias Dómini in ætérnum
cantábo; per omnes generatiónes
annuntiábo fidelitátem tuam. Facies
unctiónis.

You shall make the oil of anointing and say to the
sons of Israel: As sacred anointing oil this shall
belong to me throughout your generations. *Ps. 88, 2*
The favors of the Lord I will sing forever; through all
generations I shall proclaim your faithfulness. You
shall.

4. *Decantatis antiphona ad Introitum ac
Kýrie, eléison, ut moris est, pontifex,
incipit in tono solemni Glória in excélsis.*

4. *After the antiphon to the introit and the Kyrie have been
chanted as usual, the Bishop begins Glory to God in the
highest in a solemn tone.*

5. Prayer

5. Dómine Deus, qui in regenerándis
plébibus tuis ministério úteris sacer-
dótum; tríbe nobis perseverántem in

Lord God, you make use of the ministry of priests
for regeneratíng your people. *Make us persevere in
serving your will that in our days by the gift of your

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grace the people consecrated to you may increase in merit and in number. Through Jesus Christ.

This prayer alone is said.

6. A Reading from the Prophet Isaia *Is. 61, 1-4, 6, 8-9*

The spirit of the Lord God is upon me, because the Lord has anointed me; He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, To proclaim liberty to the captives and release to the prisoners, To announce a year of favor from the Lord and a day of vindication by our God, to comfort all who mourn; To place on those who mourn in Sion a diadem instead of ashes, To give them oil of gladness in place of mourning, a glorious mantle instead of a listless spirit. They will be called oaks of justice, planted by the Lord to show his glory. They shall rebuild the ancient ruins, the former wastes they shall raise up And restore the ruined cities, desolate now for generations. You yourselves shall be named priests of the Lord, ministers of our God you shall be called. For I, the Lord, love what is right, I hate robbery and injustice; I will give them their recompense faithfully, a lasting covenant I will make with them. Their descendants shall be renowned among the nations, and their offspring among the peoples; All who see them shall acknowledge them as a race the Lord has blessed.

7. *Gradual Ps. 27, 7-8* In God my heart trusts, and I find help; then my heart exults, and with my song I praise him. *℟.* The Lord is the strength of his people, the saving refuge of his anointed.

8. ✠ A Reading from the holy Gospel according to Luke *Luke 4, 16-22*

At that time Jesus came to Nazareth where he had been raised. He entered the synagogue on the Sabbath as was his custom, and stood up to read. The volume of the prophet Isaia was handed to him. Unrolling the volume, he found the place where it was written: "The Spirit of the Lord is upon me because he has anointed me; He has sent me to proclaim good news to the poor: to heal the brokenhearted; to proclaim liberty to the captives, and return of sight to the blind; to set at liberty the oppressed, to proclaim an acceptable year of the Lord and the day of recompense."

Closing the volume, he gave it back to the atten-

tua voluntate famulatum; ut dono grátiae tuæ, in diébus nostris, et méritis et número sacrátus tibi pópulus augeátur. Per Dóminum.
Et dicitur hæc tantum oratio.

6. Lectio Isaiaë Prophetæ *Isai. 61: 1-4, 6, 8-9*

Spiritus Dómini super me, eo quod únxit Dóminus me, ad annuntiándum mansuétis misit me, ut medérem contritis corde et prædicárem captivis indulgéntiam et clausis apertiónem, ut prædicárem annum placábilem Dómino et diem uliónis Deo nostro, ut consolárer omnes lugéntes, ut pónerem lugéntibus Sion et darem eis corónam pro cínere, óleum gáudii pro luctu, pállium laudis pro spíritu mæróris et vocabúntur in ea fortes iustítiæ plantátio Dómini ad glorificándum. Et ædificábunt desérta a sæculo et ruínas antiquas érigent et instaurábunt civitátes desértas, dissipátas in generatióem et generatióem. Vos sacerdótes Dómini vocabímmini, ministri Dei nostri, dicétur vobis. Quia ego Dóminus diligens iudícium et ódio habens rapínam in holocáusto et dabo opus eórum in veritáte et fœdus perpétuum fériam eis. Et scient in géntibus semen eórum et germen eórum in médio populórum. Omnes qui viderint eos cognóscant illos, quia isti sunt semen, cui benedixit Dóminus.

7. *Graduale Ps. 27, 7-8* In Deo confisum est cor meum, et adiútus sum; ideo exsultat cor meum, et cántico meo laudo eum. *℟.* Dóminus robur est pópulo suo, et præsidium salútis uncto suo.

8. Sequéntia santi Evangélii secúndum Lucam *Luc 4: 16-22*

In illo témpore: Venit Iesus Názareth, ubi erat nutritus, et intrávit secúndum consuetúdinem suam die sábbati in synagógam et surréxit légere. Et tráditus est illi liber Isaiaë prophétæ. Et, ut revólvit librum, invénit locum, ubi scriptum erat: "Spiritus Dómini super me; propter quod unxit me, evangelizáre paupéribus misit me, sanáre cóntritos corde, prædicáre captivis remissionem et cæcis visum, dimíttre confráctos in remissionem,

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prædicare annum Dómini acceptum et diem retributionis." Et, cum plicuisset librum, reddidit ministro et sedit. Et ómnium in synagoga óculi erant intendentes in eum. Cæpit autem dicere ad illos: "Quia hodie impléta est hæc scriptúra in áuribus vestris." Et omnes testimoniúm illi dabant et mirabantur in verbis grátiae, quæ procedebant de ore ipsius.

Et non dicitur Credo.

Hodie non cantatur antiphona ad offertorium; sed, dum una cum pane et vino pro celebratione eucharistica afferuntur ad altare olea consecranda, schola et totus populus concinunt hymnum O Redemptor.

O Redemptor, sume carmen Temet concinéntium.

Arbor feta alma luce Hoc sacrándum protulit,

Fert hoc prona præsens turba Salvatóri sæculi.

Consecrare tu dignare, Rex perennis patriæ, Hoc olivum, signum vivum, Iura contra dæmonum,

Ut novetur sexus omnis Unctiône chrismatis: Ut sanetur sauciáta Dignitátis glória.

Lota mente sacro fonte Aufugántur crimina, Uncta fronte sacrosáncta Inluunt chrismata.

Corde natus ex Paréntis, Alvum implens Vírginis,

Præsta lucem, claude mortem Chrismatis consórtibus.

Sit hæc dies festa nobis Sæculórum sæculis,

Sit sacráta digna laude Nec senést-cant témpore.

Huius sacrificii poténtia, Dómine, quæsumus, et vetustátem nostram cleménter abstérgeat, et novitátem nobis áugeat et salútem. Per Dóminum nostrum.

11. *Præfatio de Missa chrismatis.*

12. *Communicantes, et quæ sequuntur usque ad Consecrationem, dicuntur ut in Canone Missæ, nihil addendo vel immutando.*

13. *In benedictione chrismatis, quæ in Pontificalis romani veteribus editionibus invenitur, versus finem præfationis quæ super chrisma benedicendum cantatur, omittantur verba: ut spirituális lavácri baptísimo usque ad vestiménto incorrupti*

dant and sat down. And the eyes of all in the synagogue were fixed upon him. Then he began to say to them, "Today this passage of Scripture has been fulfilled in your hearing." And all bore him witness, and marvelled at the words of grace that came from his mouth.

The Creed is not said.

9. At the offertory

Today the antiphon to the offertory is not sung. While the oils to be consecrated are carried to the altar together with the bread and wine for the celebration of the Eucharist, the schola and the entire people sing the hymn O Redeemer.

O Redeemer, receive the song of those who sing your praise.

A tree made fruitful by the fostering light of the sun brought forth this oil that it might be blessed. Humbly we bring it to the Savior of the world.

In your kindness, O King of the eternal homeland, Consecrate this oil of olives as a sign of life, a safeguard against the demon.

May both men and women be made new by being anointed by the Chrism,

And may the wound to their glorious dignity be healed.

Our minds being cleansed at the sacred font, let our sins be put to flight;

May holy gifts be lavished on those whose foreheads are anointed.

You who were born from the heart of the Father, and did fill the womb of the Virgin,

Grant light, put an end to death for those who share in the Chrism.

May this day be a festival for us for ever and ever: May it be made holy with worthy praise, and may it not grow old with time.

10. Prayer over the Gifts

May the power of this sacrament, O Lord, through your mercy cleanse our old nature* and lead us to an increase of new life and to salvation. Through Jesus Christ.

11. *Proper Preface*

12. *The Communicantes and everything that follows up to the Consecration are said as in the Canon of the Mass without addition or change.*

13. *In the blessing of the chrism, given in the old editions of the Roman Pontificale, toward the end of the preface which is sung for the blessing of the chrism, the words: ut spirituális lavácri baptísimo up to vestiménto incorrupti múnemis induántur are omitted. These words formerly pertained to*

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the proper preface of the Mass of the Chrism, and have again taken this place in the restored rite.

14. *At the three-fold Agnus Dei, "have mercy on us" is said three times. The Prayer, "Dómine Iesu Christe qui dixísti" is omitted and the Pax is not given.*

15. Communion Antiphon *Ps. 44, 7*

You love justice and hate wickedness: therefore God, your God, has anointed you.

16. Prayer after Communion

O Lord, as we leave the things of the past and turn to the new,* may we put off our old nature and be renewed in holiness of mind. Through Jesus Christ.

17. *At the end of Mass the blessing is given in the usual way, and afterwards Sext and None are said in choir.*

18. *Local Ordinaries who have celebrated the Mass of the Chrism in the morning may also offer the solemn Mass of the Lord's Supper in the evening.*

EVENING MASS OF THE LORD'S SUPPER

The solemn Mass of the Lord's Supper is to be celebrated in the evening at a suitable hour, but not before four o'clock nor after nine o'clock. The celebration of other Masses of the Lord's Supper is prohibited. Where, however, a pastoral reason requires it, the Ordinary of the place may permit one or two low Masses in individual churches or public oratories; in semi-public oratories he may permit only one low Mass. The permission may be given in order that all the faithful may be present at the sacrifice of the Mass and receive the Body of Christ on this holy day. These Masses are permitted during the same hours which are assigned for the solemn Mass, as indicated above.

On this day holy Communion may be distributed to the faithful only within the evening Masses, or immediately after and continuously with the Masses. However, holy Communion may be brought to the sick on this day, both before and after noon.

1. *If there is a tabernacle on the main altar, it is to be entirely empty. For the communion of the clergy and the people today and tomorrow a ciborium (or ciboria) shall be placed upon the altar with particles to be consecrated in this Mass itself.*

2. *Where there are not enough clerics and priests, Mass is celebrated according to the usual rite of high Mass.*

3. *Where clerics are present, it is most fitting that they should be present at the solemn evening Mass according to the form of choir assistance.*

múneris induántur, quæ olim præfationem propriam Missæ chrismatis constituerant, et quæ in hoc instaurato ritu iterum locum suum obtinuerunt.

14. *Ad triplex Agnus Dei, respondetur ter "miserére nobis." Omittitur oratio "Dómine Iesu Christe, qui dixísti;" et non datur osculum pacis.*

Dilexísti iustítiam et odísti iniquitátem: proptérea unxit te Deus, Deus tuus.

Præsta, quæsumus, Dómine: ut, sicut de præteritis ad nova transímus; ita, vetustáte depósita, sanctificátis méntibus innovémur. Per Dóminum.

17. *In fine Missæ, datur benedictio more solito, postea in choro, dicuntur Sexta et Nona.*

18. *Locorum Ordinarii, qui Missam chrismatis mane celebraverint, possunt vespere Missam quoque solemnem in Cena domini litare.*

Statio ad S. Ioannem in Laterano

Missa solemnisis in Cena Domini celebranda est vespere, hora magis opportuna, non autem ante horam quartam post meridiem, nec post horam nonam. Aliarum Missarum in Cena Domini celebratio interdicatur. Ubi vero ratio pastoralis id postulet, loci Ordinarius unam alteramve Missam lectam in singulis ecclesiis vel oratoriis publicis permittere poterit; in oratoriis autem semipublicis unam tantum Missam lectam; ea quidem de causa, ut omnes fideles hoc sacro die Missæ sacrificio interesse et Corpus Christi sumere possint. Hæ autem Missæ inter easdem diei horas permittuntur, quæ pro Missa solènni assignatæ sunt, ut supra notatur. Hoc die sacra Communio fidelibus distribui potest tantummodo inter Missas vespertinas, vel continuo ac statim ab iis expletis; infirmis vero hoc die sacra Communio deferri licet, horis ante et post meridiem.

1. *Tabernaculum, si quod exstat in altari maiore, omnino vacuum sit; pro communicando vero clero et populo hodie et crastino die, ponatur super altare pyxis (vel pyxides) cum particulis in hac ipsa Missa consecrandis.*

2. *Ubi deest copia clericorum et sacerdotum, Missa celebratur secundum consuetum ritum Missæ cantatæ.*

3. *Ubi vero clerici adsint, maxime convenit, ut, in forma assistentiæ choralis, Missæ solènni vespertinæ intersint.*

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4. *Itaque, unusquisque suis choralibus vestimentis induitur: sacerdotes insuper accipiunt stolam; celebrans et ministri induunt vestes sacras albi coloris, ut in Missa moris est.*

5. *Omnibus sic paratis, incipit processio per ecclesiam ad altare.*

4. *Thus each cleric vests in his choir dress; in addition, priests wear stoles. The celebrant and the ministers wear the usual sacred vestments for Mass, white in color.*

5. *When all are vested, the procession goes through the church to the altar.*

Entrance Antiphon

Gal. 6, 14

Nos autem gloriári opórtet in cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurrectio nostra: per quem salváti et liberáti sumus. *Ps. 66, 2* Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem.

6. *Celebrans confessionem facit more solito.*

7. *Cum celebrans incipit solemner Glória in excélsis Deo, pulsantur campanæ et organum, quæ, expleto hymno, silent usque ad Vigiliam paschalem.*

But it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered. *Ps. 66, 2* May God have pity on us and bless us; may he let his face shine upon us; and may he have pity on us. But it behooves.

6. *The celebrant makes the confession in the usual way.*

7. *When the celebrant solemnly begins Glory to God in the highest, the bells are rung and the organ is played. At the end of the hymn the bells and organ remain silent until the Easter Vigil.*

8. Prayer

Deus, a quo et Iudas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis effectum: ut, sicut in passióne sua Iesus Christus, Dominus noster, diversa utrísque intulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiόνis suæ grátiam largiátur: Qui tecum.

Et dicitur hæc tantum oratio.

9. Lécio Epístolæ beáti Pauli apóstoli ad Corínthios
1 Cor. 11, 20–32

Fratres: Conveniéntibus vobis in unum, iam non est dominicam cenam manducáre. Unusquisque enim suam cenam præsumit ad manducándum. Et álius quidem ésurit, álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? Aut ecclesiám Dei contémnitis, et confúnditis eos, qui non habent? Quid

O God, who punished Judas for his crime and rewarded the good thief for his penitence, be merciful to us!* Our Lord Jesus Christ in his passion gave each one recompense according to his deserts; may he deliver us from the deceitfulness of our old selves and bestow on us the grace of his resurrection: Who lives and reigns.

This prayer alone is said.

9. A Reading from the Epistle of blessed Paul the Apostle to the Corinthians
1 Cor. 11, 20–32

Brethren: When you assemble, there is no eating the Lord's supper. At the meal everyone hurries to eat his own supper, and one goes hungry while another gets drunk. Don't you have homes where you can eat and drink? Or are you going to show contempt for the church of God and embarrass those who have nothing? What can I say

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to you? Can I praise you? Not in this matter! I received from the Lord, what I also handed on to you, that the Lord Jesus on the night in which he was betrayed, took bread and, having given thanks, broke it and said: "This is my body which is for you. Do this as a remembrance of me." In the same way, after the supper, he took the cup, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, as a remembrance of me." Every time, then, that you eat this bread and drink this cup, you proclaim the death of the Lord, until he comes. So whoever eats the bread or drinks the cup of the Lord unworthily, will have to answer for the body and the blood of the Lord. A man should first examine himself. Only then should he eat of the bread and drink of the cup. For he who eats and drinks without recognizing the body, eats and drinks a judgment against himself. This is why there are many sick and infirm among you, and why so many are falling asleep. If we were examining ourselves we would not be judged. But when we are being judged by the Lord we are being chastised, in order that we may not be condemned along with the world.

10. *Gradual Phil. 2, 8–9* Christ became obedient for us unto death, even to death on a cross. *℣.* Therefore, God also has exalted him and has given him the name that is above every name.

11. *Munda cor meum, Iube, domne (Dómine), and Dóminus sit in corde tuo (meo), are said in the usual way.*

12. ✠ A Reading from the holy Gospel according to John
John 13, 1–15

Before the Passover feast, Jesus was aware that the hour had come for him to pass from this world to the Father. Having loved his own who were in this world, he now showed

dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Dómino, quod et trádidí vobis, quóniam Dóminus Iesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: "Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem." Simíliter et cálicem, postquam cenávit, dicens: "Hic calix novum testaméntum est in meo ságuine: hoc fácite, quotiescúmque bibétis, in meam commemoratiónem." Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis: mortem Dómini annuntiábitis donec véniat. Itaque quicúmque manducáverit panem hunc, vel biberit cálicem Dómini indígne, reus erit córporis et ságuinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Qui enim manducat et bibit indígne, iudícium sibi manducat et bibit: non diiudicans corpus Dómini. Ideo inter vos multi infirmi et imbecíles, et dórmíunt multi. Quod si nosmetípsos diiudicáremus, non útique iudicáremur. Dum iudicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

10. *Graduale Phil. 2, 8–9* Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. *℣.* Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

11. *Munda cor meum, Iube, domne (Dómine) et Dóminus sit in corde tuo (meo), dicuntur more solito.*

12. ✠ Sequéntia sancti Evangélii secúndum Ioánnem
Ioann. 13, 1–15

Ante diem festum Paschæ, sciens Iesus quia venit hora eius, ut tránseat ex hoc mundo ad Patrem: cum

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dilexisset suos, qui erant in mundo, in finem diléxit eos. Et cena facta, cum diábolus iam misisset in cor, ut tráderet eum Iudas Simónis Iscariótæ: sciens quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit, surgit a cena, et ponit vestiménta sua, et cum accepisset línteam, præcínxit se. Deínde mittit aquam in pelvim, et cœpit laváre pedes discipulórum, et extérgere línteo, quo erat præcínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: "Dómine, tu mihi lavas pedes?" Respóndit Iesus et dixit ei: "Quod ego fácio, tu nescis modo, scies autem póstea." Dicit ei Petrus: "Non lavábis mihi pedes in atérnum." Respóndit ei Iesus: "Si non lávero te, non habébis partem mecum." Dicit ei Simon Petrus: "Dómine, non tantum pedes meos, sed et manus, et caput." Dicit ei Iesus: "Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes." Sciébat enim quisnam esset qui tráderet eum; proptérea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum, et accépit vestiménta sua: cum recubúisset íterum dixit eis: "Scitis quid fécerim vobis? Vos vocátis me Magister et Dómine, et bene dicitis; sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magister: et vos debétis alter altérius laváre pedes. Exémplum enim dedi vobis, ut quemádmódum ego feci vobis, ita et vos faciátis."

13. *Valde convenit ut post Evangelium habeatur brevis HOMILIA ad illustranda mysteria potissima, quæ hac Missa recoluntur, institutio scilicet sacræ Eucharistiæ et ordinis sacerdotalis, necnon et mandatum Domini de caritate fraterna.*

14. *Credo hodie non dicitur.*

15. *Post homiliam proceditur, ubi ratio pastoralis id suadeat, ad lotionem pedum.*

his love for them to the very end. The devil had already induced Judas Iscariot, son of Simon, to hand him over. And so, during a supper, Jesus, fully aware that the Father had handed over all things to him, and that he had come forth from God and was going to God, rose from the table and took off his robe. He picked up a towel and tied it around himself. Then he poured water into a basin and began to wash his disciples' feet and dry them with the towel he had around him. So he came to Simon Peter who said to him, "Are you, Lord, going to wash my feet?" Jesus answered, "You may not realize now what I am doing, but afterwards you will understand." Peter replied, "You shall not wash my feet—ever!" "If I do not wash you," Jesus answered, "you will have no heritage with me." "Lord," Simon Peter said to him, "then not only my feet, but my hands and face too." Jesus told him, "The man who has bathed has no need to wash except for his feet; he is clean all over. And now you people are clean, though not all of you." (The reason he said, "Not all of you are clean," was that he knew his betrayer.) After he had washed their feet, he put on his robe and returned to the table. Then he said to them, "Do you understand what I have done for you? You address me as 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now, if I washed your feet, even though I am Lord and Teacher, you too are obliged to wash one another's feet. For it was an example that I gave you: as I have done for you, so must you do in turn."

13. *It is very fitting that after the Gospel a brief homily be given to illustrate the principal mysteries which are celebrated in this Mass, namely, the institution of the holy Eucharist and of the Priestly Order, as well as the commandment of the Lord concerning fraternal charity.*

14. *The Creed is not said today.*

THE WASHING OF FEET

15. *After the homily the washing of feet takes place, where a pastoral reason suggests it.*

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16. *In the center of the presbyterium or in the body of the church, benches are prepared on each side for the twelve men whose feet are to be washed. Any other things which are needed should be prepared on a small table at the proper time.*

17. *Meanwhile the deacon and subdeacon, or the first two servers, lead the twelve men who have been chosen, two by two to the place prepared for them, while the schola or the clergy assisting begin to chant or recite the antiphons, psalms, and verses.*

The twelve men make a reverence to the altar and to the celebrant, who is seated in the presbyterium, and take their seats. Then the sacred ministers, or servers, go to the celebrant. All remove their maniples, and the celebrant removes his chasuble.

As the washing of the feet nears the end, antiphon 8a with its verses is begun; the other verses may be omitted if necessary.

18. *The antiphons, psalms and verses to be sung or recited are:*

1

Antiphon John 13, 34 “A new commandment I give you, that you love one another, as I have loved you,” says the Lord. *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the lord.

And immediately the antiphon “A new commandment” is repeated. So also the other antiphons which have psalms or verses are repeated. And only the first verse of each psalm is said.

2

Antiphon John 13, 4, 5 and 15 After the Lord had risen from supper, he poured water into a basin, and began to wash the feet of his disciples: to whom he gave this example. *Ps. 47, 2* Great is the Lord and wholly to be praised in the city of our God, his holy mountain. *Ant.* After the Lord, etc.

3

Antiphon John 13, 12, 13 and 15 The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: “Do you know what I your Lord and master have done to you? I have given you an example, that so you also should do.” *Ps. 84, 2* You

16. *In medio presbyterii, vel in ipsa aula ecclesiæ, parata sint sedilia hinc inde pro duodecim viris, quorum lavabuntur pedes; cetera quæ occurrunt, tempore opportuno, in mensula parentur.*

17. *Interim diaconus et subdiaconus, seu duo maiores ex ministrantibus, inducunt duodecim viros selectos, binos et binos, ad locum paratum, dum schola vel ipse clerus assistens incipit, cantando vel recitando, antiphonas, psalmos et versus infra-scriptos.*

Duodecim autem viri selecti, facta reverentia altari ac celebranti, in presbyterio sedenti, disponuntur per sedilia; tunc ministri sacri, seu ministrantes, adibunt celebrantem. Omnes deponunt manipulum, celebrans vero etiam planetam.

Lotione pedum ad finem vergente, incipitur antiphona 8ª cum suis versibus, ceteris, si opus sit, omissis.

18. *Antiphonæ vero, psalmi et versus cantandi vel recitandi, sunt:*

1

Antiphona Ioann. 13, 34 “Mandatum novum do vobis: ut diligatis invicem, sicut diléxi vos,” dicit Dóminus. *Ps. 118, 1* Beáti immaculáti in via: qui ámbulant in lege Dómini.

Et repetitur immediate antiphona “Mandatum novum.” Et sic aliæ antiphonæ, quæ habent psalmos vel versus, repetuntur. Et de quolibet psalmo dicitur tantum primus versus.

2

Antiphona Ioann. 13, 4, 5 et 15 Postquam surrexit Dóminus a cena, misit aquam in pelvim, et cœpit lavare pedes discipulorum: hoc exéplum relíquit eis. *Ps. 47, 2* Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto eius.—Postquam.

3

Antiphona Ioann. 13, 12, 13 et 15 Dóminus Iesus, postquam cenávit cum discipulis suis, lavit pedes eorum, et ait illis: “Scitis quid fécerim vobis ego, Dóminus et Magíster? Exéplum dedi vobis, ut

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et vos ita faciátis." *Ps. 84, 2* Benedixisti, Dómine, terram tuam: avertísti captivitátem Iacob.—Dóminus Iesus.

4

Antiphona Ioann. 13, 6-7 et 8 "Dómine, tu mihi lavas pedes?" Respóndit Iesus, et dixit ei: "Si non lávero tibi pedes, non habébis partem mecum." *℣.* Venit ergo ad Simónem Petrum, et dixit ei Petrus. *Et repetitur antiphona* "Dómine, tu mihi lavas pedes?" Respóndit Iesus, et dixit ei: "Si non lávero tibi pedes, non habébis partem mecum". *℣.* "Quod ego fácio, tu nescis modo: scies autem póstea." *Tertio repetitur antiphona* "Dómine, tu mihi lavas pedes?" Respóndit Iesus, et dixit ei: "Si non lávero tibi pedes, non habébis partem mecum."

5

Antiphona "Si ego, Dóminus et Magíster vester, lavi vobis pedes: quanto magis debétis alter altérius laváre pedes?" *Ps. 48, 2* Audíte hæc, omnes gentes: áuribus percípite, qui habitátis orbem.—"Si ego, Dóminus."

6

Antiphona Ioann. 13, 35 "In hoc cognóscunt omnes, quia discípuli mei estis, si dilectiónem habuéritis ad invicem." *℣.* Dixit Iesus discíplis suis.—"In hoc cognóscunt."

7

Antiphona 1 Cor. 13, 13 Máneant in vobis fides, spes, cáritas, tria hæc: maior autem horum est cáritas. *℣.* Nunc autem manent fides, spes, cáritas, tria hæc: maior horum est cáritas.—Máneant.

8

Sequens antiphona cum suis versibus

have favored, O Lord, your land; you have restored the well-being of Jacob. *Ant.* The Lord Jesus, etc.

4

Antiphon John 13, 6-7 and 8 "Lord, do you wash my feet?" Jesus answered and said to him, "If I do not wash your feet, you shall have no part with me." *℣.* He came to Simon Peter, and Peter said to him. *The antiphon is repeated.* "Lord, do you wash my feet?" Jesus answered and said to him, "If I do not wash your feet, you shall have no part with me." *℣.* "What I do, you know not now; but you shall know hereafter." *The antiphon is repeated a third time.* "Lord, do you wash my feet?" Jesus answered and said to him, "If I do not wash your feet, you shall have no part with me."

5

Antiphon "If I, your Lord and master, have washed your feet, how much more ought you to wash one another's feet?" *Ps. 48, 2* Hear this, all you peoples; hearken, all you, who dwell in the world. *Ant.* If I, your Lord, etc.

6

Antiphon John 13, 35 "By this shall all men know that you are my disciples, if you have love for one another." *℣.* Jesus said to his disciples. *Ant.* "By this shall," etc.

7

Antiphon 1 Cor. 13, 13 Let these three, faith, hope and charity abide in you; but the greatest of these is charity. *℣.* And now there remain faith, hope and charity, these three; but the greatest of these is charity. *Ant.* Let these three, etc.

8

The following antiphon with its verses is never omitted. It is

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begun as the washing of the feet draws to a close, the preceding antiphons being omitted if necessary.

Antiphon Where charity and love are, there is God. V. The love of Christ has gathered us together. V. Let us rejoice in him and be glad. V. Let us fear and love the living God. V. And let us love one another with a sincere heart.

The antiphon is repeated. Where charity and love are, there is God. V. When, therefore, we are assembled together. V. Let us take heed, that we be not divided in mind. V. Let malicious quarrels and contentions cease. V. And let Christ our God dwell among us.

The antiphon is repeated. Where charity and love are, there is God. V. Let us also with the blessed see. V. Your face in glory, O Christ our God. V. There to possess immeasurable and happy joy. V. For infinite ages of ages. Amen.

19. *While the antiphons are being sung, the celebrant proceeds with the washing of the feet, in this way; he places a linen cloth about his waist, and kneeling before each of the twelve men in turn, he washes and dries the right foot of each one.*

Acolytes minister the basin and water, the subdeacon holds the right foot of each man, and the deacon presents a linen cloth to dry the foot.

19a. The duties of the deacon and subdeacon in the solemn rite are performed by the servers.

20. *After the washing of feet, the celebrant washes and dries his hands, saying nothing. Then all put on their maniples, the celebrant puts on his chasuble, and they return to the center of the altar where the celebrant, facing the people, says:*

Our Father (*silently as far as:*)

V. And lead us not into temptation.

R. But deliver us from evil.

V. You have commanded your precepts, O Lord.

R. To be observed exactly.

V. You have washed the feet of your disciples.

R. Despise not the work of your hands.

numquam omittitur; incipitur autem, omissis, si opus sit, præcedentibus, lotionem pedum ad finem vergente.

Antiphona Ubi caritas et amor, Deus ibi est. V. Congregavit nos in unum Christi amor. V. Exsultemus et in ipso iucundemur. V. Timeamus et amemus Deum vivum. V. Et ex corde diligamus nos sincero.

Et repetitur antiphona Ubi caritas et amor, Deus ibi est. V. Simul ergo cum in unum congregamur: V. Ne nos mente dividamur, caveamus. V. Cessent iurgia maligna, cessent lites. V. Et in medio nostri sit Christus Deus.

Et repetitur antiphona Ubi caritas et amor, Deus ibi est. V. Simul quoque cum beatis videamus. V. Gloriantur vultum tuum, Christe Deus. V. Gaudium, quod est immensum atque probum. V. Sæcula per infinita sæculorum. Amen.

19. *Interim celebrans procedit ad lotionem pedum, hoc modo: præcingit se linteo, et per ordinem dispositis iis, qui lavandi sunt, acolythis pelvim et aquam ministrantibus, subdiacono singulorum pedem dextrum tenente, genuflectens singulis, illorum pedem lavat et extergit, diacono præbente linteum ad abstergendum.*

19a. Officia quæ in ritu solemniori a diacono et subdiacono adimplentur, a ministrantibus peraguntur.

20. *Post lotionem celebrans lavat et abstergit manus, nihil dicens. Deinde omnes resumunt manipulum, celebrans vero etiam planetam, et redeunt ante medium altaris, ubi celebrans, versus populum, dicit:*

Pater noster, *secreto.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Tu mandasti mandata tua, Domine.

R. Custodiri nimis.

V. Tu lavasti pedes discipulorum tuorum.

R. Opera manuum tuarum ne despicias.

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℣. Dómine, exáudi oratióem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobiscum.
℟. Et cum spíritu tuo.

Orémus.

Adésto, Dómine, quásumus, officio servitútis nostræ: et quia tu discipulis tuis pedes laváre dignátus es, ne despicias ópera mánuum tuárum, quæ nobis retinénda mandásti: ut, sicut hic nobis et a nobis exterióra abluúntur inquinaménta; sic a te ómnium nostrum interióra lavéntur peccáta. Quod ipse præstáre dignéris, qui vivis et regnas in sæcula sæculórum. ℟. Amen.

Oratione completa, duodecim viri, facta reverentia altari et celebranti, reducuntur ad loca sua, si sint clerici in presbyterium, si sint laici in peculiarem locum ad hoc designatum.

21. *Ubi vero contingat lotionem pedum extra Missarum solemniam peragi, observetur ordo supra descriptus, præmisso, cum solitis cæremoniis, cantu evangelii Missæ "Ante diem festum Paschæ," ut supra, n. 12, P. 287.*

22. *Post pedum lotionem, seu, ubi hæc locum non habuerit, post homiliam, proceditur in celebratione Missæ, more solito.*

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

Ipse tibi, quásumus, Dómine, sancte Pater, omnípotens ætérne Deus, sacrificium nostrum reddat accéptum, qui discipulis suis in sui commemoratióem hoc fieri hodiérna traditióne monstrávit, Iesus Christus, Filius tuus, Dóminus noster: Qui tecum.

25. *Prefatio, Sanctus et Benedictus dicuntur more consueto. Dicitur autem Prefatio de sancta Cruce.*

℣. O Lord, hear my prayer.
℟. And let my cry come to you.
℣. The Lord be with you.
℟. And with your spirit.

Let us pray.

O Lord, assist us in this performance of our service.* You condescended to wash the feet of your disciples and commanded us to follow your example; despise not the work of your hands.* And as we wash away outward stains, may we also be cleansed by you of our inward sins.* Grant us this, we beg you, who live and reign forever and ever. ℟. Amen.

After the prayer the twelve men make a reverence to the altar and to the celebrant and are led back to their places, if they are clerics to their places in the presbyterium, if they are laymen to the particular place assigned to them.

21. *Where the washing of feet is performed outside Mass, the rite described above shall be observed. It is preceded by the singing of the Gospel of the Mass "Before the Passover feast," as above, no. 12, page 287, with the usual ceremonies.*

22. *After the washing of feet or, where this does not take place, after the homily, the celebration of Mass continues in the usual way.*

23. Offertory Antiphon Ps. 117, 16 and 17

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

24. Prayer over the Gifts

O Lord, holy Father, almighty and eternal God,* may our sacrifice be acceptable to you through our Lord Jesus Christ, your Son, who on this day commanded his disciples to perform this rite in commemoration of him: Who lives and reigns.

25. *The Preface, Sanctus and Benedictus are said in the usual way. The Preface of the Holy Cross is said.*

26. During the Canon

Communicantes, et diem sacratissimum celebrantes, quo Dóminus noster Iesus Christus pro nobis est tráditus: sed et memóriam venerantes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. Per eúndem Christum Dóminum nostrum. Amen.

27. *Holding his hands extended over the offerings, the celebrant says:*

Hanc igitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi of-férimus ob diem, in qua Dóminus noster Iesus Christus trádidit discíplis suis Córporis et Sánguinis sui mystéria celebránda: quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in elec-tórum tuórum iúbeas grege numerári. *He joins his hands.* Per eúndem Christum Dó-minum nostrum. Amen.

27. *Tenens manus expansas: super oblata, dicit:*

Quam oblatiónem tu, Deus, in ómnibus, quæsumus, *he makes the sign of the cross three times over the offerings*, bene ✠ díctam, adscríp ✠ tam, ra ✠ tam, rationábilem, ac-ceptabilémque fácere dignéris: *he makes the sign of the cross once over the host*, ut nobis Cor ✠ pus, *and once over the chalice*, et San ✠ guis fiat dilectíssimi Fílii tui *he joins his hands* Dómini nostri Iesu Christi.

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Qui pridie, quam pro nostra omniūque salutē pateretur, hoc est, hodie, *he takes the host*, accēpit panem in sanctas ac venerābiles manus suas, *he raises his eyes*, et elevātis oculis in cælum ad te Deum, Patrem suum omnipotentem, *he bows his head*, tibi grācias agens, *he makes the sign of the cross over the host*, bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Tenens ambabus manibus hostiam inter indices et pollices, profert verba consecrationis distincte et attente super hostiam, et simul super omnes, si plures sint consecrandæ.

Holding the host in both hands between his index fingers and thumbs, the celebrant speaks the words of consecration distinctly and attentively over the host, and at the same time over all the hosts, if there are others to be consecrated.

Hoc est enim Corpus meum.

Quibus verbis prolatis, statim hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, et genuflexus iterum adorat: nec amplius pollices et indices disiungit, nisi quando hostia tractanda est, usque ad ablutionem digitorum. Tunc, detecto calice, dicit:

After these words are said, the celebrant immediately genuflects and adores the consecrated host. He rises, shows it to the people, replaces it upon the corporal, kneels and adores it again. He does not again separate his thumbs and index fingers, except when he is to touch the host, until the washing of his fingers. Then, having uncovered the chalice, he says:

Símili modo postquam cenátum est, *he takes the chalice in both hands*, accípiens et hunc præclárum Cálicem in sanctas, ac venerābiles manus suas: item *he bows his head*, tibi grācias agens, *holding the chalice with his left hand*, *he makes the sign of the cross over it with his right hand*, bene ✠ dixit, deditque discipulis suis, dicens: Accipite, et bíbite ex eo omnes.

Profert verba consecrationis super calicem, attente et continue, tenens illum parum elevatum.

He speaks the words of consecration over the chalice attentively and continuously, lifting it up a little.

Hic est enim Calix Sanguinis mei, novi et æterni testamēti: mystérium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

Quibus verbis prolatis, deponit calicem super corporale, et dicens:

After these words have been spoken, the celebrant places the chalice upon the corporal and says:

Hæc quotiescúmque feceritis, in mei memoriā faciétis.

Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.

Genuflecting, he adores. He rises, shows the chalice to the people, replaces it upon the corporal, covers it and, genuflecting, again adores.

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The rest as in the Canon of the Mass, as given below, with the following exceptions.

28. *At the threefold Agnus Dei, "have mercy on us" is said three times, as below:*

Lamb of God, who take away the sins of the world,* have mercy on us.*

Lamb of God, who take away the sins of the world,* have mercy on us.*

Lamb of God, who take away the sins of the world,* have mercy on us.

The kiss of peace is not given today, and the prayer "Dómine Iesu Christe, qui dixisti" is omitted.

29. *After he has received the precious Blood, the celebrant distributes Communion in the usual way.*

The sacred ministers receive Communion first, after them the other clerics in order, and then the servers.

All these come to the altar two by two, or four by four, genuflect and go up the steps. They kneel and reverently receive the Body of the Lord. Afterwards they leave in the same order. The faithful receive the Sacrament at the edge of the sanctuary area.

If, however, the crowd of the faithful coming to the sacred table is large, other priests may also distribute Communion together with the celebrant at the edge of the sanctuary area or in some other suitable place. Care must be taken to preserve good order and the devotion of the faithful.

30. *The Communion Antiphon may be sung by the schola while Communion is being distributed.*

31. Communion Antiphon *John 13, 12, 13 and 15*

The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them, "Do you know what I, your Lord and Master, have done to you? I have given you an example, that so you also should do."

According to the number of communicants the following psalms may be added; Ps. 22 The Lord is my shepherd and the antiphon, The Lord Jesus, is repeated. Ps. 71 O God with your judgment, and the antiphon The Lord Jesus is repeated. Ps. 103 Bless the Lord, O my soul. And the antiphon The Lord Jesus is repeated. Psalm 150 Praise the Lord in his sanctuary. And the conclusion is with the same antiphon The Lord Jesus.

Reliqua ut in Canone Missæ, ut infra, præter sequentia.

28. *Ad triplex Agnus Dei, ter respondetur "miserére nobis," ut infra:*

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

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Osculum pacis hodie non datur, et omit-titur oratio "Dómine Iesu Christe, qui dixisti."

29. *Sumpto sacratissimo Sanguine, celebrans procedit ad distributionem Communionis, more solito.*

Præcedunt ministri sacri; post eos ceteri clerici per ordinem, deinde ministrantes.

Hi omnes accedunt ante altare, bini et bini, aut quaterni et quaterni, et facta genuflexione, gradus ascendunt, genibusque flexis reverenter accipiunt Corpus Domini; postea eodem ordine recedunt. Fideles vero accipiunt Sacramentum ad cancellos.

Si vero multitudo fidelium ad sacram mensam accedentium magna sit, alii quoque sacerdotes, vel una cum celebrante ad cancellos, vel alio loco apto, Communionem distribuere possunt, cauto tamen ut bono ordini ac devotioni fidelium sedulo provideatur.

30. *Antiphona ad Communionem cantari potest a schola, dum celebrans sacras particulas distribuit.*

Dóminus Iesus, postquam cenávit cum discipulis suis, lavit pedes eórum, et ait illis: "Scitis quid fécerim vobis ego, Dóminus et Magíster? Exémplum dedi vobis, ut et vos ita faciátis."

Iuxta numerum communicantium addi possunt sequentes psalmi: Psalmus 22 Dóminus pascit me: nihil mihi deest. Et repetitur antiphona Dóminus Iesus. Psalmus 71 Deus, iudícium tuum regi da. Et repetitur antiphona Dóminus Iesus. Psalmus 103 Bénedic, ánima mea, Dómino. Et repetitur antiphona Dóminus

Holy Thursday

Iesus. *Psalmus 150* Laudáte Dóminum in sanctuário eius. *Et clauditur cum eadem antiphona* Dóminus Iesus.

32. *Communione fidelium peracta, pyxis vel pyxides deponuntur super corporale. Celebrans procedit ad ablutionem calicis et digitorum, recitans solitas orationes.*

33. *Omnibus sic absolutis, Missa proseguitur more solito; sed celebrans genuflectit, quandocumque transit ante Sacramentum: et cum dicit "Dóminus vobiscum," non vertit se ad populum in medio altaris, ne terga vertat Sacramento, sed a latere evangelii.*

34. *Refecti vitálibus aliméntis, quæsumus, Dómine Deus noster: ut, quod témpore nostræ mortalitátis exséquimur, immortalitátis tuæ múnere consequámur. Per Dóminum nostrum.*

35. *Loco Ite, missa est, hodie cantatur Benedicámus Dómino, et dicitur Pláceat tibi, sancta Trínitas, more solito.*

36. *Benedictio hodie omittitur; celebrans autem et ministri sacri deponunt manipulum, celebrans vero etiam planetam, et accipit pluviale albi coloris.*

37. *In Missis lectis, quæ ab Ordinario loci celebrari permittuntur, Missa terminatur more solito.*

32. *When the Communion of the faithful has been completed, the ciborium or ciboria are placed upon the corporal. The celebrant cleanses the chalice and his fingers, reciting the usual prayers.*

33. *When all this is completed, the Mass continues in the usual way. The celebrant, however, genuflects whenever he comes to or departs from the center of the altar, or whenever he passes in front of the Sacrament. When he says "The Lord be with you," he does not turn to the people in the center of the altar, lest he turn his back to the blessed Sacrament, but at the gospel side.*

Prayer after Communion

We have been refreshed by this life-giving food, O Lord our God.* May this most sacred rite of our mortal life bestow upon us your gift of immortality. Through Jesus Christ.

35. *In place of The Mass is ended, Go in peace, Let us bless the Lord is chanted today. Pláceat tibi, sancta Trínitas, is said in the usual way.*

36. *The blessing is omitted today. The celebrant and the sacred ministers remove their maniples, and the celebrant removes the chasuble and puts on a white cope.*

37. *In low Masses which are permitted by the Ordinary of the place, the Mass is ended in the usual way.*

THE SOLEMN TRANSFER AND REPOSITION OF THE BLESSED SACRAMENT AND STRIPPING OF THE ALTARS

1. *Missa expleta, statim proceditur ad solemnem translationem et repositionem Sacramenti, quod ad communionem sequenti die faciendam in pyxide asservatur.*

2. *Pro solemni Sacramenti repositione paretur locus aptus in aliquo sacello vel altari ecclesiæ, ac decenter, quoad fieri potest, ornatur velis et luminaribus; atque, servatis Sacræ Rituum Congregationis decretis de vitandis vel tollendis abusibus in hoc loco parando, plane commendatur severitas, quæ liturgiæ horum dierum convenit.*

3. *In translatione et repositione vero Sacramenti proceditur hoc modo: Accenduntur intorticia, et fit processio more solito.*

1. *The Mass is immediately followed by the solemn transfer and reposition of the Blessed Sacrament, which is to be reserved in the ciborium for Communion on the following day.*

2. *For the solemn reposition of the Sacrament a suitable place is to be prepared in some chapel or altar of the church. This is to be decorated as becomingly as possible, with hangings and lights. The decrees of the Sacred Congregation of Rites concerning abuses to be avoided or removed in the preparation of this place are to be observed. A severity that is suited to the liturgy of these days is clearly recommended.*

3. *The transfer and reposition of the Blessed Sacrament proceeds in this way:*

Torches are lighted and the procession takes place in the usual manner.

Holy Thursday

If possible, a second vested subdeacon carries the cross; otherwise this is done by one of the clerics or servers.

The celebrant, standing before the altar, places incense in two thuribles without any blessing. Then he kneels in the center and incenses the Blessed Sacrament three times. Next the celebrant receives the white humeral veil and goes up to the altar in the center. He genuflects and, standing, takes the ciborium which the deacon hands to him and covers it with the ends of the veil. The celebrant then goes down from the altar and walks under the canopy to the place prepared for the reposition. Two acolytes or servers incense the Blessed Sacrament continually.

The sacred ministers or servers accompany the celebrant, walking at his right and left.

During the procession the hymn “Pange lingua, gloriósi Córporis mystérium,” is chanted as far as the words “Tantum ergo.” If necessary, the same hymn is repeated.

4. *Upon arriving at the place prepared, the celebrant, with the help of the deacon if necessary, places the pyx upon the altar. Having placed incense in the thurible again, he kneels and incenses the Blessed Sacrament. Meanwhile “Tantum ergo” is chanted. Then the deacon, or the celebrant himself, places the ciborium in the tabernacle or container.*

5. *Afterwards, all remain kneeling for some period of time and adore the Blessed Sacrament silently. At a signal, the celebrant and sacred ministers or servers rise, kneel again in adoration, and return to the sacristy. There the celebrant and sacred ministers remove the white vestments, and the celebrant and deacon put on violet stoles.*

6. *If there are several ciboria to be transferred, the same celebrant (or, if available, another priest or deacon, vested in surplice, white stole, and white humeral veil) transfers them to the designated place before he begins the stripping of the altar. This is done in the simple form, namely, with the accompaniment of two acolytes, or servers, who carry lighted candles, and another server carrying the small canopy.*

7. *Then the celebrant and ministers, or servers, go to the main altar. They make a reverence to the altar and, standing, begin the stripping of the altar in this manner:*

The celebrant says the following antiphon in a clear tone of voice:

Ps. 21, 19 They divide my garments among them, and for my vesture they cast lots, adding the beginning of the same psalm: My God, my God, why have you forsaken me?

Si haberi potest, alius subdiaconus paratus ferat crucem; secus unus ex clericis vel ministrantibus.

Celebrans, stans ante altare, imponit incensum in duobus thuribulis, absque benedictione. Deinde, in medio genuflexus, ter incensat Sacramentum. Tunc assumit velum humerale albi coloris, et ascendens altare in medio, facta genuflexione, stans, accipit pyxidem, quam diaconus ei porrigit, et extremitatibus veli cooperit. Deinde, de altari descendens, procedit sub baldachino, duobus acolythis, vel ministrantibus, Sacramentum continue incensantibus, usque ad locum paratum.

Ministri sacri, vel ministrantes, comitantur celebrantem, a dextris et a sinistris procedentes.

Dum fit processio, cantatur hymnus “Pange, lingua, gloriósi Córporis mystérium,” usque ad verba “Tantum ergo”; si vero opus sit, idem hymnus repetitur.

4. *Cum autem ventum fuerit ad locum paratum, celebrans, adiuvante, si opus sit, diacono, deponit pyxidem super altare, genuflectit, et incensat, thure iterum imposito; interim canitur “Tantum ergo.” Deinde diaconus, vel ipse celebrans, reponit pyxidem in tabernaculo seu capsula.*

5. *Postea, omnes, genibus flexis, per aliquod temporis spatium in silentio Sacramentum adorant. Signo dato, celebrans et ministri sacri, et ministrantes, surgunt, iterum, genibus flexis, adorant, et revertuntur in sacristiam, ubi celebrans et ministri sacri deponunt paramenta albi coloris; deinde celebrans et diaconus assumunt stolam violaceam.*

6. *Si autem plures pyxides transferendae sint, idem celebrans (vel, si habeantur, alius sacerdos, aut diaconus, indutus superpelliceo, stola alba et velo humerali eiusdem coloris), eas transferat ad locum destinatum, antequam incipiat altarium denudationem, forma quidem simplici, scilicet comitantibus duobus acolythis, vel ministrantibus, cum cereis accensis, alioque umbellam portante.*

7. *Deinde celebrans cum ministris, seu ministrantibus, exeunt ante altare maius; facta eidem reverentia, stantes, incipiunt denudationem altarium, hoc modo: Celebrans dicit clara voce sequentem antiphonam:*

Psalmus 21, 19 Dívidunt sibi vestimenta mea, et de veste mea mittunt sortem, addens initium eiusdem psalmi: Deus meus, Deus meus, quare me dereliquisti?

Clerici, si adsunt, prosequuntur recitationem huius psalmi, usque dum altarium denudatio peracta sit; alioquin celebrans dicat antiphonam et primum tantum versum psalmi ante denudationem altaris maioris.

Celebrans vero cum ministris sacris, vel ministrantibus, denudat omnia altaria ecclesiae, excepto illo in quo Sacramentum solemniter adoratur. Altaribus denudatis, redeunt ad altare maius, et repetita a celebrante antiphona Dívidunt, revertuntur in sacristiam.

8. *Mox in choro dicitur Completorium, candelis extinctis et absque cantu.*

9. *Ad locum autem repositionis sanctissimæ Eucharistiæ fit publica adoratio, inde ab expleta Missa in Cena Domini instituenda, et protrahenda saltem usque ad mediam noctem.*

I classis

Statio ad S. Crucem in Ierusalem

Solemnis Actio liturgica celebranda est horis postmeridianis, et quidem circa horam tertiam; si vero ratio pastoralis id suadeat, inchoari potest inde a meridie, vel tardiori hora, non autem ultra horam nonam serotinam.

Hoc die sacra Communio fidelibus distribui potest unice inter solemnem Actionem liturgicam postmeridianam, exceptis iis, qui in periculo mortis sunt constituti.

1. *Altare omnino nudum sit: sine cruce, sine candelabris, sine tobaleis.*

2. *Solemnis Actio liturgica postmeridiana huius feriæ, ubi deest copia clericorum et sacerdotum, peragitur a celebrante cum assistentia ministrantium, ut suis locis notabitur; ubi vero clerici adsint, maxime convenit, ut in choro Actioni liturgicæ assistant.*

3. *Itaque, unusquisque suis choralibus vestimentis induitur; celebrans et diaconus, amictu, alba et cingulo induti, sumunt stolam nigram; subdiaconus accipit amictum, albam et cingulum.*

4. *Omnibus sic paratis, incipit processio per ecclesiam ad altare, sub silentio.*

Good Friday

If there are clerics present, they continue the recitation of this psalm until the stripping of the altars has been completed. Otherwise the celebrant says only the antiphon and the first verse of the psalm before the stripping of the main altar.

The celebrant, with the sacred ministers, or servers, strips all the altars of the church with the exception of the altar at which the Sacrament is solemnly adored. After the altars have been stripped, they return to the main altar. The celebrant repeats the antiphon, They divide my garments, and they return to the sacristy.

8. *Next Compline is said in choir, with the candles extinguished and without chant.*

9. *The public adoration of the Holy Eucharist follows at the place of reposition, beginning at the completion of the Mass of the Lord's Supper and extended at least until midnight.*

GOOD FRIDAY

SOLEMN LITURGICAL SERVICE OF THE AFTERNOON OF THE PASSION AND DEATH OF THE LORD

The solemn liturgical service is to be celebrated in the afternoon about three o'clock. If a pastoral reason suggests otherwise, it may begin at noon or at a later hour, but not after nine o'clock at night. The private celebration of this liturgical service is prohibited.

On this day holy Communion may be distributed only during the solemn liturgical service of the afternoon, except to those who are in danger of death.

1. *The altar should be entirely bare, without cross, candlesticks, or cloths.*

2. *Where there are not sufficient clerics and priests, the solemn liturgical service of this afternoon is celebrated by the celebrant with the assistance of servers, as will be noted in the proper places. Where there are clerics, however, it is most fitting that they should assist at the liturgical service in choir.*

3. *Thus each cleric vests in his choir dress. The celebrant and the deacon vest in amice, alb, cincture, and black stole; the subdeacon vests in amice, alb, and cincture.*

PART ONE OF THE LITURGICAL SERVICE THE LESSONS

4. *When everything is ready, the procession through the church to the altar begins in silence.*

Good Friday

5. *When the clergy, ministers, or servers, and the celebrant come to the altar, they make a reverence to it. Then the celebrant and the sacred ministers, but not the servers, prostrate themselves. The others go to their benches in choir and remain there, kneeling and deeply bowed. All pray silently for a period of time.*

6. *At a signal, all come erect but remain kneeling. The celebrant alone, standing before the steps of the altar, says the following prayer without inflection, with his hands joined.*

Prayer

O God, through the passion of your Christ, our Lord, you have conquered death, to which all men are heirs because of the first sin. Grant that we may be made like to him: as by our nature we have had to bear the likeness of the earthly man, so, made holy by your grace, may we bear the likeness of the heavenly man. Through Christ our Lord.

All respond: Amen.

7. *After the prayer the celebrant and ministers, or servers, go to the seat. The lector reads the first reading in the place where the Epistle is proclaimed, while all sit and listen.*

7a. If there is no lector, the celebrant himself, standing in his place, reads the lesson.

First Lesson

Os. 6, 1-6

Thus says the Lord:

In their affliction, they shall look for me:

“Come, let us return to the Lord,

For it is he who has rent, but he will heal us;
he has struck us, but he will bind our
wounds.

He will revive us after two days;

on the third day he will raise us up,
to live in his presence.

Let us know, let us strive to know the Lord;
as certain as the dawn is his coming, and
his judgment shines forth like the light
of day!

5. *Clerici, ministri, seu ministrantes, et celebrans, cum ad altare pervenerint, eidem altari reverentiam faciunt: deinde, celebrans et ministri sacri, non vero ministrantes, in faciem procumbunt, reliqui vero adeunt scamna in choro, ibique manent, genibus flexis et profunde inclinati: omnesque in silentio aliquamdiu orant.*

6. *Signo dato, omnes se erigunt, sed genuflexi manent; solus celebrans, stans ante gradus altaris, dicit, manibus iunctis et in tono feriali, sequentem orationem:*

Deus, qui peccāti véteris hereditariam mortem, in qua posteritatis genus omne succēsserat, Christi tui, Dómini nostri, passiōe solvisti: da, ut confórmes eidem facti; sicut imáginem terréni, natúræ necessitate portávimus, ita imáginem cæléstis, grátiae sanctificatiōne portémus. Per eúndem Christum Dóminum nostrum.

Omnes respondent: Amen.

7. *Oratione completa, celebrans et ministri, seu ministrantes, ad sedilia pergunt. Lector primam lectionem legit in loco ubi Epistola proculamatur, omnibus sedentibus et auscultantibus.*

7a. Deficiente lectore, ipse celebrans, stans in loco suo, legit lectionem.

Hæc dicit Dóminus: In tribulatiōe sua mane consúrgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiét, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu eius. Sciémus, sequemúrque, ut cognoscámus Dóminum: quasi dilúculum præparátus est egréssus eius, et véniet quasi imber nobis temporáneus, et serótinus terræ. Quid fáciám tibi, Ephraím? Quid fáciám tibi, Iuda? misericórdia vestra quasi nubes matutína: et quasi ros mane pertránsiens. Propter hoc dolávi in

prophétis, occídi eos in verbis oris
mei: et iudícia tua quasi lux egre-
diéntur. Quia misericórdiam vólui,
et non sacrificium, et sciéntiam Dei,
plus quam holocáusta.

*Sequitur responsorium, a schola cantan-
dum, vel a clero assistente recitandum.*

Responsorium *Habacuc 3, 2-3*

Dómine, audívi audítum tuum, et
tímui: considerávi ópera tua, et
expávi. *℣.* In médio duórum ani-
málium innotescéris: dum appro-
pinquáverint anni, cognoscéris: dum
advénerit tempus, ostendéris. *℣.* In
eo, dum conturbáta fúerit ánima
mea: in ira, misericórdiæ memor
eris. *℣.* Deus a Líbano véniet, et
Sanctus de monte umbróso, et
condénso. *℣.* Opéruit cælos maiéstas
eius: et laudis eius plena est terra.

8. *Responsorio absoluto, omnes surgunt; celebrans, stans ad sedile, dicit Orémus, diaconus Flectámus génua, et omnes, flexis genibus, per aliquod temporis spatium in silentio orant; postquam diaconus surrexit et dixit Leváte, omnes surgunt, et celebrans dicit orationem.*

8a. Celebrans, manens in loco suo, dicit *Orémus, Flectámus génua*, et brevi interposita precatone, flexis genibus et in silentio, surgit, dicit *Leváte* et orationem.

Orémus. Flectámus génua.
Leváte.

Deus, a quo et Iudas reátus sui
pœnam, et confessiónis suæ latro

Good Friday

He will come to us like the rain,
like spring rain that waters the earth.”
What can I do with you, Ephraim?
What can I do with you, Juda?
Your piety is like a morning cloud,
like the dew that early passes away.
For this reason I smote them through the
prophets,
I slew them by the words of my mouth;
For it is love that I desire, not sacrifice,
and knowledge of God rather than holo-
causts.

*There follows a responsory to be sung by the schola or re-
cited by the assisting clergy.*

Responsory
Habacuc 3, 2-3

O Lord, I have heard your hearing and was
afraid; I have considered your works and
trembled. *℣.* In the midst of two animals
you shall be made known; when the years
shall draw near. You shall be known; when
the time shall come, you shall be manifested.
℣. When my soul shall be in trouble, you
will remember mercy, even in your wrath.
℣. God will come from Lebanon, and the
Holy One from the shady and thickly
covered mountain. *℣.* His majesty covered
the heavens; and the earth is full of his
praise.

8. *After the first reading and responsory, all rise. The celebrant, standing at his seat, says Let us pray, the deacon says Let us kneel, and all kneel and pray silently for a period of time. After the deacon has risen and said Let us stand, all rise, and the celebrant says the prayer.*

8a. The celebrant, remaining in his place, says *Let us pray, let us kneel*, and after kneeling for a brief period of silent prayer, he rises, says *Let us stand*, and the prayer.

Let us pray. Let us kneel.
Let us stand.

Prayer

O God, who punished Judas for his crime
and rewarded the good thief for his peni-

Good Friday

tence, be merciful to us; our Lord Jesus Christ in his passion gave each one recompense according to his deserts, may he deliver us from deceitfulness of our old selves and bestow on us the grace of his resurrection: Who lives and reigns.

9. *After the collect there follows another reading, to be recited by the subdeacon in the place where the Epistle is read, without any title, and without "Deo gratias" at the end. The celebrant and everyone else are seated and listen.*

9a. A lector shall read the lesson; in the absence of a lector, the celebrant himself reads it.

Second Reading *Exod. 12, 1-11*

In those days the Lord said to Moses and Aaron in the land of Egypt, "This month shall stand at the head of your calendar; you shall reckon it as the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs. It shall not be eaten raw or boiled, but roasted whole, with its head and shanks and inner organs. None of it must be kept beyond the next morning; whatever is left over in the morning shall be burned up. "This is how you are to eat it: with your loins girt, sandals on your feet and your

præmium sumpsit, concède nobis tuæ propitiatiónis effectum: ut, sicut in passióne sua Iesus Christus, Dóminus noster, diversa utrisque intulit stipendia meritórum; ita nobis, abláto vetustátis erróre, resurrectiόνis suæ grátiam largiátur: Qui tecum vivit.

9. *Oratione expleta, sequitur altera lectio, a subdiacono dicenda in loco ubi legitur Epistola, item sine titulo, et sine "Deo gratias" in fine, Celebrans ceterique omnes, sedentes, auscultant.*

9a. Lectionem legat lector; secus vero ipse celebrans.

In diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægýpti: "Mensis iste, vobis principium mén-sium: primus erit in ménsibus anni. Loquímini ad univérsum cœtum filiórum Israël, et dícite eis: Décima die mensis huius tollat unusquisque agnum per famílias et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínus suum, qui iunctus est dómui suæ, iuxta númerum ani-márum, quæ sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: iuxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam decimam diem mensis huius: immola-bítque eum univérsa multitúdo filiór-um Israël ad vésperam. Et sument de ságuine eius, ac ponent super utrúmque postem, et in superlímíná-ribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus eius, et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid residuum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase, id est tránsitus, Dómini."

Good Friday

staff in hand, you shall eat like those who are in flight. It is the Passover of the Lord.”

Sequitur responsorium, a schola cantandum, vel a clero assistente recitandum.

There follows a responsory to be sung by the schola or recited by the assisting clergy.

Responsory

Ps. 139, 2–10 and 14

Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. V. Qui cogitavérunt malítias in corde: tota die constituébant prœlia. V. Acué-runt linguas suas sicut serpéntes: venénúm áspidum sub lábiis eórum. V. Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. V. Qui cogitavérunt sup-plantáre gressus meos: abscondérunt supérbi láqueum mihi. V. Et funes extendérunt in láqueum pédibus meis: iuxta iter scándalum posué-runt mihi. V. Dixi Dómino: Deus meus es tu: exáudi, Dómine, vocem oratiónis meæ. V. Dómine, Dómine, virtus salútis meæ: obúmbra caput meum in die belli. V. Ne tradas me a desidério meo peccatóri: cogitavé-runt advérsus me: ne derelínquas me, ne umquam exalténtur. V. Caput circúitus eórum: labor labiór-um ipsórum opériet eos. V. Verúm-tamen iusti confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

Deliver me, O Lord, from evil men; preserve me from violent men. V. From those who devise evil in their hearts, and stir up wars every day. V. They make their tongues sharp as those of serpents; the venom of asps is under their lips. V. Save me, O Lord, from the hands of the wicked; preserve me from violent men. V. Who plan to trip up my feet — the proud who have hidden a trap for me. V. They have spread cords for a net; by the wayside they have laid snares for me. V. I say to the Lord, you are my God; hearken, O Lord, to my voice of supplication. V. O Lord, my Lord, my strength and my salvation; you are my helmet in the day of battle! V. Give me not up from my desire to the wicked: they have plotted against me. Do not forsake me lest at any time they should triumph. V. Those who surround me lift up their heads; may the mischief which they threaten overwhelm them. V. Surely the just shall give thanks to your name; the upright shall dwell in your presence.

10. *Absoluta altera lectione cum suo responsorio, ponuntur in latere evangelii, in plano presbyterii, legilia nuda, et proceditur ad cantum vel lectionem historię passionis Domini secundum Ioannem, hoc modo: cantatur vel legitur a ministris, saltem in ordine diaconatus constitutis, qui, comitantibus duobus acolythis, vel ministrantibus, absque luminaribus, et absque incenso, facta altari reverentia, ante celebrantem sistunt; super eos, profunde inclinatos, celebrans media voce dicit:*

Dóminus sit in córdibus vestris, et in lábiis vestris. *Ipsi vero, erigentes se, respondent: Amen.*

Tunc, iterum facta altari reverentia, procedunt ad latus evangelii, ibique, super nudum legile, incipiunt cantare vel legere historiam passionis Domini, omnibus auscultantibus.

10. *When the second reading and its responsory have been completed, uncovered lecterns are placed on the gospel side on the floor of the presbyterium for the chanting or reading of the Passion of the Lord according to John. The Passion is chanted or recited by ministers, at least in the order of deacon, who, accompanied by two acolytes, or servers, without lighted candles and without incense, make a reverence to the altar and stand before the celebrant. They bow deeply and the celebrant says in a medium tone of voice:*

Dóminus sit in córdibus vestris et in lábiis vestris. *They stand erect and respond: Amen.*

Again making a reverence to the altar, the deacons go to the gospel side and there, at the uncovered lecterns, they begin to chant or recite the Passion of the Lord while all listen.

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10a. The celebrant recites or chants the Passion of the Lord in a clear and distinct voice. Before he begins, he bows deeply in the center of the presbyterium and says in a low voice:

Dóminus sit in corde meo et in lábiis meis.
Amen.

Then he makes a reverence to the altar and goes to the gospel side where, at an uncovered lectern or at the ambo, he chants or recites the Passion of the Lord. But if he has read the preceding reading or readings, the celebrant says *Dóminus sit* while standing in the same place and facing toward the altar.

11. *The Gospel of the Lord's Passion and Death according to John. 18, 1-40; 19, 1-42.*

The Passion of our Lord Jesus Christ according to John *John 18, 1-40; 19, 1-42*

At that time Jesus went out with his disciples across the Cedron valley. There was a garden there, and he and his disciples went into it. This place was also familiar to Judas (the one who was to hand him over) because Jesus had often met there with his disciples. So Judas took the cohort of soldiers, together with the police supplied by the chief priests and the Pharisees, and came there with lanterns, torches and weapons. Of course, Jesus knew all that was to happen to him; so he went out and said to them, ✠ "Whom do you want?" S. "Jesus the Nazorean," C. they replied. He answered, ✠ "I am he." C. (Now Judas, the one who was to hand him over, was also there with them.) As he said to them, "I am he," they stepped back and fell to the ground. So he asked them again, ✠ "Whom do you want?" S. "Jesus the Nazorean," C. they repeated. ✠ "I told you that I am he," C. Jesus answered. ✠ "And if I am the one you want, let these men go." C. (This was to fulfill what he had said, "I have not lost even one of those whom you have given me.")

Then Simon Peter, who had a sword, pulled it out and struck the slave of the

10a. Historiam passionis Domini legit vel cantat celebrans, clara et distincta voce. Antequam incipiat, dicit, in medio presbyterii, profunde inclinatus, secreto:

Dóminus sit in corde meo, et in lábiis meis. Amen.

Tunc, facta altari reverentia, vadit ad latus evangelii, ibique, super nudum legile vel ambonem cantat aut legit historiam passionis Domini. Si vero lectionem vel lectiones præcedentes ipse legit, celebrans dicit *Dóminus sit* stans in eodem loco versus altare.

11. *Evangelium Passionis et Mortis Domini secundum Ioannem. 18, 1-40; 19, 1-42.*

Pássio Dómini nostri Iesu Christi secúndum Ioánnem

In illo témpore: Egréssus est Iesus cum discipulis suis trans torrénstem Cedron, ubi erat hortus, in quem introívit ipse, et discipuli eius. Sciébat autem et Iudas, qui tradébat eum, locum: quia frequénter Iesus convénérat illuc cum discipulis suis. Iudas ergo cum accepisset cohórtem, et a pontificibus et pharisæis ministros, venit illuc cum latérnis, et fácibus, et armis. Iesus itaque sciens ómnia, quæ ventúra erant super eum, processit, et dixit eis: ✠ Quem quæritis? C. Respondérunt ei: S. Iesum Nazarénum. C. Dicit eis Iesus: ✠ Ego sum. C. Stabat autem et Iudas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ✠ Quem quæritis? C. Illi autem dixerunt: S. Iesum Nazarénum. C. Respóndit Iesus: ✠ Dixi vobis, quia ego sum: si ergo me quæritis, sínite hos abire. C. Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam.

Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et absécidit aurículam eius dexteram. Erat autem nomen servo Malchus. Dixit ergo Iesus Petro: ✠ Mitte gládium tuum in

vaginam. Cálicem, quem dedit mihi Pater, non bibam illum? C. Cohors ergo, et tribúnus, et ministri Iudæórum comprehendérunt Iesum, et ligavérunt eum.

Et adduxérunt eum ad Annam primum, erat enim socer Cáiphæ, qui erat pón tifex anni illius. Erat autem Cáiphas, qui consílium déderat Iudæis: Quia expedit unum hóminem mori pro pópulo. Sequebátur autem Iesum Simon Petrus, et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Iesu in átrium pontíficis.

Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriæ: et introduxit Petrum. Dicit ergo Petro ancílla ostiária: S. Numquid et tu ex discíplis es hóminis istíus? C. Dicit ille: S. Non sum. C. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciébant se: erat autem cum eis et Petrus stans, et calefáciens se.

Pón tifex ergo interrogávit Iesum de discíplis suis, et de doctrína eius. Respóndit ei Iesus: ✠ Ego palam locútus sum mundo: ego semper dócui in synagóga, et in templo, quo omnes Iudæi convéniunt: èt in occúlto locútus sum nihil. Quid me intérrogas? intérroga eos, qui audiérunt quid locútus sim ipsis: ecce hi sciunt quæ díxerim ego. C. Hæc autem cum díxisset, unus assístens ministrórum dedit álapam Iesu, dicens: S. Sic respóndes pontífici? C. Respóndit ei Iesus: ✠ Si male locútus sum, testimónium pérhibe de malo: si autem bene, quid me cædis? C. Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans et calefáciens se. Dixérunt ergo ei: S. Numquid et tu ex discíplis eius es? C. Negávit ille, et dixit: S. Non sum. C. Dicit ei unus ex servis pontíficis, cognátus eius, cuius abscédit Petrus aurículam: S. Nonne ego te vidi in horto cum illo? C. Iterum ergo negávit Petrus: et statim gallus cantávit.

Addúcunt ergo Iesum a Cáipha in prætórium. Erat autem mane: et ipsi non introiérunt in prætórium,

high priest, severing his right ear. (The slave's name was Malchus.) At that Jesus told Peter, ✠ "Return your sword to its scabbard. Am I not to drink the cup the Father has given me?" C. So the cohort, their tribune, and the Jewish police arrested Jesus and bound him.

They led him first to Annas, for he was the father-in-law of Caiaphas who was high priest that year. (Remember, it was Caiaphas who had advised the Jews that "it was more advantageous to have one man die for the people.")

Now Simon Peter was following Jesus, along with another disciple. This disciple, who was known to the high priest, accompanied Jesus into the high priest's courtyard, while Peter was left standing outside at the gate. So this other disciple (the one known to the high priest) came out and spoke to the woman at the gate and brought Peter in. This servant girl who kept the gate said to Peter, S. "Aren't you too one of this man's disciples?" "No, I am not," C. he replied. Since it was cold, the servants and police who were standing around had made a charcoal fire and were warming themselves; so Peter, too, stood with them and warmed himself.

The high priest questioned Jesus about his disciples and about his teaching. Jesus answered him, ✠ "I have spoken publicly to all the world. I have always taught in a synagogue or in the Temple precincts where all the Jews come together. There was nothing secret about what I said. Why do you question me? Question those who heard me when I spoke. Obviously, they should know what I said." C. At this reply a policeman who was standing by gave Jesus a slap in the face. S. "Is that the way to answer the high priest?" C. he said. Jesus replied, ✠ "If I've said anything wrong, produce some evidence of it. But if I was right, why do you hit me?"

C. Then Annas sent him bound to Caia-

phas, the high priest. In the meantime Simon Peter had been standing there, warming himself. So they said to him, S. "Aren't you too one of his disciples?" "No, I am not," C. he said, denying it. S. "Didn't I see you with him in the garden?" C. insisted one of the high priest's slaves, a relative of the man whose ear Peter had severed. Peter denied it again, and just then a cock began to crow.

Then, at daybreak, they brought Jesus from Caiaphas to the Pretorium. They did not enter the Pretorium themselves, for they had to avoid ritual impurity so that they could eat the Passover supper. So Pilate came out to them. S. "What accusation do you bring against this man?" C. he demanded. S. "If this fellow were not a criminal," C. they retorted, S. "we would certainly not have handed him over to you." C. At this Pilate told them, S. "Take him yourselves and pass judgment on him according to your own law." "We are not permitted to put anyone to death," C. the Jews answered. (This was to fulfill what Jesus had said, indicating the sort of death he was to die.)

So Pilate went back into the Pretorium and summoned Jesus. S. "Are you the king of the Jews?" C. he said to him. Jesus answered, ✠ "Are you saying this on your own, or have others been telling you about me?" S. "I'm no Jew, am I?" C. Pilate retorted. S. "It is your own nation and the chief priests who handed you over to me. What have you done?" C. Jesus answered, ✠ "My kingdom does not belong to this world. If my kingdom belonged to this world, my subjects would be fighting to save me from being handed over to the Jews. But, as it is, my kingdom does not belong here." C. At this Pilate said to him, S. "So, then, you are a king?" C. Jesus replied, ✠ "You say that I am a king. The reason why I have been born, the reason I have come into the world, is to testify to the

ut non contaminarentur, sed ut manducarent pascha. Exiit ergo Pilátus ad eos foras, et dixit: S. Quam accusatiónem affértis advérsus hóminem hunc? C. Respondérunt et dixerunt ei: S. Si non esset hic malefáctor, non tibi tradidissémus eum. C. Dixit ergo eis Pilátus: S. Accípite eum vos, et secúndum legem vestram iudicáte eum. C. Dixerunt ergo ei Iudái: S. Nobis non licet interfícere quemquam. C. Ut sermo Iesu implerétur, quem dixit, significans qua morte esset moritúrus.

Introívit ergo íterum in prætóriúm Pilátus, et vocávit Iesum, et dixit ei: S. Tu es Rex Iudæórum? C. Respóndit Iesus: ✠ A temetípso hoc dicis, an álíi dixerunt tibi de me? C. Respóndit Pilátus: S. Numquid ego Iudæus sum? Gens tua et pontífices tradidérunt te mihi: quid fecísti? C. Respóndit Iesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent ut non tráderer Iudáeis: nunc autem regnum meum non est hinc. C. Dixit itaque ei Pilátus: S. Ergo Rex es tu? C. Respóndit Iesus: ✠ Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimoniúm perhíbeam veritáti: omnis, qui est ex veritáte, audit vocem meam. C. Dicit ei Pilátus: S. Quid est veritas? C. Et, cum hoc dixisset, íterum exiit ad Iudæos, et dicit eis: S. Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttam vobis in Pascha: vultis ergo dimíttam vobis Regem Iudæórum? C. Clamavérunt ergo rursum omnes, dicéntes: S. Non hunc, sed Barábbam. C. Erat autem Barábbas latro.

Tunc ergo apprehéndit Pilátus Iesum, et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti eius: et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicébant: S. Ave, Rex Iudæórum. C. Et dabant ei álapas.

Exiit ergo íterum Pilátus foras, et dicit eis: S. Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. C. (Exiit ergo Iesus portans corónam spineam et

purpúreum vestiméntum). Et dicit eis: S. Ecce homo. C. Cum ergo vidíssent eum pontífices et minístri, clamábant, dicéntes: S. Crucífíge, crucífíge eum. C. Dicit eis Pilátus: S. Accípíte eum vos, et crucífígíte: ego enim non invénio in eo causam. C. Respondérunt ei Iudæi: S. Nos legem habémus, et secúndum legem debet mori, quia Fílium Dei se fecit. C. Cum ergo audísset Pilátus hunc sermónem, magis tímuit.

Et ingrèssus est prætórium íterum: et dixit ad Iesum: S. Unde es tu? C. Iesus autem respónsum non dedit ei. Dicit ergo ei Pilátus: S. Mihi non lóqueris? nescis quia potestátem hábeo crucífígere te, et potestátem hábeo dimíttre te? C. Respóndit Iesus: ✠ Non habéres potestátem advérsum me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, maius peccátum habet. C. Et exínde quærébat Pilátus dimíttre eum. Iudæi autem clamábant, dicéntes: S. Si hunc dimíttis, non es amícus Cæsaris. Omnis enim, qui se regem facit, contradícit Cæsari. C. Pilátus autem cum audísset hos sermónes, addúxit foras Iesum, et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascève Paschæ, hora quasi sexta, et dicit Iudæis: S. Ecce Rex vester. C. Illi autem clamábant: S. Tolle, tolle, crucífíge eum. C. Dicit eis Pilátus: S. Regem vestrum crucífígam? C. Respondérunt pontífices: S. Non habémus regem, nisi Cæsarem. C. Tunc ergo trádidit eis illum ut crucífigerétur.

Suscepérunt autem Iesum, et eduxérunt. Et báulans sibi crucem, exívit in eum, qui dícitur Calváriæ, locum, hebráice autem Gólgatha: ubi crucifíxerunt eum, et cum eo álios duos, hinc et hinc, médium autem Iesum.

Scripsit autem et título Pilátus: et pósuit super crucem. Erat autem scriptum: Iesus Nazarénus, Rex Iudæórum. Hunc ergo título multi Iudæórum legérunt, quia prope civitátem erat locus, ubi crucifíxus est Iesus. Et erat scriptum hebráice, græce et latíne. Dicébant ergo Piláto pontífices Iudæórum: S. Noli scrí-

truth. Everyone who belongs to the truth listens to my voice.” S. “Truth,” C. said Pilate, S. “what does that mean?” C. After that remark Pilate went out again to the Jews and told them, S. “For my part, I do not find a case against this man. Remember, you have a custom that I release someone for you at Passover. Do you want me, then, to release for you the king of the Jews?” C. At this they shouted back, S. “We want Barabbas, not this fellow!” C. (Barabbas was a bandit.)

Finally Pilate took Jesus and had him flogged. And the soldiers wove a crown out of thorns and fixed it on his head, and threw around him a cloak of royal purple. Time and again they came up to him, saying, S. “All hail, king of the Jews!” C. And they would slap him in the face.

Once more Pilate went out and said to them, S. “Look, I am going to bring him out to you to make you realize that I find no case against him.” C. When Jesus came out, wearing the crown of thorns and the purple cloak, Pilate said to them, S. “Look at the man!” C. As soon as the chief priests and the Temple police saw him, they shouted, S. “Crucify! Crucify!” C. Pilate said to them, S. “Take him yourselves and crucify him; I find no case against him.” “We have our own law,” C. the Jews retorted, S. “and according to that law he has to die because he made himself God’s Son.” C. When Pilate heard that, he was more afraid than ever.

Going back into the Pretorium, he said to Jesus, S. “Where do you come from?” C. But Jesus would not give him an answer. S. “Do you refuse to speak to me?” C. Pilate said to him, S. “Don’t you know that I have power to release you and power to crucify you?” C. Jesus answered, ✠ “You would have no power over me at all were it not given to you from above. For that reason he who handed me over to you is guilty of a greater sin.” C. After this Pilate

was eager to release him, but the Jews shouted, S. "If you free this fellow, you are no 'friend of Caesar.' Any man who makes himself a king becomes the Emperor's rival." C. Once he heard what they were saying, Pilate brought Jesus out and sat down on a judge's bench. It was at the place called Stone Pavement (Gabbatha being its Hebrew name). (Remember, it was the Preparation Day for Passover, and the hour was about noon.) Then he said to the Jews, S. "Look, here is your king!" C. At this they shouted, S. "Away with him! Away with him! Crucify him!" "What!" Pilate exclaimed. S. "Shall I crucify your king?" C. The chief priests replied, S. "We have no king but Caesar." C. Then, at last, he handed him over to them to be crucified.

Therefore, they took Jesus in charge. Carrying the cross by himself, he went out to what is called the Skull-Place (Golgotha being its Hebrew name). There they crucified Jesus and with him two others: one on either side and Jesus in the middle. Now Pilate even had an inscription placed on the cross. These were the words inscribed: "Jesus the Nazorean the King of the Jews." And this inscription, which was in Hebrew, Latin, and Greek, was read by many of the Jews, for the place where Jesus was crucified was quite near the city. The chief priests, therefore, tried to tell Pilate, S. "You should not have written, 'The King of the Jews'; write instead, 'This man claimed to be king of the Jews.'" C. Pilate answered, S. "What I have written, I have written."

C. When the soldiers had crucified Jesus, they took his garments and separated them into four parts, one for each soldier. There was also his tunic; but this tunic was woven in one piece from top to bottom and had no seam. So they said to one another, S. "We shouldn't tear it; let's toss to see who gets it." C. (The purpose of this was to have the Scripture fulfilled: "They divided up my

bere, Rex Iudæorum, sed quia ipse dixit: Rex sum Iudæorum. C. Respondit Pilátus: S. Quod scripsi, scripsi.

C. Míletes ergo cum crucifixissent eum, accepérunt vestiménta eius et fecérunt quátuor partes: unicuique míliti partem, et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem: S. Non scindámus eam, sed sortiámur de illa cuius sit. C. Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et míletes quidem hæc fecérunt.

Stabant autem iuxta crucem Iesu, mater eius, et soror matris eius María Cléophæ, et María Magdaléne. Cum vidísset ergo Iesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: ✠ Múlier, ecce filius tuus. C. Deínde dicit discipulo: ✠ Ecce mater tua. C. Et ex illa hora accépit eam discipulus in sua.

Póstea sciens Iesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: ✠ Sítio. C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori eius. Cum ergo accepísset Iesus acétum, dixit: ✠ Consummátum est. C. Et inclináto cápíte trádidit spíritum. *Hic genuflectitur, et pausat aliquantulum.*

Iudæi ergo, quóniam Parascéve erat, ut non remanérent in cruce córpora sábbato, erat enim magnus dies ille sábbati, rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo míletes: et primi quidem fregérunt crura, et altérius, qui crucifixus est cum eo. Ad Iesum autem cum venísset, ut vidérunt eum iam mórtuum, non fregérunt eius crura: sed unus mílitum láncea latus eius apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhibuit: et verum est testimónium eius. Et ille scít, quia vera dicit; ut et vos credátis. Facta sunt enim hæc, ut Scriptúra implerétur: Os non minuétis ex eo. Et íterum ália Scrip-

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túra dicit: Vidébunt in quem transfixerunt.

Post hæc autem rogávit Pilátum Ioseph ab Arimathæa, eo quod esset discipulus Iesu, occúltus autem propter metum Iudæórum, ut tólleret corpus Iesu. Et permísit Pilátus. Venit ergo, et tulit corpus Iesu. Venit autem et Nicodémus, qui vénerat ad Iesum nocte primum, ferens mixtúram myrrhæ et áloës, quasi libras centum. Accepérunt ergo corpus Iesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Iudæis sepelíre. Erat autem in loco, ubi crucifíxus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Iudæórum, quia iuxta erat monuméntum, posuérunt Iesum.

garments among them, and they rolled dice for my clothing.”) This, then, was what the soldiers did.

Yet near the cross of Jesus there also stood his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. Then seeing his mother there with the disciple whom he loved, Jesus said to his mother, ✠ “Women, there is your son.” C. In turn he said to the disciple, ✠ “There is your mother.” C. And from that hour the disciple took her into his care.

After that Jesus was aware that all was now finished; in order to bring the Scripture to its accomplishment, he said, ✠ “I am thirsty.” C. There was a jar there full of cheap wine. They stuck a sponge soaked in this wine on some hyssop and raised it to his lips. When Jesus took the wine, he said, ✠ “It is finished”; and bowing his head, he handed over the spirit. *Here kneel and pause awhile.*

Since it was Preparation Day, the Jews did not want the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. So they asked Pilate to have the legs broken and the bodies taken down. Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of the one, then of the other. But when they came to Jesus and saw that he was already dead, they did not break his legs. However, one of the soldiers jabbed his side with a lance and immediately blood and water flowed out. (This testimony has been given by an eyewitness, and his testimony is true. He is telling what he knows to be true that you too may have faith.) These events took place in order to have the Scripture fulfilled: “None of its bones are to be broken.” And still another Scripture passage says: “They shall look on him whom they have pierced.”

Afterwards, Joseph of Arimathea, since he was a disciple of Jesus, although a secret

one for fear of the Jews, asked Pilate's permission to remove the body of Jesus. Pilate granted it, and so they came and took the body away. Nicodemus (the man who had first come to him at night) also came and brought a mixture of myrrh and aloes, weighing about a hundred pounds. So they took Jesus' body; and, in accordance with Jewish burial custom, they bound it up in cloth wrappings with perfumed oils. Now in the place where he had been crucified there was a garden, and in the garden a new tomb in which no one had ever been laid. And so, because of the Jewish Preparation Day, they laid Jesus there, since the tomb was near at hand.

PART TWO OF
THE LITURGICAL SERVICE
THE SOLEMN PRAYERS OR
PRAYER OF THE FAITHFUL

12. *When the singing or recitation of the Passion of the Lord has been completed, the celebrant puts on a black cope; the deacon and subdeacon vest in a black dalmatic and tunic. Meanwhile two acolytes, or servers, spread a single cloth on top of the altar and place the book in the center of the altar.*

Then the celebrant, accompanied by the ministers or servers, goes to the altar and kisses it in the center. Standing there at the book, he begins the solemn prayers, with the sacred ministers standing at his sides.

For the prayer of the faithful the celebrant may remain at his seat with the ministers. In this case the acolytes spread the cloth on top of the altar toward the end of the veneration of the cross.

13. *The prayers are said in this manner: The preface by the celebrant, in which the special intention is indicated, comes first, and it is chanted in the particular tone noted below; the celebrant holds his hands joined. Then the celebrant says Let us pray, the deacon says Let us kneel, and all kneel and pray silently for a period of time. After the deacon has risen and said, Let us stand, all rise and the celebrant says the prayer without inflection, with his hands extended.*

13a. *The celebrant says Let us pray, Let us kneel, and kneels for a brief period of silent prayer. Then he rises, says Let us stand, and says the prayer without inflection, with his hands extended.*

12. *Cantu vel lectione historiae passionis Domini absoluto, celebrans assumit pluviale nigri coloris; diaconus et subdiaconus induunt dalmaticam vel tunicellam eiusdem coloris. Interim vero duo acolythi, vel ministrantes, unam tantum tobaleam super altare extendunt, locantes librum in medio.*

Tunc celebrans, comitantibus ministris, vel ministrantibus, accedit ad altare, quod, ascendens, osculatur in medio, et stans ibidem, ante se habens librum, incipit orationes solemnes, ministris sacris hinc inde adstantibus.

Ad orationem fidelium celebrans cum ministris manere potest ad sedem. Hoc casu acolythi tobaleam super altare extendunt versus finem adorationis crucis.

13. *Dicuntur autem hoc ordine: Præcedit celebrantis præfatio, qua intentio specialis indicatur, et cantatur tono peculiari infra notato, manibus iunctis: deinde celebrans dicit Orémus, diaconus Flectámus génua, et omnes, flexis genibus, per aliquod temporis spatium in silentio orant; postquam diaconus surrexit et dixit Leváte, omnes surgunt, et celebrans, extensis manibus ac in tono feriali, dicit orationem.*

13a. *Celebrans dicit Orémus, Flectámus génua, et brevi interposita precatatione, flexis genibus et in silentio surgit, dicit Leváte, et, extensis manibus ac in tono feriali, dicit orationem.*

Good Friday

1. FOR THE CHURCH



Dear-ly be-lov ed, let us pray that our God and Lord will



be-stow peace on his ho- ly Church, pre-serve her u-



ni- ty and pro- tect her through-out the world, and grant



us to glo-ri-fy God the Fa-ther Al-might-y in peace and



tran- quil- i- ty. Let us pray. Let us kneel. Let us stand.

Orémus, dilectíssimi nobis pro Ec-
clésia sancta Dei: ut eam Deus et
Dóminus noster pacificáre, adunáre
et custodíre dignétur toto orbe
terrárum: detque nobis, quiétam et
tranquíllam vitam degéntibus, glori-
ficáre Deum Patrem omnipoténtem.

Orémus. Flectámus génua.
Leváte.

Omnípotens sempitérne Deus, qui
glóriam tuam ómnibus in Christo
géntibus revelásti: custódi ópera
misericórdiæ tuæ; ut Ecclésia tua,
toto orbe diffúsa, stábili fide in
confessióne tui nóminis perseveret.
Per eúndem Dóminum nostrum.
Omnes R. Amen.

Dearly beloved, let us pray that our God and
Lord will bestow peace on his holy Church,
preserve her unity and protect her through-
out the world, and grant us to glorify God
the Father almighty in peace and tranquility.

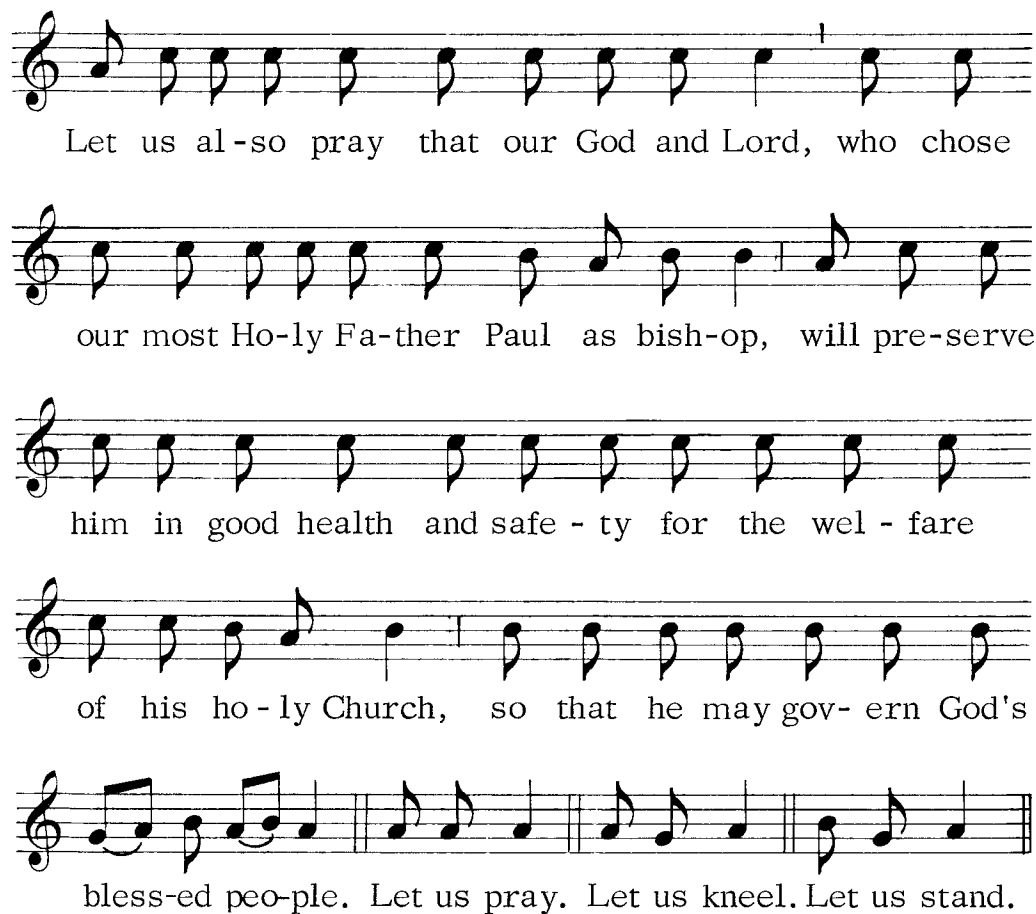
Let us pray. Let us kneel.
Let us stand.

Almighty and eternal God, in Christ you
have revealed your glory to all nations.
Preserve the works of your mercy, and grant
that your Church throughout the world
may be strong in faith and persevere in
bearing witness to your name. Through
Jesus Christ.

All R. Amen.

Good Friday

2. FOR THE POPE



Let us al-so pray that our God and Lord, who chose
our most Ho-ly Fa-ther Paul as bish-op, will pre-serve
him in good health and safe - ty for the wel - fare
of his ho - ly Church, so that he may gov- ern God's
bless-ed peo-ple. Let us pray. Let us kneel. Let us stand.

Let us also pray that our God and Lord, who chose our most Holy Father *N.* as bishop, will preserve him in good health and safety for the welfare of his holy Church, so that he may govern God's blessed people.

Let us pray. Let us kneel.
Let us stand.

Almighty and eternal God, all things are based upon your judgment. Mercifully hear our prayers and in your loving kindness preserve the bishop chosen for us, so that the Christian people governed by your authority may increase in the merits of their faith under this great pontiff. Through Jesus Christ.

All R. Amen.

Orémus et pro beatíssimo Papa nostro N., ut Deus et Dóminus noster, qui elégit eum in órđine episcopátus, saluum atque incólumen custódiat Ecclesiæ suæ sanctæ, ad regéndum pópulum sanctum Dei.

*Orémus. Flectámus génua.
Leváte.*

Omnípotens sempitérne Deus, cuius iudício univérša fundántur: réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva; ut christiána plebs, quæ te gubernátur auctóre, sub tanto pontífice, credulitátis suæ méritis augeátur. Per Dóminum nostrum.

Omnes R. Amen.

Good Friday

3. FOR THE CLERGY AND PEOPLE



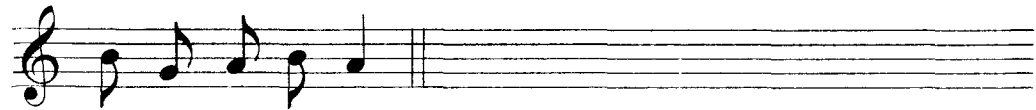
Let us al-so pray for all bish-ops, priests, dea-cons and



sub-dea-cons; ac-o-lytes, ex-or-cists, lec-tors and por-



ters; con-fes-sors, vir-gins and wid-ows; and all the ho-



ly peo-ple of God.



Let us pray. Let us kneel. Let us stand.

Orémus et pro ómnibus Episcopis, Presbyteris, Diaconibus, Subdiacónibus, Acólýthis, Exorcístis, Lectóribus, Ostiáriis, Confessóribus, Virgínibus, Víduis: et pro omni pópulo sancto Dei.

Orémus. Flectámus génua. Leváte.

Omnípotens sempitérne Deus, cuius spíritu totum corpus Ecclesiæ sanctificátur et régitur: exáudi nos pro univérsis ordinibus supplicántes: ut grátia tuæ múnere ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum . . in unitáte eiúsdem. Omnes R. Amen.

Let us also pray for all bishops, priests, deacons and subdeacons; acolytes, exorcists, lectors and porters; confessors, virgins and widows; and all the holy people of God.

Let us pray. Let us kneel.
Let us stand.

Almighty and eternal God, your spirit sanctifies and guides the whole body of the Church. Hear our prayer for all her members, that each in his own position may, by your grace, serve you faithfully. Through Jesus Christ.

All R. Amen.

Good Friday

4. FOR THOSE IN GOVERNMENT



Let us al-so pray that our God and Lord will di-rect



all heads of gov-ern-ments and their of-fi-cials ac-



cord-ing to his will so that we may have last-ing peace.



Let us pray. Let us kneel. Let us stand.

Let us also pray that our God and Lord will direct all heads of governments and their officials according to his will so that we may have lasting peace.

Orémus et pro ómnibus res públicas moderántibus, eorúmque ministériis et potestátibus: ut Deus et Dóminus noster mentes et corda eórum secúndum voluntátem suam dírigat ad nostram perpétuam pacem.

Let us pray. Let us kneel.
Let us stand.

*Orémus. Flectámus génua.
Leváte.*

Almighty and eternal God, all power of governing and the rights of peoples are in your hand. Look kindly upon those who rule us, so that the integrity of religion and the security of our country may always endure under your protection. Through Jesus Christ *All R. Amen.*

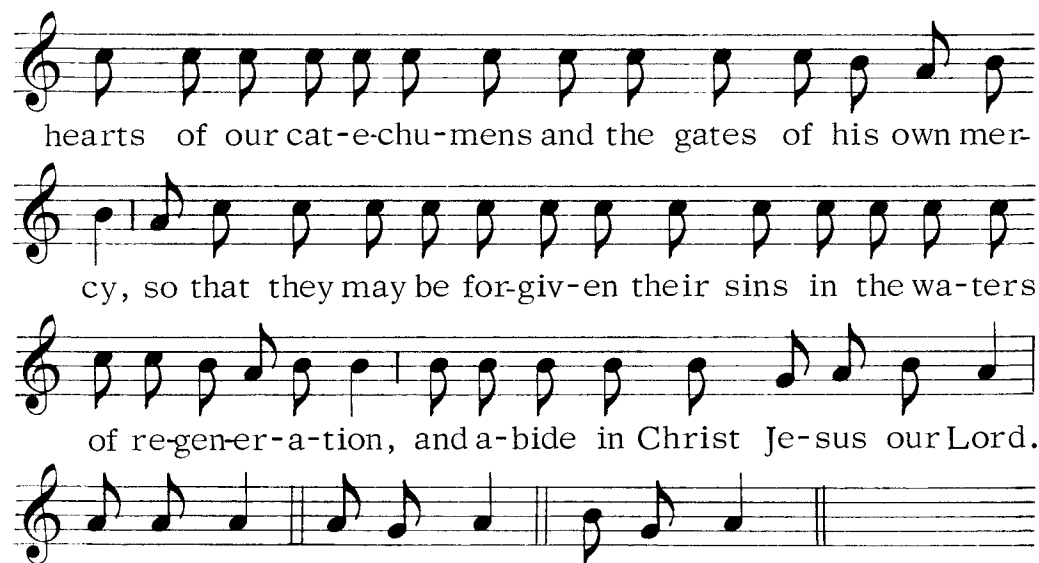
*Omnípotens sempitérne Deus, in cuius manu sunt ómnium potestátes et ómnium iura populórum: respice benígnus ad eos, qui nos in potestáte regunt; ut ubíque terrárum, dextera tua protegén-te, et religiónis intégritas, et pátriæ secúritas indesiné-ter con-sístat. Per Dóminum.
Omnes R. Amen.*

5. FOR THE CATECHUMENS



Let us al-so pray that our God and Lord will o-pen the

Good Friday



Let us pray. Let us kneel. Let us stand.

Let us also pray that our God and Lord will open the hearts of our catechumens and the gates of his own mercy, so that they may be forgiven their sins in the waters of regeneration, and abide in Christ Jesus our Lord.

Orémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures præcordiów ipsórum, januám-que misericórdiæ; ut per lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Iesu Dómino nostro.

Let us pray. Let us kneel.
 Let us stand.

Orémus. Flectámus génua.
 Leváte.

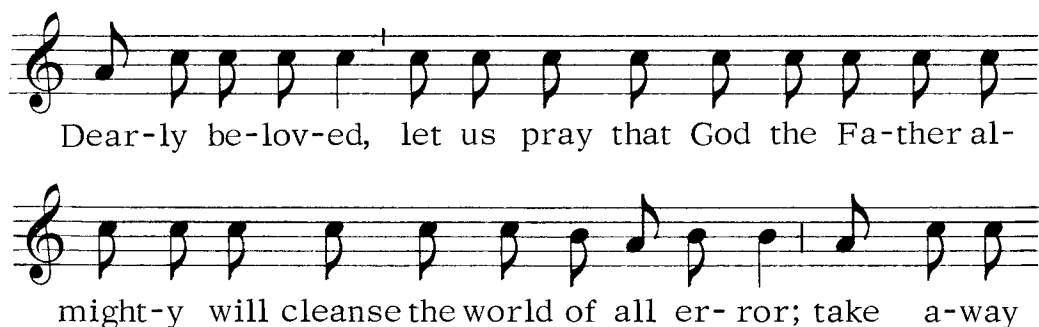
Almighty and eternal God, you always keep the Church flourishing with new offspring. Increase the faith and understanding of our catechumens, so that their rebirth in the waters of baptism may number them among your adopted children. Through Jesus Christ.

Omnípotens sempitérne Deus, qui Ecclesiám tuam nova semper prole fecúndas: auge fidem et intelléctum catechúmenis nostris: ut, renáti fonte baptismatis, adoptiówis tuæ filiis aggregéntur. Per Dóminum.

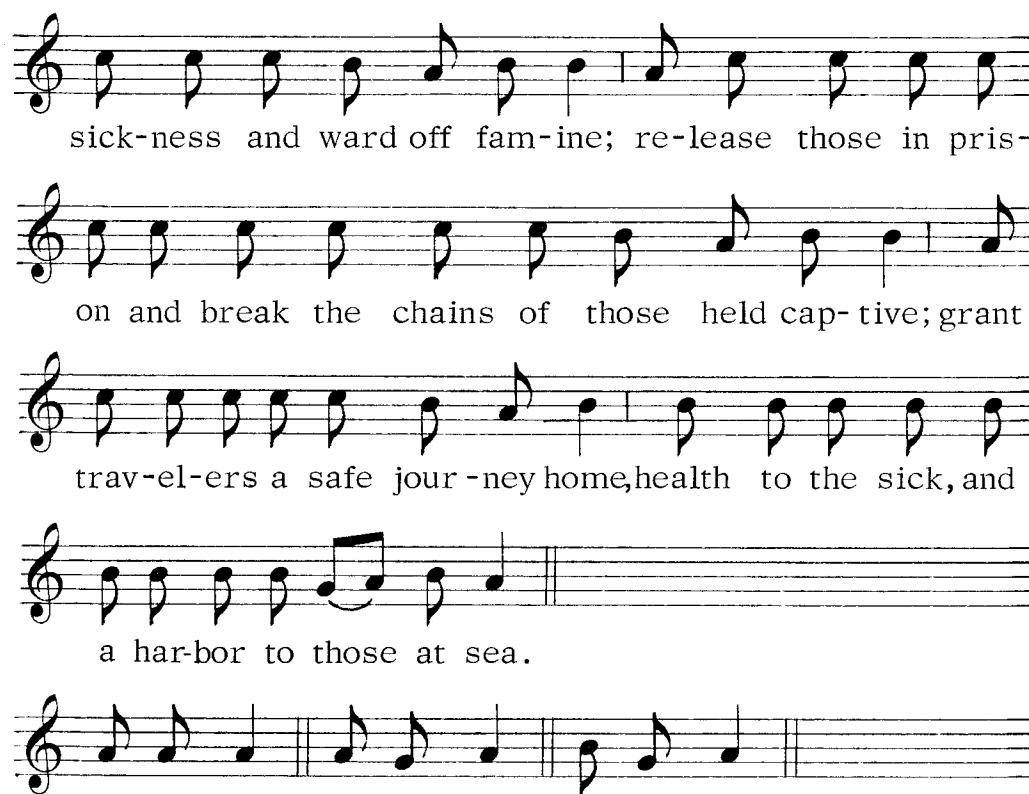
All R. Amen.

Omnes R. Amen.

6. FOR THE NEEDS OF THE FAITHFUL



Good Friday



sick-ness and ward off fam-ine; re-lease those in pris-
on and break the chains of those held cap-tive; grant
trav-el-ers a safe jour-ney home, health to the sick, and
a har-bor to those at sea.

Let us pray. Let us kneel. Let us stand.

Dearly beloved, let us pray that God the Father almighty will cleanse the world of all error; take away sickness and ward off famine; release those in prison and break the chains of those held captive; grant travelers a safe journey home, health to the sick, and a harbor to those at sea.

Let us pray. Let us kneel.
Let us stand.

Almighty and eternal God, you are the comforter of the afflicted and the refreshment of those who labor. Hear the prayers of all who cry to you in every tribulation. May they all rejoice over having received your merciful assistance in their hour of need. Through Jesus Christ.

All R. Amen.

Orémus, dilectissimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus: morbos áuferat: famem depéllat: apériat cárceres: víncula dissólvat: peregrinántibus réditum: infirmántibus sanitátem: navigántibus portum salútis indúlgeat.

Orémus. Flectámus génua.
Leváte.

Omnípotens sempitérne Deus, mæstórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gáudeant af-fuísse. Per Dóminum.

Omnes R. Amen.

Good Friday

7. FOR THE UNITY OF CHRISTIANS



Let us al-so pray that our God and Lord will u-nite and
keep with-in the one Church all our broth-ers who be-
lieve in Christ and sin-cere-ly seek the truth.
Let us pray. Let us kneel. Let us stand.

Orémus et pro universis fratribus
in Christum credentibus: ut Deus
et Dóminus noster eos, veritatem
facientes, in una Ecclesia sua con-
gregare et custodire dignetur.

Orémus. Flectámus gēnua.
Leváte.

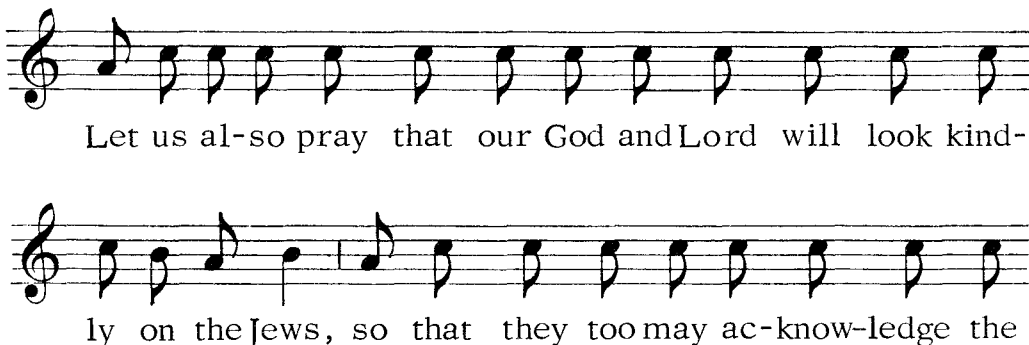
Omnípotens sempitérne Deus, qui
dispérsa cóngregas: réspice ad oves
gregis tui; ut, quos unum baptísma
sacrávit, eos et fidei iungat intégritas
et vínculo caritátis. Per Dóminum.
Omnes. R. Amen.

Let us also pray that our God and Lord will
unite and keep within the one Church all
our brothers who believe in Christ and
sincerely seek the truth.

Let us pray. Let us kneel.
Let us stand.

Almighty and eternal God, you gather to-
gether what has been scattered. Look upon
the sheep of your flock, that those who have
been sanctified by one baptism may be united
in the fullness of faith and the bond of love.
Through Jesus Christ.
All R. Amen.

8. FOR THE JEWS



Let us al-so pray that our God and Lord will look kind-
ly on the Jews, so that they too may ac-know-ledge the

Good Friday



Let us pray. Let us kneel. Let us stand.

Let us also pray that our God and Lord will look kindly on the Jews, so that they too may acknowledge the Redeemer of all, Jesus Christ our Lord.

Orémus et pro Iudæis: ut Deus et Dóminus noster fáciem suam super eos illumináre dignétur; ut et ipsi agnóscant ómnium Redemptórem, Iesum Christum Dóminum nostrum.

Let us pray. Let us kneel.
Let us stand.

Orémus. Flectámus génua.
Leváte.

Almighty and eternal God, you made the promises to Abraham and his descendants. In your goodness hear the prayers of your Church so that the people whom from of old you made your own may come to the fullness of redemption. Through Jesus Christ.

Omnípotens sempitérne Deus, qui promissiónes tuas Abrahæ et sémini eius contulísti: Ecclésiæ tuæ preces cleménter exáudi; ut pópulus acquisitionis antiquæ ad Redemptiónis mereámur plenitúdinem pervenire. Per Dóminum.
Omnes R. Amen.

All R. Amen.

9. FOR THOSE WHO DO NOT YET BELIEVE IN CHRIST



Let us al-so pray that those who do not yet be-lieve in



Christ may be filled with the light of the Ho-ly Spir-it



and been-a-bled to en-ter the way that leads to sal-



va - tion. Let us pray. Let us kneel. Let us stand.

Good Friday

Orémus et pro nondum in Christum credéntibus: ut, Sancti Spíritus luce repléti, et ipsi viam salútis váleant intróire.

Orémus. Flectámus génua.
Leváte.

Omnípotens sempitérne Deus, qui omnes gentes Fílio tuo dilécto tradidisti: cunctórum Ecclésiæ tuæ aggrega famílias populórum; ut, veritátis lumen inquiréntes, ad te, Deum verum et únicum, pervenire mereántur. Per Dóminum.
Omnes R. Amen.

Let us also pray that those who do not yet believe in Christ may be filled with the light of the Holy Spirit and be enabled to enter the way that leads to salvation.

Let us pray. Let us kneel.
Let us stand.

Almighty and eternal God, you have handed over the nations to your beloved Son. Unite to your Church the families of all peoples. May they search for the light of truth and so come to you, the one true God. Through Jesus Christ.
All R. Amen.

PART THREE OF THE LITURGICAL SERVICE SOLEMN VENERATION OF THE HOLY CROSS

14. *Orationibus solemnibus completis, celebrans et ministri redeunt ad sedilia, ubi celebrans deponit pluviale, ministri dalmaticam vel tunicellam; et datur initium solemnī adorationi sanctæ Crucis. Adhibeatur Crux satis magna, cum Crucifixo, velo violaceo oblecto, quod facile removeri possit.*

15. *Primum portatur sancta Crux e sacristia in medium presbyterii, omnibus stantibus. Portatur autem hoc modo: Celebrans et subdiaconus manent ad sedilia stantes: diaconus cum acolythis seu ministrantibus, adit sacristiam, ex qua processionaliter affert Crucem ad ecclesiam: præcedunt acolythi, seu ministrantes, sequitur diaconus cum Cruce, medius inter alios duos acolythos, seu ministrantes, candelabra accensa gestantes.*

Cum presbyterium ingressi fuerint, celebrans et subdiaconus ipsis obviam veniunt, et in medio, ante altare, celebrans Crucem e manibus diaconi accipit.

15a. Celebrans cum ministrantibus sacristiam adit, indeque, ut supra, portat Crucem ante altare.

16. *Tum proceditur ad detectionem sanctæ Crucis, hoc modo: Celebrans, accedens ad latus epistolæ, ibique, stans in plano, versa facie ad populum, Crucem a summitate parum detegit. Deinde solus incipit antiphonam Ecce lignum Crucis, ac deinceps iuvatur in cantu a ministris sacris, usque ad Venite, adorémus, quod cantatur a*

14. *After the solemn prayers the celebrant removes his cope, the ministers remove the dalmatic and tunic, and the solemn veneration of the holy Cross begins.*

A sufficiently large cross should be used, with a figure of the Crucified. It is covered with a violet veil which can be easily removed.

15. *First the holy Cross is carried from the sacristy to the center of the presbyterium, while all stand. It is carried in this way:*

The celebrant and the subdeacon remain standing at the seat. The deacon with the acolytes, or servers, goes to the sacristy and carries the cross in procession into the church. The acolytes, or servers, go first, followed by the deacon with the cross, between two other acolytes, or servers, who carry lighted candles.

When they enter the presbyterium, the celebrant and the subdeacon go to meet them and the celebrant takes the Cross from the hands of the deacon in the center before the altar.

15a. The celebrant goes to the sacristy with the servers and carries the cross to the place before the altar, as above.

16. *Next the holy Cross is uncovered in this manner: The celebrant goes to the Epistle side and stands there on the floor facing the people. He uncovers the upper part of the Cross and then alone begins the antiphon Behold the wood of the Cross. The sacred ministers assist him in chanting the remainder of the antiphon, as far as Come, let us adore, which is chanted by the schola, accompanied by all standing.*

After the chant has been completed, all kneel, with the ex-

Good Friday

ception of the celebrant, and adore in silence for a brief moment.

Then the celebrant goes up to the altar and stands on the Epistle side. He uncovers the right arm of the Crucified, and lifts the cross a little higher, with the help of the sacred ministers, if necessary. In a higher tone of voice than before he chants Behold the wood of the Cross again, the others continuing and after the chant, kneeling as above.

Finally the celebrant goes to the center of the altar, uncovers the entire cross, and lifts it up. A third time he begins Behold the wood of the Cross in a higher tone of voice, with the others continuing as above, and adoring after the chant. Two acolytes, or servers, with lighted candles accompany the cross at the right and left of the celebrant.

16a. The celebrant is assisted by the servers in uncovering the holy Cross, but he chants the antiphon, *Behold the wood of the Cross*, alone as far as *Come, let us adore*.

schola, comitantibus omnibus adstantibus. Cantu finito, omnes in genua se prosternunt, celebrante excepto, et parvo momento in silentio adorant.

Deinde celebrans ascendit altare in latere epistolæ, et detegit brachium dextrum Crucifixi; tunc elevans Crucem paulisper, adjuvantibus, si opus sit, ministris sacris, altius quam primo, cantat iterum Ecce lignum Crucis, aliis prosequentibus, et, post cantum, procumbentibus, ut supra.

Denique celebrans procedit ad medium altaris, et detegit Crucem totaliter, ac elevans eam, tertio altius incipit Ecce lignum Crucis, aliis, ut supra, prosequentibus, et post cantum adorantibus. Duo autem acolythi, seu ministrantes, cum candelabris accensis comitantur Crucem, a dextris et a sinistris celebrantis.

16a. Celebrans, in detegenda sancta Cruce, adiuvatur a ministrantibus; antiphonam vero *Ecce lignum Crucis*, usque ad *Venite, adorémus*, cantat solus.

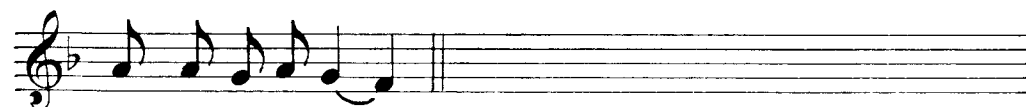
ANTIPHON FOR THE UNCOVERING OF THE HOLY CROSS



Be-hold the wood of the Cross, on which has hung the



sal-va-tion of the world.



R. Come, let us a-dore.

Behold the wood of the Cross, on which has hung the salvation of the world.

All R. Come, let us adore.

Ecce lignum Crucis, in quo salus mundi pepéndit.

Omnes R. Veníte, adorémus.

17. The solemn veneration follows the uncovering of the Cross in this manner: After he has uncovered the Cross, the celebrant gives it to two acolytes, or servers, who stand on the platform before the center of the altar, facing to-

17. Post detectionem Crucis sequitur eiusdem sollemnis adoratio, hoc modo: Crux, postquam detecta fuerit, traditur a celebrante duobus acolythis, vel ministrantibus, qui stantes in suppedaneo,

Good Friday

ante medium altaris, et facie ad populum versa, eam hinc inde ita per brachia sustentant, ut pes Crucis super suppedaneum consistat. Alii vero duo acolythi, vel ministrantes, qui candelabra accensa gestabant, eisdem candelabris a dextris et a sinistris Crucis super suppedaneum collocatis, genuflexi manent in lateribus suppedanei, in superiore gradu, facie versus Crucem.

Tunc incipit adoratio sanctæ Crucis, ordine sequenti: primus accedit solus celebrans; deinde ministri, postea clerus, demum ministrantes. Hi omnes, si commode fieri possit, prius calceamenta deponunt, et, unus post alium, accedentes ad Crucem, simplici genuflexione ter repetita, pedes Crucifixi osculantur.

18. *Sancta Crux, adoratione ex parte celebrantis, ministrorum, cleri ac ministrantium peracta, a duobus acolythis, seu ministrantibus, comitantibus aliis duobus acolythis, seu ministrantibus, cum candelabris accensis, deferitur ad cancellos et ibidem sustentatur eodem modo, ut supra, ita ut fideles, ante Crucem quasi processionaliter transeuntes, primum viri, deinde mulieres, pedes Crucifixi devote deosculari possint, præmissa simplici genuflexione.*

Si parochus aut rector ecclesiæ prævideat, adorationem sanctæ Crucis, prout supra præscribitur, ob ingentem populi concursus, vix aut non sine boni ordinis et devotionis detrimento peragi posse, tunc cæremonia hoc modo peragitur: celebrans, postquam clerus, si adsit, et ministrantes adorationem expleverint, sanctam Crucem e manibus ministrantium sumat et, in summitate graduum altaris consistens, paucis verbis populum ad sanctæ Crucis adorationem invitet eamque altius elevatam teneat, per breve tempus a fidelibus in silentio adorandam.

19. *Dum autem sanctæ Crucis adoratio peragitur, cantantur a schola, in duos choros divisa, sic dicta Improperia, et alia quæ sequuntur; celebrans, ministri sacri, et ministrantes, ceterique omnes, qui adorationem sanctæ Crucis peregerunt, sedentes auscultant.*

Cantus vero eousque producit, prout adorantium numerus requirit. Concluditur tamen semper cum doxologia: Semperpiterna sit beate Trinitati gloria, ut infra p. 325.

Partes quæ ad singulos choros spectant, indicantur numeris 1 (chorus primus), et 2 (chorus secundus); quæ autem ab utroque choro simul cantanda sunt, indicantur hoc modo: 1 et 2.

ward the people, and support the Cross on either side by its arms so that the foot of the Cross stands on the platform. The other two acolytes, or servers, who have carried lighted candles, place the candles on the platform at the right and left of the Cross. They remain kneeling at the sides of the platform, on the top step, facing toward the Cross.

The veneration of the holy Cross then begins, in the following order: first, the celebrant comes alone, then the ministers, next the clergy, and finally the servers. If it is convenient, all first remove their shoes and, one by one they go to the Cross, making a simple genuflection three times, and kiss the feet of the Crucified.

18. *When the veneration by the celebrant, ministers, clergy, and servers has been completed, the holy Cross is carried by two acolytes, or servers, accompanied by the other two acolytes, or servers, with lighted candles, to the edge of the sanctuary entrance. There the acolytes hold the cross in the same way as before, so that the faithful, first the men and then the women, as they pass in procession before the Cross, may kiss the feet of the Crucified with devotion, having first made a simple genuflection.*

If the pastor or rector of the church foresees that the veneration of the holy Cross, as prescribed above, can scarcely be performed without harm to good order and devotion by reason of the large number of people, the ceremony takes place in this way: after the clergy, if there are any present, and the servers have completed their veneration, the celebrant takes the holy Cross from the hands of the servers and stands on the platform of the altar. With a few words he invites the people to venerate the holy Cross and lifts the Cross higher for the faithful to venerate in silence for a brief period.

19. *During the veneration of the holy Cross, the Improperia and other chants are sung by the schola, divided into two choirs. The celebrant, the sacred ministers, servers, and all who have completed the veneration of the Cross sit and listen.*

The chant is taken as far as the number of adorers requires. It is always concluded, however, with the doxology Blessing, honor everlasting, below, p. 325.

REPROACHES

The parts for the individual choirs are indicated by the numbers 1 (first choir) and 2 (second choir); those to be sung by both choirs together are indicated thus: 1 and 2.

Good Friday

I

1 and 2 My people, what have I done unto you, or in what have I offended you? Answer me. *℣*. Because I led you out of the land of Egypt, you have prepared a cross for your savior.

1 Holy God.

2 Holy God.

1 Holy, mighty One.

2 Holy, mighty One.

1 Holy, immortal One, have mercy on us.

2 Holy, immortal One, have mercy on us.

1 and 2 Because I led you out through the desert forty years, and fed you with manna, and brought you into a very good land, you have prepared a cross for your savior.

1 Holy God.

2 Holy God.

1 Holy, mighty One.

2 Holy, mighty One.

1 Holy, immortal One, have mercy on us.

2 Holy, immortal One, have mercy on us.

1 and 2 What more should I have done, and did it not? Behold I have planted you as my fairest vine, and you have become very bitter to me, for you have quenched my thirst with vinegar, and with a lance you have pierced your savior's side.

1 Holy God.

2 Holy God.

1 Holy, mighty One.

2 Holy, mighty One.

1 Holy, immortal One, have mercy on us.

2 Holy, immortal One, have mercy on us.

II

1 For you I scourged Egypt and its first-born, and you have given me over to be scourged.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I led you out of Egypt, overwhelming

I

1 et 2 Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi! *℣*. Quia edúxi te de terra Ægýpti: parásti Crucem Salvatóri tuo.

1 Hágios o Theós.

2 Sanctus Deus.

1 Hágios Ischyrós.

2 Sanctus Fortis.

1 Hágios Athánatos, eléison hymás.

2 Sanctus Immortális, miserére nobis.

1 et 2 Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam: parasti Crucem Salvatóri tuo.

1 Hágios o Theós.

2 Sanctus Deus.

1 Hágios Ischyrós.

2 Sanctus Fortis.

1 Hágios Athánatos, eléison hymás.

2 Sanctus Immortális miserére nobis.

1 et 2 Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te víneam eléctam meam speciosíssimam: et tu facta es mihi nimis amára: acéto namque sitim meam potásti, et láncea perforásti latus Salvatóri tuo.

1 Hágios o Theós.

2 Sanctus Deus.

1 Hágios Ischyrós.

2 Sanctus Fortis.

1 Hágios Athánatos, eléison hymás.

2 Sanctus Immortális, miserére nobis.

II

1 Ego propter te flagellávi Ægýptum cum primogénitis suis: et tu me flagellátum tradidísti.

2 Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi?

1 Ego edúxi te de Ægýpto, demérso Pharaóne in Mare rubrum: et tu me tradidísti princípibus sacerdotum.

Good Friday

2 Pópule meus, quid feci tibi?
Aut in quo contristávi te? Respónde mihi!

1 Ego ante te apérui mare: et tu aperuísti láncea latús meum.

2 Pópule meus, quid feci tibi?
Aut in quo contristávi te? Respónde mihi!

1 Ego ante te præívi in colúmna nubis: et tu me duxísti ad prætóríum Piláti.

2 Pópule meus, quid feci tibi?
Aut in quo contristávi te? Respónde mihi!

1 Ego te pavi manna per desértum: et tu me cecidísti álapis et flagéllis.

2 Pópule meus, quid feci tibi?
Aut in quo contristávi te? Respónde mihi!

1 Ego te potávi aqua salútis de petra: et tu me potásti felle et acéto.

2 Pópule meus, quid feci tibi?
Aut in quo contristávi te? Respónde mihi!

1 Ego propter te Chananæórum reges percússi: et tu percussísti arúndine caput meum.

2 Pópule meus, quid feci tibi?
Aut in quo contristávi te? Respónde mihi!

1 Ego dedi tibi sceptrum regále: et tu dedísti cápiti meo spíneam corónam.

2 Pópule meus, quid feci tibi?
Aut in quo contristávi te? Respónde mihi!

1 Ego te exaltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

2 Pópule meus, quid feci tibi?
Aut in quo contristávi te? Respónde mihi!

Pharao in the Red Sea, and you have delivered me to the chief priests.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I opened the sea before you, and you have opened my side with a lance.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I went before you in a pillar of cloud, and you have haled me to the judgment hall of Pilate.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I fed you with manna through the desert and you have smitten me with buffets and with lashes.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I gave you the water of salvation to drink from the rock, and you have given me gall and vinegar to drink.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 For you I smote the kings of the Chanaan-ites, and you have smitten my head with a reed.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 I gave you a royal sceptre, and you have given my head a crown of thorns.

2 My people, what have I done to you, or in what have I offended you? Answer me.

1 With great power I lifted you up, and you have hung me upon the gibbet of the cross.

2 My people, what have I done to you, or in what have I offended you? Answer me.

Good Friday

III

1 and 2 Antiphon We adore your cross, O Lord; we praise and glorify your holy resurrection. For behold, by reason of that wood, joy has come into all the world.
1 Ps. 66, 2 May God have pity on us and bless us.

2 May he let his face shine upon us, and have pity on us.

1 and 2 Antiphon We adore your cross, O Lord; we praise and glorify your holy resurrection. For behold, by reason of that wood, joy has come into all the world.

IV

1 and 2 Antiphon Faithful cross, O tree all beautiful! Tree all peerless and divine. Not a grove on earth can show us such a flower and leaf as thine.

Sweet the nails, and sweet the wood, laden with so sweet a load!

1 Hymn Sing, my tongue, the Savior's glory; tell his triumph far and wide; Tell aloud the famous story of his body crucified;

How upon the cross a victim, vanquishing in death, he died.

2 Faithful cross, O tree all beautiful! Tree all peerless and divine. Not a grove on earth can show such a flower and leaf as thine.

1 Eating of the tree forbidden, man had sunk in Satan's snare,

When our pitying Creator did this second tree prepare;

Destined, many ages later, that first evil to repair.

2 Sweet the nails, and sweet the wood, laden with so sweet a load!

1 Such the order God appointed when for sin he would atone;

To the serpent thus opposing schemes yet deeper than his own;

III

1 et 2 Antiphona Crucem tuam adoramus, Domine, et sanctam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gaudium in universo mundo.

1 Psalmus 66, 2 Deus misereatur nostri, et benedicat nobis.

2 Illuminet vultum suum super nos, et misereatur nostri.

1 et 2 Antiphona Crucem tuam adoramus, Domine, et sanctam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gaudium in universo mundo.

IV

1 et 2 Antiphona Crux fidelis, inter omnes arbor una nobilis; Nulla silva talem profert, fronde, flore, germine.

Dulce lignum, dulces clavos, dulce pondus sustinet.

1 Hymnus Pange, lingua, gloriosi, lauream certaminis,

Et super Crucis trophæo dic triumphum nobilem:

Quáliter Redemptor orbis immolatus vicerit.

2 Crux fidelis, inter omnes arbor una nobilis;

Nulla silva talem profert, fronde, flore, germine.

1 De parentis protoplasti fraude Factor condolens,

Quando pomi noxiális in necem morsu ruit:

Ipse lignum tunc notávit, damna ligni ut solveret.

2 Dulce lignum, dulces clavos, dulce pondus sustinet.

1 Hoc opus nostræ salutis ordo depopóscerat:

Multifórmis proditoris ars ut artem fálleret,

Et medélam ferret inde, hostis unde læserat.

2 Crux fidelis, inter omnes arbor una nobilis;

Nulla silva talem profert, fronde, flore, germine.

1 Quando venit ergo sacri pleni-

túdo témporis,
Missus est ab arce Patris, natus
orbis Cónditor,
Atque ventre virgináli carne amíctus
pródiit.

2 Dulce lignum, dulces clavos,
dulce pondus sústinet.

1 Vagit infans inter arcta cónditus
præsépia,
Membra pannis involúta Virgo Mater
álligat,
Et Dei manus pedésque stricta cingit
fáscia.

2 Crux fidélis, inter omnes arbor
una nóbilis;
Nulla silva talem profert, fronde,
flore, gérmine.

1 Lustra sex qui iam perégit, tem-
pus implens córporis,
Sponte líbera Redémptor passióni
déditus,
Agnus in Crucis levátur immolán-
dus stípíte.

2 Dulce lignum, dulces clavos,
dulce pondus sústinet.

1 Felle potus ecce languet; spina,
clavi, láncea,
Mite corpus perforárunt, unda ma-
nat et cruor:
Terra, pontus, astra, mundus quo
lavántur flumine!

2 Crux fidélis, inter omnes arbor
una nóbilis;
Nulla silva talem profert, fronde,
flore, gérmine.

1 Flecte ramos, arbor alta, tensa
laxa víscera,
Et rigor lentéscat ille, quem dedit
natívitas,
Et supérni membra Regis tende
miti stípíte.

2 Dulce lignum, dulces clavos,
dulce pondus sústinet.

1 Sola digna tu fuísti ferre mundi
víctimam,
Atque portum præparáre arca mundo
náufrago,
Quam sacer cruor perúnxit, fusus
Agni córpore.

2 Crux fidélis, inter omnes arbor
una nóbilis;
Nulla silva talem profert, fronde,
flore, gérmine.

Good Friday

Thence the remedy procuring, whence the
fatal wound had come.

2 Faithful cross, O tree all beauteous!
Tree all peerless and divine!

Not a grove on earth can show such a
flower and leaf as thine.

1 So when now at length the fullness of the
sacred time drew nigh,
Then the Son, the world's Creator, left his
Father's throne on high;
From a virgin's womb appearing, clothed
in our mortality.

2 Sweet the nails, and sweet the wood,
laden with so sweet a load!

1 All within a lowly manger, lo, a tender
babe he lies!
See his gentle Virgin Mother lull to sleep his
infant cries!

While the limbs of God incarnate round
with swathing bands she ties.

2 Faithful cross, O tree all beauteous!
Tree all peerless and divine!

Not a grove on earth can show us such a
flower and leaf as thine.

1 Thus did Christ to perfect manhood in our
mortal flesh attain:

Then of his free choice he goeth to a death
of bitter pain;

And as a lamb, upon the altar of the cross,
for us is slain.

2 Sweet the nails, and sweet the wood,
laden with so sweet a load!

1 Lo, with gall his thirst he quenches!

See the thorns upon his brow!

Nails his tender flesh are rending!

See, his side is opened now!

Whence, to cleanse the whole creation,
streams of blood and water flow.

2 Faithful cross, O tree all beauteous!
Tree all peerless and divine!

Not a grove on earth can show us such a
flower and leaf as thine.

1 Lofty tree, bend down thy branches, to
embrace thy sacred load;

Oh, relax the native tension of that all too

Good Friday

rigid wood;

Gently, gently bear the members of thy
dying King and God.

2 Sweet the nails, and sweet the wood,
laden with so sweet a load!

1 Tree, which solely wast found worthy the
world's great victim to sustain
Harbor from the raging tempest! Ark, that
saved the world again!

Tree, with sacred blood anointed of the
Lamb for sinners slain.

2 Faithful tree, O tree all beauteous!
Tree all peerless and divine!

Not a grove on earth can show such a
flower and leaf as thine.

This conclusion is never omitted:

1 Blessing, honor everlasting, to the im-
mortal Deity;

To the Father, Son, and Spirit, equal praises
ever be;

Glory through the earth and heaven to
Trinity in Unity. Amen.

2 Sweet the nails, and sweet the wood,
laden with so sweet a load!

PART FOUR OF THE LITURGICAL SERVICE THE COMMUNION

20. *When the veneration of the Cross has been completed, the Cross is carried back to the altar by the acolytes, or servers, who have held it, accompanied by the two other acolytes, or servers, with lighted candles. There the Cross is placed in the center of the altar and, if the structure of the altar permits, high enough so that it may be easily seen by the faithful, without inconveniencing the celebrant in the subsequent ceremonies which are to be performed upon the altar. The lighted candles are placed upon the altar.*

21. *Afterwards the celebrant and the deacon remove their black stoles and put on violet vestments. The celebrant vests in stole and chasuble, the deacon in stole and dalmatic, the subdeacon in tunic.*

22. *Then the deacon carries the burse to the altar and spreads the corporal in the usual way. An acolyte, or server, places a vessel of water with a purificator on the altar for washing and*

Conclusio numquam omittenda:

1 Sempiterna sit beatae Trinitati
gloria;

Aequa Patri Filioque, par decus Para-
clito;

Unius Trinique nomen laudet uni-
versitas. Amen.

2 Dulce lignum, dulces clavos,
dulce pondus sustinet.

20. *Adoratione Crucis expleta, ipsa Crux ab acolythis, vel ministrantibus, qui eam sustentaverant, comitantibus aliis duobus acolythis, vel ministrantibus, cum candelabris accensis, reportatur ad altare, ibique collocatur in medio, et quidem, si altaris dispositio id permittat, adeo in altum ut commode a fidelibus conspici possit, quin celebranti in caeremoniis sequentibus, super altare peragendis, incommodum praebeat. Candelabra vero accensa deponuntur super altare.*

21. *Postea celebrans et diaconus, dimissa stola nigri coloris, assumunt paramenta violacea, scilicet celebrans stolam et planetam, diaconus stolam et dalmaticam, subdiaconus vero tunicellam.*

22. *Deinde diaconus, delata bursa super altare, extendit corporale, more solito; acolythus autem, vel ministrans, deponit*

Good Friday

super altare vas aquæ cum purificatorio, ad abluendos et abstergendos digitos post communionem, et librum disponit in latere evangelii.

22a. Antequam processio inchætur, sacerdos defert et explicat corporale super altare, more solito.

23. *Rebus ita dispositis, reportatur Sacramentum e loco repositionis ad altare maius pro communionem peragenda. Portatur autem hoc modo:*

Celebrans et subdiaconus, clerus et populus manent in suis locis, sub silentio. Diaconus cum duobus acolythis, et alio clerico ad umbellam portandam, accedunt ad altare repositionis, in quo præsto sint duo candelabra cum cereis accensis, postmodum ab acolythis sumenda.

Ad altare repositionis genua flectunt; tunc diaconus extrahit sacram pyxidem e tabernaculo seu capsâ, et assumpto velo humerali albi coloris, pyxidem extremitatibus eiusdem veli cooperit et ad altare maius defert.

23a. Omnia fiunt per ipsum celebrantem cum suis ministrantibus.

24. *Procedunt ordine quo venerunt: super Sacramentum defertur umbella; acolythi hinc inde procedentes candelabra accensa gestant, omnes in genua procumbunt. Interim schola cantat sequentes antiphonas:*

1. Adoramus te, Christe, et benedicimus tibi, quia per Crucem tuam redemisti mundum.

2. Per lignum servi facti sumus, et per sanctam Crucem liberati sumus: fructus arboris seduxit nos, Filius Dei redemit nos.

3. Salvator mundi, salva nos: qui per Crucem et Sanguinem tuum redemisti nos, auxiliare nobis, te deprecamur, Deus noster.

25. *Cum ad altare maius pervenerint, illud ascendunt, diaconus sacram pyxidem super corporale, acolythi autem candelabra super altare deponunt. Genuflectione peracta, diaconus dimittit velum humerale et se retrahit ad latus epistolæ; acolythi vero descendunt hinc inde, et genuflectunt in infimo gradu altaris.*

26. *Tunc celebrans et subdiaconus accedunt ad altare, utroque genu adorant, illud ascendunt, et facta, una cum diacono, genuflectione, celebrans clara voce recitat,*

drying the fingers of the celebrant after Communion, and he places the book on the Gospel side.

22a. Before the procession begins, the priest brings the corporal to the altar and unfolds it in the usual way.

23. *After these preparations have been made, the Blessed Sacrament is carried from the place of reposition to the main altar for Communion in the following manner:*

The celebrant, subdeacon, clergy and people remain in their places in silence.

The deacon goes to the altar of reposition with two acolytes and with another cleric to carry the small canopy. On the altar two candlesticks with lighted candles are ready for the acolytes to take.

They kneel at the altar of reposition and then the deacon removes the ciborium from the tabernacle or container and, putting on a white humeral veil, he covers the ciborium with the ends of the veil and carries it to the main altar.

23a. All this is done by the celebrant himself with his servers.

24. *They walk in the same order in which they came to the altar of reposition. The small canopy is carried over the Blessed Sacrament; the acolytes, walking on either side, carry lighted candles, and all kneel.*

Meanwhile the choir sings the following antiphons:

1. We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.

2. By a tree we were made slaves, and by the holy cross we are set free: the fruit of the tree seduced us, the Son of God has redeemed us.

3. Savior of the world, save us: you who by your cross and blood have redeemed us, help us, we implore you, our God.

25. *When they have come to the main altar, they go up to it, and the deacon places the ciborium on the corporal. The acolytes place the candles upon the altar. After genuflecting, the deacon removes the humeral veil and steps back to the Epistle side; the acolytes go down on either side and kneel on the lowest step.*

26. *Then the celebrant and subdeacon go to the altar, genuflect on both knees in adoration, and go up to the altar. Having genuflected with the deacon, the celebrant recites in a clear voice, without chant, the preface of the Lord's Prayer:*

Good Friday

The celebrant says alone, with his hands joined:

Let us pray: Taught by our Savior's command and formed by the word of God, we dare to say:

The celebrant, with his hands extended, and all who are present continue:

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.*

27. The celebrant alone continues in a clear and distinct tone of voice, with his hands extended:

Deliver us, we beg you, O Lord, from every evil, past, present, and to come; and by the intercession of the blessed and glorious ever-virgin Mary, mother of God, of the blessed apostles Peter and Paul, of Andrew, and all the saints, in your mercy grant us peace in our days, that by your compassionate aid we may be ever free from sin and sheltered from all turmoil. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

All respond: Amen.

28. Next the celebrant recites the following prayer in a low voice, bowing as usual and with his hands joined and placed upon the altar:

Percéptio Córporis tui, Dómine Iesu Christe, quod ego indígnus súmerè præsúmo, non mihi provéniat in iudícium et condemnatió-nem; sed pro tua pietáte prosit mihi ad tuta-méntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sǽcula sǽculórum. Amen.

non cantat, præfationem orationis dominicæ Orémus. Præcéptis salutáribus móniti.

Celebrans, iunctis manibus, dicit solus:

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

Celebrans, manibus extensis, et omnes præsentés prosequuntur:

Pater noster, qui es in cælis.*
Sanctificétur nomen tuum.*
Advéniat regnum tuum.*
Fiat volúntas tua, sicut in cælo, et in terra.*
Panem nostrum cotidiánum da nobis hódie.*
Et dimítte nobis débíta nostra,*
sicut et nos dimíttimus debitóribus nostris.*
Et ne nos indúcas in tentatió-nem,*
sed líbera nos a malo.*

27. Celebrans solus, clara et distincta voce atque manibus extensis, prosequitur:

Líbera nos, quáesumus, Dómine, ab ómnibus malis, prætérítis, præ-séntibus et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sǽcula sǽculórum.

Et ab omnibus respondetur: Amen.

28. Et continuo celebrans recitat, submissa voce, sequentem orationem, de more inclinatus, manibusque iunctis super altare positis:

Good Friday

29. *Tum discooperit pyxidem, et, facta genuflexione, accipit sacram particulam et, tenens illam supra pyxidem, inclinatus et pectus percutiens, ter dicit, more solito:*

29. *Then he uncovers the ciborium, genuflects, and takes a sacred particle. Holding the particle above the ciborium, bowing and striking his breast, he says three times in the usual way:*

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

30. *Postea, signans se Sacramento, adiungit submissa voce: Et sumit Corpus reverenter, ac paululum in meditatione Sacramenti quiescit.*

30. *After this, making the sign of the cross upon himself with the Sacrament, he adds in a low voice:*

Corpus Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

He receives the Body reverently and spends a little while in meditation upon the Sacrament.

31. *Et continuo communicandi faciunt confessionem.*

31. *The communicants immediately make the confession:*

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, 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, and you, Father, to pray to the Lord our God for me.

Tunc celebrans, facta genuflexione, conversus ad populum, manibus iunctis ante pectus, clara voce dicit:

Then the celebrant, genuflecting and turning to the people, says in a clear tone of voice, with his hands joined before his breast:

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

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

Omnes respondent: Amen.

All respond: Amen.

Celebrans proseguitur:

The celebrant continues:

Indulgéntiam, absolutiónem, ✠ et remissionem peccatórum vestrórum tríbuat vobis omnípotens et miséricors Dóminus.

May the almighty and merciful Lord grant you pardon, absolution, ✠ and the remission of your sins.

Omnes respondent: Amen.

All respond: Amen.

Good Friday

32. *The celebrant turns to the altar, genuflects, and takes the ciborium. Turned toward the people in the usual way at the center of the altar, he says in a clear tone of voice:*

Behold the Lamb of God,* behold him who takes away the sins of the world.

Then the communicants add three times:

Lord, I am not worthy that you should come under my roof.*

Speak but the word and my soul will be healed.

The celebrant distributes Communion as described above on Holy Thursday, n. 29. The priests wear violet stoles.

33. *While holy Communion is being distributed, Psalm 21 My God, my God can be sung; or one or another of the responsories from Matins of this Friday.*

34. *When Communion has been completed, the celebrant washes his fingers in a vessel and dries them with the purificator, saying nothing. He places the ciborium in the tabernacle.*

35. *After this, the celebrant stands in the center of the altar, with the book in front of him, and with the sacred ministers at his right and left. For thanksgiving he says the three following prayers, with his hands joined. All stand and respond Amen.*

First Prayer

Let us pray.

O Lord, let your rich blessing descend upon your people who again devotedly commemorate the passion and death of your Son. Grant us pardon and consolation; increase our faith and make certain our eternal redemption. Through Christ our Lord.

℟. Amen.

Second Prayer

Let us pray.

Almighty and merciful God, you have healed us by the holy passion and death of your Christ. Be ever merciful to us and grant that we may always live devotedly by sharing in this mystery. Through Christ our Lord.

℟. Amen.

32. *Deinde ad altare se convertit, genuflectit, apprehendit pyxidem, et more solito conversus ad populum, in medio altaris, dicit clara voce:*

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Communicandi subdunt ter:

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

Et procedit ad distributionem Communionis, ut supra feria V in Cena Domini, n. 29 dictum est. Sacerdotes vero stolam violaceam deferunt.

33. *Dum sacra Communio distribuitur, cani potest psalmus 21 Deus meus, Deus meus; vel unum aliudve responsorium ex Matutino huius feriae VI.*

34. *Communione absoluta, celebrans digitos abluit in vase, ac purificatorio abstergit, nihil dicens; pyxidem vero in tabernaculo reponit.*

35. *His completis, celebrans stans in medio altaris, habens ante se librum, a dextris et a sinistris ministros sacros, dicit pro gratiarum actione, in tono feriali et manibus iunctis, tres sequentes orationes, omnibus stantibus et Amen respondentibus.*

Orémus.

Super pópulum tuum, quáesumus, Dómine, qui passiónem et mortem Filii tui devóta mente recóluit, benedictio copiósa descéndat, indulgéntia véniat, consolátio tribuátur, fides sancta succréscat, redémptio sempitérna firmétur. Per eúndem Christum Dóminum nostrum.

℟. Amen.

Orémus.

Omnípotens et miséricors Deus, qui Christi tui beáti passióne et morte nos reparásti: consérva in nobis óperam misericórdiae tuæ; ut, huius mystérii participatióne, perpétua devotióne vivámus. Per eúndem Christum Dóminum nostrum.

℟. Amen.

Good Friday

Third Prayer

Orémus.

Reminiscere miseratiónum tuárum, Dómine, et fámulos tuos aeterna protectióne sanctifica, pro quibus Christus, Fílius tuus, per suum cruórem, instituit paschále mystérium. Per eúndem Christum Dóminum nostrum.

℟. Amen.

36. *Celebrans et ministri sacri de altari descendunt et, facta genuflexione, una cum acolythis, seu ministrantibus, in sacristiam revertuntur.*

37. *In choro dicitur Completorium, candelis extinctis, et absque cantu.*

38. *Tempore opportuno, sanctissima Eucharistia reportatur, forma privata, ad locum reservationis, et ibidem asservatur, lampade de more accensa. Et denudatur altare.*

Let us pray.

O Lord, be mindful of your mercies and sanctify your servants with your eternal protection, for it was for us that Christ, your Son, instituted the paschal mystery through his death. Through Christ our Lord.

℟. Amen.

36. *The celebrant and the sacred ministers go down from the altar and, having genuflected, return to the sacristy, together with the acolytes, or servers.*

37. *Compline is said in choir, with the candles extinguished and without chant.*

38. *At a suitable time, the Holy Eucharist is carried, according to the simple form, to the place of reservation, where a lamp is lighted as usual, and is kept there. The altar is stripped.*

Holy Saturday

HOLY SATURDAY EASTER VIGIL

The solemn Easter Vigil is to be celebrated at the proper hour: namely, so that the solemn Mass of the Vigil may begin about midnight between Holy Saturday and the Sunday of the Resurrection. Nevertheless, where it is suitable to anticipate the hour for the celebration of the Vigil according to the judgment of the Ordinary of the place, in view of the circumstances of the faithful and the place, the Vigil may not begin before twilight or certainly not before sunset.

BLESSING OF THE NEW FIRE

1. *At the proper hour, the altars are covered with cloths, but the candles are not lighted until the beginning of Mass. Meanwhile a fire is struck from flint and coals are lighted.*

2. *The celebrant vests in amice, alb, cincture, violet stole and cope; the sacred ministers vest in amice, alb, cincture, the deacon in stole and dalmatic, the subdeacon in tunic of the same color.*

2a. *The priest vests in amice, alb, cincture, violet stole and cope, or he vests without the chasuble.*

3. *With the ministers, or servers, assisting with cross, holy water, and incense, the celebrant blesses the new fire either in front of the church door, or in the church entrance, or inside the church, namely, where the people can best follow the sacred rite. He says:*

℣. The Lord be with you.

℟. And with your spirit.

Let us pray.

O God, through your Son, the cornerstone, you bestowed the light of your glory upon the faithful. Sanctify ✠ this new fire which was struck from flint and is destined for our use. Grant that we may be so inflamed with heavenly desires through this paschal feast that we may come to the feast of eternal light with pure minds. Through Christ our Lord.

℟. Amen.

Then the celebrant sprinkles the fire three times, saying nothing.

4. *An acolyte, or one of the servers, takes some of the blessed coals and places them in the thurible. The celebrant places incense in the thurible, blessing it in the usual way, and incenses the fire three times.*

Statio ad S. Ioannem in Laterano

Solemnis Vigilia paschalis celebranda est hora competenti, ea scilicet, quæ permittat Missam solemnem eiusdem vigiliæ incipere circa mediam noctem inter sabbatum sanctum et dominicam Resurrectionis. Ubi tamen, ponderatis fidelium et locorum condicionibus, de iudicio Ordinarii loci, horam celebrandæ Vigiliæ anticipari conveniat, hæc non inchoetur ante diem crepusculum, aut certe non ante solis occasum.

1. *Hora competenti tobaleis cooperiuntur altaria, sed candelæ extinctæ manent usque ad principium Missæ. Interim excutitur ignis de lapide, et ex eo accenduntur carbones.*

2. *Celebrans induitur amictu, alba, cingulo, stola et pluviale violacei coloris; ministri sacri amictu, alba, cingulo, diaconus stola et dalmatica, subdiaconus tunicella, eiusdem coloris.*

2a. *Sacerdos induitur amictu, alba, cingulo, stola et pluviali violaceo, vel manet sine casula.*

3. *Adstantibus ministris, seu ministrantibus, cum cruce, aqua benedicta et incenso, sive ante portam, sive in aditu ecclesiæ, vel intus eam, ubi scilicet populus ritum sacrum melius sequi possit, celebrans benedicit novum ignem, dicens:*

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Deus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fídelibus contulísti productum e sílice, nostris profutúrum úsibus, novum hunc ignem sanctí ✠ fica: et concéde nobis, ita per hæc festa paschália cæléstibus desidériis inflammári; ut ad perpétuæ claritátis, puris méntibus, valeámus festa perfringere. Per eúndem Christum Dóminum nostrum.

℟. Amen.

Deinde ignem ter aspergit, nihil dicens.

4. *Acolythus, seu unus ministrantium, assumens de carbonibus benedictis, ponit in thuribulum; celebrans vero ponit incensum in thuribulum, benedicens illud more solito, ignemque ter adolet incenso.*

Holy Saturday

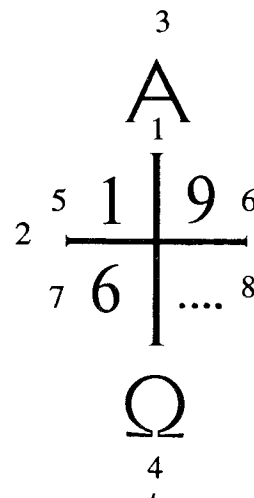
BLESSING OF THE EASTER CANDLE

5. *Novo igne benedicto, acolythus, seu unus ministrantium, portat cereum paschalem in medium, ante celebrantem, qui cum stilo, inter extrema foramina ad insertionem granorum incensi destinata, incidit crucem. Deinde facit super eam litteram græcam Alpha, subtus vero litteram Omega, et inter brachia crucis quatuor numeros exprimentes annum currentem, interim dicens:*

- (1) *Christus heri et hódie (incidit hastam erectam),*
- (2) *Principium et Finis (incidit hastam transversam),*
- (3) *Alpha (incidit supra hastam erectam litteram α)*
- (4) *et Omega (incidit subtus hastam erectam litteram Ω);*
- (5) *Ipsíus sunt témpora (incidit primum numerum anni currentis in angulo sinistro superiore crucis)*
- (6) *et sǽcula (incidit secundum numerum anni currentis in angulo dextro superiore crucis);*
- (7) *Ipsi glória et impérium (incidit tertium numerum anni currentis in angulo sinistro inferiore crucis)*
- (8) *per univérſa æternitátis sǽcula. Amen (incidit quartum numerum anni currentis in angulo dextro inferiore crucis).*

5. *After the new fire has been blessed, an acolyte, or one of the servers, takes the Easter candle in the center and holds it before the celebrant. The celebrant cuts a cross with a stylus between the holes intended for the grains of incense. Then he makes the Greek letter Alpha above the cross, the letter Omega below the cross, and between the arms of the cross, the four numbers of the current year. Meanwhile he says:*

- (1) *Christ yesterday and today (he cuts the vertical line),*
- (2) *the beginning and the end (he cuts the transverse line),*
- (3) *Alpha (he cuts the letter above the vertical line),*
- (4) *and Omega (he cuts the letter below the vertical line);*
- (5) *His are the seasons (he cuts the first number of the current year in the upper left angle of the cross)*
- (6) *and the ages (he cuts the second number of the current year in the right angle of the cross);*
- (7) *to him glory and dominion (he cuts the third number of the current year in the lower left angle of the cross)*
- (8) *through endless ages. Amen (he cuts the fourth number of the current year in the lower right angle of the cross).*



Holy Saturday

6. *The place for cutting the cross and other marks may be prepared beforehand in colors or in some other way. After the marking of the candle the deacon, or one of the other servers, presents the grains of incense to the celebrant. If they have not been blessed, the celebrant sprinkles them three times and incenses them three times, saying nothing. Then he inserts the five grains in the holes, saying:*

- | | | |
|-------|-----|------------------------|
| | (1) | By his wounds holy |
| 1 | (2) | and glorious, |
| 4 2 5 | (3) | may he guard |
| 3 | (4) | and preserve us |
| | (5) | Christ the Lord. Amen. |

7. *Next the deacon, or one of the servers, gives the celebrant a small candle, which has been lighted from the new fire. The celebrant lights the Easter candle with it, saying:*

May the light of Christ risen in glory scatter the darkness of heart and mind.

8. *Then the celebrant blesses the lighted candle, saying:*

℣. The Lord be with you.

℟. And with your spirit.

Let us pray.

Almighty God, pour out your abundant blessing ✠ upon this lighted candle. O invisible renewer of life, look with favor upon this lamp of night so that the sacrifice offered this eve may marvelously reflect your own light, and let the power of your majesty drive out the deceits of Satan and remain wherever this blessed holy fire may be taken. Through Christ our Lord.

℟. Amen.

9. *In the meantime the lights of the church are extinguished.*

SOLEMN PROCESSION AND THE EASTER PRECONIUM

10. *The celebrant then places incense in the thurible. Afterwards the deacon, having removed his violet vestments and put on a white stole and dalmatic, takes the lighted Easter candle, and the procession begins in this order: the thurifer goes first, followed by the subdeacon with the cross, the deacon with the lighted candle, immediately after him the celebrant, then the clergy in order, and the people.*

10a. *Then the priest, after having removed his violet vestments and put on a white stole and dalmatic, places incense*

6. *Incisione crucis et aliorum signorum, quæ coloribus vel alio modo antea præparari possunt, peracta, diaconus, seu alius ministrantium, præbet celebranti grana incensi, quæ idem celebrans, si non sunt benedicta, ter aspergit et ter adolet incenso, nihil dicens. Deinde infigit quinque grana in foramina, interim dicens:*

- | | | |
|-------|-----|-------------------------|
| | (1) | Per sua sancta vúlnera |
| 1 | (2) | gloriósa |
| 4 2 5 | (3) | custódiat |
| 3 | (4) | et consérvet nos |
| | (5) | Christus Dóminus. Amen. |

7. *Tum diaconus, seu unus ministrantium, porrigit celebranti, parvam candelam, de novo igne accensam, qua cereum accendit, dicens:*

Lumen Christi glorióse resurgéntis
Díssipet ténebras cordis et mentis.

8. *Mox, celebrans benedicit cereum accensum, dicens:*

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Orémus.

Véniat, quæsumus, omnípotens Deus, super hunc incensum céreum larga tuæ bene ✠ dictiónis infúsió: et hunc noctúrnum splendórem, invisibilis regnerátor, inténde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióné refúlgeat; sed in quocúmque loco ex huius sanctificatiónis mystério áliquid fúerit deportátum, expúlso diabólicæ fraudis nequítia, virtus tuæ maiestátis assístat. Per Christum Dóminum nostrum.

℟. Amen.

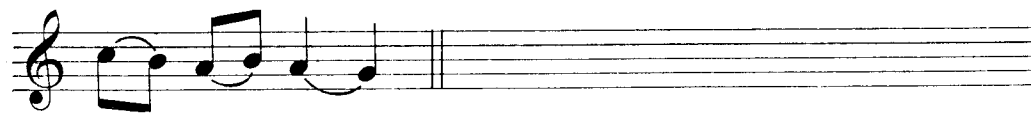
9. *Interim luminaria ecclesiæ extinguuntur.*

10. *Tum celebrans iterum ponit incensum in thuribulum; postea diaconus, depositis paramentis violaceis, et indutus stola et dalmatica albi coloris, accipit cereum paschalem accensum, et ordinatur processio: præcedit thuriferarius, sequitur subdiaconus cum cruce, diaconus cum cereo accenso, post eum statim celebrans, deinde clerus per ordinem, et populus.*
10a. *Tum sacerdos, depositis paramentis violaceis, et indutus stola et dalmatica*

Holy Saturday

albi coloris, iterum ponit incensum in thuribulum; postea accipit cereum paschalem accensum, et ordinatur processio: præcedit thuriferarius, sequitur crucifer, post eum statim sacerdos cum cereo accenso, deinde ceteri ministrantes, et populus.

11. *Cum diaconus ingressus est ecclesiam, stans, cantat solus:*



Light of— Christ.

Lumen Christi,

cui omnes alii, præter subdiaconum et thuriferarium, genuflectentes versus cereum benedictum, respondent:



℟̥ Thanks be to God.—

℟̥ Deo gr̃atias.

Celebrans vero de cereo benedicto propriam candelam accendit.

Procedens ad medium ecclesiæ, ibi eodem modo diaconus altius cantat: Lumen Christi, cui omnes, ut supra, genuflectentes, respondent: Deo gr̃atias. Et de cereo benedicto accenduntur candelæ cleri. Tertio procedens ante altare, in medio chori, rursum adhuc altius cantat: Lumen Christi, cui tertio omnes, ut supra, genuflectentes, respondent: Deo gr̃atias. Et accenduntur candelæ populi de cereo benedicto, et luminaria ecclesiæ.

11a. *Cum sacerdos ingressus est ecclesiam, stans, cantat solus: Lumen Christi, cui omnes alii, præter cruciferum et thuriferarium, genuflectentes versus cereum benedictum, respondent: Deo gr̃atias. Tunc unus ex ministrantibus de cereo benedicto candelam pro sacerdote accendit.*

Procedens ad medium ecclesiæ, ibi eodem modo sacerdos altius cantat: Lumen Christi, cui omnes, ut supra, genuflectentes, respondent: Deo gr̃atias. Et de cereo benedicto accenduntur candelæ ministrantium.

Tertio procedens ante altare, in medio chori, rursum adhuc altius cantat: Lumen Christi, cui tertio omnes, ut supra, genuflectentes, respondent: Deo gr̃atias. Et accenduntur candelæ populi de cereo benedicto, et luminaria ecclesiæ.

in the thurible again; afterwards he takes the lighted Easter candle and the procession begins in this order: the thurifer goes first, followed by the crossbearer, immediately after him the priest with the lighted candle, and then the other servers, and the people.

11. *When the deacon has entered the church, standing, he chants alone:*

Light of Christ,

to which all the others respond, genuflecting toward the blessed candle (except the subdeacon and the thurifer).

℟̥. Thanks be to God.

The celebrant lights his own candle from the blessed candle.

When the procession comes to the center of the church, the deacon chants in the same way, but in a higher tone of voice, Light of Christ, to which all, genuflecting, respond as before: Thanks be to God. The candles of the clergy are lighted from the blessed candle.

Going before the altar, in the center of the choir, the deacon chants again, in a still higher tone of voice, for the third time: Light of Christ, to which all respond, genuflecting as before: Thanks be to God. The candles of the people are lighted from the blessed candle, and the lights of the church are lighted.

11a. *When the priest has entered the church, standing, he chants alone: Light of Christ, to which all respond: Thanks be to God. The others genuflect toward the blessed candle, except for the cross-bearer and thurifer. Then one of the servers lights a candle for the priest from the blessed candle.*

When the procession comes to the center of the church, the priest chants in the same way in a higher tone of voice: Light of Christ, to which all respond, genuflecting as before: Thanks be to God. The candles of the servers are lighted from the blessed candle.

Going before the altar, in the center of the choir, the celebrant chants again, in a still higher tone of voice for the third time: Light of Christ, to which all respond, genuflecting as before: Thanks be to God. The candles of the people are lighted from the blessed candle and the lights of the church are lighted.

Holy Saturday

12. *Then the celebrant goes to his place in choir, at the Epistle side. The subdeacon stands with the cross on the Gospel side, opposite the lectern. The clergy take their places at the seats.*

The deacon places the Easter candle on a small candlestick in the center of the choir, and, after the celebrant has placed incense in the thurible, takes the book and asks for the blessing, saying: Iube, domne, benedicere.

The celebrant says: Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competénter annúnties suum paschále præcónium: In nómine Patris, et Fílii, ✠ et Spíritus Sancti. The deacon responds: Amen.

12a. *The priest places the Easter candle on a small candlestick in the center of the choir, and goes to the table. The cross-bearer stands on the Gospel side, opposite the lectern. The other servers stand on either side.*

After the priest has placed incense in the thurible, he takes the book and says:

Iube, Dómine, benedicere.—Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem suum paschále præcónium. Amen.

13. *Next the deacon goes to the lectern, which is covered with a white veil, places the book on it, and incenses it. Then he also incenses the Easter candle while walking around it.*

All rise and remain standing as at the Gospel, while the deacon chants the Easter Preconium. He stands with the Easter candle before him, with the altar at his right and the body of the church at his left. While the Preconium is chanted, it is fitting that the clergy and people hold the lighted candles. If it is more convenient, the Easter Preconium may also be proclaimed from the ambo.

13a. *Next the priest goes to the lectern, which is covered with a white veil, places the book on it, and incenses it. Then he also incenses the Easter candle while walking around it.*

All rise and remain standing as at the Gospel, while the priest himself chants or recites the Easter Preconium. He stands with the Easter candle before him, with the altar at his right, the body of the church at his left. While the Preconium is chanted, it is fitting that the clergy and people hold the lighted candles.

If it is more convenient, the Easter Preconium may also be proclaimed from the ambo.

12. *Tunc celebrans vadit ad locum suum in choro, in latere epistolæ; subdiaconus cum cruce stat in latere evangelii, contra legile; clerus locum suum occupat in scamnis.*

Diaconus deponit cereum paschalem in medio chori, supra parvum sustentaculum, et, postquam celebrans posuerit incensum in thuribulo, accipiens librum, petit benedictionem, dicens: Iube, domne, benedicere.

Et celebrans subiungit:

Et diaconus respondet: Amen.

12a. *Sacerdos deponit cereum paschalem in medio chori, supra parvum sustentaculum, seque recipit ad abacum; crucifer stat in latere evangelii, contra legile; ceteri ministrantes disponuntur hinc et inde.*

Sacerdos vero, postquam posuerit incensum in thuribulum, accepto libro, dicit:

13. *Postea diaconus vadit ad legile, strato albo coopertum, et ponit super eo librum, et incensat; deinde, circumiens cereum paschalem, etiam illum thurificat. Tunc surgentibus omnibus, et stantibus, ut fit ad evangelium, diaconus cantat præconium paschale, habens ante se cereum paschalem, a dextris altare, a sinistris aulam ecclesiæ. Dum canitur præconium paschale, convenit, ut clerus et populus candelas accensas gestent. Si magis opportunum fuerit, præconium paschale etiam ex ambone proclamari potest.*

13a. *Postea sacerdos vadit ad legile, strato albo coopertum, et ponit super eo librum, et incensat; deinde, circumiens cereum paschalem, etiam illum thurificat. Tunc surgentibus omnibus, et stantibus, ut fit ad evangelium, ipse sacerdos cantat vel legit præconium paschale, habens ante se cereum paschalem, a dextris altare, a sinistris aulam ecclesiæ. Dum canitur præconium paschale, convenit, ut clerus et populus candelas accensas gestent. Si magis opportunum fuerit, præconium paschale etiam ex ambone proclamari potest.*

Holy Saturday

EASTER PRECONIUM



Re-joyce now, all you heav-en-ly choirs of an - gels.



Re-joyce, all cre-a-tion a-round his throne, for this



might-y King is vic-to-ri-ous. Sound, Otrum-pet, tell of



our sal-ya - tion. Re-joyce too, O earth; you are made



bril - liant by such splen-dor. Re-joyce for you have been



il-lu - mined. Dark - ness ev-'ry-where has been o-ver-



come by_ the bright - ness of this ev-er-last - ing King.



Re-joyce, O moth-er Church; you are made ra-diant by so

Holy Saturday



great a light. Let this place ring out with re-joic-ing,



with_ the song of all these peo- ple gath-ered here.



And you, my dear-est friends, who are stand-ing here near



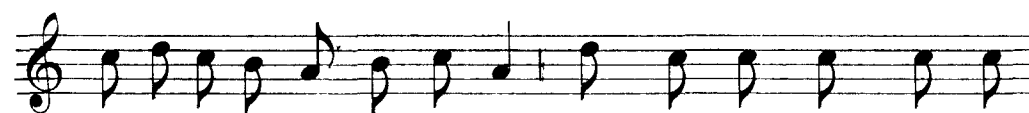
the bright-ness of this sa-cred light, join with me in



prayer to the al-might- y God. Let us ask that he show



us mer - cy. He chose me to serve him, un-wor-thy as



I am to be his min- is- ter. Pray with me, then, that he



may shed his light on me, help-ing me to hon-or and sing



this can-dle's fit - ting praise. Through Je-sus Christ, his

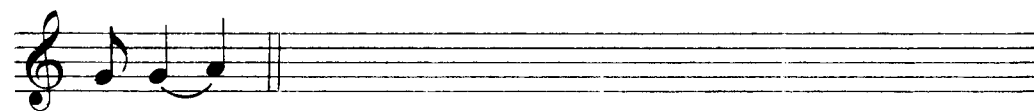
Holy Saturday



Son, our Lord, who lives and reigns with him in the u-



ni-ty of the Ho-ly Spir- it, God for- ev-er and ev - er.



R/ A-men.



The Lord be with you. R/ And with your spir- it. Lift—



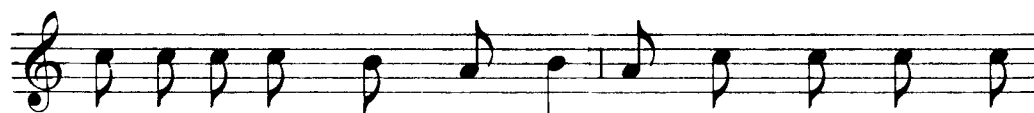
up your hearts, R/ We have lift- ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just that with all the



ar- dor of our hearts and minds we should pro-claim with



our voic-es the in- vis- i - ble Al-might-y Fa-ther and his

Holy Saturday



on-ly-be- got- ten Son, our Lord Je - sus Christ, who paid



the debt of A - dam for us to his e - ter - nal Fa - ther,



and with his pre - cious blood washed a - way the pen - al -



ty of o - rig - i - nal sin. This is the pas - chal feast in



which the true lamb is slain; whose blood hal - lowed the



door - posts of the faith - ful. This is the night on which



you brought our fore - fa - thers, the chil - dren of Is - ra -



el, dry - shod through the Red Sea in the flight from E -



gypt. This is the night on which the light of the pil -

Holy Saturday



lar of fire de-royed the dark-ness of sin. This is



the night which at this hour ev-ery-where re-stores to



grace and u-nites in ho-li-ness those who be-lieve in Christ,



sep-a-rat-ing them from world-ly vice and the dark-ness



of sin. This is the night on which Christ burst the



bonds of death and vic-to-ri-ous-ly a-rose from the grave.



For life it-self, with-out re-demp-tion, would be of



no a-vail to us. O won-drous con-de-scen-sion of



your mer-cy towards us! How far be-yond our un-der-stand-

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ing is your lov-ing af-fec-tion, that you should ran-som

a slave at the price of your Son. O nec-es-sar-y sin

of Ad-am, which was blot-ted out by the death of Christ.

O hap-py fault, that mer-it-ed such a re-deem-er.

O tru-ly bless-ed night which a-lone de-served to know

the time and the hour when Christ a-rose from the grave.

It is of this night that Scrip-ture says: "And the night

shall be as bright as day. And the night shall light up

my joy." The ho-li-ness of this night ban-ish-es wick-

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ed-ness and wash-es a-way sin and re-stores in-no-cence
to those who have fal-len. It puts ha-tred to flight,
brings peace and hum-bles pride. There-fore, O ho-ly Fa-
ther, ac-cept on this night the eve-ning sac-ri-fice of
fire which your ho-ly Church pre-sents to you by the hands
of her min-i-sters in the sol-lemn of-fer-ing of this can-
dle of wax made by bees. For now we see the splen-dor
of this pil-lar which the shin-ing flame en-kin-dles
to the glo-ry of God. A flame not dimmed, e-ven though
di-vid-ed in-to parts, be-cause it is nour-ish-ed by the

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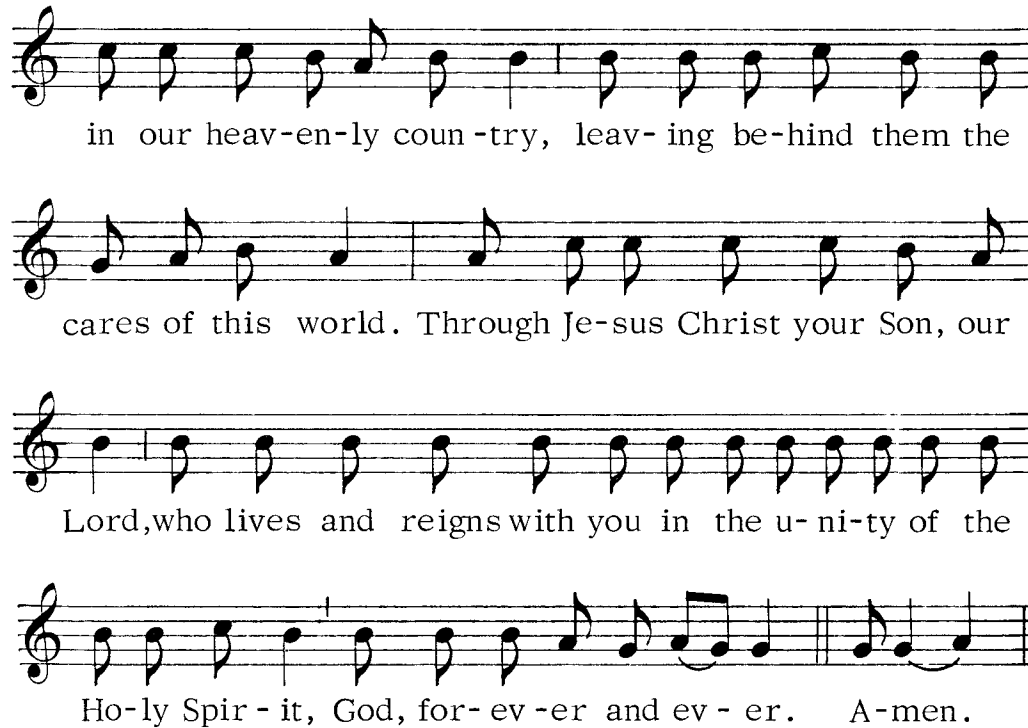
melt - ing wax pro-duced by the par-ent bee to form the
sub-stance of this pre-cious lamp. O tru-ly bless-ed
night which de - spoiled the E-gyp-tians and en-riched
the He-breus. O night on which heav-en is u- nit-ed to
earth and the di-vine_ brought to the hu-man. There-fore,
O Lord, we pray that this can-dle, con-se-crat-ed in hon-
or of your name, may end-less-ly con-tin-ue to scat-ter
the dark-ness of this night. May it be re-ceived as a
sweet fra-grance and min-gle with the lights of heav-
en. May that morn-ing Star which nev-er sets, he who

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came back from the grave and shed his se-re-ne light up-
on man kind,—find its flame still burn-ing. Grant us, your
serv-ants, O Lord, and all your cler-gy and faith-ful peo-
ple, to-geth-er with our most Ho-ly Fa-ther, Pope N.
and our Bish-op N. a sea-son of peace dur-ing this time
of East-er joy and gov-ern, rule and pre-serve us with
your con-stant pro-tec-tion. Al-so look up-on those
who rule o-ver us and, in your in-ef-fa-ble pit-y and
mer-cy, di-rect their thoughts towards jus-tice and peace
so that, with all your peo-ple, they may one day ar-rive

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in our heav-en-ly coun-try, leav-ing be-hind them the
cares of this world. Through Je-sus Christ your Son, our
Lord, who lives and reigns with you in the u-ni-ty of the
Ho-ly Spir-it, God, for-ev-er and ev-er. A-men.

EASTER PRECONIUM

Rejoice now, all you heavenly choirs of angels. Rejoice, all creation around his throne, for this mighty King is victorious. Sound, O trumpet, tell of our salvation. Rejoice too, O earth; you are made brilliant by such splendor. Rejoice for you have been illumined. Darkness everywhere has been overcome by the brightness of this everlasting King. Rejoice, O mother Church; you are made radiant by so great a light. Let this place ring out with rejoicing, with the song of all these people gathered here. And you, my dearest friends, who are standing here near the brightness of this sacred light, join with me in prayer to the almighty God. Let us ask that he show us mercy. He chose me to serve him, unworthy as I am to be his minister. Pray with me, then, that he may shed his light on me, helping me to honor and sing this candle's fitting praise. Through Jesus Christ, his Son, our Lord, who lives and reigns with him in the unity of the Holy Spirit, God forever and ever. *R.* Amen.

Exsultet iam Angélica turba cælórum: exsultent divína mystéria: et pro tanti Regis victória, tuba insonet salutáris. Gáudeat et tellus tantis irradiáta fulgóribus: et ætérni Regis splendóre illustráta, totíus orbis se sentiat amisisse caliginem. Lætétur et mater Ecclésia, tanti lúminis adornáta fulgóribus: et magnis populórum vóci-bus hæc aula resúltet. Quaprópter astántes vos, fratres caríssimi, ad tam miram huius sancti lúminis claritátem, una mecum, quæso, Dei omnipoténtis misericórdiam invocáte. Ut qui me non meis méritis intra Levitárum númerum dignátus est aggregáre: lúminis sui claritátem infúndens, Cérei huius laudem implére perficiat. Per Dóminum nostrum Iesum Christum Fílium suum: qui cum eo vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sácula sæculórum.

R. Amen.

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℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, invisibilem Deum Patrem omnipoténtem, Filiúmque eius unigénitum, Dóminum nostrum Iesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis aetérno Patri Adæ débitum solvit: et vétérís piáculi cautiónem pio cruore detérsit. Hæc sunt enim festa paschá-lia, in quibus verus ille Agnus occíd-itur, cuius sáanguine postes fidélium consecrántur. Hæc nox est, in qua primum patres nostros filios Israél edúctos de Ægýpto, mare Rubrum sicco vestígio transíre fecísti. Hæc ígitur nox est, quæ peccatórum ténebras, colúmnæ illuminatióne purgávit. Hæc nox est, quæ hódie per univérsum mundum, in Christo credéntes, a vítiis sæculi, et calígine peccatórum segregátos, reddit grátiae, sóciat sanctitáti. Hæc nox est, in qua destrúctis vínculis mortis, Christus ab ínferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi pró-fuísset. O mira circa nos tuæ pietátis dignátio! O inæstimábilis diléctio caritátis: ut servum redímeres, Fí-lium tradidísti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum méruit habére Redemptó-rem! O vere beáta nox, quæ sola méruit scire tempus et horam, in qua Christus ab ínferis resurréxit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminábitur: Et nox illuminátio mea in delíciis meis. Huius ígitur sanctificátio noctis fugat scélera, culpas lavat: et reddit in-nocéntiam lapsis, et mæstis lætítiam. Fugat ódia, concórdiam parat, et curvat impéria. In huius ígitur noctis grátia, súscipe, sancte Pater, incénsi huius sacrificium vespertínum: quod tibi in hac Cérei oblatiône solémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia. Sed iam colúmnæ huius præcónia nóvimus, quam in honórem Dei

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just that with all the ardor of our hearts and minds we should proclaim with our voices the invisible almighty Father and his only begotten Son, our Lord Jesus Christ, who paid the debt of Adam for us to his eternal Father, and with his precious blood washed away the penalty of original sin. This is the paschal feast in which the true lamb is slain; whose blood hallowed the door-posts of the faithful. This is the night on which you brought our fore-fathers, the children of Israel, dry-shod through the Red Sea in the flight from Egypt. This is the night on which the light of the pillar of fire destroyed the darkness of sin. This is the night which at this hour everywhere restores to grace and unites in holiness those who believe in Christ, separating them from worldly vice and the darkness of sin. This is the night on which Christ burst the bonds of death and victoriously arose from the grave. For life itself, without redemption, would be of no avail to us. O wondrous condescension of your mercy towards us! How far beyond our understanding is your loving affection, that you should ransom a slave at the price of your Son. O necessary sin of Adam, which was blotted out by the death of Christ. O happy fault, that merited such a redeemer. O truly blessed night which alone deserved to know the time and the hour when Christ arose from the grave. It is of this night that Scripture says: "And the night shall be as bright as day. And the night shall light up my joy." The holiness of this night banishes wickedness and washes away sin and restores innocence to those who have fallen. It puts hatred to flight, brings peace and

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humbles pride. Therefore, O holy Father, accept on this night the evening sacrifice of fire which your holy Church presents to you by the hands of her ministers in the solemn offering of this candle of wax made by bees. For now we see the splendor of this pillar which the shining flame enkindles to the glory of God. A flame not dimmed, even though divided into parts, because it is nourished by the melting wax produced by the parent bee to form the substance of this precious lamp. O truly blessed night which despoiled the Egyptians and enriched the Hebrews. O night on which heaven is united to earth and the divine brought to the human. Therefore, O Lord, we pray that this candle, consecrated in honor of your name, may endlessly continue to scatter the darkness of this night. May it be received as a sweet fragrance and mingle with the lights of heaven. May that morning Star which never sets—he who came back from the grave and shed his serene light upon mankind—find its flame still burning. Grant us, your servants, O Lord, and all your clergy and faithful people, together with our most Holy Father, Pope *N.* and our Bishop *N.* a season of peace during this time of Easter joy and govern, rule and preserve us with your constant protection. Also look upon those who rule over us and, in your ineffable pity and mercy, direct their thoughts towards justice and peace so that, with all your people, they may one day arrive in our heavenly country, leaving behind them the cares of this world. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. Amen.

READINGS

14. *After the Easter Preconium the deacon removes his white vestments, puts on the violet vestments and goes to the celebrant.*

14a. After the Easter Preconium the priest removes the

rutilans ignis accendit. Qui licet sit divísus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiósæ huius lámpadis, apis mater edúxit. O vere beáta nox, quæ exspoliávit Ægýptios, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis divíno iungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis consecrátus, ad noctis huius caliginem destruéndam, indeficiens perseveret. Et in odórem suavitátis accéptus, supérnis lumináribus misceátur. Flammas eius lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásus. Ille, qui regréssus ab ínferis, humáno géneri sérénus illúxit. Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum una cum beatíssimo Papa nostro *N.* et Antístite nostro *N.* quiéte témporum concéssa, in his paschálibus gáudiis, assídua protectióne régere, gubernáre, et conserváre dignéris. Réspice étiam ad eos, qui nos in potesiáte regunt, et, ineffábili pietátis et misericórdiæ tuæ múnere, dírige cogitatiónes eórum ad iustítiam et pacem, ut de terréna operositáte ad cæléstem pátriam pervéniant cum omni pópulo tuo. Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum. *R.* Amen.

14. *Post præconium paschale, diaconus, depositis paramentis albis, assumit violacea, et vadit ad celebrantem.*

14a. Post præconium paschale, sacerdos

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deponit dalmaticam et stolam albi coloris, et, indutus iterum stola et pluviali violaceis, redit ad legile.

15. *Postea leguntur lectiones, sine titulo, nec in earum fine respondetur Deo gr̃atias. Leguntur vero a lectore ut fit pro Epistola. Celebrans et ministri, clerus et populus, sedentes auscultant.*

15a. *Postea leguntur lectiones, sine titulo, nec in earum fine respondetur Deo gr̃atias. Leguntur vero a sacerdote ut fit pro Epistola. Ministrantes et populus sedentes auscultant.*

16. *In fine lectionis, vel post canticum, dicuntur orationes hoc modo: omnes surgunt; celebrans dicit Or̃emus, diaconus Flect̃amus g̃enua, et omnes, una cum ipso celebrante, flexis genibus, per aliquod temporis spatium in silentio orant; postquam diaconus surrexit et dixit Leṽate, omnes surgunt, et celebrans dicit orationem, in tono feriali, et iunctis manibus.*

16a. *In fine lectionis, vel post canticum, dicuntur orationes hoc modo: omnes surgunt; sacerdos, stans in eodem loco dicit: Or̃emus. Flect̃amus g̃enua, et omnes, una cum ipso sacerdote, flexis genibus, per aliquod temporis spatium in silentio orant; postquam celebrans surrexit et dixit Leṽate, omnes surgunt, et ipse dicit orationem, in tono feriali, et iunctis manibus.*

17. *Leguntur vero quatuor sequentes lectiones, cum suis canticis, et orationibus.*

Lectio prima *Gen. 1, 1-31 et 2, 1-2*

In principio creavit Deus cælum et terram. Terra autem erat inanis et vācua, et tēnebræ erant super faciē abyssi: et Sp̃ritus Dei ferebatur super aquas. Dixitque Deus: "Fiat lux." Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tēnebris. Appelavitque lucem Diem, et tēnebras Noctem: factumque est vespere, et mane, dies unus. Dixit quoque Deus: "Fiat firmamentum in medio aquarum: et dividat aquas

white dalmatic and stole and vests again in the violet stole and cope, and goes to the lectern.

15. *Afterwards the readings are read, without title, and without Thanks be to God at the end. They are read by a lector as at the Epistle. The celebrant and ministers, clergy and people sit and listen.*

15a. *Afterwards the readings are read, without title, and without Thanks be to God at the end. They are read by the priest, as at the Epistle, the servers and the people sit and listen.*

16. *At the end of the reading, or after the cantic, the prayers are said in this manner: All stand, the celebrant says Let us pray, the deacon says Let us kneel, and all kneel, together with the celebrant, and pray silently for a period of time. After the deacon has risen and said Let us stand, all rise and the celebrant says the prayer without inflection, with his hands joined.*

16a. *At the end of the reading, or after the cantic, the prayers are said in this manner: All stand. The priest, standing in the same place, says: Let us pray. Let us kneel, and all kneel together with the priest himself and pray silently for a period of time. After the celebrant has risen and said Let us stand, all rise and he says the prayer without inflection, with his hands joined.*

17. *The four readings, together with their canticles, and prayers, are then read.*

First Reading *Gen. 1, 1-31; 2, 1-2*

In the beginning God created the heavens and the earth; the earth was waste and void; darkness covered the abyss, and the spirit of God was stirring above the waters.

God said, "Let there be light," and there was light. God saw that the light was good. God separated the light from the darkness, calling the light Day and the darkness Night. And there was evening and morning, the first day.

Then God said, "Let there be a firmament in the midst of the waters to divide the waters." And so it was. God made the firmament, dividing the waters that were below the firmament from those that were above it. God called the firmament Heaven. And there was evening and morning, the second day.

Then God said, "Let the waters below the heavens be gathered into one place and let the dry land appear." And so it was. God called the dry land Earth and the assembled waters Seas. And God saw that it was good. Then God said, "Let the earth bring forth vegetation: seed-bearing plants and all kinds of fruit trees that bear fruit containing their seed." And so it was. The earth brought forth vegetation, every kind of seed-bearing plant and all kinds of trees that bear fruit containing their seed. God saw that it was good. And there was evening and morning, the third day.

And God said, "Let there be lights in the firmament of the heavens to separate day from night; let them serve as signs and for the fixing of the seasons, days and years; let them serve as lights in the firmament of the heavens to shed light upon the earth." So it was. God made the two great lights, the greater light to rule the day and the smaller one to rule the night, and he made the stars. God set them in the firmament of the heavens to shed light upon the earth, to rule the day and the night and to separate the light from the darkness. God saw that it was good. And there was evening and morning, the fourth day.

Then God said, "Let the waters abound with life, and above the earth let winged creatures fly below the firmament of the heavens." And so it was. God created the great sea monsters, all kinds of living, swimming creatures with which the waters abound and all kinds of winged birds. God saw that it was good, and God blessed them,

ab aquis." Et fecit Deus firmamentum, divisitque aquas, quae erant sub firmamento, ab his, quae erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum Caelum: et factum est vespere, et mane, dies secundus. Dixit vero Deus: "Congregentur aquae, quae sub caelo sunt, in locum unum: et appareat arida." Et factum est ita. Et vocavit Deus aridam, Terram: congregationesque aquarum appellavit Maria. Et vidit Deus quod esset bonum. Et ait: "Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum iuxta genus suum, cuius semen in semetipso sit super terram." Et factum est ita. Et protulit terra herbam virentem, et facientem semen iuxta genus suum, lignumque faciens fructum, et habens unumquodque seminem secundum speciem suam. Et vidit Deus quod esset bonum. Et factum est vespere, et mane, dies tertius. Dixit autem Deus: "Fiant luminaria in firmamento caeli, et dividant diem ac noctem, et sint in signa, et tempora, et dies, et annos: ut luceant in firmamento caeli, et illuminent terram." Et factum est ita. Fecitque Deus duo luminaria magna: luminare maius, ut praesset diei: et luminare minus, ut praesset nocti: et stellas. Et posuit eas in firmamento caeli, ut lucerent super terram, et praesent diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere, et mane, dies quartus. Dixit etiam Deus: "Producant aquae reptile animae viventis, et volatile super terram sub firmamento caeli." Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerant aquae in species suas, et omne volatile secundum genus suum. Et vidit Deus quod esset bonum. Benedixitque eis, dicens: "Crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur super terram." Et factum est vespere, et mane, dies quintus. Dixit quoque

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Deus: "Prodúcat terra ánimam vivéntem in génere suo: iuménta et reptília, et béstias terræ secúndum spécies suas." Factúmque est ita. Et fecit Deus béstias terræ iuxta spécies suas, et iuménta, et omne réptile terræ in génere suo. Et vidit Deus quod esset bonum, et ait: "Faciámus hóminem ad imáginem, et similitúdinem nostram: et præsít pískibus maris, et volatílibus cæli, et béstiiis, universæque terræ, omníque réptili, quod movétur in terra." Et creávit Deus hóminem ad imáginem suam: ad imáginem Dei creávit illum, másculum et féminam creávit eos. Benedixítque illis Deus, et ait: "Créscite, et multiplicámini, et repléte terram, et subiícite eam, et dominámini pískibus maris, et volatílibus cæli, et univérsis animántibus, quæ movéntur super terram." Dixítque Deus: "Ecce dedi vobis omnem herbam afferéntem semen super terram, et univérse ligna, quæ habent in semetipsis seméntem géneris sui, ut sint vobis in escam: et cunctis animántibus terræ, omníque vólucris cæli, et univérsis, quæ movéntur in terra, et in quibus est ánima vivens, ut hábeant ad vescéndum." Et factum est ita. Vidítque Deus cuncta, quæ fécerat: et erant valde bona. Et factum est vésperé, et mane, dies sextus. Igitur perfécti sunt cæli, et terra, et omnis ornátus eórum. Complevítque Deus die séptimo opus suum, quod fécerat: et requiévít die séptimo ab univérso ópere quod patrátat.

Orémus. Flectámus génua.
Leváte.

Deus, qui mirabíliter creásti hómi-

saying, "Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply on the earth." And there was evening and morning, the fifth day.

God said, "Let the earth bring forth all kinds of living creatures: cattle, crawling creatures and wild animals." And so it was. God made all kinds of wild beasts, every kind of cattle, and every kind of creature crawling on the ground. And God saw that it was good.

God said, "Let us make mankind in our image and likeness; and let them have dominion over the fish of the sea, the birds of the air, the cattle, over all the wild animals and every creature that crawls on the earth." God created man in his image.

In the image of God he created him.

Male and female he created them.

Then God blessed them and said to them, "Be fruitful and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, the cattle and all the animals that crawl on the earth." God also said, "See, I give you every seed-bearing plant on the earth and every tree which has seed-bearing fruit to be your food. To every wild animal of the earth, to every bird of the air, and to every creature that crawls on the earth and has the breath of life, I give the green plants for food." And so it was. God saw that all he had made was very good. And there was evening and morning, the sixth day.

Thus the heavens and the earth were finished and all their array. On the sixth day God finished the work he had been doing. And he rested on the seventh day from all the work he had done.

After the first reading:

Let us pray. Let us kneel.
Let us stand.

Prayer

O God, you wondrously created man and

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even more wondrously redeemed him. Grant that we may courageously resist the enticements of sin so that we may deserve to attain everlasting joy. Through Jesus Christ.

Second Reading *Exodus 14, 24–31; 15, 1*

In those days: in the night watch just before dawn the Lord cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the Lord was fighting for them against the Egyptians.

Then the Lord told Moses, “Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers.” So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the Lord hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh’s whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the Lord saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the Lord had shown against the Egyptians, they feared the Lord and believed in him and in his servant Moses. Then Moses and the Israelites sang this song to the Lord:

Canticle: Exod. 15, 1–3

I will sing to the Lord, for he is gloriously
triumphant;
horse and chariot he has cast into the sea.

nem, et mirabilius redemisti: da nobis, quaesumus, contra oblectamenta peccati, mentis ratione persistere; ut mereamur ad aeterna gaudia pervenire. Per Dominum.

Lectio secunda *Ex. 14, 24–31 et 15, 1*

In diebus illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Aegyptiorum per columnam ignis, et nubis, interfecit exercitum eorum: et subvertit rotas currum, ferebanturque in profundum. Dixérunt ergo Aegyptii: “Fugiamus Israel: Dominus enim pugnat pro eis contra nos.” Et ait Dominus ad Moysen: “Extende manum tuam super mare, ut revertantur aquae ad Aegyptios super currus, et equites eorum.” Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorem locum: fugientibusque Aegyptiis occurrerunt aquae, et involvit eos Dominus in mediis fluctibus. Reversaeque sunt aquae, et operuerunt currus, et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec unus quidem superstit ex eis. Filii autem Israel perrexerunt per medium sicci maris, et aquae eis erant quasi pro muro a dextris et a sinistris: liberavitque Dominus in die illa Israel de manu Aegyptiorum. Et viderunt Aegyptios mortuos super littus maris, et manum magnam, quam exercuerat Dominus contra eos: timuitque populus Dominum, et crediderunt Domino, et Moysi servo eius. Tunc cecinit Moyses, et filii Israel carmen hoc Domino, et dixerunt:

Canticum Ex. 15, 1–3

Cantemus Domino: gloriose enim honorificatus est: equum et ascensorem proiecit in mare: adiutor et

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protector factus est mihi in salutem.
V. Hic Deus meus, et honorificabo
eum: Deus patris mei, et exaltabo
eum. V. Dominus conterens bella:
Dominus nomen est illi.

Orémus. Flectámus génuá.
Leváte.

Deus, cuius antiqua miracula etiam
nostris sæculis coruscáre sentimus:
dum quod uni pópulo, a persecutióne
Ægyptiaca liberándo, dexteræ tuæ
poténtia contulisti, id in salutem
géntium per aquam regeneratiónis
operáris: præsta; ut in Abrahæ filios,
et in Israëliticam dignitátem, totíus
mundi transeat plenitúdo Per Dó-
minum.

Lectio tertia
Is. 4, 2-6

In die illa erit germen Dómini in
magnificéntia, et glória, et fru-
ctus terræ sublimis, et exultatio
his qui salváti fúerint de Israël. Et
erit: Omnis qui relictus fúerit in
Sion, et resíduus in Ierúsalem,
sanctus vocábitur, omnis qui scrip-
tus est in vita in Ierúsalem. Si
ablúerit Dóminus sordes filiárum
Sion, et ságuinem Ierúsalem lá-
verit de médio eius, in spíritu
iudicii, et spíritu ardóris. Et creábit
Dóminus super omnem locum
montis Sion, et ubi invocátus est,
nubem per diem, et fumum, et
splendórem ignis flammántis in
nocte: super omnem enim glóriam
protectio. Et tabernáculum erit in
umbráculum diéi ab æstu, et in
securitátem, et absconsiónem a
túrbine, et a plúvia.

My strength and my courage is the Lord,
and he has been my savior.
He is my God, I praise him;
the God of my father, I extol him.
The Lord crushes hostile attacks,
Lord is his name!

After the second reading and canticle:

Let us pray. Let us kneel.
Let us stand.

Prayer

O God, we see your wondrous works of old
enlighten even our own day. For the salva-
tion that you bestowed by the power of your
right hand upon one nation, as you rescued
them from the Egyptian persecution, is now
conferred upon all nations by means of the
water of regeneration. Grant that the peoples
of the whole world may become the descen-
dants of Abraham and share the prerogative
of Israel. Through Jesus Christ.

Third Reading
Isaia 4, 2-6

On that day,
The branch of the Lord will be luster and
glory,
and the fruit of the earth will be honor
and splendor for the survivors of Israel.
He who remains in Sion
and he that is left in Jerusalem
Will be called holy:
every one marked down for life in
Jerusalem.
When the Lord washes away
the filth of the daughters of Sion,
And purges Jerusalem's blood from her
midst
with a blast of searing judgment,
Then will the Lord create,
over the whole site of Mount Sion
and over her place of assembly,
A smoking cloud by day
and a light of flaming fire by night.

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For over all, his glory will be shelter and
protection:
shade from the parching heat of day,
refuge and cover from storm and rain.

Canticle: Isaia 5, 1-2

My friend had a vineyard
on a fertile hillside;
He spaded it, cleared it of stones,
and planted the choicest vines;
Within it he built a watchtower,
and hewed out a wine press.
For the vineyard of the Lord of hosts
is the house of Israel.

After the third reading and canticle:

Let us pray. Let us kneel.
Let us stand.

Prayer

O God, by the voice of your holy prophets
you made it clear to all the children of your
Church that you are the sower of good seed
and cultivator of select branches throughout
your entire kingdom. Grant that your chil-
dren, whom you termed the vine and harvest,
may root out all thorns and briars, and bring
forth good fruit in abundance. Through
Jesus Christ.

Fourth Reading *Deut. 31, 22-30*

In those days Moses wrote this song, and
he taught it to the Israelites. Then the Lord
commissioned Josue, son of Nun, and said
to him, "Be brave and steadfast, for it is
you who must bring the Israelites into the
land which I promised them on oath. I my-
self will be with you."

When Moses had finished writing out on
a scroll the words of the law in their entirety,
he gave the Levites who carry the Ark of the
Covenant of the Lord this order: "Take this
scroll of the law and put it beside the Ark
of the Covenant of the Lord, your God, that

Canticum *Is. 5, 1 et 2*

Vinea facta est dilecto in cornu,
in loco úberi. V. Et maceriam cir-
cúmdedit, et circumfódit: et plan-
távit véneam Sorec, et ædificávit
turrin in médio eius. V. Et tórcular
fodit in ea: vénea enim Dómini
Sábaoth, domus Israël est.

Orémus. Flectámus génua.
Leváte.

Deus, qui in ómnibus Ecclesiæ tuæ
filiis sanctórum prophetárum voce
manifestásti, in omni loco domina-
tiónis tuæ, satórem te bonórum
séminum, et electórum pálmitum
esse cultórem: tribue pópulis tuis,
qui et vineárum apud te nómine
censéntur, et ségetum; ut, spinárum
et tribulórum squalóre resecáto,
digna efficiéntur fruge fecúndi. Per
Dóminum.

Lectio quarta *Deut. 31, 22-30*

In diébus illis: Scripsit Móyses
cánticum, et dócuit filios Israël.
Præcepítque Dóminus Iósue filio
Nun, et ait: "Confortáre, et esto
robústus: tu enim introdúces
filios Israël in terram, quam pol-
lícitus sum, et ego ero tecum." Postquam ergo scripsit Móyses
verba legis huius in volúmine,
atque complévit: præcepit Levítis,
qui portábant arcam féderis
Dómini, dicens: "Tóllite librum
istum, et pónite eum in látere arcæ
féderis Dómini Dei vestri: ut sit
ibi contra te in testimónium. Ego
enim scio contentiónem tuam, et

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cervicem tuam durissimam. Adhuc vivente me, et ingrediente vobiscum, semper contentiose egistis contra Dñm: quanto magis cum mortuus fuero? Congregate ad me omnes maiores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos cælum et terram. Novi enim quod post mortem meam inique agētis, et declinābitis cito de via, quam praecepi vobis: et occurrēt vobis mala in extremo tempore, quando feceritis malum in conspectu Dñi, ut irritētis eum per opera manuum vestrarum.” Locutus est ergo Moyses, audiente universo cœtu Israël, verba carminis huius, et ad finem usque complēvit.

Canticum *Deut. 32, 1–4*

Attēde, cælum, et loquar: et audiat terra verba ex ore meo. V. Exspectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea. V. Sicut imber super gramen, et sicut nix super fœnum: quia nomen Dñi invocabo. V. Date magnitudinem Deo nostro: Deus, vera opera eius, et omnes viæ eius iudicia. V. Deus fidelis, in quo non est iniquitas: iustus, et sanctus Dñus.

Orémus. Flectāmus gēnua.
Levāte.

Deus, celsitudo humilium et fortitudo rectorum, qui per sanctum Moysen puerum tuum ita erudire populum tuum sacri carminis tui decantatione voluisti, ut illa legis iteratio fieret etiam nostra directio: excita in omnem iustificatarum gentium

there it may be a witness against you. For I already know how rebellious and stiff-necked you will be. Why, even now, while I am alive among you, you have been rebels against the Lord! How much more, then, after I am dead! Therefore, assemble all your tribal elders and your officials before me, that I may speak these words for them to hear, and so may call heaven and earth to witness against them. For I know that after my death you are sure to become corrupt and to turn aside from the way along which I directed you, so that evil will befall you in some future age because you have done evil in the Lord’s sight, and provoked him by your deeds.” Then Moses recited the words of this song from beginning to end, for the whole assembly of Israel to hear:

Canticle: Deut. 32, 1–4

Give ear, O heavens, while I speak;
let the earth hearken to the words of my mouth!
May my instruction soak in like the rain,
and my discourse permeate like the dew,
Like a downpour upon the grass,
like a shower upon the crops:
For I will sing the Lord’s renown.
Oh, proclaim the greatness of our God!
The Rock—how faultless are his deeds,
how right all his ways!
A faithful God, without deceit,
how just and upright is the Lord!

After the fourth reading and canticle:

Let us pray. Let us kneel.
Let us stand.

Prayer

O God, you exalt the humble and strengthen the righteous;* you were also pleased through your holy servant Moses to instruct your people in chanting your sacred song, so that the constant recitation of the law might be also our guide.* Manifest your power to

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the whole multitude of the redeemed; remove their fear and give them joy; pardon all their sins and turn the just punishments they deserve into salvation. Through Jesus Christ.

FIRST PART OF THE LITANY

18. *After this two cantors kneel in the center of the choir and chant the Litany of the Saints as far as the invocation Be merciful, Spare us, Lord. The invocations are not doubled. All kneel and respond.*

18a. After this two cantors chant the Litany of the Saints as far as the invocation *Be merciful, Spare us, Lord*. If there are no cantors, the priest himself kneels on the lowest step of the altar at the Epistle side and chants the litany. The invocations are not doubled. All kneel and respond.

19. After the first part of the Litany, if the church has a baptismal font, the rite continues as below, n. 20; otherwise as below, n. 24.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
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 Spirit, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God, pray.
Holy Virgin of virgins, pray.
Saint Michael, pray.
Saint Gabriel, pray.
Saint Raphael, pray.
All you holy angels and archangels, pray.
All you holy ranks of blessed spirits, pray.
Saint John the Baptist, pray.
Saint Joseph, pray.
All you holy patriarchs and prophets, pray.
Saint Peter, pray.
Saint Paul, pray.
Saint Andrew, pray.
Saint John, pray.

plenitudinem poténtiam tuam, et da lætítiam, mitigándo terrórem; ut, ómnium peccátis tua remissióne delétis, quod denuntiátum est in ultiónem, tránseat in salútem. Per Dóminum.

18. *His expletis, a duobus cantoribus, in medio choro genuflexis, cantantur litanie sanctorum (quin tamen duplicentur) usque ad invocationem Propítius esto, omnibus genuflexis et respondentibus.*

18a. His expletis, a duobus cantoribus, seu, his deficientibus, ab ipso sacerdote, genuflexo in infimo gradu altaris, a latere epistolæ, cantantur litanie sanctorum (quin tamen duplicentur) usque ad invocationem *Propítius esto*, omnibus genuflexis et respondentibus.

19. *Postea, si ecclesia habet fontem baptismalem, ritus prosequitur ut infra n. 20, secus vero ut infra n. 24.*

Kýrie, eléison.
Christe, eléison.
Kýrie, eléison.
Christe, audi nos.
Christe, exáudi nos.
Pater de cælis, Deus, miserére nobis.
Fili, Redémptor mundi Deus, miserére nobis.
Spíritus Sancte Deus, miserére nobis.
Sancta Trínitas, unus Deus, miserére nobis.
Sancta María, ora pro nobis.
Sancta Dei Génetríx, ora.
Sancta Virgo vírginum, ora.
Sancte Míchaël, ora.
Sancte Gábríel, ora.
Sancte Ráphaël, ora.
Omnes sancti Angeli et Archángeli, oráte pro nobis
Omnes sancti beatórum Spírituum órdenes, oráte.
Sancte Ioánnes Baptísta, ora.
Sancte Ioseph, ora.
Omnes sancti Patriárchæ et Prophétæ, oráte.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andréa, ora.
Sancte Ioánnes, ora.
Omnes sancti Apóstoli et Evangelístæ, oráte.
Omnes sancti Discípuli Dómini, oráte.

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Sancte Stéphane, ora.
Sancte Lauréti, ora.
Sancte Vincéti, ora.
Omnes sancti Mártyres, oráte.
Sancte Silvéster, ora.
Sancte Gregóri, ora.
Sancte Augustíne, ora.
Omnes sancti Pontífices et Confessóres, oráte.
Omnes sancti Doctóres, oráte.
Sancte Antóni, ora.
Sancte Benedícte, ora.
Sancte Domínice, ora.
Sancte Francísce, ora.
Omnes sancti Sacerdótes et Levítæ, oráte.
Omnes sancti Mónachi et Eremítæ, oráte.
Sancta María Magdaléna, ora.
Sancta Agnes, ora.
Sancta Cæcília, ora.
Sancta Agatha, ora.
Sancta Anastásia, ora.
Omnes sanctæ Vírgines et Víduæ, oráte.
Omnes Sancti et Sanctæ Dei, intercedite pro nobis.

20. *Dum cantantur litanie sanctorum, vas aquæ baptismalis benedicendæ, et cetera omnia quæ ad benedictionem requiruntur, præparantur in medio chori, versus latus epistolæ, in conspectu fidelium. Vas aquæ benedicendæ convenienter ornari decet.*

21. *In benedicenda aqua baptismali celebrans, stans coram populo, ante se habeat vas aquæ baptismalis benedicendæ, a dextris cereum benedictum, a sinistris alium subdiaconum, vel clericum, seu ministrantem, stantem cum cruce. Celebrans iunctis manibus, in tono feriali dicit:*

℣. Dóminus vobíscum.

℟. Et cum spiritu tuo.

Orémus.

Omnípotens sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons baptísmatis párturit, spíritum adoptiόνis emítte;

All you holy apostles and evangelists, pray.
All you holy disciples of the Lord, pray.
Saint Stephen, pray.
Saint Lawrence, pray.
Saint Vincent, pray.
All you holy martyrs, pray.
Saint Sylvester, pray.
Saint Gregory, pray.
Saint Augustine, pray.
All you holy bishops and confessors, pray.
All you holy doctors, pray.
Saint Antony, pray.
Saint Benedict, pray.
Saint Dominic, pray.
Saint Francis, pray.
All you holy priests and clerics, pray.
All you holy monks and hermits, pray.
Saint Mary Magdalen, pray.
Saint Agnes, pray.
Saint Cecilia, pray.
Saint Agatha, pray.
Saint Anastasia, pray.
All you holy virgins and widows, pray.
All you holy men and women, saints of God, intercede for us.

BLESSING OF THE BAPTISMAL WATER

20. *While the Litany of the Saints is being chanted, the vessel of water to be blessed as baptismal water and other things necessary for the blessing are prepared in the center of the choir, toward the Epistle side, in view of the faithful. It is becoming that the vessel of water to be blessed should be suitably ornamented.*

21. *For the blessing of the baptismal water, the celebrant stands facing the people and has in front of him the vessel of water, the blessed candle at his right, a second subdeacon or cleric or server, standing at his left with the cross. The celebrant says without inflection, with his hands joined:*

℣. The Lord be with you.

℟. And with your spirit.

Let us pray.

Almighty and eternal God, show us your wonderful fidelity in these sacramental mysteries. Send forth the spirit of adoption to regenerate the new people who are born at

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the font of baptism, so that the rite to be performed through our humble ministry may be effective by the operation of your power. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.
R. Amen.

ut, quod nostræ humilitatis gerendum est ministério, virtutis tuæ impleatur effectû. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per ómnia sǎcula sǎculórum.
R. Amen.

Raising his voice in the preface tone, the celebrant continues with his hands joined:

Elevans vocem in modum præfationis, prosequitur iunctis manibus:



The Lord be with_ you. R And with your spir - it.



Lift___ up your hearts. R We have lift - ed them up to



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



R It is right and just. It is tru - ly right and just,



prop-er and help-ful toward sal-va-tion that we al-ways



and ev-ery-where give thanks to you, O Lord, ho-ly Fa-



ther, Al-might - y and e-ter - nal God, who by your un-seen

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pow-er won-drous-ly bring a-bout the ef-fect of your sac-



ra-ments. Al - though we are un - wor - thy to per - form so



great a rite, you are not one to with-draw the gift of



your grace; and you are al-so read-y to hear our prayers.



O God, in the ver-y be-gin-ning of the world your Spir-



it moved o-ver the wa-ters and gave the el - e - ment of



wa-ter the pow-er to sanc - ti - fy. O God, by wa-ter you



al-so washed a-way the sin - ful-ness of a guilt - y world.



By the del-uge of rain you pre-fig - ured the re-gen-er-



a-tion where, in a mys-te-ri-ous man-ner, one and the

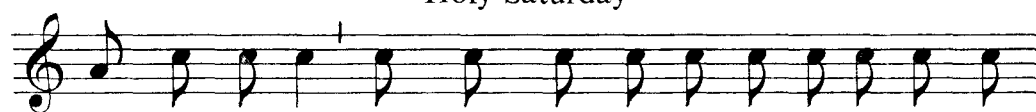
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same el - e - ment makes an end of sin and in - i - ti - ates
vir - tue. May you, O Lord, who fill your cit - y with joy
by the flow - ing tor - rent of your grace, look mer - ci - ful -
ly up - on your Church and mul - ti - ply your acts of re - gen -
er - a - tion with - in her. O - pen the fonts of bap - tism all
o - ver the world for the re - new - al of the na - tions,
so that un - der your ma - jes - tic do - min - ion they may re -
ceive from the Ho - ly Spir - it the grace of your on - ly -
be - got - ten Son.

At this point the celebrant divides the water in the form of a cross with his extended hand. He immediately dries his hand with a cloth, saying:

Hic sacerdos in modum crucis aquam dividit manu extensa, quam statim linteo extergit, dicens:

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May this wa-ter, pre-pared for the re-gen-er-a-tion of



man, be made fruit - ful by the se-cret out - pour-ing of



his di-vine pow-er, so that a heav-en-ly off - spring, con-



ceived in ho-li - ness and re-born in-to a new crea-ture,



may come forth from the spot - less womb of this di-vine



font; and may all-re-gard-less of dis - tinc - tion of age



or sex-be brought forth in-to the same in-fan-cy by the

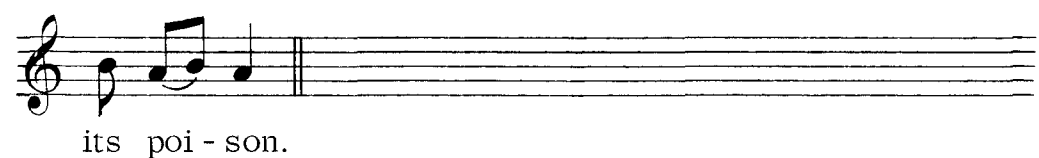
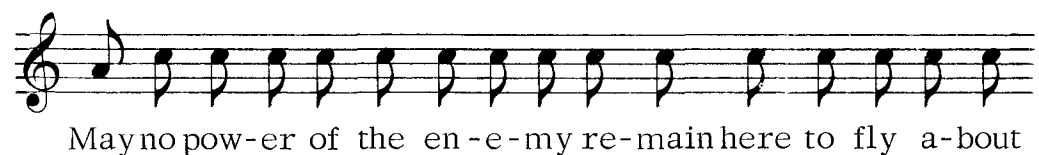


moth-er-hood of grace. There-fore, O Lord, may all un-clean



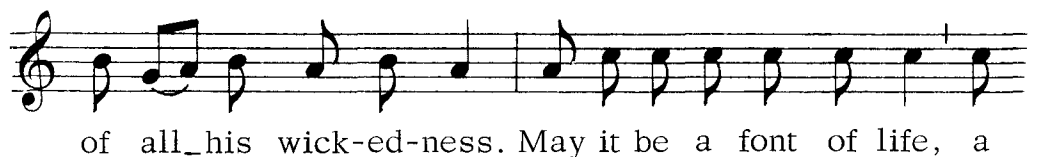
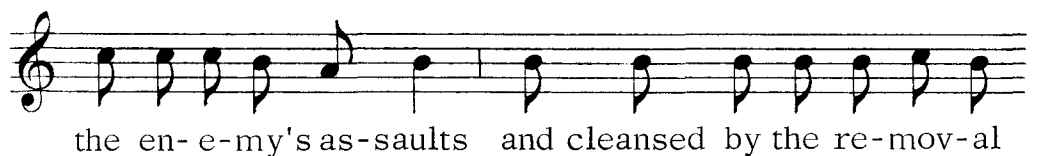
spir - its de - part from here at your com-mand; may

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The celebrant touches the water with his hand.

Aquam manu tangit.



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so that all who are washed in this bath of sal-va-tion,



may ob-tain, through the work-ing of the Ho-ly Spir-it



in them, the grace of per-fect cleans-ing.

Facit crucem super aquam dicens:

The celebrant makes a cross above the water, saying:



There-fore, O wa-ter, cre-at-ed by the Al-might-y,



I bless + you by the liv-ing God, by the true God,



by the ho-ly God, by the God who through his word in the



be-gin-nig sep-a-rat-ed you from the dry_land



and whose Spir-it moved o-ver you.

*Hic manu aquam dividit, et effundit eam
versus quatuor mundi partes, dicens:*

*At this point the celebrant divides the water with his hand,
and sprinkles it toward the four corners of the world, saying:*

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He al-so made you flow from a foun - tain in par-a-dise



and bade you wa-ter the whole earth with your four riv-



ers; in the des-ert he changed your bit -ter-ness to sweet-



ness so that you were fit to drink, and caused you to



spring forth from a rock to quench the thirst of his peo-ple.



I al-so bless+you by our Lord Je-sus Christ, his on-



ly Son, who by his pow-er mi-rac-u-lous-ly changed you

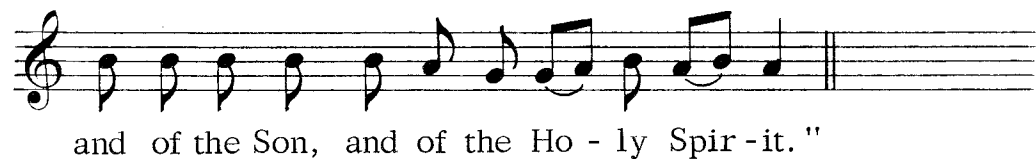
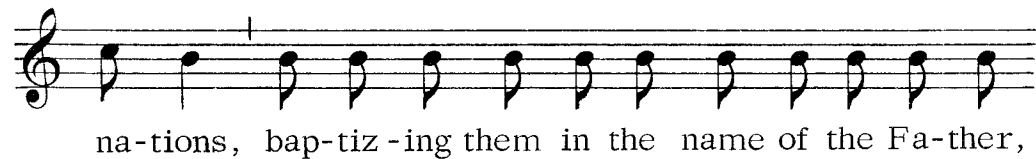
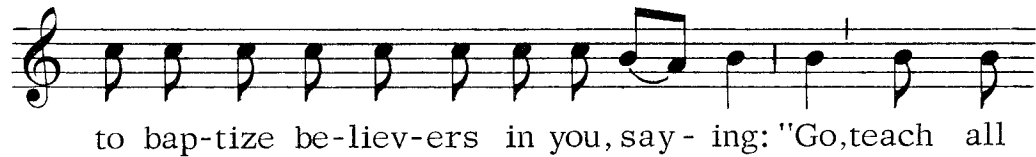
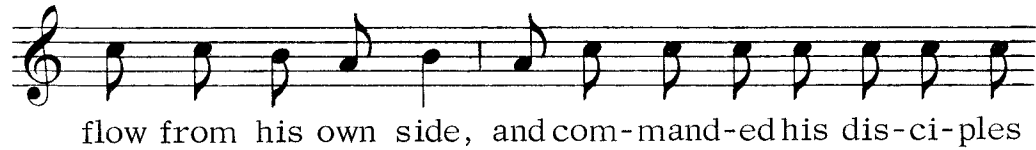
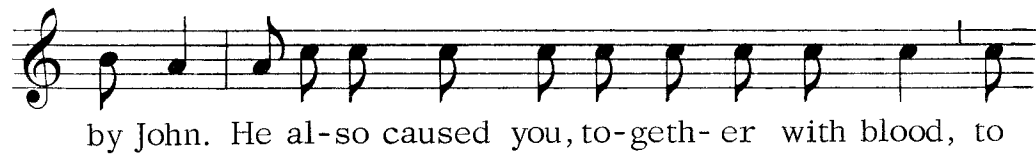


in - to wine at Ca-na of Gal-i-lee and who walked up-on



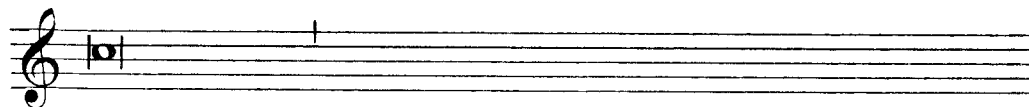
your sur-face and was bap-tized in your Jor-dan stream

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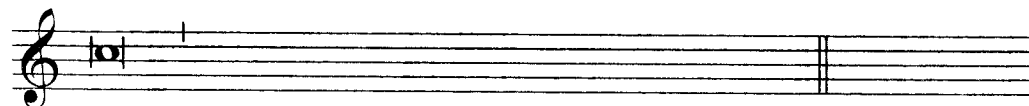


Mutat vocem, et prosequitur recto tono:

The celebrant changes his tone of voice, and continues on a single note:



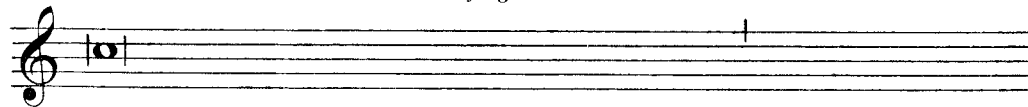
Almighty God, be merciful to us who observe this com-



mand; let your gracious breath be upon us.

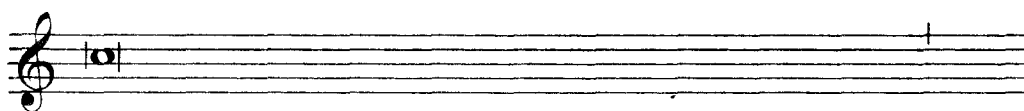
Halat ter in aquam in modum crucis, dicens:

He breathes three times on the water, in the form of a cross, saying:

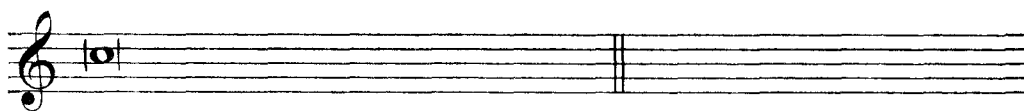


With your own lips bless this pure water, so that it may

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have, besides its natural power of cleansing bodies, the



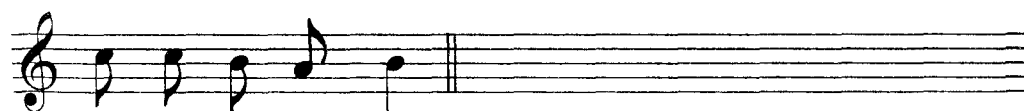
added effect of purifying souls.

At this point the celebrant lowers the candle a little way into the water, and, resuming the preface tone, he says:

Hic sacerdos paululum demittit cereum in aquam: et resumens tonum præfationis, dicit:



May the pow-er of the Ho-ly Spir-it de-scend in-to the



wa-ters of this font.

Then he removes the candle from the water, lowers it again more deeply into the water, and repeats May the power of the Holy Spirit, as above, in a somewhat higher tone of voice. After this he removes the candle from the water again, and then a third time plunges it into the water to the bottom of the vessel, repeating in a still higher voice: May the power of the Holy Spirit, as above. Then he blows three times on the water, in the form of the figure Ψ, and continues:

Deinde extractum cereum de aqua, iterum profundius mergit, aliquanto altius repetens: Descéndat in hanc. Postea cereum rursus de aqua extractum, tertio immergens usque ad fundum, altiori adhuc voce repetit: Descéndat, ut supra. Et deinde sufflans ter in aquam secundum hanc figuram Ψ prosequitur:



And make the whole sub-stance of the wa-ter fruit - ful



for re-gen-er-a - tion.

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Hic tollitur cereus de aqua, et prosequitur:

At this point the candle is removed from the water, and the celebrant continues:



Here may the stain of all sin be washed a-way; may hu-man



na-ture cre-at-ed in your like-ness and re-cre-at-ed



to the glo-ry of its mak-er, be cleansed from all the



old de-file-ment of man, so that ev-ery-one who re-



ceives this sac-ra-ment of re-gen-er-a-tion may be born a-



gain in-to a new in-fan-cy of true in-no-cence.



Through Je-sus Christ, your Son, our Lord,



who will come to judge the liv-ing and the dead



and the world by fire. R/ A-men.

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℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, who by your unseen power wondrously bring about the effect of your sacraments. Although we are unworthy to perform so great a rite, you are not one to withdraw the gift of your grace; and you are also ready to listen to our prayers. O God, in the very beginning of the world your Spirit moved over the waters and gave the element of water the power to sanctify. O God, by water you also washed away the sinfulness of a guilty world. By the deluge of rain you prefigured the regeneration where, in a mysterious manner, one and the same element makes an end of sin and initiates virtue. May you, O Lord, who fill your city with joy by the flowing torrent of your grace, look mercifully upon your Church and multiply your acts of regeneration within her. Open the fonts of baptism all over the world for the renewal of the nations, so that under your majestic dominion they may receive from the Holy Spirit the grace of your only-begotten Son.

At this point the celebrant divides the water in the form of a cross with his extended hand. He immediately dries his hand with a cloth, saying:

May this water, prepared for the regeneration of man, be made fruitful by the secret out-pouring of his divine power, so that a heavenly offspring, conceived in holiness and reborn into a new creature, may come forth from the spotless womb of this divine font; and may all—regardless of distinction of age or sex—be brought forth into the same infancy by the motherhood of grace.

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus. Qui invisíbili poténtia, sacramentórum tuórum mirabíliter operáris efféctum: Et licet nos tantis mystériis exsequéndis simus indigni: tu tamen grátiae tuæ dona non déserens, étiam ad nostras preces, aures tuæ pietátis inclínas. Deus, cuius Spírítus super aquas, inter ipsa mundi primórdia ferebátur: ut iam tunc virtútem sanctificatiónis, aquárum natúra concíperet. Deus, qui nocéntis mundi crímina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti: ut uníus eiusdémque eleménti mystério et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et multiplíca in ea regeneratiónes tuas, qui grátiae tuæ affluéntis ímpetu lætíficas civitátem tuam: fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis: ut tuæ maiestátis império, sumat Unigéniti tui grátiam de Spírítu Sancto.

Hic sacerdos in modum crucis aquam dividit manu extensa, quam statim linteo extergit, dicens:

Qui hanc aquam regenerándis homínibus præparátam, arcána sui núminis admixtióne fecúndet: ut sanctificatióne concépta, ab immaculáto divíni fontis útero, in novam renáta creatúram, progénies cæléstis emérget: Et quos aut sexus in córpore, aut ætas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, iubénte te, Dómine, omnis spírítus immúndus

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abscedat: procul tota nequítia
diabólicæ fraudis absistat. Nihil hic
loci hábeat contráriæ virtútis
admíxtio: non insidiándo circúmvolet:
non laténdo subrépat: non inficiéndo
corrúmpat.

Aquam manu tangit.

Sit hæc sancta, et innocens creatúra,
líbera ab omni impugnatóris incúrsu,
et totíus nequítæ purgáta discéssu.
Sit fons vivus, aqua regénerans,
unda puríficans: ut omnes hoc
lavácro salutífero diluéndi, operánte
in eis Spíritu Sancto, perféctæ
purgatiónis indulgéntiam consequán-
tur.

Facit crucem super aquam dicens:

Unde bene ✠ dico te, creatúra aquæ,
per Deum vivum, per Deum verum,
per Deum sanctum: per Deum, qui
te in princípío, verbo separávit ab
árida: cuius Spíritus super te fere-
bátur.

*Hic manu aquam dividit, et effundit eam
versus quatuor mundi partes, dicens:*

Qui te de paradísi fonte manáre fecit,
et in quátuor flumínibus totam terram
rigáre præcépit. Qui te in desérto
amáram, suavité indita fecit esse
potábilem, et sitiénti pópulo de petra
prodúxit. Bene ✠ dico te et per Iesum
Christum Fílium eius únicum, Do-
minum nostrum: qui te in Cana
Galiléæ signo admirábili, sua
poténtia convértit in vinum. Qui
pédibus super te ambulávit: et a
Ioánnē in Iordáne in te baptizátus est.
Qui te una cum ságuine de látere suo
prodúxit: et discípulis suis iussit, ut
credéntes baptizaréntur in te, dicens:
Ite, docéte omnes gentes, bap-
tizántes eos in nómine Patris, et Fílii,
et Spíritus Sancti.

Therefore, O Lord, may all unclean spirits
depart from here at your command; may all
wickedness and satanic deceit be banished.
May no power of the enemy remain here to
fly about and lay snares, nor creep in by
stealth and corrupt by its poison.

The celebrant touches the water with his hand.

May this holy and innocent creature be free
from all the enemy's assaults and cleansed
by the removal of all his wickedness. May it
be a font of life, a water of new birth, a
stream of purification, so that all who are
washed in this bath of salvation, may obtain
through the working of the Holy Spirit in
them, the grace of perfect cleansing.

The celebrant makes a cross above the water, saying:

Therefore, O water, created by the Almighty,
I bless ✠ you by the living God, by the true
God, by the holy God, by the God who
through his word in the beginning separated
you from the dry land and whose Spirit
moved over you.

*At this point the celebrant divides the water with his hand,
and sprinkles it toward the four corners of the world, saying:*

He also made you flow from a fountain in
paradise and bade you water the whole
earth with your four rivers; in the desert he
changed your bitterness to sweetness so that
you were fit to drink, and caused you to
spring forth from a rock to quench the thirst
of his people. I also bless ✠ you by our Lord
Jesus Christ, his only Son, who by his power
miraculously changed you into wine at
Cana of Galilee and who walked upon your
surface and was baptized in your Jordan
stream by John. He also caused you, together
with blood, to flow from his own side, and
commanded his disciples to baptize believers
in you, saying, "Go, teach all nations,
baptizing them in the name of the Father,
and of the Son, and of the Holy Spirit."

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The celebrant changes his tone of voice, and continues on a single note:

Almighty God, be merciful to us who observe this command; let your gracious breath be upon us.

He breathes three times on the water, in the form of a cross, saying:

With your own lips bless this pure water, so that it may have, besides its natural power of cleansing bodies, the added effect of purifying souls.

At this point the celebrant lowers the candle a little way into the water, and, resuming the preface tone, he says:

May the power of the Holy Spirit descend into the waters of this font.

Then he removes the candle from the water, lowers it again more deeply into the water, and repeats May the power of the Holy Spirit, as above, in a somewhat higher tone of voice. After this he removes the candle from the water again, and then a third time plunges it into the water to the bottom of the vessel, repeating in a still higher voice: May the power of the Holy Spirit, as above. Then he blows three times on the water, in the form of the figure Ψ, and continues:

And make the whole substance of the water fruitful for regeneration.

At this point the candle is removed from the water, and the celebrant continues:

Here may the stain of all sin be washed away; may human nature created in your likeness and re-created to the glory of its maker, be cleansed from all the old defilement of man, so that everyone who receives this sacrament of regeneration may be born again into a new infancy of true innocence.

The celebrant says the following in a reciting tone:

Through Jesus Christ, your Son, our Lord, who will come to judge the living and the dead and the world by fire. *R.* Amen.

Next a cleric, or server, takes some of the blessed water in a vessel for sprinkling the people, after the renewal of the

Mutat vocem, et prosequitur recto tono:

Hæc nobis præcepta servántibus, tu Deus omnipotens clemens adésto: tu benígnus aspíra.

Halat ter in aquam in modum crucis, dicens:

Tu has símplex aquas tuo ore benedícto: ut præter naturálem emundatiónem, quam lavándis pos-sunt adhibére corpóribus, sint étiam purificándis méntibus effícaces.

Hic sacerdos paululum demittit cereum in aquam: et resumens tonum præfationis, dicit:

Descéndat in hanc plenitúdinem fontis, virtus Spíritus Sancti.

Deinde extractum cereum de aqua, iterum profundius mergit, aliquanto altius repetens: Descéndat in hanc. Postea cereum rursus de aqua extractum, tertio immergens usque ad fundum, altiori adhuc voce repetit: Descéndat, ut supra. Et deinde sufflans ter in aquam secundum hanc figuram Ψ prosequitur:

Totámque huius aquæ substántiam, regenerándi fecúndet effectū.

Hic tollitur cereus de aqua, et prosequitur:

Hic ómnium peccatórum máculæ deleántur: hic natúra ad imáginem tuam cóndita, et ad honórem sui reformáta princípíi, cunctis vetustátis squalóribus emundétur: ut omnis homo sacraméntum hoc regeneratiónis ingrèssus, in veræ innocétiæ novam infántiam renascátur.

Sequentia dicit legendo:

Per Dóminum nostrum Iesum Christum Fílium tuum: Qui ventúrus est iudicáre vivos et mórtuos, et sáeculum per ignem. *R.* Amen.

Deinde aliquis clericus, vel ministrans, accipit in vase aliquo de eadem aqua, ad

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aspergendum populum post renovationem promissionum baptismatis, ut infra n. 25, dicetur, et ad aspergendum in domibus et aliis locis. His peractis, celebrans, qui benedicit aquam, infundit de oleo catechumenorum in eam in modum crucis, intellegibili voce dicens:

Sanctificetur ✠ et fecundetur fons iste Oleo salutis renascéntibus ex eo, in vitam ætérnam. *R.* Amen.

Deinde infundit de chrismate, modo quo supra, dicens:

Infusio chrismatis Dómini nostri Iesu Christi, ✠ et Spíritus Sancti Parácliti, fiat in nómine sanctæ Trinitátis. *R.* Amen.

Postea accipit ambas ampullas dicit olei sancti, et chrismatis, et de utroque simul in modum crucis ter infundendo, dicit:

Commixtio chrismatis sanctificatiónis, et olei unctiόnis, et aquæ baptismatis, páriter fiat in nómine Patris, et Fí ✠ lii, et Spíritus Sancti. *R.* Amen.

Tunc miscet ipsum oleum cum aqua. Si aderunt baptizandi, eos baptizet more consueto. Sed, si plures sint, permittitur cæremonias Ritualis romani, quæ ipsam baptismi collationem præcedunt, id est, in baptisate infantium usque ad verba "Credis in Deum" (Rituale romanum, tit. II, cap. II, n. 17) et in baptisate adultorum usque ad verba "Quis vocaris?" (Rituale romanum, tit. II, cap. IV, n. 37), eodem mane, tempore opportuno, præmittere.

22. Benedictione peracta, aqua baptismalis defertur processionaliter ad fontem, hoc modo: præceditthuriferarius, sequitur alius subdiaconus, vel clericus, cum cruce, et clerus; deinde diaconus cum vase aquæ baptismalis, nisi conveniat ipsum ab acolythis portari; et celebrans; cereus vero paschalis remanet in suo loco; et interim Canticum cantatur.

Canticum
Ps. 41, 2-4

Sicut cervus desiderat ad fontes aquarum: ita desiderat ánima mea

baptismal promises, as below n. 25, and for sprinkling homes and other places.

When this has been done, the celebrant, who is blessing the water, pours some of the oil of catechumens into the water in the form of a cross, saying in an intelligible voice:

May this font, by the oil of salvation, be sanctified ✠ and made fruitful for those who are born anew in it into life everlasting. *R.* Amen.

Then the celebrant pours some of the chrism into the water, in the same way, saying:

May the pouring of the chrism of our Lord Jesus Christ ✠ and of the Holy Spirit, the Paraclete, be made in the name of the Holy Trinity. *R.* Amen.

After this the celebrant takes both vessels of holy oil and chrism and, pouring from both at the same time in the form of a cross, he says:

May the mixture of the chrism of sanctification, the oil of anointing and the water of baptism be made in the name of the Father and of the Son ✠ and of the Holy Spirit. *R.* Amen.

Then he mixes the oil with the water. If there are candidates for baptism present, he baptizes them in the usual way. It is permissible, especially if there are several candidates, to anticipate the ceremonies of the Roman Ritual which precede the conferral of baptism at a convenient hour on the same morning, that is, for the baptism of infants up to the words, Do you believe in God (Roman Ritual, tit. II, cap. II, n. 17), and for the baptism of adults up to the words What is your name? (Roman Ritual, tit. II, cap. IV, n. 37).

22. When the blessing has been completed, the baptismal water is carried in procession to the font, in this way: thethurifer goes first, followed by a second subdeacon or cleric, with the cross, and the clergy; then the deacon with the vessel of baptismal water, unless it is more convenient for acolytes to carry it, and the celebrant. The Paschal candle remains in its place. Meanwhile the cantic is chanted.

Canticle: *Ps. 41, 2-4*

As the hind longs for the running waters,
so my soul longs for you, O God.

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Athirst is my soul for God, the living God.
When shall I go and behold the face of
God?

My tears are my food day and night,
as they say to me day after day, "Where
is your God?"

After the baptismal water has been poured into the font, the celebrant says without inflection, with his hands joined:

℣. The Lord be with you.
℟. And with your spirit.

Let us pray.

Almighty and eternal God, look mercifully
on the devotion of your reborn people, who,
like the hind, seek the fountain of your
waters. Graciously grant that faith may
sanctify body and soul through the mystery
of baptism. Through Christ our Lord.
℟. Amen.

He incenses the font.

*Then all return in silence to the choir, and the renewal of
baptismal promises begins.*

22a. After the blessing has been completed, the baptismal
water is carried in procession to the font in this way: the
thurifer goes first, followed by the cross bearer and servers;
then one or more servers, who carry the vessel of baptismal
water, and the priest. The Paschal candle remains in its
place. Everything else is done as above.

23. *In places where there is a baptistry distinct from the
church, and it is preferred to bless the baptismal water in
the baptistry itself, after the invocation Holy Trinity, one
God, have mercy on us, the procession to the font takes
place in this way: a cleric with the blessed candle goes first,
followed by a second subdeacon with the cross, or a cross-
bearer, who walks between acolytes carrying lighted candles,
then the clergy in order, and finally the celebrant with the
sacred ministers. The chanters and the people remain in
their places and continue the singing of the litany, repeating,
if necessary, the invocations beginning with Holy Mary,
pray for us.*

*The blessing of the baptismal water takes place as above,
with these changes only: during the procession to the font,
the canticle As the hind longs is sung and the celebrant,
before he enters to bless the font, says the prayer, Almighty
and eternal God, look mercifully, n. 22; after this he pro-
ceeds with the blessing of the font, n. 21.*

ad te, Deus. ℣. Sitivit ánima mea
ad Deum vivum: quando véniam,
et apparébo ante fáciem Dei? ℣.
Fuérunt mihi lácrimæ meæ panes
die ac nocte, dum dicitur mihi per
singulos dies: Ubi est Deus tuus?

*Aqua baptismali in fontem immissa,
celebrans, manibus iunctis et in tono
feriali, dicit:*

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.

Orémus.

Omnípotens sempitérne Deus, réspice
propítius ad devotiónem pópuli
renascéntis, qui sicut cervus aquárum
tuárum éxpetit fontem: et concéde
propítius; ut fidei ipsíus sitis, baptís-
matis mystério, ánimam corpúsque
sanctíficet. Per Christum Dóminum
nostrum. ℟. Amen.

Et incensat fontem.

*Tunc redeunt omnes in silentio in chorum,
et datur initium renovationi promissionum
Baptismatis.*

22a. Benedictione peracta, aqua baptis-
malis deferitur processionaliter ad fon-
tem, hoc modo: præcedit thuriferarius,
sequuntur crucifer et ministrantes;
deinde unus vel plures ministrantium,
qui vas aquæ baptismalis gestant, et
sacerdos; cereus vero paschalis remanet
in suo loco. Cetera fiunt ut supra.

23. *Sicubi vero baptisterium exstat ab
ecclesia separatum, et præferatur bene-
dictionem aquæ baptismalis in ipso
baptisterio fieri, post invocationem Sancta
Trinitas, unus Deus, miserere descenditur
ad fontem hoc modo: præcedit clericus
cum cereo benedicto, sequitur alius sub-
diaconus cum cruce, vel crucifer, medius
inter acolythos cum candelabris accensis,
deinde clerus per ordinem, demum cele-
brans cum ministris sacris. Cantores vero
et populus remanent in locis suis, et
prosequuntur cantum Litaniarum, repetitis,
si opus est, invocationibus inde a Sancta
María, ora pro nobis.*

*Benedictio aquæ baptismalis fit ut supra,
his tantum mutatis: dum pergitur ad
fontem, cantatur Canticum Sicut cervus,
et celebrans, antequam intret ad bene-*

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dictionem fontis, dicit orationem Omnipotens sempiternus Deus, respice propitius, n. 22, ut supra; postea procedit ad benedictionem fontis, n. 21.

Benedictione peracta, omnes redeunt in silentio in ecclesiam, et datur initium renovationi promissionum Baptismatis.

24. *Completa benedictione aquæ baptismalis, eiusque translatione ad fontem, vel, ubi benedictio locum non habuerit, post absolutam primam partem litaniarum, proceditur ad renovationem promissionum baptismatis, qua perdurante convenit, ut clerus et populus candelas accensas gestent.*

25. *Celebrans, depositis paramentis violaceis, assumit stolam et pluviale albi coloris; deinde, imposito thure, et facta incensatione cerei, stans iuxta illum, facie versus ad populum, vel ex ambo seu pulpito, incipit, ut sequitur:*

Hac sacratissima nocte, fratres carissimi, sancta Mater Ecclesia, recolens Dómini nostri Iesu Christi mortem et sepulturam, eum redamando vígilat et, celebrans eiusdem gloriósam resurrectionem lætabúnda gaudet.

Quóniam vero, ut docet Apóstolus, consepúlti sumus cum Christo per baptismum in mortem, quómodo Christus resurrexit a mórtuis, ita et nos in novitate vitæ opórtet ambulare: sciéntes, vétorem hóminem nostrum simul cum Christo crucifíxum esse, ut ultra non serviámus peccáto. Existimemus ergo nos mórtuos quidem esse peccáto, vivéntes autem Deo in Christo Iesu Dómino nostro.

Quaprópter, fratres carissimi, quadragésimáli exercitatióne absolúta, sancti Baptismatis promissiónes renovémus, quibus olim sátanæ et opéribus eius, sicut et mundo, qui inimicus est Dei, abrenuntiávimus, et Deo in sancta Ecclesia cathólica fidéliter servíre promísimus.

Itaque:

Celebrans: Abrenuntiátis sátanæ?

Omnes: Abrenuntiámus.

Celebrans: Et ómnibus opéribus eius?

Omnes: Abrenuntiámus.

When the blessing has been completed, all return in silence to the church, and the renewal of baptismal promises begins.

RENEWAL OF BAPTISMAL PROMISES

24. *The renewal of baptismal promises follows the blessing of the baptismal water and its transfer to the font, or where the blessing does not take place, it follows the first part of the litany. During the renewal of promises, it is fitting that the clergy and the people hold lighted candles.*

25. *The celebrant removes his violet vestments and puts on a white stole and cope. Then he places incense in the thurible and incenses the candle. Standing next to the candle, facing toward the people, or standing in the ambo or pulpit he begins as follows:*

In this most sacred night, dear brethren, holy Mother Church recalls the death and burial of our Lord Jesus Christ. In return for his great love, she keeps watch. And, celebrating his glorious resurrection, she is filled with an exceeding joy.

But, as the Apostle teaches, by baptism we have been buried with Christ into death. As Christ has risen from the dead, so we too must now walk in the newness of life. For we know that our old self has been crucified with Christ, so that we may no longer be slaves to sin. Let us, then, remember that we have died to sin, but are to live for God, in Christ Jesus our Lord.

Therefore, dear brethren, having completed the Lenten observance, let us renew the promises of holy baptism, by which we once renounced Satan and his works, as well as that world which is the enemy of God, and promised to serve God faithfully in the holy Catholic Church.

And so I ask you:

Celebrant: Do you renounce Satan?

All: We do renounce him.

Celebrant: And all his works?

All: We do renounce them.

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Celebrant: And all his allurements?

All: We do renounce them.

Celebrant: Do you believe in God, the Father almighty, creator of heaven and earth?

All: We do believe.

Celebrant: Do you believe in Jesus Christ, his only Son, our Lord, who was born into this world and who suffered?

All: We do believe.

Celebrant: Do you believe also in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting?

All: We do believe.

Celebrant: Now let us pray to God together, as our Lord Jesus Christ has taught us to pray:

All: 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.

Celebrant: And may almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by means of water and the Holy Spirit and forgiven all our sins, keep us by his grace in the same Christ Jesus our Lord, so that we may have life everlasting.

All: Amen.

The celebrant sprinkles the people with the blessed water, removed as indicated above, n. 21, during the blessing of baptismal water. Where the blessing of baptismal water does not take place, he sprinkles the people with ordinary holy water.

26. This allocution and renewal of baptismal promises may everywhere take place in the vernacular language, but in a version approved by the local Ordinary.

Celebrans: Et ómnibus pompis eius?

Omnes: Abrenuntiámus.

Celebrans: Créditis in Deum, Patrem omnipoténtem, Creatórem cæli et terræ?

Omnes: Crédimus.

Celebrans: Créditis in Iesum Christum, Fílium eius únicum, Dóminum nostrum, natum, et passum?

Omnes: Crédimus.

Celebrans: Créditis et in Spíritum Sanctum, sanctam Ecclesiám catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam ætérnam?

Omnes: Crédimus.

Celebrans: Nunc autem una simul Deum precémur, sicut Dóminus noster Iesus Christus oráre nos dócuit:

Omnes: Pater Noster. . .

Celebrans: Et Deus omnipotens, Pater Dómini nostri Iesu Christi, qui nos regenerávit ex aqua et Spíritu Sancto, quique nobis dedit remissionem peccatorum, ipse nos custódiat grátia sua in eódem Christo Iesu Dómino nostro, in vitam ætérnam.

Omnes: Amen.

Et aspergit populum aqua benedicta, extracta, et supra dictum est n. 21, in benedictione aquæ baptismalis; vel, ubi benedictio aquæ baptismalis locum non habet, aqua benedicta "ordinaria."

26. Hæc allocutio et renovatio promissionum baptismatis fieri potest, ubique locorum, lingua vernacula; versione tamen ab Ordinario loci approbata.

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SECOND PART OF THE LITANY

27. *Renovatione promissionum baptismatis, peracta, cantores, seu ipse sacerdos, incipiunt alteram partem litaniarum, inde ab invocatione "Propitius esto," usque ad finem, omnibus genuflexis et respondentibus.*

Si in hac sacra vigilia paschali Ordines conferantur, consueta ordinandorum prostratio et benedictio peragitur, dum hæc altera pars litaniarum decantatur.

28. *Celebrans vero et ministri, accedentes ad sacristiam, induuntur paramentis albi coloris pro Missa solemniter celebranda.*

28a. Sacerdos vero et ministrantes accedunt ad sacristiam, ubi sacerdos induitur paramentis albi coloris, ministrantes vero sumunt vestes festivas, pro Missa cantata.

Vel si, cantoribus deficientibus, ipse sacerdos litanias sanctorum decantare debeat, his absolutis, ad sacristiam accedat, cum ministrantibus, ad paramenta sumenda pro Missa cantata, ut supra dictum est.

29. *Interim cereus paschalis reponitur in candelabro suo, in latere evangelii, et altare paratur pro Missa solemniter, luminaribus accensis et floribus.*

Propitius esto, parce nobis Dómine.
Propitius esto, exáudi nos, Dómine.
Ab omni malo, libera nos, Dómine.
Ab omni peccáto, libera.

A morte perpétua, libera.

Per mystérium sanctæ incarnationis tuæ, libera.

Per advéntum tuum, libera.

Per nativitátem tuam, libera.

Per baptísmum et sanctum ieiúnium tuum, libera.

Per crucem et passiónem tuam, libera.

Per mortem et sepultúram tuam, libera.

Per sanctam resurrectionem tuam, libera.

Per admirábilem ascensiónem tuam, libera.

Per advéntum Spíritus Sancti Parácliti, libera.

In die iudícii, libera.

Peccatóres, te rogámus, audi nos.

Ut nobis parcas, te rogámus, audi nos.

27. *After the renewal of baptismal promises, the cantors, or the priest himself, begin the second part of the Litany, at the invocation "Be merciful, spare us, Lord," up to the end. All kneel and respond.*

If Orders are conferred in this Easter Vigil, the customary prostration and blessing of the candidates takes place while this second part of the Litany is chanted.

28. *The celebrant and ministers go to the sacristy and put on white vestments for the solemn celebration of Mass.*

28a. The priest and servers go to the sacristy, where the priest puts on white vestments, and the servers put on festive vestments, for the high Mass.

Or, if there are no cantors, the priest himself must chant the Litany of the Saints. At the end of the Litany he goes to the sacristy with the servers to put on the vestments for the high Mass as described above.

29. *Meanwhile the Paschal candle is replaced in its candlestick on the Gospel side, and the altar is prepared for solemn Mass with lights and flowers.*

Be merciful, spare us, Lord.

Be merciful, hear us, Lord.

From every evil, deliver us, Lord.

From every sin, deliver.

From everlasting death, deliver.

Through the mystery of your holy

Incarnation, deliver.

Through your coming, deliver.

Through your birth, deliver.

Through your baptism and holy fasting, deliver.

Through your cross and passion, deliver.

Through your death and burial, deliver.

Through your holy resurrection, deliver.

Through your wonderful ascension, deliver.

Through the coming of the Holy Spirit, the Consoler, deliver.

In the day of judgment, deliver.

Sinners that we are, we ask you to hear us.

That you would pardon us, this we ask you, hear our prayer.

Mass of the Easter Vigil

That you would govern and preserve your holy Church, this.

That you would preserve the Apostolic Pope and all ranks in the Church in holy religion, this.

That you would humble the enemies of holy Church, this.

That you would give peace and true union of hearts to Christian kings and rulers, this.

That you would strengthen and keep us in your holy service, this.

That you would repay with everlasting goods all who have done good to us, this.

That you would give and preserve the fruits of the earth, this.

That you would grant eternal rest to all the faithful departed, this.

That you would listen to us, this.

Lamb of God, who take away the sins of the world, spare us, Lord.

Lamb of God, who take away the sins of the world, hear us, Lord.

Lamb of God, who take away the sins of the world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus, audi nos.

Ut dominum apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris, te rogamus.

Ut inimicos sanctae Ecclesiae humiliare digneris, te rogamus.

Ut regibus et principibus christianis pacem et veram concordiam donare digneris, te rogamus.

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus.

Ut fructus terrae dare et conservare digneris, te rogamus.

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, te rogamus.

Ut nos exaudire digneris, te rogamus.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos.

Christe, exaudi nos.

EASTER SEASON

SOLEMN MASS OF THE EASTER VIGIL

The celebration of the Mass of the Easter Vigil alone, without the preceding ceremonies, is prohibited.

Holy Communion may be given to the faithful only during Mass or immediately after and continuously with Mass, except in the case of sick who are in danger of death.

1. *At the end of the Litany, the cantors begin solemnly "Lord, have mercy," as usual at Mass. Meanwhile the celebrant, with the ministers, in white vestments, or with the servers, goes to the altar and makes the required reverence to it. Omitting all the prayers to be said at the foot of the altar, as well as the prayers "Aufer a nobis" and "Oramus, te, Domine," he kisses the altar in the center and incenses it in the usual way.*

Celebratio solius Missae Vigilae paschalis sine caeremoniis praecedentibus interdicitur.

Sacra communio fidelibus dari potest tantummodo inter Missarum solemnia, vel continuo ac statim ab iis expletis; exceptis iis, qui in periculo mortis sunt constituti.

1. *In fine litaniarum, cantores solemniter incipiunt "Kyrie, eleison," ut in Missa moris est. Interim celebrans cum ministris, in paramentis albis, seu cum ministrantibus, accedit ad altare, et, facta ei debita reverentia, omissis omnibus precibus ad gradus altaris dicendis, necnon orationibus "Aufer a nobis" et "Oramus, te, Domine, ascendens, osculatur illud in medio, et incensat more solito.*

Mass of the Easter Vigil

2. *Finitis a choro Kýrie, eléison, celebrans incipit solemniter Glória in excélsis, et pulsantur campanæ ac discooperiuntur imagines.*

Pulsatio campanarum hoc modo fiat:

a) *In locis, in quibus una tantum habetur ecclesia, campanæ pulsantur hora, qua dicti hymni incipit cantus.*

b) *In locis, autem ubi plures ecclesiæ exstant, sive in omnibus eodem tempore sacræ cæremoniæ peragantur, sive tempore diverso, campanæ omnium ecclesiarum eiusdem loci pulsantur una cum campanis ecclesiæ cathedralis, vel matricis aut principalis. In dubio quænam ecclesia in loco sit matrix aut principalis, adeatur Ordinarius loci.*

Postea Glória celebrans dicit:

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

Deus, qui hanc sacratíssimam noctem glória domínicæ Resurrectiónis illústras: consérva in nova familiæ tuæ progénie adoptiónis spírítum, quem dedísti; ut corpore et mente renováti puram tibi exhibeant servitútem. Per eúndem Dóminum.

Et dicitur hæc tantum oratio.

3. Lécio Epístolæ beáti Pauli Apóstoli ad Colossénses Col. 3, 1-4

Fratres: Si consurrexístis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

4. *Finita Epístola, celebrans incipit:*



2. *After the choir has completed the Kyrie, the celebrant begins solemnly, Glory to God in the highest, and the bells are rung and the images uncovered.*

The ringing of the bells shall take place in this way:

a) *In places where there is only one church, the bells are rung at the time when the chanting of the hymn begins.*

b) *In places, however, where there are several churches, whether the sacred rites are celebrated in all churches at the same time, or at different times, the bells of all the churches of the same place, are rung together with the bells of the cathedral church, or the mother church, or the principal church. If there is a doubt which church in the place is the mother church or the principal church, the local Ordinary shall be consulted.*

After the Gloria the celebrant says:

℣. The Lord be with you.

℟. And with your spirit.

Let us pray.

O God, you make this holy night radiant with the glory of the resurrection of our Lord.* Preserve in the new members of your family the spirit of sonship that you have conferred on them, so that they may be made new in body and soul to render you singlehearted service. Through Jesus Christ.

This prayer alone is said.

3. A Reading from the Epistle of blessed Paul the Apostle to the Colossians Col. 3, 1-4

Brethren: Since you have been raised together with Christ, seek the things above, where Christ is seated at the right hand of God. Set your heart upon things above rather than upon things of earth. For you died, and your life is hidden with Christ in God. When Christ, our life, appears, then you too will appear with him in glory.

4. *At the end of the Epistle, the celebrant begins:*

Mass of the Easter Vigil

He chants the entire Alleluia three times, raising his voice step by step. All repeat the Alleluia each time in the same tone of voice as the celebrant.

Then the cantors continue.

℣. *Ps. 117, 1* Give thanks to the Lord, for he is good, for his mercy endures forever. *Then is said* ℣. *Ps. 116, 1-2* Praise the Lord, all you nations; glorify him, all you peoples! ℣. For steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

5. Lighted candles are not carried at the Gospel but incense only. The blessing is sought and everything else is done as usual.

✠ A Reading from the holy Gospel according to Matthew *Matth. 28, 1-7*

After the sabbath, as the first day of the week was dawning, Mary Magdalene came with the other Mary to inspect the tomb. And suddenly there was a mighty earthquake, for the angel of the Lord descended from heaven. He came to the stone, rolled it back, and sat on it. In appearance, he resembled a flash of lightning, while his garments were as dazzling as snow. The guards became paralyzed with fear of him, and fell down like dead men. Then the angel spoke up, addressing the women, "You have no reason to be afraid. I know you are looking for Jesus the crucified, but he is not here. He has been raised, just as he promised. Come and see the spot where he was laid. Then go quickly and tell his disciples, 'He has been raised from the dead, and now goes to Galilee ahead of you, where you will see him.' That is what I have to tell you."

The Creed is not said, but at the end of the Gospel the celebrant says: The Lord be with you, and afterwards, Let us pray. The antiphon to the offertory is not said. At the Lavabo, Gloria Patri is said.

Et totum decantat ter, elevando vocem gradatim: et omnes post quamlibet vicem, in eodem tono, repetunt illud idem.

Postea cantores prosequuntur:

℣. *Ps. 117, 1* Confitémini Dómino, quóniam bonus: quóniam in sáculum misericórdia eius. *Deinde dicitur* ℣. *Ps. 116, 1-2* Laudáte Dóminum, omnes gentes: et colaudáte eum, omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

5. Ad Evangelium non portantur luminaria, sed tantum incensum: pertitur benedictio, et alia fiunt de more.

✠ Sequéntia sancti Evangélii secúndum Matthæum *Matth. 28, 1-7*

Véspere autem sábbati, quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María vidére sepúlcrum. Et ecce terræmótus factus est magnus. Angelus enim Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum: erat autem aspéctus eius sicut fulgur: et vestiméntum eius sicut nix. Præ timóre autem eius extérriti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: "Nolíte timére vos: scio enim, quod Iesum, qui crucifixus est, quæritis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes, dícite discípulis eius, quia surréxit: et ecce præcédit vos in Galilæam: ibi eum vidébitis. Ecce prædíxi vobis."

Non dicitur Credo, sed finito evangelio celebrans dicit: Dóminus vobíscum, postea: Orémus. Non dicitur antiphona ad Offertorium. Ad Lavábo dicitur Glória Patri.

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6. Prayer over the Gifts

Súscipe, quæsumus, Dómine, preces
pópuli tui, cum oblatiónibus hostiá-
rum: ut paschálibus initiáta mystériis,
ad æternitátis nobis medélam, te
operánte, proficiant. Per Dóminum.

*Præfatio paschalis, quæ dicitur tamquam
propria in Missis de Tempore a Missa
Vigiliæ paschalis usque ad vigiliam
Ascensionis Domini inclusive, et tamquam
de Tempore in ceteris Missis, quæ eodem
tempore celebrantur, et præfatione pro-
pria carent.*

Hac nocte, in præfatione dicitur: Te
quidem, Dómine, omni témpore, sed in
hac potíssimum nocte, ut *infra*.

O Lord, accept the prayers and sacrificial
offering of your people.* May what we have
begun in these Easter mysteries through
your help bring us eternal healing. Through
Jesus Christ.

*Easter Preface. This preface is said as the proper preface in
seasonal Masses from the Mass of the Easter Vigil up to the
Vigil of the Ascension of the Lord, inclusively, and as the
seasonal preface in other Masses which are celebrated
during the same time and which lack a proper preface.*

In the preface tonight: on this night is said.

CANON MISSÆ

*Sacerdos extendens, elevans aliquantulum et iungens manus,
elevansque ad cælum oculos, et statim demittens, profunde
inclinatus ante altare, manibus super eo positus, dicit secreto:*

Te ígitur, clementíssime Pater, per Iesum
Christum, Fílium tuum, Dóminum nostrum,
súpplices rogámus, ac pétimus, *osculatur al-
tare et iunctis manibus ante pectus, dicit:* uti
accépta hábeas, et benedícas, *signat ter super
hostiam et calicem simul, dicens:* hæc ✠
dona, hæc ✠ múnera, hæc ✠ sancta sacrifici-
cia illibáta, *extensis manibus prosequitur:* in
primis, quæ tibi offérimus pro Ecclésia tua
sancta cathólica: quam pacificáre, custodíre,
adunáre et régere dignéris toto orbe terrá-
rum: una cum fámulo tuo Papa nostro *N.* et
Antístite nostro *N.* et ómnibus orthodoxis,
atque catholicæ, et apostólcæ fidei cultóribus.

Commemoratio pro vivis

Meménto, Dómine, famulórum famularúm-
que tuárum *N.* et *N.* *iungit manus, orat ali-
quantulum pro quibus orare intendit:* deinde
manibus extensis prosequitur: et ómnium cir-
cumstántium, quorum tibi fides cógnita est,
et nota devótio, pro quibus tibi offérimus:
vel qui tibi ófferunt hoc sacrificium laudis,
pro se, suisque ómnibus: pro redemptione
animárum suárum, pro spe salútis, et in-

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columitátis suæ: tibíque reddunt vota sua
ætérno Deo, vivo et vero.

7. *Infra actionem*

Communicántes, et noctem sacratíssimam
celebrántes Resurrectiónis Dómini nostri
Iesu Christi secúndum carnem: sed et
memóriam venerántes, in primis gloriósæ
semper Vírginis Maríæ, Genetrícis eiúsdem
Dei et Dómini nostri Iesu Christi: sed et
beáti Ioseph, eiúsdem Vírginis Sponsi, et
beatórum Apostolórum ac Mártyrum tuó-
rum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis,
Thomæ, Iacóbi, Philíppi, Bartholomæi,
Matthæi, Simónis et Thaddæi: Lini, Cleti,
Cleméntis, Xysti, Cornélii, Cypriáni, Lau-
réntii, Chrysógoni, Ioánnis et Pauli, Cosmæ
et Damiáni: et ómnium Sanctórum tuórum;
quorum méritis precibúsque concédas, ut in
ómnibus protectiónis tuæ muniámur auxílio.
Iungit manus. Per eúndem Christum Dómi-
num nostrum. Amen.

Tenens manus expansas super oblata, dicit:

Hanc ígitur oblatiónem servitútis nostræ,
sed et cunctæ famíliæ tuæ, quam tibi offéri-
mus pro his quoque, quos regeneráre di-
gnátus es ex aqua et Spíritu Sancto, tríbuens
eis remissionem ómnium peccatórum, quæ-
sumus, Dómine, ut placátus accípias: diés-
que nostros in tua pace dispónas, atque ab
ætérna damnatióne nos éripi, et in electórum
tuórum iúbeas grege numerári. *Iungit manus.*
Per Christum Dóminum nostrum. Amen.

Quam oblatiónem tu, Deus, in ómnibus,
quæsumus, *signat ter super oblata*, bene ✠
díctam, adscíp ✠ tam, ra ✠ tam, rationá-
bilem acceptabilémque fácere dignéris: *si-
gnat semel super hostiam*, ut nobis Cor ✠
pus, *et semel super calicem*, et San ✠ guis
fiat dilectíssimi Fílii tui *iungit manus*, Dó-
mini nostri Iesu Christi.

Qui pridie, ut in *Canone Missæ*, page 660.

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Dicit Pax Dómini sit semper vobíscum sed pacis osculum non datur, Agnus Dei non dicitur: et, omíssa oratione Dómine Iesu Christe, qui dixísti, dicuntur ceteræ orationes consuetae Dómine Iesu Christi, Fili Dei vivi, et Percéptio Córporis tui.

8. Post sumptionem Sacramenti, distributio communionis, purificatio et ablutio fiunt more solito; deinde pro LAUDIBUS dominicæ Resurrectionis in choro cantatur antiphona:

Allelúia, alleluía, allelúia.

Laudate Dóminum in sanctuário eius,* laudáte eum in augústo firmaménto eius.
Laudáte eum propter grándia ópera eius,* laudáte eum propter summam maiestátem eius.
Laudáte eum clangóre tubæ,* laudáte eum psaltério et cíthara.
Laudáte eum týmpano et choro,* laudáte eum chordis et órgano.
Laudáte eum cýmbalis sonóris, laudáte eum cýmbalis crepitántibus: * omne quod spirat, laudet Dóminum!

Glória Patri, et Fílio, * et Spirítui Sancto,
Sicut erat in princípíio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Repetitur antiphona Allelúia, alleluía, allelúia.

Capitulum, hymnus et versus non dicuntur, sed statim celebrans in cantu incipit antiphonam ad Benedictus.

Et VALDE mane

et prosequuntur cantores:

una sabbatórum, véniunt ad monuméntum, orto iam sole, allelúia.

May the peace of the Lord be always with you is said, but the kiss of peace is not given.

The Agnus Dei is not said, nor is the prayer, Domine Iesu Christe, qui dixisti. The other customary prayers are said, Domine Iesu Christe, Filii Dei vivi, and Perceptio Corporis tui.

8. After the celebrant has received the Sacrament, the distribution of Communion, the purification, and ablution take place in the usual way. Then the antiphon for Lauds of Easter Sunday is chanted in choir.

Alleluia, alleluia, alleluia.

Psalm 150

Praise the Lord in his sanctuary,*
praise him in the firmament of his strength.
Praise him for his mighty deeds,*
praise him for his sovereign majesty.
Praise him with the blast of the trumpet,*
praise him with lyre and harp.
Praise him with timbrel and dance,*
praise him with strings and pipe.
Praise him with sounding cymbals,
praise him with clanging cymbals.*
Let everything that has breath praise the Lord!

Glory be to the Father, and to the Son,*
and to the Holy Spirit.
As it was in the beginning, is now, and ever
shall be,* world without end. Amen.

After the Psalm, the antiphon Alleluia, alleluia, alleluia is repeated.

The chapter, hymn and verse are not said, but the celebrant immediately begins to chant the antiphon to the Benedictus.

And very early in the morning

The cantors continue:

after the Sabbath, they came to the sepulchre at sunrise, alleluia.

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Then the Benedictus is chanted with Gloria Patri at the end, and the incensation takes place as on other occasions at Lauds.

Deinde cantatur Benedictus, cum Glória Patri in fine, et fit incensatio, ut alias in Laudibus.

Canticle of Zachary

Blessed be the Lord, the God of Israel,* be-
cause he has visited and wrought
redemption for his people,
And has raised up a horn of salvation for
us*

in the house of David his servant,
As he promised through the mouths of his
holy ones,*

the prophets from of old:
Salvation from our enemies*

and from the hands of all our foes.
He has fulfilled his kindness to our fathers,*
and been mindful of his holy covenant
In the oath to Abraham our father,*
by which he swore to grant us
That, delivered from the hands of our ene-
mies,*

we should serve him without fear
In holiness and justice before him*
all our days.

And you, O child, shall be called
the prophet of the Most High;*

For you shall go before the Lord
to prepare his ways,

To give his people knowledge of salvation*
through forgiveness of their sins,
Because of the compassionate kindness of
our God*

with which the Orient from on high will
visit us,

To shine on those who sit in darkness and
the shadow of death,*

to guide our feet into the way of peace.

Glory be to the Father and to the Son* and
to the Holy Spirit,

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

9. *After the antiphon has been repeated, the celebrant says in the usual way:*

BENEDICTUS Dóminus, Deus
Israël,* quia visitávit et redémit
pópulum suum,

Et eréxit cornu salútis nobis* in
domo David servi sui,

Sicut locútus est per os sanctórum,*
qui olim fuérunt, prophetárum
suórum:

Ut liberáret nos ab inimícis nostris,*
et e manu ómnium qui odérunt nos,
Ut fáceret misericórdiam cum pá-
tribus nostris,* et recordaréur fé-
deris sui sancti:

Iurisiurándi, quod iurávit Abrahæ,
patri nostro,* datúrum se nobis,

Ut sine timóre, e manu inimicórum
nostrórum liberáti,* serviámus illi,
In sanctitáte et iustítia coram ipso*
ómnibus diébus nostris.

Et tu, puer, prophéta Altíssimi
vocáberis:* præibis enim ante faciém
Dómini ad parándas vias eius,
Ad dandam pópulo eius sciéntiam
salútis* in remissióne peccatórum
eórum,

Per víscera misericórdiæ Dei nostri,*
qua visitábit nos Oriens ex alto,
Ut illúminet eos, qui in ténebris et in
umbra mortis sedent,* ut dírigat
pedes nostros in viam pacis.

Glória Patri, et Fílio,* et Spirítui
Sancto,

Sicut erat in princípio, et nunc, et
semper,* et in sæcula sæculórum.
Amen.

9. *Repetita antiphona, celebrans dicit more solito:*

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℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.
Orémus.

℣. The Lord be with you.
℟. And with your spirit.
Let us pray.

Prayer after Communion, or Prayer

Spírítum nobis, Dómine, tuæ caritátis infúnde; ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum.

O Lord, pour forth the Spirit of your love upon us,* so that we who have been nourished by this Easter sacrament may be made one in heart through your mercy. Through Jesus Christ.

10. *Deinde celebrans dicit:*

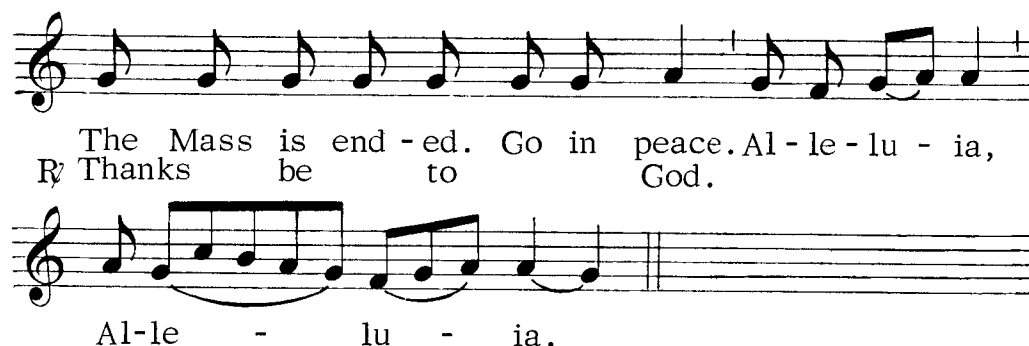
10. *Then the celebrant says:*

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.

℣. The Lord be with you.
℟. And with your spirit.

Et diaconus, vertens se ad populum, seu ipse sacerdos, cantat:

The deacon, turning to the people, or the priest himself, chants:



Ite, missa est, allelúia, allelúia.

The Mass is ended. Go in peace, alleluia, alleluia.

℟. Deo grátias, allelúia, allelúia.

℟. Thanks be to God, alleluia, alleluia.

Et celebrans, dicto Pláceat tibi, sancta Trínitas, dat benedictionem, more solito, et omnes revertuntur in sacristiam.

The celebrant says Pláceat tibi, sancta Trínitas, gives the blessing in the usual way, and all return to the sacristy.

11. *Sacerdotes qui Missam Vigilæ paschalis celebrant post mediam noctem, possunt ipso dominico die Resurrectionis Missam litare, atque etiam, si indultum habeatur, bis aut ter. Locorum Ordinarii vero, si eandem Vigiliam paschalem celebraverint, possunt, sed non tenentur, Missam solemnem ipso die Paschatis litare.*

11. *Priests who celebrate the Mass of the Easter Vigil after midnight may also offer Mass on Easter Sunday in the daytime, and may even celebrate two or three Masses, if they have an indult. Local Ordinaries who have celebrated the Easter Vigil may offer solema Mass on Easter in the daytime, but are not bound to do so.*

Easter Sunday

THE RESURRECTION OF THE LORD

Entrance Antiphon
Ps. 138, 18 and 5-6

I arose, and am still with you, alleluia; you rest your hand upon me, alleluia; your knowledge is too wonderful, alleluia, alleluia. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *℟.* Glory be to the Father. I arose.

Prayer

On this day, O God, you overcame death through your only-begotten Son, and opened to us the gate of everlasting life.* Help us continually to carry out by our actions the desires that you put into our hearts. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *℟.* Amen.

A Reading from the Epistle of blessed
Paul the Apostle to the Corinthians
1 Cor. 5, 7-8

Brethren: Clean out the old yeast, that you may be fresh dough, as you really are unleavened. For indeed, our passover, Christ, has been sacrificed. Let us celebrate the feast, then, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

Gradual Ps. 117, 24 and 1 This is the day the Lord has made; let us be glad and rejoice in it. *℟.* Give thanks to the Lord, for he is good, for his mercy endures forever.

Alleluia, alleluia. *℟. 1 Cor. 5, 7* Christ, our passover, has been sacrificed.

Sequence

Christians, to the Paschal victim
Offer your thankful praises!

I classis cum octava I classis
Statio ad S. Mariam maiorem

Resurrexi, et adhuc tecum sum, alleluia: posuisti super me manum tuam, alleluia: mirabilis facta est scientia tua, alleluia, alleluia. *Ps. ibid., 1-2* Dómine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *℟.* Glória Patri. Resurrexi.

Deus, qui hodierna die per Unigenitum tuum, aeternitatis nobis aditum, devicta morte, reserasti: vota nostra, quæ præveniéndō aspíras, étiam adiuvándō proséquare. Per eúndem Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sǎcula sǎculórum.

Lectio Epístolæ beáti Pauli
Apóstoli ad Corínthios
1 Cor. 5, 7-8

Fratres: Expurgáte vetus ferméntum, ut sitis nova conspérso, sicut estis ázymini. Etenim Pascha nostrum immolátus est Christus. Itaque epulémur: non in ferménto vétéri, neque in ferménto malítiæ, et nequítiæ: sed in ázymis sinceritátis, et veritátis.

Graduale Ps. 117, 24 et 1 Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. *℟.* Confitémini Dómino, quóniam bonus: quóniam in sǎculum misericórdia eius.

Alleluia, alleluia. *℟. 1 Cor. 5, 7* Pascha nostrum immolátus est Christus.

Sequentia

Víctimæ pascháli laudes ímmolent
Christiáni.

Easter Sunday

Agnus redémit oves: Christus innocens Patri reconciliávit peccatóres. Mors et vita duéllo confluxére mirádo: dux vitæ mórtuus, regnat vivus.

Dic nobis, María, quid vidísti in via? Sepúlcrum Christi vivéntis: et glóriam vidi resurgéntis.

Angélicos testes, sudárium, et vestes. Surréxit Christus spes mea: præcédet vos in Galiléam.

Scimus Christum surrexísse a mórtuis vere: tu nobis, victor Rex, miserére Amen. Allelúia.

Sequentia dicitur usque ad sabbatum in albis inclusive.

✠ Sequentia sancti Evangelii
secúndum Marcum
Marc. 16, 1-7

In illo témpore: María Magdaléne, et María Iacóbi, et Salóme emérunt arómata, ut veniéntes úngerent Iesum. Et valde mane una sabbatórum, véniunt ad monuméntum, orto iam sole. Et dicébant ad ínvicem: Quis revólvét nobis lápidem ab óstio monuménti? Et respiciéntes vidérunt revolútum lápidem. Erat quippe magnus valde. Et introeúntes in monuméntum vidérunt iúvenem sedéntem in dextris, coopértum stola cándida, et obstupuerunt. Qui dicit illis: Nolíte expavéscere: Iesum quæritis Nazarénum, crucifíxum: surréxit, non est hic, ecce locus ubi posuerunt eum. Sed ite, dícite discipulis eius, et Petro, quia præcédit vos in Galiléam: ibi eum vidébitis, sicut dixit vobis.

A lamb the sheep redeemeth: Christ, who only is sinless,

Reconcileth sinners to the Father.

Death and life have contended in that combat stupendous:

The Prince of life, who died, reigns immortal.

Speak, Mary, declaring

What thou sawest, wayfaring.

“The tomb of Christ, who is living,

The glory of Jesus’ resurrection;

Bright angels attesting,

The shroud and napkin resting.

Yea, Christ my hope is arisen:

To Galilee he goes before you.”

Christ indeed from death is risen, our new life obtaining.

Have mercy, victor King, ever reigning!

Amen. Alleluia.

The sequence is said until Easter Saturday inclusively.

✠ A Reading from the holy Gospel
according to Mark
Mark 16, 1-7

At that time Mary Magdalene, and Mary the mother of James, and Salome, bought perfumed oils, intending to come and anoint Jesus. Then, very early in the morning, on the first day of the week, they came to the tomb, after sunrise. They were saying to one another, “Who will roll back the stone for us from the entrance to the tomb?” But when they looked up, they observed that the stone had been rolled back (and it was indeed huge). On entering the tomb, they saw a young man sitting at the right, dressed in a white robe. This thoroughly amazed them. But he reassured them, “No need to be amazed! You are looking for Jesus of Nazareth, the crucified. He has been raised: he is not here. See the spot where they laid him. Now go, tell his disciples and Peter, ‘He is going to Galilee

Easter Sunday

ahead of you, where you will see him, just as he told you.' ”

Creed

Credo.

Offertory Antiphon

Ps. 75, 9–10

The earth feared and was silent when God arose for judgment, alleluia.

Terra trémuit et quíevit, dum resúrgeret in iudício Deus, allelúia.

Prayer over the Gifts

O Lord, accept the prayers and sacrificial offering of your people.* May what we have begun in these Easter mysteries through your help bring us eternal healing. Through Jesus Christ.

Súscipe, quæsumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

Preface of Easter, with: on this day.

During the Canon, proper Communicantes and Hanc igitur.

Præfatio paschalis, in qua dicitur: Te quidem, Dómine . . . sed in hac potíssimum die. Infra actionem Communicantes, et Hanc igitur oblatiónem propria.

These are said until Easter Saturday, inclusively.

Et sic dicitur usque ad sabbatum in albis inclusive.

Communion Antiphon

1 Cor. 5, 7–8

Christ, our passover, has been sacrificed, alleluia: therefore let us keep festival with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

Pascha nostrum immolátus est Christus, allelúia: itaque epulémur in ázymis sinceritátis, et veritátis, allelúia, allelúia, allelúia.

Prayer after Communion

O Lord, pour forth the Spirit of your love upon us,* so that we who have been nourished by this Easter sacrament may be made one in heart through your mercy. Through Jesus Christ.

Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte eiúsdem Spíritus Sancti, Deus.

After The Lord be with you:

The Mass is ended. Go in peace, alleluia, alleluia.

℟. Thanks be to God, alleluia, alleluia.

This is said until Easter Saturday, inclusively, in seasonal Masses.

Post Dóminus vobíscum dicitur:

Ite, missa est, allelúia, allelúia.

℟. Deo grátias, allelúia, allelúia.

Et sic dicitur usque ad sabbatum in albis inclusive, in Missis de Tempore.

Monday within the Octave of Easter

I classis

Statio ad S. Petrum

MONDAY WITHIN THE
OCTAVE OF EASTER

Entrance Antiphon
Exodus 13, 5 and 9

Introdúxit vos Dóminus in terram
fluéntem lac, et mel, allelúia: et ut lex
Dómini semper sit in ore vestro,
allelúia, allelúia. *Ps. 104, 1* Confité-
mini Dómino, et invocáte nomen
eius: annuntiáte inter gentes ópera
eius. *℟.* Glória Patri. Introdúxit.

The Lord has brought you into a land
flowing with milk and honey, alleluia: thus
the law of the Lord will ever be on your lips,
alleluia, alleluia. *Ps. 104, 1* Give thanks to
the Lord, invoke his name; make known
among the nations his deeds. *℟.* Glory be to
the Father. The Lord.

Prayer

Deus, qui solemnitate pascháli,
mundo remédia contulisti: pópulum
tuum, quæsumus, cælésti dono prosé-
quere; ut et perfectam libertátem
cónsequi mereátur, et ad vitam
proficiat sempitérnam. Per Dómi-
num.

By the paschal celebration, O God, you have
healed the world.* Continue to shower
heavenly gifts upon your people so that they
may obtain perfect freedom and advance
toward eternal life. Through Jesus Christ.

Lectio Actuum Apostolorum
Act. 10, 37-43

A Reading from the Acts of the Apostles
Acts 10, 37-43

In diébus illis: Stans Petrus in médio
plebis, dixit: Viri fratres, vos scitis
quod factum est verbum per univér-
sam Iudæam: incípiens enim a
Galiléa, post baptísmum, quod
prædicávit Ioánnes, Iesum a Ná-
zareth: quómodo unxit eum Deus
Spíritu Sancto, et virtúte, qui per-
tránsiit benefaciendo, et sanádo
omnes opprèssos a diabolo, quóniam
Deus erat cum illo. Et nos testes
sumus ómnium, quæ fecit in regiône
Iudæorum, et Ierúsalem, quem oc-
cidérunt suspendentes in ligno. Hunc
Deus suscitávit tértia die, et dedit eum
manifestum fieri, non omni pópulo,
sed téstibus præordinátis a Deo:
nobis, qui manducávimus, et bíbimus
cum illo, postquam resurréxit a
mórtuis. Et præcépit nobis prædicáre
pópulo, et testificári, quia ipse est,
qui constitútus est a Deo iudex
vivórum, et mortuórum. Huic omnes
prophétæ testimónium pérhibent, re-
missiónem peccatórum accípere per
nomen eius omnes, qui credunt in
eum.

In those days Peter stood up before the
people and said, "My brothers, you know
what has been reported all over Judea about
Jesus of Nazareth—starting from Galilee
after the baptism which John preached—
how God anointed him with the Holy Spirit
and power. He went about, doing good and
healing all who were in the power of the
devil, because God was with him. We are
witnesses to all that he did in the land of the
Jews and in Jerusalem. And they killed him,
hanging him on a tree. But God raised him
up on the third day and granted that he be
seen, not by all the people, but only by such
witnesses as had been chosen beforehand by
God—by us who ate and drank with him
after he rose from the dead. He commis-
sioned us to preach to the people and to bear
witness that he is the one set apart by God
as judge of the living and the dead. All the
prophets bear witness to him, that everyone

Monday within the Octave of Easter

who believes in him obtains forgiveness of sins through his name.”

Gradual Ps. 117, 24 and 2 This is the day the Lord has made; let us be glad and rejoice in it. *V.* Let the house of Israel say that he is good, that his mercy endures forever. Alleluia, alleluia. *V.* *Matth. 28, 2* An angel of the Lord came down from heaven, and drawing near, rolled back the stone, and sat upon it.

Sequence

Christians, to the Paschal victim
Offer your thankful praises!
A lamb the sheep redeemeth: Christ, who
only is sinless,
Reconcileth sinners to the Father.
Death and life have contended in that combat stupendous:
The Prince of life, who died, reigns immortal.
Speak, Mary, declaring
What thou sawest, wayfaring.
“The tomb of Christ, who is living,
The glory of Jesus’ resurrection;
Bright angels attesting,
The shroud and napkin resting.
Yea, Christ my hope is arisen:
To Galilee he goes before you.”
Christ indeed from death is risen, our new life obtaining.
Have mercy, victor King, ever reigning!
Amen. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 24, 13–35

At that time two of the disciples of Jesus on that same day were making their way to a village named Emmaus, about seven miles distant from Jerusalem; and they were talking about all that had happened. As they were speaking and discussing, Jesus himself approached and walked along with them. But their eyes were kept from

Graduale Ps. 117, 24 et 2 Hæc dies, quam fecit Dóminus: exultemus, et lætémur in ea. *V.* Dicat nunc Israël, quóniam bonus: quóniam in sæculum misericórdia eius. Allelúia, allelúia. *V.* *Matth. 28, 2* Angelus Dómini descendit de cælo: et accédens revólvit lápidem, et sedébat super eum.

Sequentia

Víctimæ pascháli laudes ímmolent Christiáni.
Agnus redémit oves: Christus ínnocens Patri reconciliávit peccatóres. Mors et vita duéllo confluxére mirándo: dux vitæ mórtuus, regnat vivus.
Dic nobis, María, quid vidisti in via? Sepúlcrum Christi vivéntis: et glóriam vidi resurgéntis.
Angélicos testes, sudárium, et vestes. Surrexit Christus spes mea: præcédet vos in Galiléam.
Scimus Christum surrexisse a mórtuis vere: tu nobis, victor Rex, miserére. Amen. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 24, 13–35

In illo témpore: Duo ex discípulis Iesu ibant ipsa die in castéllum, quod erat in spátio stadiórum sexagínta ab Ierúsalem, nómine Emmaus. Et ipsi loquebántur ad ínvicem de his ómnibus, quæ accíderant. Et factum est, dum fabularéntur, et secum quærerent: et ipse Iesus appropínquans ibat cum illis: óculi autem

Monday within the Octave of Easter

illórum tenebántur, ne eum agnóscerent. Et ait ad illos: Qui sunt hi sermónes, quos confértis ad ínvicem ambulántes, et estis tristes? Et respóndens unus, cui nomen Cléophas, dixit ei: Tu solus peregrínus es in Iersúalem, et non cognovísti, quæ facta sunt in illa his diébus? Quibus ille dixit: Quæ? Et dixerunt: De Iesu Nazaréno, qui fuit vir prophéta potens in ópere et sermóne, coram Deo, et omni pópulo: et quómodo eum tradidérunt summi sacerdótes, et príncipes nostri in damnatióne mortis, et crucifixerunt eum. Nos autem sperabámus, quia ipse esset redemptúrus Israël: et nunc super hæc ómnia, tértia dies est hódie, quod hæc facta sunt. Sed et mulieres quædam ex nostris terruérunt nos, quæ ante lucem fuérunt ad monuméntum, et, non invénto corpore eius, venérunt, dicétes si étiam visióne Angelórum vidísse, qui dicunt eum vivere. Et abiérunt quidam ex nostris ad monuméntum: et ita invenérunt sicut mulieres dixerunt, ipsum vero non invenérunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credéndum in ómnibus, quæ locúti sunt prophætæ! Nonne hæc opórtuit pati Christum, et ita intráre in glóriam suam? Et incípiens a Móyse, et ómnibus prophétis, interpretabátur illis in ómnibus Scriptúris, quæ de ipso erant. Et appropinquavérunt castéllo, quo ibant: et ipse se finxit lóngius ire. Et coégérunt illum, dicétes: Mane nobíscum, quóniam advesperáscit, et inclináta est iam dies. Et intrávit cum illis. Et factum est, dum recúmberet cum eis, accépit panem, et benedíxit, ac fregit, et porrigébat illis. Et apérti sunt óculi eórum, et cognovérunt eum: et ipse evánuít ex óculis eórum. Et dixerunt ad ínvicem: Nonne cor nostrum ardens erat in nobis, dum loquerétur in via, et aperíret nobis Scriptúras? Et surgétes eádem hora regréssi sunt in Ierúsalem: et invenérunt congregátos úndecim, et eos, qui cum illis erant, dicétes: Quod surréxit Dóminus vere, et apparuít Simóni. Et ipsi narrábant, quæ gesta erant

recognizing him. He said to them: "What is the subject of your discussion as you go your way?" They stood still and looked at him sadly. One of them named Cleophas answered: "Are you the only inhabitant of Jerusalem not to know the things that happened in it in the past few days?"

He said to them: "What kind of things?" They said to him: "Those that happened to Jesus of Nazareth, who was a prophet, powerful in word and deed in the eyes of God and all the people; how our chief priests and rulers delivered him up to be condemned to death, and crucified him. We for our part were hoping that he was the one who would redeem Israel. Furthermore, today is the third day since all this happened. It is true that some women of our company astounded us: they were at the tomb before dawn and did not find his body, and they have returned with the news that they had seen a vision of angels who declared that he was alive. And some of our number went to the tomb and found it exactly as the women said; but they did not see him."

And he said to them: "How lacking in intelligence you are, and slow to believe all that the prophets have announced. Was it not necessary for the Messiah first to endure these sufferings and then enter into his glory?" And beginning with Moses and all the prophets, he interpreted for them all the Scriptures which referred to him. And they were near the village to which they were going, and he acted as if he were going further. But they pressed him, saying: "Stay with us, because it is near evening, and the day is practically ended."

And he went in to stay with them. And when he had sat down to dine with them he took bread, pronounced the blessing, broke it and began distributing it to them.

Then their eyes were opened and they recognized him. And he vanished from their sight. And they said to each other: "Was

Monday within the Octave of Easter

not our heart burning inside us as he talked to us on the road and as he explained the Scriptures to us?" Then they rose up immediately and returned to Jerusalem, and found the eleven and the rest of the company assembled and saying: "The Lord has truly been raised up and has appeared to Simon." And they recounted what had happened on the road and how he had been recognized by them in the breaking of the bread.

Creed

in via: et quómodo cognovérunt eum in fractiōne panis.

Credo.

Offertory Antiphon *Matth. 28, 2, 5 and 6*

An angel of the Lord came down from heaven, and said to the women, "He whom you seek is risen as he said," alleluia.

Angelus Dómini descéndit de cælo, et dixit muliéribus: Quem quæritis, surrexit, sicut dixit, allelúia.

Prayer over the Gifts

O Lord, accept the prayers and sacrificial offering of your people.* May what we have begun in these Easter mysteries through your help bring us eternal healing. Through Jesus Christ.

Preface, Communicantes and Hanc igitur, as on Easter.

Súscipe, quæsumus, Dómine, preces pópuli tui cum oblatiōibus hostiárum: ut paschálibus initiátia mystériis, ad æternitátis nobis medélam, te operánte, proficiant. Per Dóminum.

Præfatio, Communicántes et Hanc ígitur, ut in die Paschæ.

Communion Antiphon *Luke 24, 34*

The Lord has risen, and has appeared to Peter, alleluia.

Surrexit Dóminus, et apparuit Petro, allelúia.

Prayer after Communion

O Lord, pour forth the Spirit of your love upon us,* so that we who have been nourished by this Easter sacrament may be made one in heart through your mercy. Through Jesus Christ.

Spiritum nobis, Dómine, tuæ caritátis infúnde; ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte eiúsdem Spíritus Sancti, Deus: per ómnia sæcula sæculórum.

Tuesday within the Octave of Easter

I classis

Statio ad S. Paulum

Aqua sapiéntiæ potávit eos, allelúia: firmábitur in illis: et non flectétur, allelúia: et exaltábit eos in ætérnum, allelúia, allelúia. *Ps. 104, 1* Confitémini Dómino, et invocáte nomen eius: annuntiáte inter gentes ópera eius. *℟.* Glória Patri. Aqua.

Deus, qui Ecclésiám tuam novo semper fetu múltiplicas: concéde fámulis tuis; ut sacraméntum vivéndo téneant, quod fide percepérunt. Per Dóminum.

Léctio Actuum Apostolorum
Act. 13, 16 et 26–33

In diébus illis: Surgens Paulus, et manu siléntium indicens, ait: Viri fratres, filii géneris Abraham, et qui in vobis timent Deum, vobis verbum salútis huius missum est. Qui enim habitábant Ierúsalem, et príncipes eius, ignorántes Iesum, et voces prophetárum, quæ per omne sábbatum legúntur, iudicántes implevérunt: et nullam causam mortis inveniéntes in eo, petiérunt, a Piláto, ut interficerent eum. Cumque consummássent ómnia, quæ de eo scripta erant, deponéntes eum de ligno, posuérent eum in monuménto. Deus vero suscitávit eum a mórtuis tértia die: qui visus est per dies multos his, qui simul ascénderant cum eo de Galiléa in Ierúsalem, qui usque nunc sunt testes eius ad plebem. Et nos vobis annuntiámus eam, quæ ad patres nostros repromíssio facta est: quóniam hanc Deus adimplévit filiis nostris, resúscitans Iesum Christum Dóminum nostrum.

TUESDAY WITHIN THE OCTAVE OF EASTER

Entrance Antiphon

Eccli. 15, 3 and 4

He gave them the water of learning to drink, alleluia; it shall be made strong in them, and shall not be moved, alleluia, and it shall exalt them forever, alleluia, alleluia. *Ps. 104, 1* Give thanks to the Lord, invoke his name; make known among the nations his deeds. *℟.* Glory be to the Father. He gave.

Prayer

O God, you constantly increase your Church by giving her new children.* May your servants so live that they will always have the grace of this sacrament which they have received with faith. Through Jesus Christ.

A Reading from the Acts of the Apostles
Acts 13, 16 and 26–33

Now in those days Paul arose, motioned to them for silence and began: "My brothers, children of the family of Abraham and you others who reverence our God, it was to us that this message of salvation was sent forth. The inhabitants of Jerusalem and their rulers failed to recognize him, and in condemning him, they fulfilled the words of the prophets which we read Sabbath after Sabbath. Even though they had no case against him, they begged Pilate to have him executed. When in this way they brought about all that was written of him, they took him down from the tree and laid him in a tomb. Yet God raised him from the dead, and for many days thereafter he appeared to those who had come up with him from Galilee to Jerusalem—they are now his witnesses before the people. And we ourselves are here to announce to you the good news that God has fulfilled for us, the children, the promise made to our fathers, by raising up Jesus Christ our Lord."

Tuesday within the Octave of Easter

Gradual Ps. 117, 24 This is the day the Lord has made; let us be glad and rejoice in it. *℣. Ps. 106, 2* Thus let the redeemed of the Lord say, those whom he has redeemed from the hand of the foe and gathered from the lands. Alleluia, alleluia. *℣.* The Lord is risen from the sepulchre, who for us hung upon a tree.

Sequence

Christians, to the Paschal victim
Offer your thankful praises!
A lamb the sheep redeemeth: Christ, who
only is sinless,
Reconcileth sinners to the Father.
Death and life have contended in that combat stupendous:
The Prince of life, who died, reigns immortal.
Speak, Mary, declaring
What thou sawest, wayfaring.
“The tomb of Christ, who is living,
The glory of Jesus’ resurrection;
Bright angels attesting,
The shroud and napkin resting.
Yea, Christ my hope is arisen:
To Galilee he goes before you.”
Christ indeed from death is risen, our new
life obtaining.
Have mercy, victor King, ever reigning!
Amen. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 24, 36–47

At that time Jesus himself appeared in the midst of his disciples and said to them: “Peace be with you.” In their panic and fright they thought that they were seeing a ghost. But he said to them: “Why are you so disturbed? And why do doubts arise in your hearts? Look at my hands and my feet; it is really I. Touch me and see; for a ghost does not have flesh and bones as you see that I have.”

Graduale Ps. 117, 24 Hæc dies, quam fecit Dóminus: exultémus, et lætémur in ea. *℣. Ps. 106, 2* Dicant nunc, qui redempti sunt a Dómino: quos redémit de manu inimíci, et de regiónibus congregávit eos. Allelúia, allelúia. *℣.* Surréxit Dóminus de sepúlcro, qui pro nobis pepéndit in ligno.

Sequentia

Víctimæ pascháli laudes ímmolent Christiáni.
Agnus redémit oves: Christus ínnocens Patri reconciliávit peccatóres. Mors et vita duéllo confluxére mirándo: dux vitæ mórtuus, regnat vivus.
Dic nobis, María, quid vidísti in via?
Sepúlcrum Christi vivéntis: et glóriam vidi resurgéntis.
Angélicos testes, sudárium, et vestes. Surréxit Christus spes mea: præcédet vos in Galiléam.
Scimus Christum surrexisse a mórtuis vere: tu nobis, victor Rex, miserére. Amen. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 24, 36–47

In illo témpore: Stetit Iesus in médio discipulórum suórum, et dicit eis: Pax vobis: ego sum, nolite timére. Conturbáti vero, et contérriti, existimábant se spíritum vidére. Et dixit eis: Quid turbáti estis, et cogitatíones ascéndunt in corda vestra? Vidéte manus meas, et pedes, quia ego ipse sum: palpáte, et vidéte: quia spíritus carnem et ossa non habet, sicut me vidétis habére. Et cum hoc dixisset, osténdit eis manus,

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et pedes. Adhuc autem illis non credentibus, et mirantibus præ gaudio, dixit: Habétis hic aliquid, quod manducétur? At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locutus sum ad vos, cum adhuc essem vobiscum quoniam necesse est impleri omnia, quæ scripta sunt in lege Móysi, et Prophetis, et Psalmis de me. Tunc aperuit illis sensum, ut intellerent Scripturas. Et dixit eis: Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die: et prædicari in nomine eius penitentiam, et remissionem peccatorum in omnes gentes.

Credo.

Intónuit de cælo Dóminus, et Altíssimus dedit vocem suam: et apparuerunt fontes aquarum, allelúia.

Súscipe, Dómine, fidélium preces, cum oblatiónibus hostiárum: ut, per hæc piæ devotiónis officia, ad cæléstem glóriam transeámus. Per Dóminum.

Præfatio, Communicantes et Hanc igitur, ut in die Paschæ.

Si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens, allelúia: quæ sursum sunt sápite, allelúia.

Concéde, quæsumus, omnipotens Deus: ut paschális percéptio sacraménti, continúa in nostris méntibus perseveret. Per Dóminum.

And saying this he showed them his hands and feet. As they still disbelieved for sheer joy, and were in amazement, he said to them: "Have you anything here to eat?" They gave him a piece of cooked fish, which he took and ate in their presence. Then he said to them: "These were my words which I spoke to you when I was still with you: 'All things written about me in the Law of Moses and in the prophets and psalms have to be fulfilled.'" Then he opened their minds to the understanding of the Scriptures. And he said to them: "So it is written: that the Messiah will suffer and will rise from the dead the third day, and in his name repentance leading to remission of sins is to be preached to all nations."

Creed

Offertory Antiphon *Ps. 17, 14 and 16*

The Lord thundered from heaven, and the Most High gave forth his voice: and the fountains of waters appeared, alleluia.

Prayer over the Gifts

Accept the prayers and sacrificial offering of the faithful, O Lord,* and let our love and devotion lead us to the glory of heaven. Through Jesus Christ.

Preface, Communicantes and Hanc igitur, as on Easter.

Communion Antiphon *Coloss. 3, 1-2*

If you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God, alleluia; mind the things that are above, alleluia.

Prayer after Communion

O almighty God, may the grace of the Easter sacrament which we have received* remain always in our souls. Through Jesus Christ.

Wednesday within the Octave of Easter

WEDNESDAY WITHIN THE
OCTAVE OF EASTER

Entrance Antiphon
Matth. 25, 34

Come, blessed of my Father, receive the kingdom, alleluia, which was prepared for you from the foundation of the world, alleluia, alleluia, alleluia. *Ps. 95, 1* Sing to the Lord a new song; sing to the Lord, all you lands. *℟.* Glory be to the Father. Come.

Prayer

We are made happy, O God, by the annual feast of the resurrection of your Son.* May the feasts we celebrate in this life make us worthy of unending happiness in the next. Through Jesus Christ.

A Reading from the Acts of the Apostles
Acts 3, 13–15 and 17–19

In those days Peter spoke out and said, “Fellow Israelites and you others who reverence our God, listen to what I have to say. The God of Abraham, of Isaac and of Jacob, the God of our fathers, has glorified his Servant Jesus, whom you handed over and disowned in Pilate’s presence when he was ready to release him. You disowned the Holy and Just One and preferred instead to be granted the release of a murderer. You put to death the author of life, but God raised him from the dead. To that we can testify. Yet, I know, my brothers, that you acted out of ignorance, just as your leaders did. Thus God has brought to fulfilment what he announced long ago through all the prophets, that his Messiah would suffer. Therefore, reform your lives and turn to God, that your sins may be wiped out.”

Gradual Ps. 117, 24, 16 This is the day the Lord has made; let us be glad and rejoice in it. *℟.* The right hand of the Lord has struck

I classis

Statio ad S. Laurentium extra muros

Venite, benedicti Patris mei, percípite regnum, allelúia: quod vobis parátum est ab origine mundi, allelúia, allelúia, allelúia. *Ps. 95, 1* Cantáte Dómino cánticum novum: cantáte Dómino, omnis terra. *℟.* Glória Patri. Venite.

Deus, qui nos Resurrectiónis Dóminicæ ánnua solemnitate lætificas: concéde propítius; ut per temporália festa quæ ágimus, pervenire ad gáudia ætérna mereámur. Per eúndem Dóminum.

Lectio Actuum Apostolorum
Act. 3, 13–15 et 17–19

In diébus illis: Apériens Petrus os suum, dixit: Viri Israëlitaë, et qui timétis Deum, audíte. Deus Abraham, et Deus Isaac, et Deus Iacob, Deus patrum nostrórum, glorificávit Fílium suum Iesum, quem vos quidem tradidistis, et negástis ante fáciem Piláti, iudicánte illo dimítteri. Vos autem sanctum, et iustum negástis, et petístis virum homicídám donári vobis: auctórem vero vitæ interfecístis, quem Deus suscitávit a mórtuis, cuius nos testes sumus. Et nunc, fratres, scio quia per ignorántiam fecístis, sicut et príncipes vestri. Deus autem, quæ prænuntiávit per os ómnium Prophetárum, pati Christum suum, sic implévit. Pænitémini ígitur, et convertímini, ut deleántur peccáta vestra.

Graduale Ps. 117, 24 et 16 Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. *℟.* Dextera Dómini

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fecit virtutem, dextera Dómini ex-
altávit me.

Allelúia, allelúia. *℟. Luc. 24, 34*
Surréxit Dóminus vere: et apparuit
Petro.

Sequentia

Víctimæ pascháli laudes ímmolent
Christiáni.

Agnus redémit oves: Christus ín-
nocens Patri reconciliávit peccatóres.
Mors et vita duéllo confluxére mí-
rándo: dux vitæ mórtuus, regnat
vívus.

Dic nobis, María, quid vidísti in
via?

Sepúlcrum Christi vivéntis: et gló-
riam vidi resurgéntis.

Angélicos testes, sudárium, et vestes.
Surréxit Christus spes mea: præ-
cédet vos in Galiléam.

Scimus Christum surrexísse a mór-
tuis vere: tu nobis, victor Rex,
miserére. Amen. Allelúia.

✠ *Sequentia sancti Evangelii
secúndum Ioánnem
Ioann. 21, 1-14*

In illo témpore: Manifestávit se
íterum Iesus discípulis ad mare
Tiberíadis. Manifestávit autem sic.
Erant simul Simon Petrus, et Tho-
mas, qui dicitur Dídymus, et Na-
thánaël, qui erat a Cana Galiléæ, et
fílii Zebedæi, et álíi ex discípulis
eius duo. Dicit eis Simon Petrus:
Vado piscári. Dicunt ei: Venímus et
nos tecum. Et exiérunt, et ascendé-
runt in navim: et illa nocte nihil
prendidérunt. Mane autem facto,
stetit Iesus in líttore: non tamen
cognovérunt discípuli, quia Iesus
est. Dixit ergo eis Iesus: Púeri,
numquid pulmentárium habétis? Re-

with power: the right hand of the Lord has
exalted me.

Alleluia, alleluia. *℟. Luke 24, 34* The Lord
is risen indeed, and has appeared to Peter.

Sequence

Christians, to the Paschal victim

Offer your thankful praises!

A lamb the sheep redeemeth: Christ, who
only is sinless,

Reconcileth sinners to the Father.

Death and life have contended in that com-
bat stupendous:

The Prince of life, who died, reigns im-
mortal.

Speak, Mary, declaring

What thou sawest, wayfaring.

“The tomb of Christ, who is living,

The glory of Jesus’ resurrection;

Bright angels attesting,

The shroud and napkin resting.

Yea, Christ my hope is arisen:

To Galilee he goes before you.”

Christ indeed from death is risen, our new
life obtaining.

Have mercy, victor King, ever reigning!

Amen. Alleluia.

✠ *A Reading from the holy Gospel
according to John
John 21, 1-14*

At that time Jesus appeared again to the
disciples at the Sea of Tiberias, and this is
how the appearance took place. Gathered
together were Simon Peter, Thomas (this
name means “Twin”), Nathanael (the one
from Cana in Galilee), the sons of Zebedee,
and two other disciples. Simon Peter said to
them, “I’m going fishing.” “We’ll go along
with you,” they replied, and went off and
got into their boat. That night they caught
nothing. Now, just after daybreak, Jesus
stood on the shore—though none of the
disciples knew that it was Jesus. He said to

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them, "Children, you haven't caught anything to eat, have you?" "No," they answered. "Cast your net to the right of the boat," he suggested, "and you'll find something." So they cast it, and the number of fish was so great that they were not able to haul it in. Then that disciple whom Jesus loved exclaimed to Peter, "It is the Lord!" Once he heard it was the Lord, Simon Peter threw on his outer garment—for he had taken it off—and jumped into the sea. Meanwhile the other disciples came in the boat, towing the net full of fish. Actually they were not far from land—only about a hundred yards. When they landed, they saw there a charcoal fire, with a fish laid on it and bread. "Bring some of the fish you caught just now," Jesus told them. Simon Peter went aboard and hauled ashore the net loaded with large fish—one hundred and fifty-three of them! Yet, in spite of the great number, the net was not torn. "Come and eat your meal," Jesus told them. Not one of the disciples dared to inquire, "Who are you?" for they knew it was the Lord. Jesus came over, took the bread and gave it to them, and did the same with fish. Now this was the third time that Jesus appeared to the disciples after being raised from the dead.

Creed

Offertory Antiphon

Ps. 77, 23–25

The Lord opened the doors of heaven; he rained manna upon them for food and gave them heavenly bread. The bread of angels was eaten by men, alleluia.

Prayer over the Gifts

O Lord, with paschal joy we offer you this sacrament which so wondrously feeds and nourishes your Church. Through Jesus Christ.

Preface, Communicantes and Hanc igitur, as on Easter.

spondérunt ei: Non. Dicit eis: Mittite in dexteram navígi rete, et inveniétis. Misérunt ergo: et iam non valébant illud tráhere præ multitudíne píscium. Dixit ergo discípus ille, quem diligébat Iesus, Petro: Dóminus est. Simon Petrus cum audísset quia Dóminus est, túnica succínxit se (erat enim nudus), et misit se in mare. Alii autem discípi navígio venérunt (non enim longe erant a terra, sed quasi cúbitis ducéntis), trahéntes rete píscium. Ut ergo descendérunt in terram, vidérunt prunas pósitas, et píscem superpósitum, et panem. Dicit eis Iesus: Afférte de píscibus, quos prendidístis nunc. Ascéndit Simon Petrus, et traxit rete in terram, plenum magnis píscibus centum quinquagínta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Iesus: Veníte, prandéte. Et nemo audébat discumbéntium interrogáre eum: Tu quis es? sciéntes, quia Dóminus est. Et venit Iesus, et áccipit panem, et dat eis, et píscem simíliter. Hoc iam tértio manifestátus est Iesus discípulis suis, cum resurrexísset a mórtuis.

Credo.

Portas cæli apérui Dóminus: et pluit illis manna, ut éderent: panem cæli dedit eis: panem Angelórum manducávit homo, alleluia.

Sacrificia, Dómine, paschálibus gáudiis immolámus: quibus Ecclésia tua mirábiliter et páscitur et nutritur. Per Dóminum.

Præfatio, Communicántes et Hanc igitur, ut in die Paschæ.

Thursday within the Octave of Easter

Communion Antiphon

Rom. 6, 9

Christus resurgens ex mortuis, iam non moritur, allelúia; mors illi ultra non dominabitur, allelúia, allelúia.

Christ having risen from the dead, dies now no more, alleluia; death shall no longer have dominion over him, alleluia, alleluia.

Prayer after Communion

Ab omni nos, quæsumus, Dómine, vetustáte purgátos: sacraménti tui veneránda percéptio in novam transférát creatúram: Qui vivis.

Rid us of our old selves, O Lord,* and let the worthy reception of your sacrament transform us into new mēn: You who live and reign.

I classis

Statio ad Ss. duodecim Apostolos

THURSDAY WITHIN THE OCTAVE OF EASTER

Entrance Antiphon

Wis. 10, 20–21

Victricem manum tuam, Dómine, laudavérunt páriter, allelúia: quia sapiéntia aperuit os mutum, et linguas infántium fecit disertas, allelúia, allelúia. *Ps. 97, 1* Cantáte Dómino cánticum novum: quia mirabilia fecit. *℣. Glória Patri. Victricem.*

They praised in unison your conquering hand, O Lord, alleluia, because wisdom opened the mouths of the dumb, and gave ready speech to infants, alleluia, alleluia. *Ps. 97, 1* Sing to the Lord a new song, for he has done wondrous deeds. *℣. Glory be to the Father. They praised.*

Prayer

Deus, qui diversitátem géntium in confessióne tui nóminis adunásti: da, ut renátis fonte baptísmatis una sit fides méntium, et piétas actiónum. Per Dóminum.

O God, you have made the different nations one in professing your name.* Let those who have been born again through baptism be of one mind in faith and holiness. Through Jesus Christ.

Lectio Actuum Apostolorum

Act. 8, 26–40

In diébus illis: Angelus Dómini locútus est ad Philíppum, dicens: Surge, et vade contra meridiánum, ad viam, quæ descéndit ab Ierúsalem in Gazam: hæc est déserta. Et surgens ábiit. Et ecce vir Æthiops eunúchus, potens Candácis regínæ Æthiopum, qui erat super omnes gazas eius, vénerat adoráre in Ierúsalem: et revertebátur sedens super currum suum, legénsque Isaíam prophétam. Dixit autem Spíritus

A Reading from the Acts of the Apostles

Acts 8, 26–40

In those days the angel of the Lord spoke to Philip, “Start out and head south on the road which goes from Jerusalem down to Gaza through the desert. So he started out on the journey. Now it so happened that an Ethiopian eunuch, a court-official in charge of the entire treasury of Candace (that is, queen) of the Ethiopians, had come on a pilgrimage to Jerusalem, and was returning home. He was sitting in his carriage, reading

the prophet Isaia. The Spirit said to Philip, "Go and catch up with that carriage." Philip ran up and heard the man reading the prophet Isaia. He said to him, "Do you really understand what you are reading?" The man replied, "How can I, unless someone explains it to me?" So he invited Philip to get in and sit down beside him. This was the passage of Scripture he was reading: "Like a sheep he was led to the slaughter, and like a lamb before its shearer he was silent and opened not his mouth. In his humiliation he was deprived of justice. Who will ever speak of his posterity, for he is deprived of his life on this earth?" Now the eunuch asked Philip, "Please, sir, of whom does the prophet say this—of himself or someone else?" So Philip began, and using this Scripture passage as a starting-point, he told him the good news of Jesus. As they moved along the road, they came to some water, and the eunuch said, "Look, there's some water. What hinders me from being baptized?" He ordered the carriage to stop, and Philip went down into the water with the eunuch and baptized him. When they came out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more. But he went on his way rejoicing. And Philip found himself at Azotus, and went about announcing the good news in all the towns until he reached Caesarea, the good news of the name of the Lord Jesus Christ.

Gradual Ps. 117, 24 and 22–23 This is the day the Lord has made; let us be glad and rejoice in it. *℣.* The stone which the builders rejected has become the cornerstone. By the Lord has this been done; it is wonderful in our eyes. Alleluia, alleluia. *℣.* Christ is risen, who created all things, and who had compassion upon the human race.

Philippo: Accéde, et adiúnge te ad currum istum. Accúrrens autem Philíppus, audívit eum legéntem Isaíam prophétam, et dixit: Putásne intéllegis, quæ legis? Qui ait: Et quómodo possum, si non áliquis osténderit mihi? Rogavítque Philíppum, ut ascénderet, et sedéret secum. Locus autem Scriptúræ, quam legébat, erat hic: Tamquam ovis ad occisiónem ductus est: et sicut agnus coram tondénte se, sine voce, sic non apérui os suum. In humili-táte iudícium eius sublátum est. Generatióem eius quis enarrábit, quóniam tollétur de terra vita eius? Respóndens autem eunúchus Philíppo, dixit: Obsecro te, de quo prophéta dicit hoc? de se, an de álio áliquo? Apériens autem Philíppus os suum, et incípiens a Scriptúra ista, evangelizávit illi Iesum. Et dum irent per viam, venérunt ad quamdam aquam: et ait eunúchus: Ecce aqua, quid próhibet me baptizári? Dixit autem Philíppus: Si credis ex toto corde, licet. Et respóndens ait: Credo, Fílium Dei esse Iesum Christum. Et iussit stare currum: et descendérunt utérque in aquam, Philíppus, et eunúchus, et baptizávit eum. Cum autem ascendissent de aqua, Spíritus Dómini rápuít Philíppum, et ámplius non vidit eum eunúchus. Ibat autem per viam suam gaudens. Philíppus autem invéntus est in Azóto, et pertránsiens evangelizábat civitatibus cunctis (donec veníret Cæsaréam) nomen Dómini Iesu Christi.

Graduale Ps. 117, 24 et 22–23 Hæc dies, quam fecit Dóminus: exsultémus, et lætémur in ea. *℣.* Lápidem, quem reprobavérunt ædificántes, hic factus est in caput ánguli: a Dómino factum est istud, et est mirábile in óculis nostris. Allelúia, allelúia. *℣.* Surréxit Christus, qui creávit ómnia: et misértus est humáno géneri.

Thursday within the Octave of Easter

Sequentia

Víctimæ pascháli laudes ímmolent
Christiáni.
Agnus redémit oves: Christus ín-
nocens Patri reconciliávit peccatóres.
Mors et vita duéllo confluxére mi-
rándo: dux vitæ mórtuus, regnat
vívus.
Dic nobis, María quid vidísti in
via?
Sepúlcrum Christi vivéntis: et gló-
riam vidi resurgéntis.
Angélicos testes, sudárium, et vestes.
Surréxit Christus spes mea: præ-
cédet vos in Galiléam.
Scimus Christum surrexisse a mór-
tuis vere: tu nobis, victor Rex,
miserére. Amen. Allelúia.

✠ Sequentia sancti Evangelii
secundum Ióannem
Ioann. 20, 11-18

In illo témpore: María stabat ad
monuméntum foris, plorans. Dum
ergo fleret, inclinávit se, et prospéxit
in monuméntum: et vidit duos
Angelos in albis, sedéntes, unum
ad caput, et unum ad pedes, ubi
pósitum fúerat corpus Iesu. Dicunt
ei illi: Múlier, quid ploras? Dicit eis:
Quia tulérunt Dóminum meum:
et nescio, ubi posuérum eum. Hæc
cum dixisset, convérsa est retrórsum,
et vidit Iesum stantem: et non scié-
bat, quia Iesus est. Dicit ei Iesus:
Múlier, quid ploras? quem quæris?
Illa exístimans quia hortulánuus esset,
dicit ei: Dómine, si tu sustulísti
eum, dícito mihi ubi posuísti eum:
et ego eum tollam. Dicit ei Iesus:
María. Convérsa illa, dicit ei: Rab-
bóni (quod dicitur Magíster). Dicit
ei Iesus: Noli me tángere, nondum

Sequence

Christians, to the Paschal victim
Offer your thankful praises!
A lamb the sheep redeemeth: Christ, who
only is sinless.
Reconcileth sinners to the Father.
Death and life have contended in that com-
bat stupendous:
The Prince of life, who died, reigns im-
mortal.
Speak, Mary, declaring
What thou sawest, wayfaring.
"The tomb of Christ, who is living,
The glory of Jesus' resurrection;
Bright angels attesting,
The shroud and napkin resting.
Yea, Christ my hope is arisen:
To Galilee he goes before you."
Christ indeed from death is risen, our new
life obtaining.
Have mercy, victor King, ever reigning!
Amen. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 20, 11-18

At that time Mary was standing by the tomb
weeping. While still weeping, she bent down
to peer into the tomb, and observed two
angels in dazzling robes, one seated at the
head and the other at the foot of the place
where Jesus' body had lain. "Woman," they
asked her, "why are you weeping?" She told
them, "Because they have taken away my
Lord, and I don't know where they have
laid him." She had just said this when she
turned around and caught sight of Jesus
standing there. She did not realize, however,
that it was Jesus. "Woman," he asked her,
"why are you weeping? Whom are you
looking for?" Thinking that he was the
gardener, she said to him, "Sir, if you are
the one who carried him off, tell me where

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you have laid him, and I will take him away.” Jesus said to her, “Mary!” She turned to him and said in Hebrew, “Rabboni” (which means “Teacher!”). Jesus said to her, “Don’t cling to me, for I have not yet ascended to the Father. Rather, go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God!’” Mary Magdalene went to the disciples. “I have seen the Lord!” she announced, reporting what he had said to her.

Creed

enim ascēdi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascēdo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum. Venit Marīa Magdalēne annūntians discipulis: Quia vidi Dōminum, et hæc dixit mihi.

Credo.

Offertory Antiphon *Exodus 13, 5*

“In the day of your solemnity,” says the Lord, “I will bring you into a land flowing with milk and honey,” alleluia.

In die solemnitatīs vestræ, dicit Dōminus, indūcam vos in terram fluēntem lac et mel, allelūia.

Prayer over the Gifts

Receive the offerings of your people, O Lord.* May the baptism and belief in your name, which have given them a new life, lead them to everlasting happiness. Through Jesus Christ.

Sūscipe, quæsumus, Dōmine, mūnera populōrum tuōrum propītius: ut confessiōne tui nōminis et baptis-mate renovāti, sempitēnam beatitū-dinem consequāntur. Per Dōminum.

Preface, Communicantes and Hanc igitur, as on Easter.

Præfatio, Communicāntes et Hanc igitur, ut in die Paschæ.

Communion Antiphon *1 Peter 2, 9*

O purchased people, proclaim the perfections of him, alleluia, who has called you out of darkness into his marvellous light, alleluia.

Pópulus adquisitiōnis, annuntiāte virtutes eius, allelūia: qui vos de tēnebris vocāvit in admirābile lumen suum, allelūia.

Prayer after Communion

Hear our prayers, O Lord.* May the ransom price you paid for our redemption bring us help in this life and everlasting happiness in the next. Through Jesus Christ.

Exāudi, Dōmine, preces nostras: ut redemptiōnis nostræ sacrosāncta commēcia, et vitæ nobis cōferant præsētis auxiliū, et gāudia sempiterna concilient. Per Dōminum.

Friday within the Octave of Easter

I classis

Statio ad S. Mariam ad Martyres

FRIDAY WITHIN THE OCTAVE OF EASTER

Offertory Antiphon

Ps. 77, 53

Edúxit eos Dóminus in spe, allelúia:
et inimícos eórum opéruit mare,
allelúia, allelúia, allelúia. *Ps. ibid., 1*
Atténdite, pópule meus, legem meam:
inclináte aurem vestram in verba
oris mei. *℣.* Glória Patri. Edúxit.

The Lord led them on in hope, alleluia,
while he covered their enemies with the sea,
alleluia, alleluia, alleluia. *Ps. ibid., 1* Heark-
en, my people, to my teaching: incline your
ears to the words of my mouth. *℣.* Glory be
to the Father. The Lord.

Prayer

Omnípotens sempitérne Deus, qui
paschále sacraméntum in recon-
ciliatiónis humánæ fœdere contulisti:
da méntibus nostris; ut, quod pro-
fessióne celebrámus, imitémur ef-
féctu. Per Dóminum.

Almighty and eternal God, this Easter sacra-
ment is a covenant of reconciliation for all
mankind.* Let our minds now be made
strong so that we may prove in deeds the
faith we profess in words. Through Jesus
Christ.

Léctio Epístolæ beáti Petri
Apóstoli
1 Petr. 3, 18–22

A Reading from the Epistle of
blessed Peter the Apostle
1 Peter 3, 18–22

Caríssimi: Christus semel pro pec-
cátis nostris mórtuus est, iustus pro
iniústis, ut nos offérret Deo, morti-
ficátus quidem carne, vivificátus
autem spíritu. In quo et his, qui in
cárcere erant, spíritibus véniens præ-
dicávit: qui incréduli fúerant ali-
quándo, quando expectábant Dei
patiéntiam in diébus Noë, cum
fabricarétur arca, in qua pauci, id
est octo ánimæ salvæ factæ sunt per
aquam. Quod et vos nunc símilis
formæ salvos facit baptísma: non
carnis depositio sórdium, sed con-
sciéntiæ bonæ interrogátio in Deum
per resurrectiόνem Iesu Christi Dó-
mini nostri, qui est in dextera Dei.

Beloved: Christ died for sins once for all,
the just for the unjust, so that he might
offer you to God. He was put to death in the
flesh but brought to life in the spirit. In the
spirit he went and made proclamation to the
spirits in prison. They had disobeyed once
upon a time in Noe's day, while God pa-
tiently waited out the time until the ark was
built, in which a few, namely eight persons,
were saved through water. It is the counter-
part of this which now saves you: baptism.
This is no removal of physical dirt, but a
pledge to God of an irreproachable con-
science, through the resurrection of Jesus
Christ our Lord, who is at the right hand of
God.

Graduale Ps. 117, 24 et 26–27 Hæc
dies, quam fecit Dóminus: exsulté-
mus, et lætémur in ea. *℣.* Benedíctus,
qui venit in nómine Dómini: Deus
Dóminus, et illúxit nobis.

Gradual Ps. 117, 24 and 26–27 This is the
day the Lord has made; let us be glad and
rejoice in it. *℣.* Blessed is he who comes in
the name of the Lord; the Lord is God, and
he has given us light.

Friday within the Octave of Easter

Alleluia, alleluia. *℣. Ps. 95, 10* Say among the nations: the Lord has reigned from a tree.

Sequence

Christians, to the Paschal victim
Offer your thankful praises!
A lamb the sheep redeemeth: Christ, who
only is sinless,
Reconcileth sinners to the Father.
Death and life have contended in that combat stupendous:
The Prince of life, who died, reigns immortal.
Speak, Mary, declaring
What thou sawest, wayfaring.
“The tomb of Christ, who is living,
The glory of Jesus’ resurrection;
Bright angels attesting,
The shroud and napkin resting.
Yea, Christ my hope is arisen:
To Galilee he goes before you.”
Christ indeed from death is risen, our new life obtaining.
Have mercy, victor King, ever reigning!
Amen. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 28, 16–20

At that time the eleven disciples made their way to Galilee, to that mountain to which Jesus had summoned them. When they saw him, those who had previously doubted paid him homage. Jesus came up to them and addressed them in these words, “Complete authority has been conferred on me in heaven as on earth; go, therefore, and make disciples of all the nations by baptizing them in the name ‘of the Father, and of the Son, and of the Holy Spirit,’ by teaching them to carry out everything that I have commanded you. And remember, I am with you always until the end of the world.”

Creed

Allelúia, allelúia. *℣. Ps. 95, 10* Dícite in géntibus: quia Dóminus regnávít a ligno.

Sequentia

Víctimæ pascháli laudes ímmolent Christiáni.
Agnus redémit oves: Christus ínnocens Patri reconciliávit peccatóres. Mors et víta duéllo conflíxére mirándó: dux vítæ mórtuus, regnat vívus. Dic nobis, María, quíd vídístí in vía?
Sepúlcrum Christi vivéntis: et glóriam vídí resurgéntis.
Angélicos testes, sudárium, et vestes. Surréxit Christus spes mea: præcédet vos in Galiléam.
Scimus Christum surrexísse a mórtuis vere: tu nobis, victor Rex, miserére. Amen. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 28, 16–20

In illo témpore: Undecim discípuli abíerunt in Galiléam, in montem, ubi constitúerat illis Iesus. Et vídéntes eum adoravérunt: quídám autem dubitavérunt. Et accédens Iesus locútus est eis, dicens: Data est mihi omnis potéstas in cælo, et in terra. Eúntes ergo, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti: docéntes eos serváre ómnia quæcúmque mandávi vobis. Et ecce ego vobíscum sum ómnibus díebus, usque ad consummationem sæculi.

Crede.

Saturday within the Octave of Easter

Offertory Antiphon

Exodus 12, 14

Erit vobis hæc dies memoriális,
allelúia: et diem festum celebrábitis
solémnem Dómino in progénies
vestras: legítimum sempitérnium
diem, allelúia, allelúia, allelúia.

This day shall be a memorial feast for you,
alleluia; and you shall celebrate it as a
solemn feast to the Lord from generation to
generation: an everlasting legal day, alleluia,
alleluia, alleluia.

Prayer over the Gifts

Hóstias, quæsumus, Dómine, pla-
cátus assúme: quas et pro rena-
tórurum expiatióne peccáti deférimus,
et pro acceleratióne cæléstis auxilií.
Per Dóminum.

O Lord, in your mercy accept the sacrifice we
offer in atonement for the sins of the newly
baptized* and come quickly to their assist-
ance with your heavenly help. Through
Jesus Christ.

*Præfatio, Communicántes et Hanc igitur,
ut in die Paschæ.*

Preface, Communicantes and Hanc igitur, as on Easter.

Communion Antiphon

Matth. 28, 18–19

Data est mihi omnis potéstas in
cælo, et in terra, allelúia: eúntes,
docéte omnes gentes, baptizántes
eos in nómine Patris, et Fílii, et
Spíritus Sancti, allelúia, allelúia.

All power in heaven and on earth has been
given to me, alleluia. Go and make disciples
of all nations, baptizing them in the name of
the Father, and of the Son, and of the Holy
Spirit, alleluia, alleluia.

Prayer after Communion

Réspice, quæsumus, Dómine, pó-
pulum tuum: et quem ætérnis digná-
tus es renováre mystériis, a tem-
porálibus culpis dignánte absólve.
Per Dóminum.

Look lovingly upon your own people, O
Lord.* As you have brought them to a new
life through your eternal mysteries, free
them now from their temporal sins. Through
Jesus Christ.

I classis

Statio ad S. Ioannem in Laterano

Edúxit Dóminus pópulum suum in
exsultatióne, allelúia: et eléctos suos
in lætítia, allelúia, allelúia. *Ps. ibid.,*
1 Confitémini Dómino, et invocáte
nomen eius: annuntiáte inter gentes
ópera eius. *℣.* Glória Patri. Edúxit.

Concéde, quæsumus, omnipotens De-

EASTER SATURDAY

Entrance Antiphon

Ps. 104, 43

The Lord led forth his people with joy,
alleluia; with shouts of joy, his chosen ones,
alleluia, alleluia. *Ps. 104, 1* Give thanks to
the Lord, invoke his name; make known
among the nations his deeds. *℣.* Glory be to
the Father. The Lord.

Prayer

We pray, almighty God, that our reverent

Saturday within the Octave of Easter

celebration of the Easter feast may win for us the joys of eternal life. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *R.* Amen.

A Reading from the Epistle of blessed Peter the Apostle *1 Peter 2, 1–10*

Beloved: Strip away everything vicious, everything deceitful; pretenses, jealousies and disparaging remarks of all kinds. Like newborn babes, crave pure milk for your minds, that by it you may grow up into salvation, now that you have tasted the sweetness of the Lord. Come to him, the living stone, rejected indeed by men, but choice and precious before God. You too are living stones, built as a spiritual temple. Your vocation is to a holy priesthood, to offer pleasing spiritual sacrifices to God through Jesus Christ. This is why Scripture has: “See, I am laying a stone in Sion, a choice and precious cornerstone, and he who puts his belief in it will not be disappointed.” Yours, then, is the honor because you believe. For unbelievers, however, “The stone which the builders rejected has become the capstone, and a stumblingblock and a stone obstacle” which those fall over who disbelieve the word; for this, indeed, they are destined. But you are a chosen race, a royal house, a priesthood, a holy nation, a people God takes as his own, that you may declare the praises of him who called you out of darkness into his wonderful light. Once not a people, you are now God’s people; once there was no mercy for you, but now you have found mercy.

From today until Ember Saturday of Pentecost inclusively, in all Masses the gradual is omitted, but four Alleluias with two verses are said in the order given below; on the vigil of Pentecost and after any reading on Ember Saturday of Pentecost, one Alleluia is said with only one verse.

us: ut, qui festa paschalia venerando egimus, per hæc contingere ad gaudia æterna mereamur. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per ómnia sæcula sæculórum.

Lectio Epistolæ beati Petri Apóstoli *1 Petr. 2, 1–10*

Caríssimi: Deponéntes ígitur omnem malítiam, et omnem dolum, et simulatiónes, et invidias, et omnes detractiões, sicut modo géniti infántes, rationábile, sine dolo lac concupiscite: ut in eo crescátis in salútem: si tamen gustástis, quóniam dulcis est Dóminus. Ad quem accedéntes lápidem vivum, ab homínibus quidem reporbátum, a Deo autem eléctum, et honorificátum: et ipsi tamquam lápidés vivi superædificámini, domus spirituális, sacerdotium sanctum, offérre spirituáles hóstias, acceptábiles Deo per Iesum Christum. Propter quod cóninet Scriptúra: Ecce pono in Sion lápidem summum angulárem, eléctum, pretiósus: et qui crediderit in eum, non confundétur. Vobis ígitur honor credéntibus: non credéntibus autem lapis, quem reprobavérunt ædificántes, hic factus est in caput ánguli, et lapis offensiónis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pósito sunt. Vos autem genus eléctum, regále sacerdotium, gens sancta, pópulus acquisitiónis: ut virtútes annuntiétis eius, qui de ténebris vos vocávit in admiráble lumen suum. Qui aliquándo non pópulus, nunc autem pópulus Dei: qui non consecúti misericórdiam, nunc autem misericórdiam consecúti.

Ab hoc die usque ad sabbatum Quatuor Temporum Pentecostes inclusive, in omnibus Missis, non dicitur graduale, sed quatuor Allelúia cum duobus versibus, ordine infrascripto; in vigilia autem

Saturday within the Octave of Easter

*Pentecostes et post quamlibet lectionem
in sabbato Quatuor Temporum eiusdem,
unum Allelúia dicitur cum unico versu.*

Allelúia, allelúia. *℣. Ps. 117, 24*
Hæc dies, quam fecit Dóminus: ex-
sultémus, et lætémur in ea. Allelúia.
℣. Ps. 112, 1 Laudáte, púeri, Dó-
minum, laudáte nomen Dómini.
Allelúia.

Sequentia

Víctimæ pascháli laudes ímmolent
Christiáni.
Agnus redémit oves: Christus ín-
nocens Patri reconciliávit peccatóres.
Mors et via duéllo confluxére mí-
rándo: dux vitæ mórtuus, regnat
vívus.
Dic nobis, Maríá, quid vidísti in
via?
Sepúlcrum Christi vivéntis: et gló-
riam vídi resurgéntis.
Angélicos testes, sudárium, et vestes.
Surréxit Christus spes mea: præ-
cédet vos in Galiléam.
Scimus Christum surrexisse a mór-
tuis vere: tu nobis, victor Rex,
miserére. Amen. Allelúia.

✠ *Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 20, 1-9*

In illo témpore: Una sábbati, Maríá
Magdaléne venit mane, cum adhuc
ténebræ essent, ad monuméntum:
et vidit lápidem sublátum a monu-
ménto. Cucúrrit ergo, et venit ad
Simónem Petrum, et ad álium di-
scípulum, quem amábat Iesus, et
dicit illis: Tulérunt Dóminum de
monuménto, et nescímus ubi po-
suérunt eum. Exiit ergo Petrus, et
ille álius discípulus, et venérunt ad
monuméntum. Currébant autem duo

Alleluia, alleluia. *℣. Ps. 117, 24* This is the
day the Lord has made; let us be glad and
rejoice in it. Alleluia. *Ps. 112, 1* Praise, you
servants of the Lord, praise the name of
the Lord. Alleluia.

Sequence

Christians, to the Paschal victim
Offer your thankful praises!
A lamb the sheep redeemeth: Christ, who
only is sinless,
Reconcileth sinners to the Father.
Death and life have contended in that com-
bat stupendous:
The Prince of life, who died, reigns im-
mortal.
Speak, Mary, declaring
What thou sawest, wayfaring.
“The tomb of Christ, who is living,
The glory of Jesus’ resurrection;
Bright angels attesting,
The shroud and napkin resting.
Yea, Christ my hope is arisen:
To Galilee he goes before you.”
Christ indeed from death is risen, our new
life obtaining.
Have mercy, victor King, ever reigning!
Amen. Alleluia.

✠ *A Reading from the holy Gospel
according to John
John 20, 1-9*

At that time, early in the morning on the
first day of the week, while it was still dark,
Mary Magdalene came to the tomb. She
saw that the stone had been moved away
from the tomb; so she ran off to Simon
Peter and to the other disciple (the one
whom Jesus loved) and told them, “They
have taken the Lord from the tomb, and we
don’t know where they have laid him.” So
Peter and the other disciple started out and

Saturday within the Octave of Easter

were on their way to the tomb. The two of them were running side by side; but the other disciple, being faster, outran Peter and reached the tomb first. He did not enter, but bent down to peer in and saw wrappings lying on the ground. Presently, Simon Peter came along behind him and entered the tomb. He observed the wrappings on the ground, and the piece of cloth which had covered the head, not lying with the wrappings, but rolled up by itself in another spot. Then, in turn, the other disciple who had arrived first at the tomb also entered. He saw and believed. (Remember that as yet they did not understand the Scripture that he had to rise from the dead.)

Creed

Offertory Antiphon

Ps. 117, 26-27

Blessed is he who comes in the name of the Lord; we bless you from the house of the Lord. The Lord is God, and he has given us light, alleluia, alleluia.

Prayer over the Gifts

May we always be made joyful by these paschal mysteries, O Lord,* and may the actual accomplishment of our redemption be a source of endless happiness for us. Through Jesus Christ.

Preface, Communicantes and Hanc igitur, as on Easter.

Communion Antiphon

Gal. 3, 27

All you who have been baptized into Christ, have put on Christ, alleluia.

Prayer after Communion

We have come to a new life by your gift of redemption, O Lord.* Let us always be strong in faith through this aid to our eternal salvation. Through Jesus Christ.

simul, et ille álius discipulus præcucúrrit cítius Petro, et venit primus ad monuméntum. Et cum se inclinásset, vidit pósita linteámina, non tamen introívit. Venit ergo Simon Petrus sequens eum, et introívit in monuméntum, et vidit linteámina pósita, et sudárium, quod fúerat super caput eius, non cum linteaminibus pósitum, sed separátim involútum in unum locum. Tunc ergo introívit et ille discipulus, qui vénerat primus ad monuméntum: et vidit, et crédidit: nondum enim sciébant Scriptúram, quia oportébat eum a mórtuis resúrgere.

Credo.

Benedíctus, qui venit in nómine Dómini: benedíximus vobis de domo Dómini: Deus Dóminus, et illúxit nobis, allelúia, allelúia.

Concéde, quæsumus, Dómine, semper nos per hæc mystéria paschália gratulári: ut continúa nostræ reparatiónis operátio, perpétuæ nobis fiat causa lætitiæ. Per Dóminum nostrum.

Præfatio, Communicántes et Hanc igitur, ut in die Paschæ.

Omnes qui in Christo baptizáti estis, Christum induístis, allelúia.

Redemptiónis nostræ múnere vegetáti, quæsumus, Dómine: ut hoc perpétuæ salutis auxílio, fides semper vera proficiat. Per Dóminum nostrum.

Low Sunday

I classis

Statio ad S. Pancratium

Quasi modo géniti infántes, allelúia: rationábile, sine dolo lac concupíscite, allelúia, allelúia, allelúia. *Ps. 80, 2* Exsultáte Deo adiutóri nostro: iubiláte Deo Iacob. *℣.* Glória Patri. Quasi modo.

Dicitur Glória in excélsis in hac et sequentibus dominicis post Pascha, etiam quando infra hebdomadam adhibetur Missa dominicæ præcedentis.

Præsta, quæsumus, omnípotens Deus: ut, qui paschália festa peréginus, hæc, te largiénte, móribus et vita teneámus. Per Dóminum.

Léctio Epístolæ beáti Ioánnis
Apóstoli
1 Ioann. 5, 4–10

Caríssimi: Omne, quod natum est ex Deo, vincit mundum: et hæc est victória, quæ vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quóniam Iesus est Fílius Dei? Hic est qui venit per aquam, et ságuinem, Iesus Christus: non in aqua solum, sed in aqua et ságuine. Et Spíritus est, qui testificátur, quóniam Christus est vĕritas. Quóniam tres sunt, qui testimónium dant in cælo: Pater, Verbum, et Spíritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, et aqua, et sanguis: et hi tres unum sunt. Si testimónium hóminum accípimus, testimónium Dei maius est: quóniam hoc est testimónium Dei, quod maius est: quóniam testificátus est de Fílio suo. Qui credit in Fílium Dei, habet testimónium Dei in se.

Allelúia, allelúia. *℣. Matth. 28, 7* In die resurrectionis meæ, dicit Dóminus, præcédam vos in Galiléam.

LOW SUNDAY OCTAVE DAY OF EASTER

Entrance Antiphon
1 Peter 2, 2

Crave as newborn babes, alleluia: pure spiritual milk, alleluia, alleluia, alleluia. *Ps. 80, 2* Sing joyfully to God our strength; acclaim the God of Jacob. *℣.* Glory be to the Father. Crave.

The Gloria is said on this Sunday and on the other Sundays after Easter, even when the Mass of the preceding Sunday is celebrated during the week.

Prayer

O almighty God, let our conduct and our lives always be guided by the Easter feast we have just celebrated. Through Jesus Christ.

A Reading from the Epistle of
blessed John the Apostle
1 John 5, 4–10

Beloved: Whatever is begotten by God conquers the world; and the conquest that has conquered the world is this faith of ours. Who is the conqueror of the world?—none other than he who believes that Jesus is the Son of God. Jesus Christ is the one who came through water and blood; not in water only, but in water and in blood. And it is the Spirit that testifies to this because the Spirit is truth. Thus there are three who testify to this: the Spirit and water and blood, and these three are of one accord. If we accept human testimony, the testimony of God is far better; for God's testimony consists in what he himself has testified about his son. Whoever believes in the Son of God possesses that testimony in his own heart.

Alleluia, alleluia. *℣. Matth. 28, 7* "On the day of my resurrection," says the Lord, "I will go before you into Galilee." Alleluia.

Low Sunday

℣. *John 20, 26* After eight days, the doors being closed, Jesus stood in the midst of his disciples, and said, "Peace be to you!" Alleluia.

✠ A Reading from the holy Gospel
according to John
John 20, 19–31

At that time, on the evening of that first day of the week, even though, for fear of the Jews, the disciples had locked the doors of the place where they were, Jesus came and stood in front of them. "Peace be with you," he said. And when he had said this, he showed them his hands and side. At the sight of the Lord the disciples rejoiced. "Peace be with you," he said to them again. "As the Father has sent me, so do I send you." After these words he breathed on them, saying, "Receive the Holy Spirit. If you forgive men's sins, their sins are forgiven; if you hold them, they are held fast." It happened that one of the Twelve, Thomas (this name means "Twin"), was absent when Jesus came. So the other disciples kept telling him: "We have seen the Lord!" But he answered them, "I'll never believe without first examining the marks of the nails on his hands, and putting my finger right into the mark of the nails and my hand into his side." Now, a week later, his disciples were once more in the room; this time Thomas was with them. Even though the doors were locked, Jesus came and stood in front of them. "Peace be with you," he said. Then he told Thomas, "Take your finger and examine my hands; take your hand and put it into my side; and don't persist in your disbelief. Become a believer!" Thomas answered with the words, "My Lord and my God!" Jesus told him, "You have believed because you have seen me. Happy those who have not seen but have believed." Of course, Jesus also performed many other signs in

Alleluia. ℣. *Ioann. 20, 26* Post dies octo, iánuis clausis, stetit Iesus in médio discipulórum suórum, et dixit: Pax vobis. Alleluia.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 20, 19–31

In illo témpore: Cum sero esset die illo, una sabbatórum, et fores essent clausæ, ubi erant discipuli congregáti propter metum Iudæórum: venit Iesus, et stetit in médio, et dixit eis: Pax vobis. Et cum hoc dixisset, osténdit eis manus, et latus. Gavísi sunt ergo discipuli, viso Dómino. Dixit ergo eis iterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflávit: et dixit eis: Accípite Spíritum Sanctum: quorum remisérítis peccáta, remittúntur eis: et quorum retinuérítis, reténta sunt. Thomas autem unus ex duódecim, qui díci-tur Dídy-mus, non erat cum eis, quando venit Iesus. Dixérunt ergo ei álíi discipuli: Vídimus Dóminum. Ille autem dixit eis: Nisi vídero in má-nibus eius fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus eius, non credam. Et post dies octo, iterum erant discipuli eius intus, et Thomas cum eis. Venit Iesus, iánuis clausis, et stetit in médio, et dixit: Pax vobis. Deínde dicit Thomæ: Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incrédulus, sed fidélis. Respóndit Thomas, et dixit ei: Dómi-nus meus, et Deus meus. Dixit ei Iesus: Quia vídísti me, Thoma, credidísti: beáti, qui non víderunt, et credidérunt. Multa quidem et ália signa fecit Iesus in conspéctu discipulórum suórum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, ut credátis, quia Iesus est Christus Fílius Dei: et ut credén-tes, vitam habeátis in nómine eius.

Second Sunday after Easter

the presence of his disciples, signs not written down in this book. But these have been written so that you may have faith that Jesus is the Messiah, the Son of God, and that, through this faith, you may have life in his name.

Credo.

Creed

Offertory Antiphon *Matth. 28, 2, 5 and 6*

Angelus Dómini descéndit de cælo,
et dixit muliéribus: Quem quæritis,
surréxit sicut dixit, allelúia.

An angel of the Lord came down from heaven, and said to the women, "He whom you seek has risen even as he said," alleluia.

Prayer over the Gifts

Súscipe múnera, Dómine, quæsumus,
exsultántis Ecclésiæ: et cui causam
tanti gáudii præstitísti, perpétuæ
fructum concéde lætítiæ. Per Dó-
minum nostrum.

Accept the gifts of your joyous Church, O Lord.* You have given her cause for such great joy; grant that she may attain that unending happiness. Through Jesus Christ.

*Præfatio paschalis, in qua dicitur: in hoc
potissimum gloriósius prædicáre.*

Preface of Easter, with: at this season.

Communion Antiphon *John 20, 27*

Mitte manum tuam, et cognósce
loca clavórum, allelúia: et noli esse
incrédulus, sed fidélis, allelúia, alle-
lúia.

Put in your hand, and know the place of the nails, alleluia; and be not unbelieving, but believing, alleluia, alleluia.

Prayer after Communion

Quæsumus, Dómine Deus noster:
ut sacrosáncta mystéria, quæ pro
reparatiónis nostræ munímine con-
tulísti; et præsens nobis remédium
esse fácias, et futúrum. Per Dómi-
num.

O Lord our God, may we be healed now and forever by these sacred rites* which were instituted to protect us in our new life of grace. Through Jesus Christ.

II classis

SECOND SUNDAY AFTER EASTER

Entrance Antiphon *Ps. 32, 5-6*

Misericórdia Dómini plena est terra,
allelúia: verbo Dómini cæli firmáti
sunt, allelúia, allelúia. *Ps. ibid., 1*

Of the kindness of the Lord the earth is full, alleluia; by the word of the Lord the heavens were made, alleluia, alleluia. *Ps. 32, 1*

Second Sunday after Easter

Exult, you just, in the Lord; praise from the upright is fitting. *℟.* Glory be to the Father. Of the kindness.

The Gloria is said on this Sunday and on the other Sundays after Easter, even when the Mass of the preceding Sunday is celebrated during the week.

Exultáte, iusti, in Dómino: rectos decet collaudátio. *℟.* Glória Patri. Misericórdia.

Dicitur Glória in excélsis in hac et sequentibus dominicis post Pascha, etiam quando infra hebdomadam adhibetur Missa dominicæ præcedentis.

Prayer

You raised up our fallen world, O God, by the humiliation of your own Son.* May we, your faithful people, whom you have rescued from danger of eternal death, be always joyful on earth and come to everlasting happiness in heaven. Through Jesus Christ.

Deus, qui in Fílii tui humilitáte iacéntem mundum erexísti: fidélibus tuis perpétuam concéde lætítiam; ut, quos perpétuæ mortis eripuísti cásibus, gáudiis fácias pérfrui sempitérnis. Per eúndem Dóminum nostrum.

A Reading from the Epistle of blessed Peter the Apostle *1 Peter 2, 21–25*

Lectio Epístolæ beáti Petri Apóstoli *1 Petr. 2, 21–25*

Beloved: Christ suffered for you, leaving you an example, so that you may follow in his steps. He committed no sin, and no falsehood was found in his speech. When he was insulted, he returned no insults; when he suffered, he did not threaten, but surrendered himself to him who judges justly. He bore our sins himself, in his own body, onto the tree, that we might die to the sins and live to justice. By his stripes you were healed. For you were astray like sheep, but now you have been brought back to the shepherd and guardian of your souls.

Caríssimi: Christus passus est pro nobis, vobis relinquens exémplum, ut sequámini vestígia eius. Qui peccátum non fecit, nec invéntus est dolus in ore eius: qui cum malediceretur, non maledicébat: cum pateretur, non comminabátur: tradébat autem iudicánti se iniúste: qui peccáta nostra ipse pertulit in córpore suo super lignum: ut peccátis mórtui. iustítiae vivámus: cuius livóre sanáti estis. Erátis enim sicut oves errántes, sed convérsi estis nunc ad pastórem et episcopum animárum vestrárum.

Alleluia, alleluia. *℟.* *Luke 24, 35* The disciples recognized the Lord Jesus in the breaking of the bread. Alleluia. *℟.* *John 10, 14* I am the good shepherd: and I know my sheep, and mine know me. Alleluia.

Allelúia, allelúia. *℟.* *Luc. 24, 35* Cognovérunt discípuli Dóminum Iesum in fractióne panis. Allelúia. *℟.* *Ioann. 10, 14* Ego sum pastor bonus: et cognósco oves meas, et cognóscunt me meæ. Allelúia.

✠ A Reading from the holy Gospel according to John *John 10, 11–16*

✠ Sequéntia sancti Evangélíi secúndum Ioánnem *Ioann. 10, 11–16*

At that time Jesus said to the Pharisees: “I am the good shepherd: the good shepherd

In illo témpore: Dixit Iesus pharisæis: Ego sum pastor bonus. Bonus

Second Sunday after Easter

pastor animam suam dat pro ovibus suis. Mercenarius autem, et qui non est pastor, cuius non sunt oves propriae, videt lupum venientem, et dimittet oves, et fugit: et lupus rapit, et dispergit oves: mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Ego sum pastor bonus: et cognosco meas, et cognoscunt me meae. Sicut novit me Pater, et ego agnosco Patrem: et animam meam pono pro ovibus meis. Et alias oves habeo, quae non sunt ex hoc ovili: et illas oportet me adducere, et vocem meam audient et fiet unum ovile, et unus pastor.

Credo.

Deus, Deus meus, ad te de luce vigilo: et in nomine tuo levabo manus meas, alleluia.

Benedictionem nobis, Domine, conferat salutarem sacra semper oblatio: ut, quod agit mysterio, virtute perficiat. Per Dominum.

Præfatio paschalis, in qua dicitur: in hoc potissimum gloriosius prædicare.

Ego sum pastor bonus, alleluia: et cognosco oves meas, et cognoscunt me meae, alleluia, alleluia.

Præsta nobis, quæsumus, omnipotens Deus: ut vivificationis tuæ gratiam consequentes, in tuo semper munere gloriemur. Per Dominum.

lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, catches sight of the wolf coming and runs away, leaving the sheep to be snatched and scattered by the wolf. And this is because he works for pay and has no concern for the sheep. I am the good shepherd: I know my sheep and mine know me, just as the Father knows me and I know the Father. And for these sheep I lay down my life. I have other sheep, too, that do not belong to this fold. These also must I lead, and they will listen to my voice. Then there will be one flock, one shepherd.”

Creed

Offertory Antiphon *Ps. 62, 2 and 5*

O God, my God, to you do I watch at break of day, and in your name I will lift up my hands, alleluia.

Prayer over the Gifts

May this holy offering always bring us the blessing of salvation, O Lord,* and may the mystery of this sacrifice which we here perform, work its effect in us. Through Jesus Christ.

Preface of Easter, with: at this season.

Communion Antiphon *John 10, 14*

I am the good shepherd, alleluia: and I know my sheep, and mine know me, alleluia, alleluia.

Prayer after Communion

O almighty God, may we always proudly rejoice in your gift of grace,* which has brought us back to life again. Through Jesus Christ.

Third Sunday after Easter

THIRD SUNDAY AFTER EASTER

II classis

Entrance Antiphon

Ps. 65, 1-2

Shout joyfully to God, all you on earth, alleluia; sing praise to the glory of his name, alleluia; proclaim his glorious praise, alleluia, alleluia, alleluia. *Ps. ibid., 3* Say to God, "How tremendous are your deeds, O Lord! For your great strength your enemies fawn upon you." *V.* Glory be to the Father. Shout.

The Gloria is said on this Sunday and on the other Sundays after Easter, even when the Mass of the preceding Sunday is celebrated during the week.

Iubiláte Deo, omnis terra, allelúia: psalmum dícite nómini eius, allelúia: date glóriam laudi eius, allelúia, allelúia, allelúia. *Ps. ibid., 3* Dícite Deo, quam terríbilía sunt ópera tua, Dómine! in multitúdine virtútis tuæ mentiéntur tibi inimíci tui. *V.* Glória Patri. Iubiláte.

Dicitur Glória in excélsis in hac et sequentibus dominicis post Pascha, etiam quando infra hebdomadam adhibetur Missa dominicæ præcedentis.

Prayer

Show us the light of your truth, O God, which guides the sinner back to the path of justice.* Let those who profess to be Christians avoid whatever will endanger that profession, and follow those things which will help it. Through Jesus Christ.

Deus, qui errántibus, ut in viam possint redíre iustítiae, veritátis tuæ lumen osténdis: da cunctis qui christiána professióne censéntur, et illa respúere, quæ huic inimíca sunt nómini; et ea quæ sunt apta, sectári. Per Dóminum.

A Reading from the Epistle of blessed Peter the Apostle *1 Peter 2, 11-19*

Beloved: I urge you as strangers and wayfarers to avoid fleshly desires which war against the soul. Keep your behavior good among the gentiles, so that from accusing you as wrongdoers, they may, when faced with your good works, glorify God on the day of retribution. Submit to every human institution for the Lord's sake; whether it be the king in his supremacy, or rulers sent by him for the chastisement of wrongdoers and the praise of those who excel. It is the will of God for you to muzzle the ignorance of impious people in this way, by excelling. Submit as free men, who do not make this freedom a veil for wickedness, but who live as God's slaves. Honor all men; love the

Lectio Epistolæ beāti Petri Apóstoli *1 Petr. 2, 11-19*

Caríssimi: Obsecro vos tamquam ádvenas, et peregrínos abstinére vos a carnálibus desidériis, quæ militánt advérsus ánimam, conversatió nem vestram inter gentes habéntes bonam: ut in eo, quod detréctant de vobis tamquam de malefactóribus, ex bonis opéribus vos considerántes, gloríficent Deum in die visitatió nis. Subiécti ígitur estóte omni humánæ creatúræ propter Deum: sive regi, quasi præcellénti: sive dúcibus, tamquam ab eo missis ad vindíctam malefactórum, laudem vero bonórum: quia sic est volúntas Dei, ut benefaciéntes obmutéscere faciátis imprudentium hóminum ignorántiam: quasi líberi, et non quasi velámen habéntes malítiae libertátem, sed sicut serví Dei. Omnes honoráte:

Third Sunday after Easter

fraternitatem diligite: Deum timete: regem honorificate. Servi, subditi estote in omni timore dominis, non tantum bonis, et modestis, sed etiam dyscolis. Hæc est enim grátia: in Christo Iesu Dómino nostro.

Alleluia, alleluia. *Ps. 110, 9* Redemptiõnem misit Dóminus populo suo. Alleluia. *Ps. Luc. 24, 46* Oportebat pati Christum, et resurgere a mortuis: et ita intrare in glóriam suam. Alleluia.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 16, 16–22

In illo témpore: Dixit Iesus discipulis suis: Módicum, et iam non vidébitis me: et iterum módicum et vidébitis me: quia vado ad Patrem. Dixérunt ergo ex discipulis eius ad ínvicem: Quid est hoc, quod dicit nobis: Módicum, et non vidébitis me: et iterum módicum, et vidébitis me, et quia vado ad Patrem? Dicébant ergo: Quid est hoc, quod dicit: Módicum? nescimus, quid loquitur. Cognóvit autem Iesus, quia volébant eum interrogáre, et dixit eis: De hoc quæritis inter vos, quia dixi: Módicum, et non vidébitis me: et iterum módicum, et vidébitis me. Amen, amen dico vobis: quia plorábitis, et flébitis vos, mundas autem gaudébit: vos autem contristabimini, sed tristítia vestra vertétur in gáudium. Múlier cum parit, tristítiam habet, quia venit hora eius: cum autem pepérerit púerum, iam non méminit pressúræ propter gáudium, quia natus est homo in mundum. Et vos ígitur nunc quidem tristítiam habétis, íterum autem vidébo vos, et gaudébit cor vestrum: et gáudium vestrum nemo tollet a vobis.

Credo.

brotherhood; fear God; honor the king. You who are servants, be subject to your masters in all reverence—not only to the good and considerate, but even to the perverse; for this is a gift from God: in Christ Jesus our Lord.

Alleluia, alleluia. *Ps. 110, 9* The Lord has sent deliverance to his people. Alleluia. *Ps. Luke 24, 46* It behooved Christ to suffer and to rise again from the dead, and so to enter into his glory. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 16, 16–22

At that time Jesus said to his disciples: “There is just a little while before you lose sight of me, and again a little while before you see me.” At this some of his disciples remarked to one another, “What does he mean by this: ‘There is just a little while before you lose sight of me, and again a little while before you see me’ and ‘Because I am going to the Father’?” So they kept saying, “What does he mean by this ‘little while’? We don’t understand what he is talking about.” Since Jesus knew that they wanted to question him, he said, “You are asking yourselves about my saying, ‘There is just a little while before you lose sight of me, and again a little while before you see me.’ Truly I assure you, you will weep and go into mourning while the world will rejoice; you will grieve but your grief will be changed to joy. When a woman is in labor, she is in pain since her hour has come. But once the child is born, her joy makes her forget her trial because a man has been born into the world! So you too are in pain now; but I shall see you again, and your hearts will rejoice with a joy that no one can take from you.”

Creed

Fourth Sunday after Easter

Offertory Antiphon

Ps. 145, 2

Praise the Lord, O my soul; I will praise the Lord all my life; I will sing praise to my God while I live. Alleluia.

Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea: psallam Deo meo, quámdiu ero, allelúia.

Prayer over the Gifts

May this sacred rite help us to subdue our earthly desires, O Lord,* and teach us to love the things of heaven. Through Jesus Christ.

His nobis, Dómine, mystériis conferátur, quo terréna desidéria mitigántes, discámus amáre cæléstia. Per Dóminum.

Preface of Easter, with: at this season.

Præfatio paschalis, in qua dicitur: in hoc potíssimum gloriósius prædicáre.

Communion Antiphon

John 16, 16

A little while, and you shall not see me, alleluia: and again a little while, and you shall see me: because I go to the Father, alleluia, alleluia.

Módicum, et non vidébitis me, allelúia: íterum módicum, et vidébitis me, quia vado ad Patrem, allelúia, allelúia.

Prayer after Communion

O Lord, may the sacrament which we have received strengthen us in spirit and safeguard us in body. Through Jesus Christ.

Sacraménta quæ sumpsimus, quæsumus, Dómine: et spirituálibus nos instáurent aliméntis, et corporálibus tueántur auxiliis. Per Dóminum.

FOURTH SUNDAY AFTER EASTER

II classis

Offertory Antiphon

Ps. 97, 1 and 2

Sing to the Lord a new song, alleluia; for the Lord has done wondrous deeds, alleluia; in the sight of the nations he has revealed his justice: alleluia, alleluia, alleluia. *Ps. ibid., 1* His right hand has won victory for him, his holy arm. *℟.* Glory be to the Father. Sing.

Cantáte Dómino cánticum novum, allelúia: quia mirabília fecit Dóminus, allelúia: ante conspéctum géntium revelávit iustítiam suam, allelúia, allelúia, allelúia. *Ps. ibid., 1* Salvávit sibi dextera eius: et bráchium sanctum eius. *℟.* Glória Patri. Cantáte.

The Gloria is said on this Sunday and on the other Sundays after Easter, even when the Mass of the preceding Sunday is celebrated during the week.

Dicitur Glória in excélsis in hac et sequentibus dominicis post Pascha, etiam quando infra hebdomadam adhibetur Missa dominicæ præcedentis.

Fourth Sunday after Easter

Prayer

Deus, qui fidélium mentes unius
éfficis voluntátis: da pópulis tuis
id amáre puod práecipis, id de-
sideráre quod promíttis; ut inter
mundánas varietátes ibi nostra fixa
sint corda, ubi vera sunt gáudia.

O God, in whom all the faithful are united
in one mind, let your people everywhere love
your commandments and yearn for what you
promise,* so that, even amid the changes of
this world, their hearts may always be fixed
upon true happiness. Through Jesus Christ.

Lectio Epistolæ beáti Iacóbi Apóstoli *Iac. 1, 17-21*

Caríssimi: Omne datum óptimum
et omne donum perféctum desúrsum
est, descéndens a Patre lúminum,
apud quem non est transmutátio,
nec vicissitúdinis obumbrátio. Vo-
luntárie enim génuít nos verbo veri-
tátis, ut simus ínítium áliquod crea-
túræ eius. Scitis, fratres mei dile-
ctíssimi. Sit autem omnis homo velox
ad audiéndum: tardus autem ad
loquéndum, et tardus iram. Ira
enim viri, iustítiam Dei non operá-
tur. Propter quod abiiciéntes omnem
immundítiam, et abundántiam malí-
tiæ, in mansuetú-dine suscipite ín-
sítum verbum, quod potest salváre
ánimas vestras.

Allelúia, allelúia. *Ps. 117, 16*
Déxtera Dómini fecit virtútem: dex-
tera Dómini exaltávit me. Allelúia.
Ps. Rom. 6, 9 Christus resúrgens ex
mórtuis, iam non móritur: mors illi
ultra non dominábitur. Allelúia.

✠ Sequéntia sancti Evangélii secúndum Ioánnem *Ioann. 16, 5-14*

In illo témpore: Dixit Iesus discí-
pulis suis: Vado ad eum, qui misit
me: et nemo ex vobis intérrogat me:
Quo vadis? Sed quia hæc locútus

A Reading from the Epistle of blessed James the Apostle *James 1, 17-21*

Beloved: Each good gift and every best
favor comes from above, comes down from
the Father of the lights of the sky, who has
never known change, who is never shadowed
over. He has willed to bring us to birth with
a revelation of truth, so that we might be a
kind of first-fruits of his creatures. Remem-
ber this, my beloved brothers. Then let
every man be quick to hear, slow to speak,
slow to anger; for a man's anger does not
accomplish God's just purpose. So strip
away everything filthy, every vicious excess.
Humbly welcome the revelation that has
struck its roots into you, that has the power
to save your souls.

Alleluia, alleluia. *Ps. 117, 16* The right
hand of the Lord has struck with power; the
right hand of the Lord has exalted me.
Alleluia. *Ps. Rom. 6, 9* Christ, having risen
from the dead, dies now no more; death
shall no longer have dominion over him.
Alleluia.

✠ A Reading from the holy Gospel according to John *John 16, 5-14*

At that time Jesus said to his disciples:
“Now I am going away to him who sent me.
Yet not one of you asks me, ‘Where are you
going?’ Just because I have said this to you,

Fourth Sunday after Easter

your hearts are full of sorrow. Still, I am telling you the truth: it is better for you that I go away. If I do not go, the Paraclete will never come to you; whereas, if I do go, I shall send him to you. And when he does come, he will prove the world wrong about sin, about justice, about condemnation. First, sin—because they refuse to believe in me. Then, justice—because I am going to the Father and you can no longer see me. Finally, condemnation—because the Prince of this world has been condemned. I have much more to tell you, but you cannot bear it now. When he comes, however, being the Spirit of Truth, he will guide you along the way of all truth. For he will not speak on his own, but will speak only what he hears and will announce to you the things to come. He will glorify me because he will take what is mine and announce it to you.”

Creed

Offertory Antiphon *Ps. 65, 1–2 and 16*

Shout joyfully to God, all you on earth, sing praise to the glory of his name; hear now, all you who fear God, while I declare what the Lord has done for me, alleluia.

Prayer over the Gifts

O God, you allow us to share in your own divine nature by partaking of this sacrifice;* grant that our conduct may be guided by your revealed truth. Through Jesus Christ.

Preface of Easter, with: at this season.

Communion Antiphon *John 16, 8*

When the Paraclete has come, the Spirit of truth, he will convict the world of sin, and of justice, and of judgment, alleluia, alleluia.

sum vobis, tristitia implévit cor vestrum. Sed ego veritatem dico vobis: expedit vobis ut ego vadam: si enim non abiero, Paráclitus non veniet ad vos: si autem abiero, mittam eum ad vos. Et cum vénerit ille, árguet mundum de peccáto, et de iustítia, et de iudício. De peccáto quidem, quia non credidérunt in me: de iustítia vero, quia ad Patrem vado, et iam non vidébitis me: de iudício autem, quia princeps huius mundi iam iudicátus est. Adhuc multa hábeo vobis dícere: sed non potéstis portáre modo. Cum autem vénerit ille Spíritus veritátis, docébit vos omnem veritátem. Non enim loquétur a semetípso: sed quaecúmque áudiet, loquétur, et quæ ventúra sunt, annuntiábit vobis. Ille me clarificábit: quia de meo accípiet, et annuntiábit vobis.

Credo.

Iubiláte Deo, univérsa terra, psalmum dícite nómini eius: veníte, et audíte, et narrábo vobis, omnes qui tímétis Deum, quanta fecit Dóminus ánimæ meæ, allelúia.

Deus, qui nos per huius sacrificii veneránda commércia, únus sum-mæ divinitátis partícipes effecísti: præsta, quæsumus; ut, sicut tuam cognóscimus veritátem, sic eam dignis móribus assequámur. Per Dóminum.

Præfatio paschalis, in qua dicitur: in hoc potíssimum gloriósius prædicáre.

Cum vénerit Paráclitus Spíritus veritátis, ille árguet mundum de peccáto, et de iustítia, et de iudício, allelúia, allelúia.

Fifth Sunday after Easter

Prayer after Communion

Adesto nobis, Dómine Deus noster:
ut per hæc, quæ fidéliter sumpsimus,
et purgemur a vítiis, et a perículis
ómnibus eruámur. Per Dóminum.

Help us, O Lord our God,* that we may be
cleansed from sin and delivered from all
dangers by these gifts which we receive with
faith. Through Jesus Christ.

II classis

FIFTH SUNDAY AFTER EASTER

Entrance Antiphon

Isaia 48, 20

Vocem iucunditátis annuntiáte, et
audiátur, allelúia: annuntiáte usque
ad extrémum terræ: liberávit Dó-
minus pópulum suum, allelúia, alle-
lúia. *Ps. 65, 1-2* Iubiláte Deo, omnis
terra, psalmum dícite nómini eius:
date glóriam laudi eius. *℣. Glória*
Patri. Vocem.

Declare the word of joy, and let it be heard,
alleluia: declare it even to the ends of the
earth; the Lord has delivered his people:
alleluia, alleluia. *Ps. 65, 1-2* Shout joyfully
to God, all you on earth, sing praise to the
glory of his name; proclaim his glorious
praise. *℣. Glory be to the Father. Declare.*

*Dicitur Glória in excelsis in hac et se-
quentibus dominicis post Pascha, etiam
quando infra hebdomadam adhibetur
Missa dominicæ præcedentis.*

*The Gloria is said on this Sunday and on the other Sundays
after Easter, even when the Mass of the preceding Sunday is
celebrated during the week.*

Prayer

Deus, a quo bona cuncta procedunt,
largíre supplicibus tuis: ut cogité-
mus, te inspiránte, quæ recta sunt;
et, te gubernánte éadem faciámus.
Per Dóminum.

O God, the source of all good,* grant us
your inspiration that we may have proper
thoughts, and your guidance that we may
carry them into practice. Through Jesus
Christ.

Lectio Epistolæ beáti Iacóbi
Apóstoli
Iac. 1, 22-27

A Reading from the Epistle of blessed
James the Apostle
James 1, 22-27

Caríssimi: Estóte factóres verbi,
et non auditóres tantum: falléntes
vosmetípsos. Quia si quis audítor
est verbi, et non factor: hic com-
parábitur viro consideránti vultum
nativitátis suæ in spéculo: con-
siderávit enim se, et ábiit, et statim
oblítus est, qualis fúerit. Qui autem
perspéxerit in legem perféctam liber-
tátis, et permánerit in ea, non audí-
tor obliuísus factus, sed factor
óperis: hic beátus in facto suo erit.
Si quis autem putat se religiósus
esse, non refrénans linguam suam,

Beloved: Act on this revelation. If you only
listen to it, you are fooling yourselves. For
a man who listens to divine revelation but
does not put it into practice is like a man
who looks in a mirror at the face he was
born with. He looks at himself, then off he
goes and promptly forgets how he appeared.
But then there is the man who peers into the
ideal law that is characterized by freedom,
and he does so continually. He is no forget-
ful listener but he does things in practice.

Fifth Sunday after Easter

Happy will this man be in his accomplishment. Then there is the case of a man whose tongue is not controlled. He imagines that he is devout, but this is self-deception. That man's worship is pointless. Looking after orphans and widows in their distress, keeping oneself unspotted by the world, this is pure and stainless worship before our God and Father.

Alleluia, alleluia. *℣*. Christ is risen, and has shone upon us, whom he redeemed with his blood. Alleluia. *℣*. *John 16, 28* I came forth from the Father, and have come into the world. Again I leave the world, and go the Father. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 16, 23–30

At that time Jesus said to his disciples: "Truly I assure you, whatever you ask the Father, He will give you in my name. Until now you have not asked for anything in my name. Ask and you shall receive that your joy may be complete. I have said all this to you in figures of speech. An hour is coming when I shall no longer speak to you in figures, but tell you plainly about the Father. On that day you will ask in my name; and this does not mean that I shall have to petition the Father for you. For the Father himself loves you, since you have loved me and have believed that I came forth from God. I came forth from the Father and I have come into the world. Now I am leaving the world and I am going to the Father." "Why, at last," his disciples exclaimed, "you are talking plainly without any figure of speech! Now we know that you know everything—no need for anybody to ask you questions. Because of this we believe that you came forth from God."

Creed

sed sedúcens cor suum, huius vana est relígio. Relígio munda, et immaculáta apud Deum et Patrem, hæc est: Visitáre pupíllos et víduas in tribulatióne eórum, et immaculátum se custodire ab hoc sæculo.

Allelúia, allelúia. *℣*. Surréxit Christus, et illúxit nobis, quos redémit ságuine suo. Allelúia. *℣*. *Ioann. 16, 28* Exívi a Patre, et veni in mundum: íterum relínquo mundum, et vado ad Patrem. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 16, 23–30

In illo témpore: Dixit Iesus discí-pulis suis: Amen, amen dico vobis: si quid petiéritis Patrem in nómine meo, dabit vobis. Usque modo non petístis quidquam in nómine meo: Pétite, et accipiétis, ut gáudium vestrum sit plenum. Hæc in provérbiis locútis sum vobis. Venit hora, cum iam non in provérbiis loquar vobis, sed palam de Patre annuntiábo vobis. In illo die in nómine meo petétis: et non dico vobis, quia ego rogábo Patrem de vobis: ipse enim Pater amat vos, quia vos me amástis, et credidístis, quia ego a Deo exívi. Exívi a Patre, et veni in mundum: íterum relínquo mundum, et vado ad Patrem. Dicunt ei discí-puli eius: Ecce nunc palam lóqueris, et provérbium nulum dicis. Nunc scimus, quia scis ómnia, et non opus est tibi, ut quis te intéroget: in hoc crédimus, quia a Deo exísti.

Credo.

Greater and Lesser Litanies

Offertory Antiphon

Ps. 65, 8–9 and 20

Benedícite, gentes, Dóminum Deum nostrum, et obaudíte vocem laudis eius: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecaciónem meam, et misericórdiam suam a me, alleluia.

Bless the Lord our God, you peoples, loudly sound his praise; he has given life to my soul, and has not let my feet slip. Blessed be the Lord, who refused me not my prayer, or his kindness, alleluia.

Prayer over the Gifts

Súscipe, Dómine, fidélium preces cum oblatiónibus hostiárum: ut per hác piæ devotiónis offícia, ad cæléstem glóriam transeámus. Per Dóminum.

Accept the prayers and sacrificial offering of the faithful, O Lord,* and let our love and devotion lead us to the glory of heaven. Through Jesus Christ.

Præfatio paschalis, in qua dicitur: in hoc potíssimum gloriósius prædicáre.

Preface of Easter, with: at this season.

Communion Antiphon

Ps. 95, 2

Cantáte Dómino, alleluia: cantáte Dómino, et benedícite nomen eius: bene nuntiáte de die in diem salutáre eius, alleluia, alleluia.

Sing to the Lord, alleluia; sing to the Lord; bless his name; announce his salvation day after day, alleluia, alleluia.

Prayer after Communion

Tríbe nobis, Dómine, cæléstis mensæ virtúte satiátis: et desideráre quæ recta sunt, et desideráta percípere Per Dóminum.

Grant that we, who have been fed and strengthened at your heavenly banquet, O Lord,* may desire only what is right and that we may fulfill these holy desires. Through Jesus Christ.

GREATER AND LESSER LITANIES

Litaniæ maiores assignatæ sunt diei 25 aprilis; si vero eo die occurrit dominica Paschatis vel feriæ II post Pascha, transferuntur in sequentem feriam III.

Litaniæ minores seu Rogationes, per se, assignantur feriis II, III, et IV ante festum Ascensionis Domini. Ordinariis autem locorum facultas tribuitur eas transferendi ad alios tres dies continuos magis opportunos, iuxta regionum diversitatem aut consuetudinem aut necessitatem.

In Litanis maioribus statio ad S. Petrum. Et in minoribus ante Ascensionem: feria II Rogationum, statio ad S. Mariam Maiorem; feria III, statio ad S. Ioannem in Laterano; feria IV, statio ad S. Petrum. Iuxta ecclesiarum et locorum consuetudines et condiciones, cuius rei iudex est Ordinarius loci, his diebus fit processio, in

The Greater Litanies are assigned to April 25, but if Easter Sunday or the Monday after Easter occurs on that day, they are transferred to the following Tuesday.

The Lesser Litanies or rogations are assigned to Monday, Tuesday, and Wednesday before the feast of the Ascension of the Lord. Ordinaries of places, however, have the faculty of transferring the rogations to another three successive days which are more suitable, in accordance with regional diversity, custom, or necessity.

In accordance with the customs and conditions of churches and places, to be judged by the Ordinary of the place, a procession takes place on these days, during which the Litany of the Saints with its prayers is said. The invocations are not doubled.

Greater and Lesser Litanies

If the procession cannot take place, the Ordinaries of places shall establish particular devotional exercises, during which the Litany of the Saints and other prayers customary in the procession shall be said.

On both the Greater and Lesser Litanies, in churches where the procession takes place or where, by command of the Ordinary of the place, particular devotional exercises are celebrated, the Mass of rogations is celebrated as a votive Mass of class II.

The Mass of rogations or the Mass of the day which takes the place of the impeded votive Mass is considered as a part of the entire liturgical service, and is regularly celebrated after the completion of the procession. It is also fitting that the Mass of rogations be celebrated after the particular devotional exercises which replace the procession, even if these exercises take place in the evening.

*In the Mass which follows the procession or other exercises, all the prayers to be said at the foot of the altar are omitted, as well as the prayers *Aufer a nobis* and *Oramus te, Domine*. When the celebrant comes to the altar, he goes up to it immediately and kisses it in the center.*

Additional Masses of the rogations are prohibited.

Entrance Antiphon *Ps. 17, 7*

From his holy temple he heard my voice, alleluia; and my cry to him reached his ears. (*P. T. Alleluia, alleluia.*) *Ps. ibid.*, 2–3 I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. *℟.* Glory be to the Father. From his holy temple.

In this Mass the Gloria is not said.

Prayer

In our difficulties, almighty God, we rely upon your loving mercy.* Let your protection shield us from all harm. Through Jesus Christ.

A Reading from the Epistle of blessed
James the Apostle
James 5, 16–20

Beloved: Admit your sins to one another and pray for one another, so that you may

qua dicuntur Litanie Sanctorum (quæ tamen non duplicantur) cum suis precibus. Si autem processio fieri nequeat, locorum Ordinarii peculiares supplicationes instituant, in quibus dicantur Litanie Sanctorum et aliæ preces in processione fieri solitæ.

In Litiis tam maioribus quam in minoribus, in ecclesiis in quibus fit processio vel, de mandato Ordinarii loci, peculiares celebrantur supplicationes, dicitur, tamquam votiva II classis, Missa de Rogationibus.

Missa Rogationum, vel Missa diei quæ locum tenet Missæ votivæ impeditæ, habetur tamquam pars totius actionis liturgicæ, et dicitur regulariter expleta processione. Convenit autem ut Missa de Rogationibus dicatur etiam post peculiares supplicationes, quæ locum tenent processionis, etsi horis vespertinis peragantur.

*In Missa, quæ processionem vel alias supplicationes sequitur, omittuntur omnes preces ad gradus altaris dicendæ, necnon orationes *Aufer a nobis* et *Oramus te, Domine*. Sacerdos igitur cum ad altare accesserit, statim illud ascendit et osculatur in medio.*

Aliæ Missæ de Rogationibus prohibentur.

Exaudivit de templo sancto suo vocem meam; et clamor meus in conspectu eius, introivit in aures eius (T.P. Allelúia, allelúia). Ps. ibid., 2–3 Diligam te, Domine, virtus mea. Dóminus firmamentum meum, et refúgium meum, et liberátor meus. ℟. Glória Patri. Exaudivit.

In hac Missa non dicitur Glória in excelsis.

Præsta, quæsumus, omnipotens Deus: ut, qui in afflictione nostra de tua pietate confidimus; contra adversa omnia, tua semper protectione muniámur. Per Dóminum.

Lectio Epistolæ beati
Iacobi Apóstoli
Iac. 5, 16–20

Carissimi: Confitémini alterutrum peccata vestra, et orate pro invicem,

Greater and Lesser Litanies

ut salvemini: multum enim valet deprecatio iusti assidua. Elías homo erat similis nobis passibilis: et oratione oravit ut non plueret super terram, et non pluit annos tres, et menses sex. Et rursum oravit: et cælum dedit pluviam, et terra dedit fructum suum. Fratres mei, si quis ex vobis erraverit a veritate, et converterit quis eum: scire debet, quoniam qui converti fecerit peccatorem ab errore viæ suæ, salvabit animam eius a morte, et operiet multitudinem peccatorum.

Tempore paschali:

Alleluia, alleluia, *℣. Ps. 78, 9–10* Propitius esto, Domine, peccatis nostris: ne quando dicant gentes: Ubi est Deus eorum? Alleluia. *℣. Ps. 30, 8* Exultabo et lætabor in misericordia tua, quoniam respexisti humilitatem meam: salvasti de necessitatibus animam meam. Alleluia.

Extra tempus paschale:

Graduale Ps. 43, 8–9 Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confudisti. *℣. In Deo laudabimur tota die: et in nomine tuo confitebimur in sæcula.*

Alleluia, alleluia. *℣. Ps. 78, 9–10* Propitius esto, Domine, peccatis nostris: ne quando dicant gentes: Ubi est Deus eorum? Alleluia.

Post Septuagesimam, omissis Alleluia et versu sequenti, dicitur:

Tractus Ps. 24, 17–18 et 1–4 De necessitatibus meis eripe me, Domine: vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea. *℣. Ad te, Domine levavi animam meam: Deus meus, in te confido, non erubescam: neque irideant me inimici mei. ℣. Etenim universi, qui te expectant, non confundentur: confundantur omnes facientes vana.*

find healing. The fervent petition of a holy man is powerful indeed. Elia was only a man like us. Yet he prayed earnestly that it would not rain and no rain fell on the land for three years and six months. When he prayed again, the sky poured rain and the land produced its crop. My brothers, some one of you may stray from the truth and be brought back by someone else. Remember this: the person who brings a sinner back from his mistaken way will save his soul from death and do away with a multitude of sins.

In paschal time:

Alleluia, alleluia. *℣. Ps. 78, 9–10* Pardon our sins, O Lord; why should the nations say, “Where is their God?” Alleluia. *℣. Ps. 30, 8* I will rejoice and be glad of your kindness, when you have seen my affliction and watched over me in my distress. Alleluia.

Outside of paschal time:

Gradual Ps. 43, 8–9 You saved us, O Lord, from our foes, and those who hated us you put to shame. *℣. In God we gloried day by day; your name we praised always.*

Alleluia, alleluia. *℣. Ps. 78, 9–10* Pardon our sins, O Lord; why should the nations say, “Where is their God?” Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 24, 17–18 and 1–4 Bring me out of distress, O Lord; put an end to my affliction and my suffering, and take away all my sins. *℣. To you I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame, let not my enemies exult over me. ℣. No one who waits for you shall be put to shame; those shall be put to shame who heedlessly break faith.*

Greater and Lesser Litanies

✠ A Reading
from the holy Gospel
according to Luke
Luke 11, 5–13

At that time Jesus said to his disciples: “If one of you has a friend, who comes to you in the middle of the night, and says to you: ‘My friend, lend me three loaves, for a friend of mine has come in from a trip and I have nothing to offer him,’ will you from inside say in reply: ‘Do not disturb me. The door is shut now, and my children and I are in bed. I can’t get up and give you anything.’ I tell you, even if you will not get up and give to him because of your friendship, you will rise because of his persistence and give him as much as he needs. So I say to you: Keep asking, and you will receive; keep seeking, and you will find; keep knocking, and the door will be opened. Everyone who keeps asking, receives. He who keeps seeking, finds. To him who keeps knocking, the door will be opened. What father among you will hand his son a stone when he asks for bread, or a viper when he asks for a fish, or a scorpion when he asks for an egg? Now if you, bad as you are, know how to give your children what is good, is not the heavenly Father much more likely to give the Holy Spirit to those who keep asking him?”

Offertory Antiphon
Ps. 108, 30–31

I will speak my thanks earnestly to the Lord,
and in the midst of the throng I will praise
him, for he stood at the right hand of the
poor man, to save me from those who would
condemn me. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, may these offerings free us from the
bondage of sin and win for us the gift of your
mercy. Through Jesus Christ.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 11, 5–13

In illo témpore: Dixit Iesus discípulis
suis: Quis vestrum habébit amicum,
et ibit ad illum média nocte, et dicet
illi: Amíce, cómmoda mihi tres
panes, quóniam amicus meus venit
de via ad me, et non hábeo quod
ponam ante illum: et ille déintus
respóndens, dicat: Noli mihi moléstus
esse, iam óstium clausum est, et
púeri mei mecum sunt in cubíli, non
possum súrgere, et dare tibi. Et si ille
perseveráverit pulsans: dico vobis,
etsi non dabit illi surgens, eo quod
amicus eius sit, propter improbitátem
tamen eius surget, et dabit illi quot-
quot habet necessariós. Et ego dico
vobis: Pétite, et dábitur vobis: quæ-
rite, et inveniétis: pulsáte, et aperiétur
vobis. Omnis enim qui petit, áccipit:
et qui quærit, ínvenit: et pulsánti
aperiétur. Quis autem ex vobis pa-
trem petit panem, numquid lápidem
dabit illi? Aut piscem: numquid pro
pisce serpéntem dabit illi? Aut si
petierit ovum: numquid pórriget illi
scorpiónem? Si ergo vos cum sitis
mali, nostis bona data dare filiis
vestris: quanto magis Pater vester de
cælo dabit spíritum bonum peténti-
bus se?

Confitébor Dómino nimis in ore meo:
et in médio multórum laudábo eum,
qui ástitit a dextris páuperis: ut sal-
vam fáceret a persecúentibus ánimam
meam. (*T. P. Alleluia.*)

Hæc múnera, quæsumus, Dómine, et
víncula nostræ pravitatís absólvant,
et tuæ nobis, misericórdiæ dona
concílient. Per Dóminum.

Vigil of the Ascension

Communion Antiphon

Luke 11, 9–10

Pétite, et accipiétis: quærite, et inveniétis: pulsáte, et aperiétur vobis: omnis enim qui petit, áccipit: et qui quærit, ínvenit: et pulsánti aperiétur. (T. P. Allelúia.)

Ask, and you shall receive; seek, and you shall find; knock and it shall be opened to you. For everyone who asks receives; and he who seeks finds; and to him who knocks, it shall be opened. (P. T. Alleluia.)

Prayer after Communion

Vota nostra, quæsumus, Dómine, pio favóre proséquere: ut, dum dona tua in tribulatióne percípimus, de consolatióne nostra in tuo amóre crescámus. Per Dóminum.

Mercifully grant us our requests, O Lord,* that while we receive our gifts in the midst of our troubles we may be comforted and increase our love for you. Through Jesus Christ.

II classis

VIGIL OF THE ASCENSION

Entrance Antiphon

Isaia 48, 20

Vocem iucunditátis annuntiáte, et audiátur, allelúia: annuntiáte usque ad extrémum terræ: liberávit Dóminus pópulum suum, allelúia, allelúia. *Ps. 65, 1–2* Iubiláte Deo, omnis terra, psalmum dícite nómini eius: date glóriam laudi eius. *℟.* Glória Patri. Vocem.

Declare the word of joy, and let it be heard, alleluia: declare it even to the ends of the earth; the Lord has delivered his people: alleluia, alleluia. *Ps. 65, 1–2* Shout joyfully to God, all you on earth, sing praise to the glory of his name; proclaim his glorious praise. *℟.* Glory be to the Father. Declare.

Et dicitur Glória in excélsis.

The Gloria is said.

Prayer

Deus, a quo bona cuncta procedunt; largíre supplicibus tuis: ut cogitémus, te inspiránte, quæ recta sunt; et, te gubernánte, éadem faciámus. Per Dóminum.

O God, the source of all good,* grant us your inspiration that we may have proper thoughts, and your guidance that we may carry them into practice. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Ephésios
Ephes. 4, 7–13

A Reading from the Epistle of blessed
Paul the Apostle to the Ephesians
Ephes. 4, 7–13

Fratres: Unicuíque nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum, captívam duxit

Brethren: Favor has been given to each one of us in the measure in which Christ bestows it. So the Scripture says,

Vigil of the Ascension

“When he ascended on high, he
took a host of captives,
and gave gifts to men.”

“He ascended”—what does this mean, but that he had first descended into the low regions of the earth? He who descended is also the very one who ascended high above all the heavens, that he might fill all. And “he gave” some men as apostles, and some as prophets, and others again as evangelists, and others as pastors and teachers, thus fitting the saints for the work of the ministry, for building up the body of Christ until we all become one in faith and in the knowledge of the Son of God, and form that perfect man who is Christ come to full stature.

Alleluia, alleluia. *℟.* Christ is risen, and has shone upon us, whom he redeemed with his blood. Alleluia. *℟.* *John 16, 28* I came forth from the Father, and have come into the world. Again I leave the world, and go to the Father. Alleluia.

✠ A Reading from the holy Gospel according to John *John 17, 1–11*

At that time Jesus looked up to heaven and said: “Father, the hour has come: glorify your Son, that your Son may glorify you—inasmuch as you granted him power over all flesh that he might grant eternal life to all that you have given him. (And eternal life consists in this, that they know you, the only true God, and the one whom you sent, Jesus Christ.) I glorified you on earth by accomplishing the work that you gave me to do; so now glorify me, Father, in your presence with that glory which I had with you before the world existed. I made your name known to the men whom you gave me out of the world. These men whom you gave me were yours and they have kept your word. Now they have realized that all that

captivitatem: dedit dona hominibus. Quod autem ascendit, quid est, nisi quia et descendit primum in inferiores partes terrae? Qui descendit, ipse est et qui ascendit super omnes caelos, ut impleret omnia. Et ipse dedit quosdam quidem apostolos, quosdam autem prophetas, alios vero evangelistas, alios autem pastores, et doctores, ad consummationem sanctorum in opus ministerii, in aedificationem corporis Christi: donec occurramus omnes in unitatem fidei, et agnitionis Filii Dei, in virum perfectum, in mensuram aetatis plenitudinis Christi,

Alleluia, alleluia. *℟.* Surréxit Christus, et illúxit nobis, quos redemit sanguine suo. Alleluia. *℟.* *Ioann. 16, 28* Exívi a Patre, et veni in mundum: íterum relínquo múnđum, et vado ad Patrem. Alleluia.

✠ Sequéntia sancti Evangélíi secúndum Ioánnem *Ioann. 17, 1–11*

In illo témpore: Sublevátis Iesus óculis in cælum, dixit: Pater, venit hora, clarífica Fílium tuum, ut Fílius tuus claríficet te: sicut dedísti ei potestátem omnis carnis, ut omne, quod dedísti ei, det eis vitam aetérnam. Hæc est autem vita aetérna: Ut cognóscant te, solum Deum verum, et quem misísti Iesum Christum. Ego te clarificávi super terram: opus consummávi, quod dedísti mihi ut fáciam: et nunc clarífica me tu, Pater, apud temetípsum, claritáte, quam hábui priúsqvam mundus esset, apud te. Manifestávi nomen tuum hominibus, quos dedísti mihi de mundo. Tui erant, et mihi eos dedísti: et sermónem tuum servavérunt. Nunc cognovérunt quia ómnia, quæ dedísti mihi, abs te sunt: quia verba, quæ dedísti mihi, dedi eis: et ipsi accepé-

Vigil of the Ascension

runt, et cognovérunt vere quia a te exívi, et credidérunt quia tu me misísti. Ego pro eis rogo, non pro mundo rogo, sed pro his, quos dedísti mihi: quia tui sunt: et mea ómnia tua sunt, et tua mea sunt: et clarificátus sum in eis. Et iam non sum in mundo, et hi in mundo sunt, et ego ad te vénio.

you have given me comes from you. For I have given them the words that you gave me, and they accepted them. And they have truly realized that I came forth from you, and they have believed that you sent me. It is on their behalf that I pray. I do not pray for the world, but for those whom you have given me, because they are really yours (just as all that is mine is yours and all that is yours is mine), and it is in them that I have been glorified. I am no longer in the world; but they are still in the world and I am coming to you."

Offertory Antiphon

Ps. 65, 8–9 and 20

Benedícite, gentes, Dóminum Deum nostrum, et obaudíte vocem laudis eius: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecaciónem meam, et misericórdiam suam a me, allelúia.

Bless the Lord our God, you peoples, loudly sound his praise, he has given life to my soul, and has not let my feet slip. Blessed be the Lord, who refused me not my prayer, or his kindness, alleluia.

Prayer over the Gifts

Súscipe, Dómine, fidélium preces cum oblatiónibus hostiárum: ut per hæc piæ devotiónis officia, ad cæléstem glóriam transeámus. Per Dóminum.

Accept the prayers and sacrificial offering of the faithful, O Lord,* and let our love and devotion lead us to the glory of heaven. Through Jesus Christ.

Præfatio paschalis

Preface of Easter

Communion Antiphon

Ps. 95, 2

Cantáte Dómino, allelúia: cantáte Dómino, et benedicite nomen eius: bene nuntiáte de die in diem salutáre eius, allelúia, allelúia.

Sing to the Lord, alleluia; sing to the Lord; bless his name; announce his salvation day after day, alleluia, alleluia.

Prayer after Communion

Tribue nobis, Dómine, cæléstis mensæ virtúte satiátis: et desideráre quæ recta sunt, et desideráta percípere. Per Dóminum.

Grant that we, who have been fed and strengthened at your heavenly banquet, O Lord,* may desire only what is right and that we may fulfill these holy desires. Through Jesus Christ.

Ascension of the Lord

SEASON OF THE ASCENSION

ASCENSION OF THE LORD

Entrance Antiphon

Acts 1, 11

Men of Galilee, why do you stand looking up to heaven? Alleluia. He shall come in the same way as you have seen him going up to heaven: alleluia, alleluia, alleluia. *Ps. 46, 2* All you peoples, clap your hands, shout to God with cries of gladness. *V.* Glory be to the Father. Men of Galilee.

Prayer

O almighty God, we firmly believe that your only-begotten Son, our Redeemer, ascended this day into heaven.* May our minds dwell always on this heavenly home. Through Jesus Christ.

A Reading from the Acts of the Apostles

Acts 1, 1-11

In my first account, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up to heaven, after he had instructed his chosen apostles through the Holy Spirit. For after his Passion he showed them in many convincing ways that he was alive, appearing to them during forty days and speaking to them about the kingdom of God. Once when he met with them, he told them not to leave Jerusalem. "Wait, rather, for the fulfilment of my Father's promise about which you have heard me speak. John baptized with water, but within a few days you will be baptized with the Holy Spirit." When they were with him, they used to ask, "Lord, is this the time when you are going to restore the kingdom to Israel?" He answered, "It is not for you to know the exact time; the Father has reserved that to himself. You will receive power when the Holy Spirit comes upon you, and you are to

I classis

Statio ad S. Petrum

Viri Galilæi, quid admirâmini aspicientes in cælum? allelûia: quemadmodum vidistis eum ascendentem in cælum, ita veniet, allelûia, allelûia, allelûia. *Ps. 46, 2* Omnes gentes, plaudite manibus: iubilâte Deo in voce exultationis. *V.* Glôria Patri. Viri Galilæi.

Concede, quæsumus, omnipotens Deus: ut, qui hodierna die Unigénitum tuum Redemptorem nostrum ad cælos ascendisse credimus; ipsi quoque mente in cælestibus habitemus. Per eundem Dóminum.

Lectio Actuum Apostolorum

Act. 1, 1-11

Primum quidem sermónem feci de omnibus, o Theóphile, quæ cœpit Iesus facere et docere, usque in diem, qua, præcipiens Apóstolis per Spíritum Sanctum, quos elégit, assumptus est: quibus et præbuit seípsum vivum post passionem suam in multis arguméntis, per dies quadraginta appárens eis, et loquens de regno Dei. Et convéscens, præcepit eis ab Ierosólymis ne discéderent, sed exspectárent promissionem Patris, quam audístis (inquit) per os meum: quia Ioánnes quidem baptizávit aqua, vos autem baptizabímini Spíritu Sancto non post multos hos dies. Igitur qui convénérant, interrogábant eum, dicéntes: Dómine, si in témpore hoc restítues regnum Israël? Dixit autem eis: Non est vestrum nosse témpora vel moménta, quæ Pater pósuit in sua potestáte: sed accipiétis virtutem superveniéntis Spíritus Sancti in vos, et éritis mihi testes in Ierúsalem, et in omni Iudæa, et Samaría, et usque ad últimum terræ.

Ascension of the Lord

Et cum hæc dixisset, vidéntibus illis, elevátus est, et nubes suscepit eum ab óculis eórum. Cumque intueréntur in cælum eúntem illum, ecce duo viri astitérunt iuxta illos in véstibus albis, qui et dixerunt: Viri Galilæi, quid statis aspiciéntes in cælum? Hic Iesus, qui assúptus est a vobis in cælum, sic véniet, quemádmódum vidístis eum eúntem in cælum.

Allelúia, allelúia. *℣. Ps. 46, 6* Ascéndit Deus in iubilatióne, et Dóminus in voce tubæ. Allelúia. *℣. Ps. 67, 18–19* Dóminus in Sina in sancto, ascéndens in altum, captívam duxit captivitátem. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Marcum
Marc. 16, 14–20

In illo témpore: Recumbéntibus úndecim discípulis, apparuit illis Iesus: et exprobrávit incredulitátem eórum, et durítiam cordis: quia iis, qui víderant eum resurrexisse, non credidérunt. Et dixit eis: Eúntes in mundum univérsum, prædicáte Evangelíum omni creatúræ. Qui crediderit, et baptizátus fúerit, salvus erit: qui vero non crediderit, condemnábitur. Signa autem eos, qui crediderint, hæc sequéntur: In nómine meo dæmónia eiicient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super ægros manus impónent, et bene habébunt. Et Dóminus quidem Iesus, postquam locútus est eis, assúptus est in cælum, et sedet a dextris Dei. Illi autem profécti, prædicavérunt ubique, Dómino cooperánte, et sermónem confirmánte, sequéntibus signis.

be my witnesses in Jerusalem, throughout Judea and Samaria—yes, even to the ends of the earth.” When he had said this he was lifted up before their very eyes, and a cloud took him from their sight. They were still staring after him into the sky when two men dressed in white stood beside them. “Men of Galilee,” they said, “why do you stand here looking at the sky? This Jesus who has been taken away from you up to heaven will come back in the same way that you saw him go.”

Alleluia, alleluia. *℣. Ps. 46, 6* God mounts his throne amid shouts of joy; the Lord, amid trumpet blasts. Alleluia. *℣. Ps. 67, 18–19* The Lord advances from Sinai to the sanctuary; ascending on high, he has led captivity captive. Alleluia.

✠ A Reading from the holy Gospel
according to Mark
Mark 16, 14–20

At that time, as they were at table, Jesus appeared to the Eleven. He reproached them for their disbelief and stubbornness, since they had put no faith in those who had seen him after he had been raised. And he told them, “Go into the whole world, and proclaim the good news to the whole of creation. The man who believes in it and accepts baptism will be saved, the man who refuses to believe in it will be condemned. And signs like these will accompany those who have professed their faith: they will use my name to expel demons; they will speak entirely new languages; they will be able to handle serpents; they will even be able to drink deadly poison without harm; and the sick upon whom they lay their hands will recover.” Then, after speaking to them, the Lord Jesus was taken up into heaven and took his seat at God’s right hand. But they

Ascension of the Lord

went forth and preached everywhere, while the Lord worked with them and confirmed the message through the signs which accompanied them.

After the Gospel, the paschal candle is extinguished.

Creed

Dicto Evangelio, exstinguitur cereus paschalis.

Credo.

Offertory Antiphon

Ps. 46, 6

God mounts his throne amid shouts of joy; the Lord, amid trumpet blasts, alleluia.

Ascéndit Deus in iubiliatíone, et Dóminus in voce tubæ, allelúia.

Prayer over the Gifts

Accept, O Lord, the gifts we offer to celebrate the glorious ascension of your Son.* Mercifully free us from our present dangers and lead us to eternal life. Through Jesus Christ.

Súscipe, Dómine, múnera, quæ pro Fílii tui gloriósa Ascensióne deférimus: et concéde propítius; ut a præsentibus periculis liberémur, et ad vitam perveniámus ætérnam. Per eúndem Dóminum.

Preface of the Ascension of the Lord. This preface is said as a proper preface in the Mass of the Ascension, and as a seasonal preface from the Friday after the Ascension up to the Friday before the vigil of Pentecost, in Masses which lack a proper preface.

The proper Communicantes of the Ascension of the Lord is said only on the feast day itself.

Præfatio de Ascensione Domini, quæ dicitur tamquam propria in Missa de Ascensione Domini, et tamquam de Tempore a feria VI post Ascensionem usque ad feriam VI ante vigiliam Pentecostes, in Missis quæ præfatione propria carent.

Communicantes vero proprium de Ascensione Domini dicitur tantum in ipso die festo Ascensionis.

Communion Antiphon

Ps. 67, 33-34

Chant praise to the Lord, who rises on the heights of the heavens to the east, alleluia.

Psállite Dómino, qui ascéndit super cælos cælórum ad Oriéntem, allelúia.

Prayer after Communion

Almighty and merciful God, grant that this sacrament which we have received in this visible sacred rite,* may have its invisible effect in us. Through Jesus Christ.

Præsta nobis, quæsumus, omnipotens et miséricors Deus: ut, quæ visibilibus mystériis suménda percépimus, invisibili consequámur efféctu. Per Dóminum.

The Mass of the feast of the Ascension is celebrated on the days from Friday after the Ascension up to the Friday before the vigil of Pentecost, inclusively. The Gloria and the Preface of the Ascension are said, but the Creed and the proper Communicantes are not said.

Diebus a feria VI post Ascensionem usque ad feriam VI ante vigiliam Pentecostes inclusive, dicitur Missa de festo Ascensionis cum Glória et præfatione de Ascensione, sine Credo et Communicantes proprio.

Sunday after the Ascension

II classis

SUNDAY AFTER THE ASCENSION

Entrance Antiphon

Ps. 26, 7, 8 and 9

Exáudi, Dómine, vocem meam, qua clamávi ad te, allelúia: tibi dixit cor meum, quæsívi vultum tuum; vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me, allelúia, allelúia. *Ps. ibid., 1* Dóminus illuminátio mea, et salus mea: quem timébo? *℣.* Glória Patri. Exáudi.

Hear, O Lord, the sound of my call, alleluia; to you my heart speaks; your glance I seek; your presence, O Lord, I seek. Hide not your face from me, alleluia, alleluia. *Ps. ibid., 1* The Lord is my light and my salvation; whom should I fear? *℣.* Glory be to the Father. Hear, O Lord.

Prayer

Omnípotens sempitérne Deus: fac nos tibi semper et devótam gérere voluntátem; et maiestáti tuæ sincéro corde servíre. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per omnia sácula sæculórum.

O almighty and eternal God,* make our wills devoted to you so that our hearts may sincerely serve your majesty. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God forever and ever. *℞.* Amen.

Léctio Epístolæ beáti Petri

Apóstoli

1 Petr. 4, 7-11

Caríssimi: Estóte prudéntes, et vigílate in oratióibus. Ante ómnia autem, mútuam in vobismetípsis caritátem contínuam habéntes: quia cáritas óperit multitudínem peccatórum. Hospitáles ínvicem sine murmuratione: unusquisque, sicut accépit grátiam, in altérutrum illam ministrátes, sicut boni dispensatóres multifórmis grátiae Dei. Si quis lóquitur, quasi sermónes Dei: si quis ministrat, tamquam ex virtúte, quam adminístrat Deus: ut in ómnibus honorificétur Deus per Iesum Christum Dóminum nostrum.

Allelúia, allelúia. *℣. Ps. 46, 9* Regnávít Dóminus super omnes gentes: Deus sedet super sedem sanctam suam. Allelúia. *℣. Ioann. 14, 18* Non vos relínquam órphanos: vado, et vénio ad vos, et gaudébit cor vestrum. Allelúia.

A Reading

from the Epistle of
blessed Peter the Apostle

1 Peter 4, 7-11

Beloved: Be responsible, and earnest in prayers. Above all maintain constant charity towards each other, because charity does away with a multitude of sins. Be hospitable to one another without grumbling. Let each of you, according to the gift he has received, share it with the rest, as good stewards of the manifold gift of God. When one of you speaks, let it be like the things said by God; when one of you shares, let it be as from the resources which God provides; so that in all of you God may be glorified, through Jesus Christ our Lord.

Alleluia, alleluia. *℣. Ps. 46, 9* The Lord reigns over all the nations, God sits upon his holy throne. Alleluia. *℣. John 14, 18* I will not leave you orphans; I go away and I come to you, and your heart shall rejoice. Alleluia.

Sunday after the Ascension

✠ A Reading from the holy Gospel
according to John
John 15, 26–27; 16, 1–4

At that time Jesus said to his disciples: “When the Paraclete comes, the Spirit of Truth who comes forth from the Father and whom I shall send you from the Father, he will give evidence on my behalf. You too will give evidence because you have been with me from the beginning. I have said all this to you to prevent your faith from being shaken. They are going to put you out of the synagogue. In fact, a time will come when anyone who puts you to death will think he is paying homage to God! And they will do such things because they never knew the Father nor me. For my part, I have said all this to you so that, when their hour comes, you may remember what I told you.”

Creed

Offertory Antiphon
Ps. 46, 6

God mounts his throne amid shouts of joy;
the Lord, amid trumpet blasts, alleluia.

Prayer over the Gifts

Cleanse us through this spotless offering, O Lord,* and let our souls be made strong by your heavenly grace. Through Jesus Christ.

Preface of the Ascension

Communion Antiphon
John 17, 12–13 and 15

Father, while I was with them, I kept them whom you have given me, alleluia; but now I am coming to you: I do not pray that you take them out of the world, but that you keep them from evil, alleluia, alleluia.

Prayer after Communion

Grant, O Lord, that we may always be grateful for the sacramental gift that we have just received. Through Jesus Christ.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 15, 26–27; 16, 1–4

In illo témpore: Dixit Iesus discíplis suis: Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procédit, ille testimónium perhibébit de me: et vos testimónium perhibébitis, quia ab iníto mecum estis. Hæc locútus sum vobis, ut non scandalizémini. Absque synagógis fácient vos: sed venit hora, ut omnis, qui intérficit vos, arbitrétur obséquium se præstáre Deo. Et hæc fácient vobis, quia non novérunt Patrem, neque me. Sed hæc locútus sum vobis: ut, cum vénerit hora eórum, reminiscámini, quia ego dixi vobis.

Credo.

Ascéndit Deus in iubilatióne et Dóminus in voce tubæ, allelúia.

Sacrificia nos, Dómine, immaculáta purificent: et méntibus nostris supérnæ grátiae dent vigórem. Per Dóminum.

Præfatio de Ascensione.

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.

Repléti, Dómine, munéribus sacris: da, quæsumus; ut in gratiárum semper actióne maneamus. Per Dóminum.

Vigil of Pentecost

I classis

Statio ad S. Ioannem in Laterano

Cum sanctificátus fúero in vobis, congregábo vos de univérssis terris: et effúndam super vos aquam mundam, et mundabímmini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum, allelúia, allelúia, *Ps* 33, 2 Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *V.* Glória Patri. Cum sanctificátus.

Et dicitur Glória in excélsis.

Præsta, quæsumus, omnipotens Deus: ut claritátis tuæ super nos splendor effúlgeat; et lux tuæ lucis corda eórum, qui per grátiam tuam renáti sunt, Sancti Spíritus illustratióne confírmet. Per Dóminum . . . in unitáte eiúsdem Spíritus Sancti.

Léctio Actuum Apostolorum
Act. 19, 1-8

In diébus illis: Factum est, cum Apóllō esset Corínthi, ut Paulus peragrátis superiórius pártibus veníret Ephesum, et inveníret quosdam discipulos: dixítque ad eos: Si Spíritum Sanctum accepístis credéntes? At illi dixérunt ad eum: Sed neque si Spíritus Sanctus est, audívimus. Ille vero ait: In quo ergo baptizáti estis? Qui dixérunt: In Ioánnis baptísmate. Dixit autem Paulus: Ioánnes baptizávit baptís-mo pæniténtiæ pópulum, dicens: In eum, qui ventúrus esset post ipsum, ut créderent, hoc est, in Iesum. His audítis, baptizáti sunt in nómine Dómini Iesu. Et cum imposuísset illis manus Paulus, venit Spíritus Sanctus super eos, et loquebántur linguis, et prophetábant. Erant autem omnes viri fere duódecim. Introgéssus autem synagógam, cum fidúcia loquebátur per tres menses, dísputans, et suádens de regno Dei.

VIGIL OF PENTECOST

Entrance Antiphon

Ezech. 36, 23, 24 and 25-26

When I prove my holiness through you, I will gather you from all the foreign lands; and I will sprinkle clean water upon you to cleanse you from all your impurities; and I will give you a new spirit, alleluia, alleluia. *Ps. 33, 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *V.* Glory be to the Father. When I prove.

The Gloria is said.

Prayer

Let the brightness of your glory shine upon us, almighty God,* so that the Holy Spirit, light of your light, may strengthen the hearts of those who are reborn through your grace. Through Jesus Christ.

A Reading from the Acts of the Apostles
Acts 19, 1-8

In those days, while Appollos was in Corinth, Paul passed through the interior country and came to Ephesus. There he found some disciples and asked them, "Did you receive the Holy Spirit, when you became believers?" They answered, "We have not so much as heard that there is a Holy Spirit." "How were you baptized then?" he persisted; and they replied, "With the baptism of John." So Paul explained, "John's baptism was a baptism of repentance. He used to tell the people about the one who would come after him, in whom they were to believe—that is, Jesus." When they heard this, they were baptized in the name of the Lord Jesus. Paul laid hands on them and the Holy Spirit came upon them. Then they began to speak with tongues and to utter prophecies. In all there were about twelve men. Paul entered the synagogue and

Vigil of Pentecost

for three months spoke out boldly in debate with persuasive arguments about the kingdom of God.

Alleluia. *℣. Ps. 106, 1* Give thanks to the Lord, for he is good, for his kindness endures forever!

The Alleluia is not repeated, but there follows immediately:

Tract Ps. 116, 1–2 Praise the Lord, all you nations; glorify him, all you peoples! *℣.* For steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

✠ A Reading from the holy Gospel
according to John
John 14, 15–21

At that time Jesus said to his disciples: “If you love me and keep my commandments, then at my request the Father will give you another Paraclete to be with you forever—the Spirit of Truth. The world cannot accept him because it neither sees nor recognizes him; but you can recognize him because he remains with you and he will be within you. I shall not leave you orphans: I am coming back to you. There is just a little while before the world loses sight of me; but you can see me because I have life and you will have life. On that day you yourselves will recognize that I am in my Father, and you are in me, and I in you. Whoever keeps the commandments that he has from me is the man who loves me; and the man who loves me will be loved by my Father, and I shall love him and reveal myself to him.”

The Creed is not said.

Offertory Antiphon
Ps. 103, 30–31

Send forth your spirit, and they shall be created, and you shall renew the face of the earth. May the glory of the Lord endure forever, alleluia.

Alleluia. *℣. Ps. 106, 1* Confitemini Dómino, quóniam bonus: quóniam in sáculum misericórdia eius.

Non repetitur Alleluia, sed immediate sequitur:

Tractus Ps. 116, 1–2 Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. *℣.* Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

✠ Sequéntia sanctia Evangélii
secúndum Ioánnem
Ioann. 14, 15–21

In illo témpore: Dixit Iesus discipulis suis: Si diligitis me, mandáta mea serváte. Et ego rogábo Patrem, et álium Paráclitum dabit vobis, ut máneat vobíscum in ætérnum, Spíritum veritátis, quem mundus non potest accípere, quia non videt eum, nec scit eum. Vos autem cognoscétis eum: quia apud vos manébit, et in vobis erit. Non relínquam vos órphanos: véniam ad vos. Adhuc módicum: et mundus me iam non videt. Vos autem vidétis me, quia ego vivo, et vos vivétis. In illo die vos cognoscétis quia ego sum in Patre meo, et vos in me, et ego in vobis. Qui habet mandáta mea, et servat ea: ille est, qui diligit me. Qui autem diligit me, diligétur a Patre meo: et ego diligam eum, et manifestábo ei meípsum.

Non dicitur Credo.

Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terræ: sit glória Dómini in sácula, alleluia.

Pentecost Sunday

Prayer over the Gifts

Múnera, quæsumus, Dómine, obláta sanctifica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte eiúsdem.

Præfatio de Spiritu Sancto, quæ dicitur tamquam propria in Missis de Tempore a vigilia Pentecostes usque ad subsequens sabbatum inclusive, necnon in Missis votivis de Spiritu Sancto; et tamquam de Tempore in ceteris Missis quæ celebrantur eodem Tempore et præfatione propria carent.

Infra Actionem Communicantes et Hanc igitur propria, quæ item dicuntur usque ad sequens sabbatum inclusive.

Bless our offering, O Lord, and cleanse our hearts by the light of the Holy Spirit. Through Jesus Christ.

Preface of the Holy Spirit. This preface is said as the proper preface in seasonal Masses from the vigil of Pentecost up to the following Saturday, inclusively, as well as in votive Masses of the Holy Spirit. It is said as a seasonal preface in other Masses which are celebrated during the same period and which lack a proper preface.

During the Canon, the proper Communicantes and Hanc igitur, which are likewise said up to the following Saturday, inclusively.

Communion Antiphon

John 7, 37-39

Ultimo festivitátis die dicébat Iesus: Qui in me credit, flúmina de ventre eius fluent aquæ vivæ: hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum, allelúia, allelúia.

On the last day of the feast, Jesus said, "He who believes in me, from within him there shall flow rivers of living water." He said this, however, of the Spirit, whom they who believed in him were to receive, alleluia, alleluia.

Prayer after Communion

Sancti Spíritus, Dómine, corda nostra mundet infúsió: et sui roris íntima aspersiόne fecúndet. Per Dóminum . . . in unitáte eiúsdem Spíritus Sancti Deus.

May the coming of the Holy Spirit, O Lord, cleanse our hearts,* and, like a heavenly dew, water them to bring forth good fruit. Through Jesus Christ.

TIME OF PENTECOST

PENTECOST SUNDAY

I classis cum octava I classis

Statio ad S. Petrum

Entrance Antiphon

Wis. 1, 7

Spíritus Dómini replévit orbem terrarum, allelúia: et hoc quod cóntinet ómnia, sciéntiam habet vocis, allelúia, allelúia, allelúia. *Ps. 67, 2* Exsúrgat Deus, et dissipéntur inimíci eius: et fúgiant, qui odérunt eum, a fácie eius. *℟. Glória Patri. Spíritus.*

The spirit of the Lord fills the world, alleluia, is all-embracing, and knows man's utterance, alleluia, alleluia, alleluia. *Ps. 67, 2* God arises; his enemies are scattered, and those who hate him flee before him. *℟. Glory be to the Father. The spirit.*

Pentecost Sunday

Prayer

O God, on this day you have instructed the hearts of the faithful by the light of the Holy Spirit.* Grant that through the same Holy Spirit we may be truly wise and always rejoice in his consolation. Through Jesus Christ.

A Reading from the Acts of the Apostles *Acts 2, 1-11*

When the day of Pentecost had come, the disciples were all gathered together. Suddenly from the sky there was a noise like a strong driving wind that filled the whole house where they sat. There appeared to them tongues as of fire that parted and came to rest on each one of them. They were all filled with the Holy Spirit and began to speak in other tongues and to proclaim according to the promptings of the Spirit. Now there were living in Jerusalem devout people, Jews of every nation under heaven, who on hearing the sound gathered in a crowd. But they were confused because each one heard the speakers in his own language. This astounded them and they asked in amazement, "Aren't these men who are speaking all Galileans? How is it, then, that each of us hears them in his native language? We are Parthians, Medes and Elamites; inhabitants of Mesopotamia, of Judea and Cappadocia, of Pontus and Asia, of Phrygia and Pamphylia, of Egypt and the regions of Libya around Cyrene; even visitors from Rome—all Jews or Jewish converts (Cretans and Arabs too). And yet we hear them speaking in our own tongues about the great things which God has done."

Alleluia, alleluia. *℟. Ps. 103, 30* Send forth your spirit, and they shall be created; and you shall renew the face of the earth. Alleluia. (*Here genuflect*) *℟.* Come, Holy Spirit, fill the hearts of your faithful: and kindle in them the fire of your love.

Deus, qui hodierna die corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de eius semper consolatiónē gaudere. Per Dóminum . . . in unitate eiúsdem.

Lectio Actuum Apostolorum *Act. 2, 1-11*

Cum compleréntur dies Pentecóstes, erant omnes discípuli páriter in eódem loco: et factus est repénite de cælo sonus, tamquam adveniéntis spíritus veheméntis: et replévit totam domum ubi erant sedéntes. Et apparuérunt illis dispertítæ linguæ tamquam ignis, sedítque supra síngulos eórum: et repléti sunt omnes Spíritu Sancto, et cœpérunt loqui váriis linguis, prout Spíritus Sanctus dabat éloqui illis. Erant autem in Ierúsalem habitántes Iudæi, viri religiósi ex omni natióne, quæ sub cælo est. Facta autem hac voce, convénit multitúdo, et mente confúsa est, quóniam audiébat unusquisque lingua sua illos loquéntes. Stupébant autem omnes, et mirabántur, dicéntes: Nonne ecce omnes isti, qui loquúntur, Galilæi sunt? Et quómodo nos audívimus unusquisque linguam nostram, in qua nati sumus? Parthi, et Medi, et Ælamítæ, et qui hábitant Mesopotámiam, Iudæam, et Cappadóciā, Pontum, et Asiam, Phrýgiam, et Pamphýliā, Ægyptum, et partes Líbyæ, quæ est circa Cyréne, et ádvenæ Románi, Iudæi quoque, et Prosélyti, Cretes, et Arabes: audívimus eos loquéntes nostris linguis magnália Dei.

Allelúia, allelúia. *℟. Ps. 103, 30* Emítte Spíritum tuum, et creabúntur: et renovábis fáciem terræ. Allelúia. (*Hic genuflectitur*) *℟.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Pentecost Sunday

Sequentia

Veni, Sancte Spíritus, et emítte
cælitus lucis tuæ rádiu.
Veni, pater páuperum, veni, da-
tor múnerum, veni, lumen córdium.
Consolátor óptime, dulcis hospes
ánimæ, dulce refrigeríum.
In labóre réquies, in æstu tempéries,
in fletu solátium.
O lux beatíssima, reple cordis íntima
tuórum fidélium.
Sine tuo númine, nihil est in hómine,
nihil est innóxiu.
Lava quod est sórdidum, 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 confidéntibus,
sacrum septenárium.
Da virtútis méritum, da salútis
éxitum, da perénne gáudium. Amen.
Allelúia.

Et dicitur cotidie usque ad sequens sabbatum inclusive.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 14, 23-31

In illo témpore: Dixit Iesus discí-
pulis suis: Si quis díligit me, ser-
mónem meum servábit, et Pater
meus díliget eum, et ad eum venié-
mus, et mansiónem apud eum fa-

Sequence

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 bosoms shine!
Thou, of comforters the best;
Thou, the soul's most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.
O most blessed Light divine,
Shine within these hearts of thine,
And our inmost being fill!
Where thou art not, man hath naught,
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 the faithful, who adore
And confess thee, evermore
In thy sev'nfold gift descend;
Give them virtue's sure reward;
Give them thy salvation, Lord;
Give them joys that never end.
Amen. Alleluia.

The sequence is said daily until the following Saturday inclusively.

✠ A Reading from the holy Gospel
according to John
John 14, 23-31

At that time Jesus said to his disciples: "If
anyone loves me, he will keep my word.
Then my Father will love him, and we shall
come to him and make our dwelling-place
with him. Whoever does not love me does

Pentecost Sunday

not keep my words; yet the word that you hear is not my own but comes from the Father who sent me. All this have I spoken to you during my stay with you. But the Paraclete, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I told you myself. 'Peace' is my farewell to you. My 'peace' is my gift to you, and I do not give it to you as the world gives it. Do not let your hearts be troubled or fearful. You have heard me say to you, 'I am going away,' and 'I am coming back to you.' If you loved me, you would rejoice to have me go to the Father, for the Father is greater than I. But I have told you this now even before it happens so that, when it does happen, you may believe. I shall no longer speak at length with you, for the Prince of the world is coming. Actually, he has no hold on me; but the world must recognize that I love the Father and that I do exactly as the Father has commanded me."

Creed

Offertory Antiphon *Ps. 67, 29-30*

Confirm, O God, what you have wrought in us; from your temple, which is in Jerusalem, kings shall offer gifts to you, alleluia.

Prayer over the Gifts

Bless our offering, O Lord, and cleanse our hearts by the light of the Holy Spirit. Through Jesus Christ.

Proper Preface, Communicantes and Hanc igitur.

Communion Antiphon *Acts 2, 2 and 4*

Suddenly there came a sound from heaven, as of a violent wind blowing, where they were sitting, alleluia: and they were all filled with the Holy Spirit, speaking of the wonderful works of God, alleluia, alleluia.

ciemus: qui non diligit me, sermones meos non servat. Et sermonem quem audistis, non est meus: sed eius, qui misit me, Patris. Hæc locutus sum vobis, apud vos manens. Paráclitus autem Spíritus Sanctus, quem mittet Pater in nómine meo, ille vos docébit ómnia, et súgget vobis ómnia, quæcúmque díxero vobis. Pacem relínquo vobis, pacem meam do vobis: non quómodo mundus dat, ego do vobis. Non turbétur cor vestrum, neque formídet. Audistis quia ego dixi vobis: Vado, et vénio ad vos. Si diligerétis me, gauderétis útique, quia vado ad Patrem: quia Pater maior me est. Et nunc dixi vobis priúsqvam fiat: ut cum factum fúerit, credátis. Iam non multa loquar vobíscum. Venit enim princeps mundi huius, et in me non habet quidquam. Sed ut cognóscat mundus, quia díligo Patrem, et sicut mandátum dedit mihi Pater, sic fácio.

Credo.

Confirma hoc, Deus, quod operátus es in nobis: a templo tuo, quod est in Ierúsalem, tibi ófferent reges múnera, allelúia.

Múnera, quæsumus, Dómine, oblata sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitate eiúsdem Spíritus Sancti, Deus.

Præfatio, Communicantes et Hanc igitur propria.

Factus est repénite de cælo sonus, tamquam adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúia: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúia, allelúia.

Monday within the Octave of Pentecost

Prayer after Communion

Sancti Spíritus, Dómine, corda nostra
mundet infúsió: et sui roris íntima
aspersióne fecúndet. Per Dóminum
. . . in unitáte eiúsdem.

May the coming of the Holy Spirit, O Lord,
cleanse our hearts* and, like a heavenly
dew, water them to bring forth good fruit.
Through Jesus Christ.

I classis

Statio ad S. Petrum ad Vincula

MONDAY WITHIN THE OCTAVE OF PENTECOST

Entrance Antiphon

Ps. 80, 17

Cibávit eos ex ádipe fruménti,
allelúia: et de petra, melle saturávit
eos, allelúia, allelúia. *Ps. ibid., 2*
Exsultáte Deo adiutóri nostro: iubi-
láte Deo Iacob. *℟.* Glória Patri.
Cibávit.

He fed them with the best of wheat, alleluia:
and filled them with honey from the rock,
alleluia, alleluia. *Ps. ibid., 2* Sing joyfully to
God our strength; acclaim the God of
Jacob. *℟.* Glory be to the Father. He fed.

Prayer

Deus, qui Apóstolis tuis Sanctum
dedísti Spíritum: concéde plebi tuæ
piæ petitiónis efféctum; ut, quibus
dedísti fidem, largiáris et pacem. Per
Dóminum . . . in unitáte eiúsdem.

O God, who sent the Holy Spirit to your
apostles, answer the prayers of your people.*
Just as you have given us faith, bestow peace
upon us. Through Jesus Christ.

Lectio Actuum Apostolorum *Act. 10, 34 et 42-48*

In diébus illis: Apériens Petrus os
suum, dixit: Viri fratres, nobis
præcépit Dóminus prædicáre pó-
pulo: et testificári, quia ipse est, qui
constitútus est a Deo iudex vivó-
rum et mortuórum. Huic omnes
prophétæ testimónium pérhibent,
remissiónem peccatórum accípere
per nomen eius omnes, qui credunt
in eum. Adhuc loquente Petro
verba hæc, cécidit Spíritus Sanctus
super omnes, qui audiébant ver-
bum. Et obstupuérunt ex circum-
cisióne fidéles, qui vénerant cum
Petro: quia et in natiónes grátia
Spíritus Sancti effúsa est. Audié-
bant enim illos loquéntes linguis, et
magnificántes Deum. Tunc respón-
dit Petrus: Numquid aquam quis
prohibére potest, ut non baptizén-

A Reading from the Acts of the Apostles *Acts 10, 34 and 42-48*

In those days Peter began to address them:
“My brothers, the Lord commissioned us to
preach to the people and to bear witness that
he is the one set apart by God as judge of the
living and the dead. All the prophets bear
witness to him, that everyone who believes in
him obtains forgiveness of sins through His
name.” Peter had not finished these words,
before the Holy Spirit fell on all who
listened to his message. And the believing
Jews, who had accompanied Peter, were
surprised that the gift of the Holy Spirit had
been poured out on the Gentiles too. For
they heard them speaking in tongues and
glorifying God. Then Peter spoke up, “Can
anyone hinder these people, who have

Monday within the Octave of Pentecost

received the Holy Spirit just as we have, from being baptized with water?" So he gave orders that they be baptized in the name of the Lord Jesus Christ.

Alleluia, alleluia. *℟. Acts 2, 4* The apostles spoke in foreign tongues the wonderful works of God. Alleluia. *℟. Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.*

Sequence

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 bosoms shine!

Thou, of comforters the best;
Thou, the soul's most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.

O most blessed Light divine,
Shine within these hearts of thine,
And our inmost being fill!
Where thou art not, man hath naught,
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 the faithful, who adore
And confess thee, evermore
In thy sev'nfold gift descend;
Give them virtue's sure reward;
Give them thy salvation, Lord;
Give them joys that never end.
Amen. Alleluia.

tur hi, qui Spíritum Sanctum acceperunt sicut et nos? Et iussit eos baptizári in nómine Dómini Iesu Christi.

Allelúia, allelúia. *℟. Act. 2, 4* Loquebántur váriis linguis Apóstoli magnália Dei. Allelúia. *℟. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.*

Sequentia

Veni, Sancte Spíritus, et emítte
cælitus lucis tuæ rádiu.
Veni, pater páuperum, veni, da-
tor múnorum, veni, lumen córdium.
Consolátor óptime, dulcis hospes
ánimæ, dulce refrigériu.
In labóre réquies, in æstu tempéries,
in fletu solátium.
O lux beatíssima, reple cordis íntima
tuórum fidélium.
Sine tuo númine, nihil est in hómine,
nihil est innóxiu.
Lava quod est sórdidu, riga quod
est áridu, sana quod est sáuciu.
Flecte quod est rígidu, fove quod
est frígidu, rege quod est déviu.
Da tuis fidélibus, in te confidéntibus,
sacrum septenáriu.
Da virtútis méritu, da salútis
éxitu, da perénne gáudiu. Amen.
Allelúia.

Monday within the Octave of Pentecost

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 3, 16–21

In illo témpore: Dixit Iesus Nicodémo: Sic Deus diléxit mundum, ut Filium suum unigénitum daret: ut omnis, qui credit in eum, non péreat, sed hábeat vitam aetérnam. Non enim misit Deus Filium suum in mundum, ut iúdicet mundum, sed ut salvétur mundus per ipsum. Qui credit in eum, non iudicátur; qui autem non credit, iam iudicátus est: quia non credit in nómine unigéniti Filii Dei. Hoc est autem iudícium: quia lux venit in mundum, et dilexérunt hómines magis ténebras, quam lucem: erant enim eórum mala ópera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguántur ópera eius: qui autem facit veritátem, venit ad lucem, ut manifesténtur ópera eius, quia in Deo sunt facta.

Credo.

Intónuit de cælo Dóminus, et Altíssimus dedit vocem suam: et apparuérunt fontes aquárum, allelúia.

Propítius, Dómine, quæsumus, hæc dona sanctífica: et hóstiæ spiritalis oblatióne suscepta, nosmetipsos tibi pérfice munus aetérnum. Per Dóminum.

Præfatio, Communicátes et Hanc igitur, ut in die Pentecostes.

Spiritus Sanctus docébit vos, allelúia: quæcúmque díxero vobis, allelúia, allelúia.

✠ A Reading from the holy Gospel
according to John
John 3, 16–21

At that time Jesus said to Nicodemus: “Yes, God loved the world so much that He gave His only Son, that every one who believes in him may not perish but have eternal life. For God did not send the Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe has already been condemned for refusing to believe in the name of God’s only Son. Now the judgment is this: the light has come into the world, but men have loved darkness rather than light because their deeds were wicked. For everyone who practices evil hates the light, and does not come near the light for fear his deeds will be exposed. But he who acts in truth comes into the light, so that it may be shown that his deeds are done in God.”

Creed

Offertory Antiphon
Ps. 17, 14 and 16

The Lord thundered from heaven, the Most High gave forth his voice; and the fountains of waters appeared, alleluia.

Prayer over the Gifts

Mercifully bless this offering, O Lord.* Receive the offering of this spiritual sacrifice, and may we ourselves become an eternal offering to you. Through Jesus Christ.

Preface, Communicantes, and Hanc igitur, as on Pentecost.

Communion Antiphon
John 14, 26

The Holy Spirit will teach you, alleluia: whatever I have said to you, alleluia, alleluia.

Tuesday within the Octave of Pentecost

Prayer after Communion

Stay close to your people, O Lord, and assist them.* Defend from the rage of their enemies those whom you have nourished with your heavenly sacrament. Through Jesus Christ.

Adesto, quæsumus, Dómine, pópulo tuo: et quem mystériis cælestibus imbuísti, ab hóstium furóre defénde. Per Dóminum.

TUESDAY WITHIN THE OCTAVE OF PENTECOST

Entrance Antiphon *4 Esdras 2, 36 and 37*

Receive the joy of your glory, alleluia: giving thanks to God, alleluia, who has called you to the heavenly kingdom, alleluia, alleluia, alleluia. *Ps. 77, 1* Hearken, my people, to my teaching; incline your ears to the words of my mouth. *℟.* Glory be to the Father. Receive.

I classis

Statio ad S. Anastasiam

Accípite iucunditátem glóriæ vestræ, allelúia: grátias ágéntes Deo, allelúia: qui vos ad cæléstia regna vocávit, allelúia, allelúia, allelúia. *Ps. 77, 1* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. *℟.* Glória Patri. Accípite.

Prayer

O Lord, let the power of the Holy Spirit be with us,* gently cleansing our hearts and guarding us against danger. Through Jesus Christ.

Adsit nobis, quæsumus, Dómine, virtus Spíritus Sancti: quæ et corda nostra cleménter expúrget, et ab ómnibus tueátur advérsis. Per Dóminum . . . in unitáte eiúsdem.

A Reading from the Acts of the Apostles *Acts 8, 14–17*

In those days, when the apostles in Jerusalem heard that Samaria had accepted God's message, they sent Peter and John who went down to the Samaritans and prayed that they might receive the Holy Spirit. For it had not yet fallen on any of them; they had only been baptized in the name of the Lord Jesus. Then the two laid hands on them and they received the Holy Spirit.

Lectio Actuum Apostolorum *Act. 8, 14–17*

In diébus illis: Cum audissent Apóstoli, qui erant Ierosólymis, quod recepisset Samaría verbum Dei, misérunt ad eos Petrum et Ioánnem. Qui cum veníssent, oravérunt pro ipsis ut accíperent Spíritum Sanctum: nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Iesu. Tunc imponébant manus super illos, et accipiébant Spíritum Sanctum.

Alleluia, alleluia. *℟. John 14, 26* The Holy Spirit will teach you whatever I have said to you. Alleluia. *℟.* Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.

Allelúia, allelúia. *℟. Ioann. 14, 26* Spíritus Sanctus docébit vos quæcúmque díxero vobis. Allelúia. *℟.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

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Sequentia

Veni, Sancte Spíritus, et emítte
cælitus lucis tuæ rádiu.
Veni, pater páuperum, veni, da-
tor múnorum, veni, lumen córdium.
Consolátor óptime, dulcis hospes
ánimæ, dulce refrigerium.
In labóre réquies, in æstu tempé-
ries, in fletu solátium.
O lux beatíssima, reple cordis íntima
tuórum fidélium.
Sine tuo númine, nihil est in hómine,
nihil est innóxiu.
Lava quod est sórdidu, riga quod
est áridu, sana quod est sáuciu.
Flecte quod est rígidu, fove quod
est frígidu, rege quod est déviu.
Da tuis fidélibus, in te confidéntibus,
sacrum septenáriu.
Da virtútis méritu, da salútis
éxitu, da perénne gáudiu. Amen.
Alleluia.

✠ Sequentia sancti Evangelii
secundum Ioánnem
Ioann. 10, 1-10

In illo témpore: Dixit Iesus phari-
sæis: Amen, amen dico vobis:
qui non intrat per óstium in ovíle
óvium, sed ascéndit aliúnde, ille
fur est, et latro. Qui autem intrat
per óstium, pastor est óvium. Huic
ostiárius áperit, et oves vocem eius

Sequence

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 bosoms shine!
Thou, of comforters the best;
Thou, the soul's most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.
O most blessed Light divine,
Shine within these hearts of thine,
And our inmost being fill!
Where thou art not, man hath naught,
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 the faithful, who adore
And confess thee, evermore
In thy sev'nfold gift descend;
Give them virtue's sure reward;
Give them thy salvation, Lord;
Give them joys that never end.
Amen. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 10, 1-10

At that time Jesus said to the Pharisees:
"Truly I assure you, anyone who does not
enter the sheepfold through the gate, but
climbs in some other way, is a thief and a
bandit. The one who enters through the
gate is the shepherd of the sheep; for him

Tuesday within the Octave of Pentecost

the keeper opens the gate. And the sheep hear his voice as he calls by name those that belong to him and leads them out. When he has brought out all his own, he walks in front of them; and the sheep follow him because they recognize his voice. But they will not follow a stranger; they will run away from him because they do not recognize the voice of strangers.” Although Jesus drew this picture for them, they did not understand what he was trying to tell them. So Jesus said to them again, “Truly I assure you, I am the sheepgate. All who came before me are thieves and bandits, but the sheep did not heed them. I am the gate. Whoever enters through me will be saved; and he will go in and out and find pasture. The thief comes only to steal, slaughter and destroy. I came that they might have life and have it to the full.”

Creed

Offertory Antiphon

Ps. 77, 23–25

The Lord opened the doors of heaven; he rained manna upon them for food and gave them heavenly bread. The bread of the angels was eaten by men, alleluia.

Prayer over the Gifts

O Lord, may we be cleansed by the sacrifice we offer, and made worthy to receive your blessed sacrament. Through Jesus Christ.

Preface, Communicantes, and Hanc igitur, as on Pentecost.

Communion Antiphon

John 15, 26; 16, 14

The Spirit who proceeds from the Father, alleluia: he will glorify me, alleluia, alleluia.

Prayer after Communion

O Lord, may the Holy Spirit heal our souls with this divine sacrament,* for he himself is the forgiveness of all sins. Through Jesus Christ.

áudiunt, et próprias oves vocat nominátim, et edúcit eas. Et cum próprias oves emíserit, ante eas vadit: et oves illum sequúntur, quia sciunt vocem eius. Aliénium autem non sequúntur, sed fúgiunt ab eo; quia non novérunt vocem alienórum. Hoc provérbium dixit eis Iesus. Illi autem non cognovérunt quid loquerétur eis. Dixit ergo eis íterum Iesus: Amen, amen dico vobis, quia ego sum óstium óvium. Omnes quotquot venérunt, fures sunt, et latrónes, et non audiérunt eos oves. Ego sum óstium. Per me si quis introférit, salvábitur: et ingrediétur, et egrediétur, et páscua invéniet. Fur non venit nisi ut furétur, et mactet, et perdat. Ego veni ut vitam hábeant, et abundántius hábeant.

Credo.

Portas cæli apérui Dóminus: et pluit illis manna, ut éderent: panem cæli dedit eis, panem Angelórum manducávit homo, allelúia.

Puríficet nos, quásumus, Dómine, múnere præséntis oblátio: et dignos sacra participatióne efficiat. Per Dóminum.

Præfatio, Communicantes et Hanc igitur, ut in die Pentecostes.

Spíritus qui a Patre procédit, allelúia: ille me clarificábit, allelúia, allelúia.

Mentes nostras, quásumus, Dómine, Spíritus Sanctus divinis réparet sacraméntis: quia ipse est remissio ómnium peccatórum. Per Dóminum . . . in unitate eiúdem.

Ember Wednesday of Pentecost

I classis

Statio ad S. Mariam maiorem

Deus, dum egredereris coram pópulo tuo, iter fáciens eis, hábitans in illis, allelúia: terra mota est, cæli distillaverunt, allelúia, allelúia. *Ps. ibid., 2* Exsúrgat Deus, et dissipéntur inimíci eis: et fúgiant, qui odérunt eum, a fácie eius. *Ÿ. Glória Patri. Deus.*

Post Kýrie, eléison dicitur Orémus, sine Flectámus génua.

Mentes nostras, quæsumus, Dómine, Paráclitus, qui a te procédit, illúminet: et indúcat in omnem, sicut tuus promísit Fílius, veritátem: Qui tecum . . . in unitáte eiúsdem.

Præcedens oratio sumitur ad commemorandam feriam IV Quatuor Temporum.

Lectio Actuum Apostolorum
Act. 2, 14-21

In diébus illis: Stans Petrus cum undecim, levávit vocem suam, et locútus est eis: Viri Iudæi, et qui habitátis Ierúsalem univérsi, hoc vobis notum sit, et áuribus percípите verba mea. Non enim, sicut vos æstimátis, hi ébrii sunt, cum sit hora diéi tértia: sed hoc est, quod dictum est per prophétam Ioél: Et erit in novíssimis diébus (dicit Dóminus) effúndam de Spíritu meo super omnem carnem, et prophetábunt filii vestri, et fíliæ vestræ, et iúvenes vestri visiónes vidébunt, et seniores vestri sómnia somniábunt. Et quidem super servos meos, et super ancillas meas in diébus illis effúndam de Spíritu meo, et prophetábunt: et dabo prodígia in cælo sursum, et signa in terra deórsum, sánguinem, et ignem, et vapórem

EMBER WEDNESDAY OF PENTECOST

Entrance Antiphon

Ps. 67, 8 and 9

O God, when you went forth at the head of your people, making a passage for them, dwelling in their midst, alleluia; the earth quaked; it rained from heaven, alleluia, alleluia. *Ps. ibid., 2* God arises; his enemies are scattered, and those who hate him flee before him. *Ÿ. Glory be to the Father. O God.*

After the Kyrie, Let us pray is said, without Let us kneel.

Prayer

May the holy comforter, who proceeds from you, O Lord, enlighten our minds and teach us all truth,* as your Son has promised: Who lives and reigns.

The preceding prayer is used to commemorate the Ember Wednesday of Pentecost.

A Reading from the Acts of the
Apostles
Acts 2, 14-21

In those days Peter stood up with the Eleven, raised his voice and proclaimed: "Fellow Jews, and all of you who reside in Jerusalem! Let me explain; listen to what I have to say. These men are not drunk, as you imagine; after all, it is only nine o'clock in the morning! No, it is rather what Joel the prophet was talking about when he said, 'And it shall happen in the last days, God says, that I will pour out a portion of my spirit upon all mankind; your sons and daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams. Yes, even upon my servants and my handmaids will I pour out a portion of my spirit in those days, and they shall prophesy. I will work wonders in the sky above

Ember Wednesday of Pentecost

and signs on the earth below, blood, fire and a cloud of smoke. The sun shall be turned to darkness and the moon to blood, before the coming of that great and resplendent Day of the Lord. Then everyone shall be saved who calls on the name of the Lord.' ”

Alleluia. *℣. Ps. 32, 6* By the word of the Lord the heavens were made; by the breath of his mouth all their host.

After the first reading and alleluia, the Gloria is said, and then The Lord be with you.

Prayer

Almighty and merciful God, grant that the Holy Spirit may come and dwell in us,* that we may be a temple of his glory. Through Jesus Christ.

A second prayer which may occur is added to this prayer under one conclusion.

A Reading from the Acts of the Apostles *Acts 5, 12–16*

Now in those days, through the apostles, many signs and wonders occurred among the people. By mutual agreement all of them used to meet in Solomon's Portico. No one else dared to join them, even though the people held them in great esteem. Nevertheless more and more believers, men and women in great numbers, were continually added to the Lord. As a result, the people would even carry the sick out into the streets and lay them on cots and mattresses so that, when Peter passed by, his shadow might at least fall on one or other of them. Then too crowds from the towns around Jerusalem would gather, bringing their sick and those who were troubled by unclean spirits. And they were all cured.

Alleluia, alleluia. *℣. Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.*

fumi. Sol convertétur in ténebras, et luna in ságuinem, ántequam véniat dies Dómini magnus et manifestus. Et erit: omnis quicúmque invocáverit nomen Dómini, salvus erit.

Allelúia, *℣. Ps. 32, 6* Verbo Dómini cæli firmáti sunt, et Spíritu oris eius omnis virtus eórum.

Hic dicitur Glória in excélsis Deo, et postea Dóminus vobíscum.

Præsta, quæsumus, omnípotens et miséricors Deus: ut Spíritus Sanctus advéniens, templum nos glóriæ suæ dignánter inhabitándo perficiat. Per Dóminum . . . in unitáte eiúsdem.

Et huic orationi additur altera oratio sub unica conclusione forte dicenda.

Léctio Actuum Apostolórum *Act. 5, 12–16*

In diébus illis. Per manus autem Apostolórum fiébant signa et prodígia multa in plebe. Et erant unanimiter omnes in pórticu Salomónis. Ceterórum autem nemo audébat se coniúngere illis: sed magnificábat eos pópulus. Magis autem augebátur credéntium in Dómino multitúdo virórum ac mulierum, ita ut in platéas eícerent infirmos, et pónerent in léctulis ac grabátis, ut, veniente Petro, saltem umbra illíus obumbráret quemquam illórum, et liberaréntur ab infirmitátibus suis. Concurrébat autem et multitúdo vicinárum civitátum Ierúsalem, afferéntes ægros, et vexátos a spirítibus immúndis: qui curabántur omnes.

Allelúia, allelúia. *℣. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.*

Ember Wednesday of Pentecost

Sequentia

Veni, Sancte Spíritus, et emítte
cælitus lucis tuæ rádiu.
Veni, pater páuperum, veni, dator
múnerum, veni, lumen córdium.
Consolátor óptime, dulcis hospes
ánimæ, dulce refrigeríum.
In labóre réquies, in æstu tempéries,
in fletu solátium.
O lux beatíssima, reple cordis íntima
tuórum fidélium.
Sine tuo númine, nihil est in hómine,
nihil est innóxiu.
Lava quod est sórdidum, riga quod
est áridum, sana quod est sáuciu.
Flecte quod est rígidum, fove quod
est frígidum, rege quod est déviu.
Da tuis fidélibus, in te confidéntibus
sacrum septenáriu.
Da virtútis méritum, da salútis
éxitum, da perénne gáudium. Amen.
Allelúia.

✠ Sequentia sancti Evangelii
secundum Ioannem
Ioann. 6, 44-52

In illo témpore: Dixit Iesus turbis
Iudæórum: Nemo potest veníre ad
me, nisi Pater, qui misit me, trá-
xerit eum: et ego resuscitábo eum

Sequence

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 bosoms shine!

Thou, of comforters the best;
Thou, the soul's most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.

O most blessed Light divine,
Shine within these hearts of thine,
And our inmost being fill!
Where thou art not, man hath naught,
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 the faithful, who adore
And confess thee, evermore
In thy sev'nfold gift descend;
Give them virtue's sure reward;
Give them thy salvation, Lord;
Give them joys that never end.
Amen. Alleluia.

✠ A Reading
from the holy Gospel
according to John
John 6, 44-52

At that time Jesus said to the crowds of the
Jews: "No one can come to me unless the
Father who sent me draw him. And I shall

Ember Wednesday of Pentecost

raise him up on the last day. It is written in the prophets: 'And they shall all be taught by God.' Everyone who has heard the Father and learned from him comes to me. Not that anyone has seen the Father—only the one who is from God has seen the Father. I solemnly assure you, the believer possesses eternal life. I am the bread of life. Your ancestors ate the manna in the desert but they are dead. This is the bread which comes down from heaven, that a man may eat it and not die. I am the living bread which came down from heaven. If anyone eats this bread, he will live forever. And the bread that I shall give is my own flesh for the life of the world."

Creed

Offertory Antiphon

Ps. 118, 47–48

I will delight in your commands, which I love exceedingly. And I will lift up my hands to your commands, which I love, alleluia.

Prayer over the Gifts

Accept the gift we offer you, O Lord,* and grant that the celebration of these sacred rites may be reflected in our holy lives. Through Jesus Christ.

Preface, Communicantes, and Hanc igitur, as on Pentecost.

Communion Antiphon

John 14, 27

Peace I leave with you, alleluia; my peace I give to you, alleluia, alleluia.

Prayer after Communion

We have received the sacrament of heaven, O Lord.* We now humbly beg that the sacred rite, which we have celebrated, may be our joy for all eternity. Through Jesus Christ.

in novissimo die. Est scriptum in prophetis: Et erunt omnes docibiles Dei. Omnis, qui audivit a Patre, et didicit, venit ad me. Non quia Patrem vidit quisquam, nisi is, qui est a Deo, hic vidit Patrem. Amen, amen dico vobis: qui credit in me, habet vitam æternam. Ego sum panis vitæ. Patres vestri manducaverunt manna in deserto, et mortui sunt. Hic est panis de cælo descendens: ut si quis ex ipso manducaverit, non moriatur. Ego sum panis vivus, qui de cælo descendi. Si quis manducaverit ex hoc pane, vivet in æternum: et panis, quem ego dabo, caro mea est pro mundi vita.

Credo

Meditabor in mandatis tuis, quæ dilæxi valde: et levabo manus meas ad mandata tua, quæ dilæxi, alleluia.

Accipe, quæsumus, Dómine, munus oblátum: et dignanter operáre; ut, quod mystériis ágimus, piis efféctibus celebrémus. Per Dóminum.

Præfatio, Communicantes et Hanc igitur, ut in die Pentecostes.

Pacem relínquo vobis, alleluia: pacem meam do vobis, alleluia, alleluia.

Suméntes, Dómine, cæléstia sacraménta, quæsumus cleméntiam tuam: ut, quod temporáliter gérimus, ætéris gáudiis consequámur. Per Dóminum.

Thursday within the Octave of Pentecost

I classis

Statio ad S. Laurentium extra muros

Spíritus Dómini replévit orbem terrarum, allelúia: et hoc quod contémnet omnia, sciéntiam habet vocis, allelúia, allelúia, allelúia. *Ps. 67, 2* Exsúrgat Deus, et dissipéntur inimíci eius: et fúgiant, qui odérunt eum, a fácie eius. *℟.* Glória Patri. Spíritus.

Deus, qui hodiérna die corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de eius semper consolatióné gaudére. Per Dóminum . . . in unitáte eiúsdem.

Lectio Actuum Apostolorum
Act. 8, 5–8

In diébus illis: Philíppus descéndens in civitátem Samariæ, prædicábat illis Christum. Intendébant autem turbæ his quæ a Philíppo dicebántur, unanímiter audiéntes, et vidéntes signa quæ faciébat. Multi enim eórum, qui habébant spíritus immúndos, clamántes voce magna, exíbant. Multi autem paralýtici, et claudi curáti sunt. Factum est ergo gáudium magnum in illa civitaté.

Allelúia, allelúia. *℟.* *Ps. 103, 30* Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terræ. Allelúia. *℟.* Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Sequentia

Veni, Sancte Spíritus, et emítte cáelitus lucis tuæ rádiu.
Veni, pater páuperum, veni, dator múnierum, veni, lumen córdium.

THURSDAY WITHIN THE OCTAVE OF PENTECOST

Entrance Antiphon

Wis. 1, 7

The Spirit of the Lord fills the world, alleluia, is all-embracing, and knows man's utterance, alleluia, alleluia, alleluia. *Ps. 67, 2* God arises; his enemies are scattered, and those who hate him flee before him. *℟.* Glory be to the Father. The Spirit of the Lord.

Prayer

O God, on this day you have instructed the hearts of the faithful by the light of the Holy Spirit.* Grant that, through the same Holy Spirit, we may be truly wise and always rejoice in his consolation. Through Jesus Christ.

A Reading from the Acts of the
Apostles
Acts 8, 5–8

In those days Philip went down to the town of Samaria and preached to them about the Messiah. Without exception, the crowds that heard Philip and saw the miracles he performed were attentive to what he had to say. There were many who had unclean spirits and these came out shrieking loudly; and there were many others who were paralytics or cripples, and they were cured. So there was much rejoicing in that town.

Alleluia, alleluia. *℟.* *Ps. 103, 30* Send forth your Spirit, and they shall be created, and you shall renew the face of the earth. Alleluia. *℟.* Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.

Sequence

Come, thou Holy Spirit, come!
And from thy celestial home
Shed a ray of light divine!

Thursday within the Octave of Pentecost

Come, thou Father of the poor!
Come, thou source of all our store!
Come, within our bosoms shine!
Thou, of comforters the best;
Thou, the soul's most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.
O most blessed Light divine,
Shine within these hearts of thine,
And our inmost being fill!
Where thou art not, man hath naught,
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 the faithful, who adore
And confess thee, evermore
In thy sev'nfold gift descend;
Give them virtue's sure reward;
Give them thy salvation, Lord;
Give them joys that never end.
Amen. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 9, 1-6

At that time Jesus called the Twelve together and gave them power and authority over all the devils, and to cure diseases. He sent them forth to proclaim the kingdom of God and to heal the infirm. He said to them: "Take nothing for the journey, neither walking stick nor traveling bag, neither bread nor money, neither is anyone to have two coats. Stay at whatever house you enter, and proceed from there. And when people will not receive you, leave that

Consolátor óptime, dulcis hospes
ánimæ, dulce refrigerium.
In labóre réquies, in æstu tempéries,
in fletu solátium.
O lux beatíssima, reple cordis íntima
tuórum fidélium.
Sine tuo númine, nihil est in hómine,
nihil est innóxium.
Lava quod est sórdidum, riga quod
est áridum, sana quod est sáucium.
Flecte quod est rígídum, fove quod
est frígídum, rege quod est dévium.
Da tuis fidélibus, in te confidéntibus,
sacrum septenárium.
Da virtútis méritum, da salútis
éxitum, da perénne gáudium. Amen.
Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 9, 1-6

In illo témpore: Convocátis Iesus
duódecim Apóstolis, dedit illis vir-
tútem, et potestátem super ómnia
dæmónia, et ut languóres curárent.
Et misit illos prædicáre regnum Dei,
et sanáre infirmos. Et ait ad illos:
Nihil tuléritis in via, neque virgam,
neque peram, neque panem, neque
pecúniám, neque duas túnicas habeá-
tis. Et in quacúmque domum
intravéritis, ibi manéte, et inde ne
exeátis. Et quicúmque non recéperint
vos: exeúntes de civitaté illa, étiam
púlverem pedum vestrórum excútite

Ember Friday of Pentecost

in testimónium supra illos. Egréssi autem circuibant per castélla, evangelizántes, et curántes ubíque.

Credo.

Confirma hoc, Deus, quod operátus es in nobis: a templo tuo, quod est in Ierúsalem, tibi ófferent reges múnera, allelúia.

Múnera, quáesumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte eiúsdem.

Præfatio, Communicántes et Hanc igitur, ut in die Pentecostes.

Factus est repénite de cælo sonus tamquam adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúia: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúia, allelúia.

Sancti Spíritus, Dómine, corda nostra mundet infúσιο: et sui roris íntima aspersione fecúndet. Per Dóminum . . . in unitáte eiúsdem.

I classis

Statio ad Ss. duodecim Apostolos

Repleátur os meum laude tua, allelúia: ut possim cantáre, allelúia: gaudébunt lábia mea, dum cantávero tibi, allelúia, allelúia, *Ps. ibid., 1-2* In te, Dómine, sperávi, non confundar in ætérnum: in iustítia tua líbera me, et éripe me. *℟.* Glória Patri. Repleátur.

town and shake its dirt from your feet as a testimony against them.” And, setting out, they went around from village to village, evangelizing everywhere and curing diseases.

Creed

Offertory Antiphon

Ps. 67, 29-30

Confirm, O God, what you have wrought in us; from your temple, which is in Jerusalem, kings shall offer gifts to you, alleluia.

Prayer over the Gifts

Bless our offering, O Lord, and cleanse our hearts by the light of the Holy Spirit. Through Jesus Christ.

Preface, Communicantes, and Hanc igitur, as on Pentecost.

Communion Antiphon

Acts 2, 2 and 4

Suddenly there came a sound from heaven, as of a violent wind blowing, where they were sitting, alleluia: and they were all filled with the Holy Spirit, speaking of the wonderful works of God, alleluia, alleluia.

Prayer after Communion

May the coming of the Holy Spirit, O Lord, cleanse our hearts,* and, like a heavenly dew, water them to bring forth good fruit. Through Jesus Christ.

EMBER FRIDAY OF PENTECOST

Entrance Antiphon

Ps. 70, 8 and 23

Let my mouth be filled with your praise, alleluia: that I may sing, alleluia. My lips shall shout for joy as I sing your praises, alleluia, alleluia. *Ps. ibid., 1-2* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me, and deliver me. *℟.* Glory be to the Father. Let my mouth.

Ember Friday of Pentecost

Prayer

O merciful God, may your Church, which owes its unity to the Holy Spirit,* never be troubled by the attacks of her enemies. Through Jesus Christ.

Da, quæsumus, Ecclesiæ tuæ, miséricors Deus: ut Sancto Spíritu congregata, hostili nullatenus incursione turbetur. Per Dóminum . . . in unitate eiusdem.

A Reading from the Prophet Joel *Joel 2, 23–24 and 26–27*

Lectio Ioélis Prophætæ *Ioël, 2, 23–24 et 26–27*

Thus says the Lord God:
O children of Sion, exult
and rejoice in the Lord, your God!
He has given you the teacher of justice:
he has made the rain come down for you,
the early and the late rain as before.
The threshing floors shall be full of grain
and the vats shall overflow with wine
and oil.

Hæc dicit Dóminus Deus: Exultate, filii Sion, et lætámini in Dómino Deo vestro: quia dedit vobis doctórem iustitiæ, et descendere faciet ad vos imbrem matutínium et serótinum, sicut in princípio. Et implebúntur áreæ fruménto, et redundábunt torculária vino et óleo. Et comedétis vescéntes, et saturabímmini, et laudábitis nomen Dómini Dei vestri, qui fecit mirabilia vobíscum: et non confundétur pópulus meus in sempitérnum. Et sciétis quia in médio Israël ego sum: et ego Dóminus Deus vester, et non est ámplius: et non confundétur pópulus meus in ætérnum: ait Dóminus omnipotens.

You shall eat and be filled,
and shall praise the name of the Lord,
your God,
Because he has dealt wondrously with you;
my people shall nevermore be put to shame.
And you shall know that I am in the midst
of Israel;
I am the Lord, your God, and there is
no other;
My people shall nevermore be put to shame,
says the Lord Almighty.

Alleluia, alleluia. *℣. Wis. 12, 1* O how good
and sweet is your spirit, O Lord, within us!
Alleluia. *℣.* Come, Holy Spirit, fill the
hearts of your faithful; and kindle in them
the fire of your love.

Allelúia, allelúia. *℣. Sap. 12, 1*
O quam bonus et suávis est, Dómine,
Spíritus tuus in nobis! Allelúia. *℣.*
Veni, Sancte Spíritus, reple tuórum
corda fidélium: et tui amóris in eis
ignem accénde.

Sequence

Sequentia

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 bosoms shine!

Veni, Sancte Spíritus, et emítte
cælitus lucis tuæ rádiu.
Veni, pater páuperum, veni, dator
múnerum, veni, lumen córdium.
Consolátor óptime, dulcis hospes
ánimæ, dulce refrigeríum.
In labóre réquies, in æstu tempéries,
in fletu solátium.

Ember Friday of Pentecost

O lux beatíssima, reple cordis íntima
tuórum fidélium.

Sine tuo númine, nihil est in hómine,
nihil est innóxium.

Lava quod est sórdidum, riga quod
est áridum, sana quod est sáucium.
Flecte quod est rígidum, fove quod
est frígidum, rege quod est dévium.
Da tuis fidélibus, in te confidéntibus,
sacrum septenárium.

Da virtútis méritum, da salútis
éxitum, da perénne gáudium. Amen.
Alleluia.

Thou, of comforters the best;
Thou, the soul's most welcome guest;
Sweet refreshment here below;

In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.

O most blessed Light divine,
Shine within these hearts of thine.

And our inmost being fill!
Where thou art not, man hath naught,
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 the faithful, who adore
And confess thee, evermore
In thy sev'nfold gift descend;
Give them virtue's sure reward;
Give them thy salvation, Lord;
Give them joys that never end.
Amen. Alleluia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 5, 17–26

In illo témpore: Factum est in una
diérum, et Iesus sedébat docens.
Et erant pharisæi sedéntes, et legis
doctóres, qui vénerant ex omni ca-
stéllo Galiléæ, et Iudææ, et Ierúsa-
lem: et virtus Dómini erat ad sa-
nándum eos. Et ecce viri portántes
in lecto hóminem, qui erat paralyt-
ticus: et quærébant eum inférre, et
pónere ante eum. Et non inveniéntes
qua parte illum inférrent præ
turba, ascendérunt supra tectum,
et per tégulas summiserunt eum
cum lecto in médium ante Iesum.
Quorum fidem ut vidit, dixit: Homo,
remittúntur tibi peccáta tua. Et
cœpérunt cogitáre scribæ et phari-
sæi, dicéntes: Quis est hic, qui ló-

✠ A Reading from the holy Gospel
according to Luke
Luke 5, 17–26

At that time, as Jesus one day sat teaching,
Pharisees and teachers of the Law, who
had come from every village of Galilee,
from Judea, and from Jerusalem, were sitting
close by, and the power of the Lord made
him heal. Men came carrying on a mat a
man who was a paralytic. And they were
trying to bring him in and lay him before
him, but finding no way of bringing him in
because of the crowd, they went up on the
roof and let him down through the tiles,
with his mat, into the middle of the crowd
before Jesus. Seeing their faith, he said:
“Man, your sins are forgiven.”

The scribes and the Pharisees began a

Ember Friday of Pentecost

discussion, saying: "Who is this fellow who is speaking? Who can forgive sins except God alone?" But Jesus, knowing their reasonings, answered them, saying: "Why are these thoughts in your hearts? Which is less trouble—to say 'Your sins are forgiven you,' or to say 'Stand up and walk'? But, that you may know that the Son of Man has authority on earth to forgive sins,"—he said to the paralytic—"I say to you, stand up and take your mat, and go home."

He stood up at once before them, took up what he was lying on, and went home praising God. They were all seized with astonishment and, full of awe, praised God, saying: "We have seen incredible things today."

Creed

Offertory Antiphon

Ps. 145, 2

Praise the Lord, O my soul; I will praise the Lord all my life; I will sing praise to my God while I live, alleluia.

Prayer over the Gifts

We offer this sacrifice before you, O Lord.* Let it be consumed by the divine fire of the Holy Spirit which enkindled the hearts of the disciples of Christ, your Son. Through Jesus Christ.

Preface, Communicantes, and Hanc igitur, as on Pentecost.

Communion Antiphon

John 14, 18

I will not leave you orphans; I will come to you again, alleluia: and your hearts shall rejoice, alleluia.

Prayer after Communion

O Lord, we have received the gift of your blessed sacrament.* We now humbly ask that this sacrifice, which you bid us offer in your memory, may give us strength against our weakness: Who lives and reigns.

quitur blasphemias? Quis potest dimittere peccata, nisi solus Deus? Ut cognovit autem Iesus cogitationes eorum, respondens dixit ad illos: Quid cogitatis in cordibus vestris? Quid est facilius dicere: Dimittuntur tibi peccata, an dicere: Surge, et ambula? Ut autem sciatis quia Filius hominis habet potestatem in terra dimittendi peccata (ait paralytico): Tibi dico, surge, tolle lectum tuum, et vade in domum tuam. Et confestim consurgens coram illis, tulit lectum, in quo iacebat: et abiit in domum suam, magnificans Deum. Et stupor apprehendit omnes, et magnificabant Deum. Et replati sunt timore, dicentes: Quia vidimus mirabilia hodie.

Credo

Lauda, anima mea, Dominum: laudabo Dominum in vita mea: psallam Deo meo quamdiu ero, alleluia.

Sacrificia, Domine, tuis oblata conspectibus, ignis ille divinus absumat, qui discipulorum Christi Filii tui per Spiritum Sanctum corda succendit. Per eundem Dominum . . . in unitate eiusdem.

Præfatio, Communicantes et Hanc igitur ut in die Pentecostes.

Non vos relinquam orphanos: veniam ad vos iterum, alleluia: et gaudebit cor vestrum, alleluia.

Sumpsimus, Domine, sacri dona mysterii: humiliter deprecantes; ut, quæ in tui commemorationem nos facere præcepisti, in nostræ proficiant infirmitatis auxilium: Qui vivis.

Ember Saturday of Pentecost

I classis
Statio ad S. Petrum

Hæc forma adhibenda est in Missa conventuali et in Missa in qua Ordines conferuntur; in ceteris Missis adhiberi potest forma, brevior, ut infra.

In sabbato Quatuor Temporum Missa in qua Ordines conferuntur dicenda est de sabbato, et in ea additur oratio ritualis "In collatione Ordinum" sub unica conclusione cum oratione quæ sequitur Pax vobis, et omittuntur omnes commemorationes.

Cáritas Dei diffúsa est in córdibus nostris, allelúia: per inhabitántem Spíritum eius in nobis, allelúia, allelúia. *Ps. 102, 1* Bénedic, ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto eius. *V.* Glória Patri. Cáritas.

Post Kýrie, eléison dicitur Orémus tantum, sine Flectámus génuá, et similiter ad orationes sequentes.

Méntibus nostris, quæsumus, Dómine, Spíritum Sanctum benígnus infúnde: cuius et sapiéntia cónditi sumus, et providéntia gubernámur. Per Dóminum . . . in unitáte eiúsdem.

Præcedens oratio sumitur ad commemorandum sabbatum Quatuor Temporum.

Léctio Ioélis Prophétæ
Ioël. 2, 28-32

Hæc dicit Dóminus Deus: Effúdam Spíritum meum super omnem carnem: et prophetábunt filii vestri, et filiae vestrae: senes vestri sómnia somniábunt, et iúvenes vestri visiões vidébunt. Sed et super servos meos, et ancíllas in diébus illis effúdam Spíritum meum. Et dabo prodígia in cælo, et in terra, sánguinem, et

EMBER SATURDAY OF PENTECOST

LONG FORM OF MASS

This form is to be used in the conventual Mass and in the Mass during which orders are conferred. In other Masses the shorter form given below may be used.

On Ember Saturday, the Mass in which orders are conferred is to be the Mass of the Saturday, and in it the ritual prayer for the conferral of orders is added under one conclusion with the prayer which follows Peace be with you. All commemorations are omitted.

Entrance Antiphon *Rom. 5, 5*

The charity of God is poured forth in our hearts, alleluia: by his Spirit dwelling in us, alleluia, alleluia. *Ps. 102, 1* Bless the Lord, O my soul; and, all my being, bless his holy name. *V.* Glory be to the Father. The charity.

After the Kyrie, Let us pray only is said, without Let us kneel. The same rule is observed for the subsequent prayers.

Prayer

O Lord, graciously fill our hearts with your Holy Spirit,* who wisely created us and so carefully governs us. Through Jesus Christ.

The preceding prayer is used to commemorate the Ember Saturday of Pentecost.

A Reading from the Prophet Joel *Joel 2, 28-32*

Thus says the Lord God:
I will pour out
 my spirit upon all mankind.
Your sons and daughters shall prophesy,
 your old men shall dream dreams,
 your young men shall see visions;
Even upon the servants and the handmaids,
 in those days, I will pour out my spirit.

Ember Saturday of Pentecost

And I will work wonders in the heavens and
on the earth,
blood, fire, and columns of smoke;
The sun will be turned to darkness,
and the moon to blood,
At the coming of the Day of the Lord,
the great and terrible day.
Then everyone shall be rescued
who calls on the name of the Lord.

Alleluia. *℣. John 6, 64* It is the Spirit that
gives life; but the flesh profits nothing.

After the first reading and Alleluia:

Prayer

May the Holy Spirit, O Lord,* inflame us
with that same fire which our Lord Jesus
Christ sent upon the earth to burn so
brightly: Who lives and reigns.

A Reading from the Book of Leviticus *Levit. 23, 9–11, 15–17 and 21*

In those days the Lord said to Moses,
“Speak to the Israelites and tell them: When
you come into the land which I am giving
you, and reap your harvest, you shall bring
a sheaf of the first fruits of your harvest to
the priest, who shall wave the sheaf before
the Lord that it may be acceptable for you.
On the day after the Sabbath the priest shall
do this.

“Beginning with the day after the Sab-
bath, the day on which you bring the wave-
offering sheaf, you shall count seven full
weeks, and then on the day after the seventh
week, the fiftieth day, you shall present the
new cereal offering to the Lord. For the
wave-offering of your first fruits to the Lord,
you shall bring with you from wherever you
live two loaves of bread made of two tenths
of an epha of fine flour and baked with
leaven. On this same day you shall by
proclamation have a sacred assembly, and

ignem, et vaporem fumi. Sol con-
vertetur in ténebras, et luna in
sanguinem: ántequam véniat dies
Dómini magnus, et horribilis. Et erit:
omnis qui invocáverit nomen Dó-
mini, salvus erit.

Allelúia. *℣. Ioann. 6, 64* Spíritus est
qui vivificat: caro autem non prodest
quidquam.

Illo nos igne, quæsumus, Dómine,
Spíritus Sanctus inflámmet: quem
Dóminus noster Iesus Christus misit
in terram, et vóluit veheménter
accénderi: Qui tecum . . . in unitáte
eiúsdem.

Lectio libri Levítici *Levit. 23, 9–11, 15–17 et 21*

In diébus illis: Locútus est Dóminus
ad Móysen, dicens: Lóquere fíliis
Israél, et dices ad eos: Cum ingrési
fuéritis terram, quam ego dabo vobis,
et messuéritis ségetem, feréti maní-
pulos spicárum, primitias messis
vestræ ad sacerdotem: qui elevábit
fasciculum coram Dómino, ut ac-
ceptábile sit pro vobis, áltero die
sábbati, et sanctificábit illum. Nu-
merábitis ergo ab áltero die sábbati,
in quo obtulistis manípulum primitiá-
rum, septem hebdómadas plenas,
usque ad álteram diem expletiónis
hebdómadae séptimæ, id est, quin-
quaginta dies: et sic offeréti sacrifi-
cium novum Dómino ex ómnibus
habitáculis vestris, panes primitiarum
duos de duábus décimis símilæ
fermentátæ, quos coquétis in primitias
Dómini. Et vocábitis hunc diem
celebérrimum atque sanctíssimum:
omne opus servíle non faciétis in eo.
Legítimum sempitérnum erit in
cunctis habitáculis, et generatiónibus
vestris: dicit Dóminus omnipotens.

Ember Saturday of Pentecost

Allelúia. *℣. Job. 26, 13* Spíritus eius ornávit cælos.

Deus, qui ad animárum medélam, ieiúnii devotióne castigári cõrpora præcepisti: concède nobis propítius; et mente, et cõrpore tibi semper esse devòtos. Per Dóminum.

Lectio libri Deuteronomii *Deut. 26, 1-11*

In diébus illis: Dixit Móyses filiis Israël: Audi, Israël, quæ ego præcípío tibi hódie. Cum intráveris terram, quam Dóminus Deus tuus tibi datúrus est possidéndam, et obtinúris eam, atque habitáveris in ea: tolles de cunctis frúgibus tuis primítias, et pones in cartállo, pergésque ad locum, quem Dóminus Deus tuus elégerit, ut ibi invocétur nomen eius: accedésque ad sacerdotem, qui fúerit in diébus illis, et dices ad eum: Profíteor hódie coram Dómino Deo tuo, qui exaudivit nos, et respéxit humilitátem nostram, et labórem, atque angústiam: et edúxit nos de Ægýpto in manu forti, et brácchio exténto, in ingénti pavóre, in signis atque porténtis: et introduxit ad locum istum, et trádidit nobis terram lacte et melle manántem. Et idcirco nunc offero primítias frugum terræ, quam Dóminus dedit mihi. Et dimíttas eas in conspéctu Dómini Dei tui, et adoráto Dómino Deo tuo. Et epulaberis in ómnibus bonis, quæ Dóminus Deus tuus déderit tibi.

no sort of work may be done. This shall be a perpetual statute for you and your descendants wherever you dwell," says the Lord Almighty.

Alleluia. *℣. Job 26, 13* His spirit has adorned the heavens.

After the second reading and Alleluia:

Prayer

O God, who commanded us to discipline our bodies by fasting in order to heal our souls,* grant that we may always be ardently attached to you in body and soul. Through Jesus Christ.

A Reading from the Book of Deuteronomy *Deut. 26, 1-11*

In those days Moses said to the Israelites: "Hear, O Israel, what I command you today! When you have come into the land which the Lord, your God, is giving you as a heritage, and have occupied it and settled in it, you shall take some first fruits of the various products of the soil which you harvest, and putting them in a basket, you shall go to the place which the Lord, your God, chooses for the dwelling place of his name. There you shall go to the priest in office at that time and say to him, 'Today I acknowledge the Lord, your God, who heard our cry and saw our affliction, our toil and our oppression. He brought us out of Egypt with his strong hand and outstretched arm, with terrifying power, with signs and wonders; and bringing us into this country, he gave us this land flowing with milk and honey. Therefore, I have now brought these first fruits of the soil which the Lord has given me.' And having set them before the Lord, your God, you shall bow down in his presence. Then you shall make merry over all these good things which the Lord, your God, has given you."

Ember Saturday of Pentecost

Alleluia. *℣. Act. 2, 1* When the days of Pentecost were accomplished, they were all sitting together.

After the third reading and Alleluia:

Prayer

O almighty God, grant that our fasting may help us to avoid sin and more easily win your forgiveness. Through Jesus Christ.

A Reading from the Book of Leviticus *Levit. 26, 3–12*

In those days the Lord said to Moses: Speak to the Israelites, and tell them: "If you live in accordance with my precepts and are careful to observe my commandments, I will give you rain in due season, so that the land will bear its crops, and the trees their fruit; your threshing will last till vintage time, and your vintage till the time for sowing, and you will have food to eat in abundance, so that you may dwell securely in your land. I will establish peace in the land, that you may lie down to rest without anxiety. I will rid the country of ravenous beasts, and keep the sword of war from sweeping across your land. You will rout your enemies and lay them low with your sword. Five of you will put a hundred of your foes to flight, and a hundred of you will chase ten thousand of them, till they are cut down by your sword. I will look with favor upon you, and make you fruitful and numerous, as I carry out my covenant with you. So much of the old crops will you have stored up for food that you will have to discard them to make room for the new. I will set my Dwelling among you, and will not disdain you. Ever present in your midst, I will be your God, and you will be my people," says the Lord Almighty.

Alleluia. *℣. Come, Holy Spirit, fill the*

Alleluia. *℣. Act. 2, 1* Cum complerentur dies Pentecostes, erant omnes páriter sedéntes.

Præsta, quæsumus, omnipotens Deus: ut salutáribus ieiúniis erudítí, ab ómnibus étiam vítiis abstinéntes, propitiatiónem tuam facílius impetrémus. Per Dóminum.

Lectio libri Levítici *Levit. 26, 3–12*

In diébus illis: Dixit Dóminus ad Móysen: Lóquere filiis Israél, et dices ad eos: Si in præcéptis meis ambulavéritis, et mandáta mea custodiéritis, et fecéritis ea, dabo vobis plúvias tempóribus suis, et terra gignet germen suum, et pomis árbores replebúntur. Apprehéndet méssium tritúra vindémiam, et vindémia occupábit seméntem: et comedétis panem vestrum in saturitáte, et absque pavóre habitábitis in terra vestra. Dabo pacem in finibus vestris: dormiétis, et non erit qui extérreat. Auferam malas béstias, et gládus non transibit téminos vestros. Persequémini inimícos vestros, et córruent coram vobis. Persequéntur quinque de vestris centum aliénos, et centum de vobis decem millia: cadent inimíci vestri gládio in conspéctu vestro. Respiciam vos, et créscere fáciam: multiplicabímíni, et firmábo pactum meum vobíscum. Comedétis vetustíssima vétèrum, et vétèra novis superveniéntibus proiciétiis. Pónam tabernáculum meum in médio vestri, et non abiíciet vos ánima mea. Ambulábo inter vos, et ero Deus vester, vosque éritis pópulus meus: dicit Dóminus omnipotens.

Alleluia. *℣. Veni, Sancte Spiritus,*

Ember Saturday of Pentecost

reple tuórum corda fidélium: et tui
amóris in eis ignem accénde.

hearts of your faithful; and kindle in them
the fire of your love.

After the fourth reading and Alleluia:

Prayer

Præsta, quæsumus, omnipotens Deus:
sic nos ab épulis carnálibus abstinére;
ut a vítiis irruéntibus páriter ieiuné-
mus. Per Dóminum.

O almighty God, grant that by abstaining
from food we may also abstain from sin that
surrounds us. Through Jesus Christ.

Léctio Daniélis Prophétæ *Dan. 3, 47-51*

In diébus illis: Angelus Dómini de-
scéndit cum Azaría, et sóciis eius
in fornácem: et excússit flammam
ignis de fornáce, et fecit médium
fornácis quasi ventum roris flan-
tem. Flamma autem effundebátur
super fornácem cúbitis quadragín-
ta novem: et erúpit, et incéndit quos
réperit iuxta fornácem de Chaldæis
minístros regis, qui eam incendé-
bant. Et non tétigit eos omníno
ignis, neque contristávit, nec quid-
quam moléstia íntulit. Tunc hi tres
quasi ex uno ore laudábant, et glo-
rificábant, et benedicébant Deum
in fornáce, dicéntes:

Hic non respondetur Deo grátias.

Allelúia. *℣. Ibid., 52* Benedictus
es, Dómine Deus patrum nostró-
rum, et laudábilis in sæcula.

*Finito versu dicitur Glória in excélsis.
Deinde:*

*℣. Dóminus vobiscum.
℟. Et cum spíritu tuo.*

Deus, qui tribus púeris mitigásti
flammas ígnium: concéde propítius;
ut nos fámulos tuos non exúrat
flamma vitiórum. Per Dóminum.

*Et huic orationi additur altera oratio sub
unica conclusione forte dicenda.*

A Reading from the Prophet Daniel *Dan. 3, 47-51*

In those days the angel of the Lord went
down into the furnace with Azaria and his
companions, drove the fiery flames out of the
furnace, and made the inside of the furnace
as though a dew-laden breeze were blowing
through it. The flames rose forty-nine cubits
above the furnace, and spread out, burning
the Chaldeans nearby, the king's men who
stoked it. The fire in no way touched the
young men or caused them pain or harm.
Then these three in the furnace with one
voice sang, glorifying and blessing God.

Thanks be to God is not said.

Alleluia. *℣. Ibid., 52* Blessed are you, O
Lord, the God of our fathers, and worthy to
be praised forever.

*After the fifth reading and Alleluia, when the verse has been
completed, the Gloria is said followed by:*

*℣. The Lord be with you.
℟. And with your spirit.*

Prayer

O God, who protected the three young men
from the flames of fire,* grant that the
flames of sin may not consume us, your
servants. Through Jesus Christ.

*A second prayer which may occur is added to this prayer
under one conclusion.*

Ember Saturday of Pentecost

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 5, 1–5

Brethren: Now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ. Through him we have gained access by faith to the favor in which we now stand, and we boast of our hope for the glory of God. But not only that—we even boast of our afflictions! For we know that affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope. And hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

Tract Ps. 116, 1–2 Praise the Lord, all you nations; glorify him, all you peoples! For steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

Sequence

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 bosoms shine!
Thou, of comforters the best;
Thou, the soul's most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.
O most blessed Light divine,
Shine within these hearts of thine,
And our inmost being fill!
Where thou art not, man hath naught,
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:

Lectio Epistolæ beāti Pauli
Apóstoli ad Romános
Rom. 5, 1–5

Fratres: Iustificáti ex fide, pacem habeamus ad Deum per Dóminum nostrum Iesum Christum; per quem et habemus accéssum per fidem in grátiam istam, in qua stamus, et gloriámur in spe glóriæ filiórum Dei. Non solum autem, sed et gloriámur in tribulatióibus: sciéntes quod tribulatio patiéntiam operáitur, patiéntia autem probatióem, probatio vero spem, spes autem non confúndit: quia caritas Dei diffúsa est in córdibus nostris per Spíritum Sanctum, qui datus est nobis.

Tractus Ps. 116, 1–2 Laudáte Dóminum, omnes gentes; et collaudáte eum, omnes pópuli. *℣.* Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

Sequentia

Veni, Sancte Spíritus, et emítte cælitus lucis tuæ rádium.
Veni, pater páuperum, veni, dator múnere, veni, lumen córdium.
Consolátor óptime, dulcis hospes ánimæ, dulce refrigerium.
In labóre réquies, in æstu tempéries, in fletu solátium.
O lux beatíssima, reple cordis íntima tuórum fidélium.
Sine tuo númine, nihil est in hómine, nihil est innóxium.
Lava quod est sórdidum, riga quod est áridum, sana quod est sáucium.
Flecte quod est rígidum, fove quod est frígidum, rege quod est dévium.
Da tuis fidélibus, in te confidéntibus, sacrum septenárium.
Da virtútis méritum, da salútis éxitum, da perénne gáudium. Amen.

Ember Saturday of Pentecost

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

On the faithful, who adore
And confess thee, evermore
In thy sev'nfold gift descend;
Give them virtue's sure reward;
Give them thy salvation, Lord;
Give them joys that never end.
Amen.

In fine non dicitur Allelúia.

Alleluia is not said at the end.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 4, 38–44

In illo témpore: Surgens Iesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febri: et dimísit illam. Et contínuo surgens, ministrábat illis. Cum autem sol occidisset, omnes qui habébant infirmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos. Exíbant autem dæmónia a multis clamántia, et dicéntia: Quia tu es Fílius Dei: et increpans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in désertum locum, et turbæ requirébant eum, et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et áliis civitatibus opórtet me evangelizáre regnum Dei: quia ídeo missus sum. Et erat prædicans in synagógis Galilææ.

Credo

Dómine, Deus salútis meæ, in die clamávi et nocte coram te: intret orátio mea in conspéctu tuo, Dómine, allelúia.

✠ A Reading from the holy Gospel
according to Luke
Luke 4, 38–44

At that time, on leaving the synagogue, Jesus entered Simon's house. Simon's mother-in-law was in the grip of a great fever, and they implored him on her behalf. Standing over her, he rebuked the fever. It left her and she rose at once and began to wait on them. At sunset all who had friends suffering from various maladies brought them to him. He placed his hands on each of them and cured them.

Devils also came out of many of them, shouting: "You are the Son of God." These he rebuked and did not allow to speak, because they knew that he was the Messiah. At daybreak he went out and retired to an out-of-the-way place. But the crowds went in search of him, and coming upon him they wanted to detain him and keep him from leaving them. But he said to them: "I must announce the good news of the kingdom of God to the other towns also, for this is why I was sent." So he went preaching in the synagogues of Judea.

Creed

Offertory Antiphon
Ps. 87, 2–3

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord, alleluia.

Ember Saturday of Pentecost

Prayer over the Gifts

May our hearts, which we offer you, O Lord, be made clean by this sacred rite,* so that our fasting may also become acceptable to you. Through Jesus Christ.

Preface, Communicantes, and Hanc igitur, as on Pentecost.

Ut accépta tibi sint, Dómine, nostra ieiúnia: præsta nobis, quæsumus: huius múnere sacraménti purificátum tibi pectus offérre. Per Dóminum.

Præfatio, Communicantes et Hanc igitur, ut in die Pentecostes.

Communion Antiphon

John 3, 8

The Spirit breathes where he will, and you hear his voice, alleluia, alleluia; but do not know whence he comes or where he goes, alleluia, alleluia, alleluia.

Spíritus ubi vult spirat: et vocem eius audis, allelúia, allelúia: sed nescis unde véniat, aut quo vadat, allelúia, allelúia, allelúia.

Prayer after Communion

O Lord, may your sacrament fill us with holy fervor* so that we may delight in the celebration and the grace of this sacred rite. Through Jesus Christ.

Præbeant nobis, Dómine, divínium tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

SHORT FORM OF MASS

This form may be used apart from the conventual Mass and the Mass during which orders are conferred.

Hæc forma adhiberi potest extra Missam conventualem et Missam in qua Ordines conferuntur.

Entrance Antiphon

Rom. 5, 5

The charity of God is poured forth in our hearts, alleluia: by his Spirit dwelling in us, alleluia, alleluia. *Ps. 102, 1* Bless the Lord, O my soul; and all my being, bless his holy name. *℣.* Glory be. The charity.

Cáritas Dei diffúsa est in córdibus nostris, allelúia: per inhabitántem Spíritum eius in nobis, allelúia, allelúia. *Ps. 102, 1* Bénedic, ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto eius. *℣.* Glória Patri. Cáritas.

After the Kyrie, only Let us pray is said, without Let us kneel.

Post Kýrie, eléison dicitur Orémus tantum, sine Flectámus génua.

Prayer

O Lord, graciously fill our hearts with your Holy Spirit,* who wisely created us and so carefully governs us. Through Jesus Christ.

Méntibus nostris, quæsumus, Dómine, Spíritum Sanctum bénígnus infúnde: cuius et sapiéntia cónditi sumus, et providéntia gubernámur. Per Dóminum . . . in unitáte eiúsdem.

The preceding prayer is used to commemorate the Ember Saturday of Pentecost.

Præcedens oratio sumitur ad commemorandum sabbatum Quatuor Temporum.

Ember Saturday of Pentecost

Lectio Ioélis Prophétæ
Ioël. 2, 28–32

Hæc dicit Dóminus Deus: Effúndam Spíritum meum super omnem carnem: et prophetábunt filii vestri, et filiæ vestræ: senes vestri sómnia somniábunt, et iúvenes vestri visiones vidébunt. Sed et super servos meos, et ancillas in diébus illis effúndam Spíritum meum. Et dabo prodigia in cælo, et in terra, ságuinem, et ignem, et vapórem fumi. Sol convertétur in ténebras, et luna in ságuinem: ántequam véniat dies Dómini magnus, et horribilis. Et erit: omnis qui invocáverit nomen Dómini, salvus erit.

Alleluia. *℣. Ioann. 6, 64* Spíritus est qui vivificat: caro autem non prodest quidquam.

Hic dicitur Glória in excélsis. Deinde:

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Illo nos igne, quæsumus, Dómine, Spíritus Sanctus inflámmet: quem Dóminus noster Iesus Christus misit in terram, et vóluit veheménter accénderi: Qui tecum . . . in unitáte eiúsdem.

Et huic orationi additur altera oratio sub unica conclusione forte dicenda.

Lectio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 5, 1–5

Fratres: Iustificáti ex fide, pacem habéamus ad Deum per Dóminum nostrum Iesum Christum: per

A Reading from the Prophet Joel
Joel 2, 28–32

Thus says the Lord God:
I will pour out
my spirit upon all mankind.
Your sons and daughters shall prophesy,
your old men shall dream dreams,
your young men shall see visions;
Even upon the servants and the handmaids,
in those days, I will pour out my spirit.
And I will work wonders in the heavens and
on the earth,
blood, fire, and columns of smoke;
The sun will be turned to darkness,
and the moon to blood,
At the coming of the Day of the Lord,
the great and terrible day.
Then everyone shall be rescued
who calls on the name of the Lord.

Alleluia. *℣. John 6, 64* is the Spirit that gives life; but the flesh profits nothing.

After the first reading and Alleluia, the Gloria is said, followed by:

℣. The Lord be with you.
℟. And with your spirit.

Prayer

May the Holy Spirit, O Lord,* inflame us with that same fire which our Lord Jesus Christ sent upon the earth to burn so brightly: Who lives and reigns.

A second prayer which may occur is added to this prayer under one conclusion.

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 5, 1–5

Brethren: Now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ. Through him we have

Ember Saturday of Pentecost

gained access (by faith) to the favor in which we now stand, and we boast of our hope for the glory of God. But not only that—we even boast of our afflictions! For we know that affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope. And hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

Alleluia, alleluia. *℣*. Come, Holy Spirit, fill the hearts of your faithful; and kindle in them the fire of your love.

Sequence

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 bosoms shine!

Thou, of comforters the best;
Thou, the soul's most welcome guest;
Sweet refreshment here below;
In our labor, rest most sweet;
Grateful coolness in the heat;
Solace in the midst of woe.

O most blessed Light divine,
Shine within these hearts of thine,
And our inmost being fill!
Where thou art not, man hath naught,
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 the faithful, who adore
And confess thee, evermore
In thy sev'nfold gift descend;

quem et habemus accéssum per fidem in grátiam istam, in qua stamus, et gloriámur in spe glóriæ filiórum Dei. Non solum autem, sed et gloriámur in tribulatióibus: sciéntes quod tribulatio patiéntiam operátur, patiéntia autem probatióem, probatio vero spem, spes autem non confúndit: quia caritas Dei diffúsa est in córdibus nostris per Spíritum Sanctum, qui datus est nobis.

Allelúia, allelúia. *℣*. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Sequentia

Veni, Sancte Spíritus, et emítte cælitus lucis tuæ rádiu.
Veni, pater páuperum, veni, dator múnery, veni, lumen córdium.
Consolátor óptime, dulcis hospes ánimæ, dulce refrigerium.
In labóre réquies, in æstu tempéries, in fletu solátium.
O lux beatíssima, reple cordis íntima tuórum fidélium.
Sine tuo númine, nihil est in hómine, nihil est innóxiu.
Lava quod est sórdidum, riga quod est áridum, sana quod est sauciu.
Flecte quod est rígidum, fove quod est frígidum, rege quod est devium.
Da tuis fidélibus, in te confidéntibus, sacrum septenáriu.
Da virtútis méritum, da salútis éxitum, da perénne gáudium. Amen.

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Give them virtue's sure reward;
Give them thy salvation, Lord;
Give them joys that never end.
Amen.

In fine non dicitur Allelúia.

Alleluia is not said at the end.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 4, 38–44

In illo témpore: Surgens Iesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus; et rogavérunt illum pro ea. Et stans super illam, imperávit febri: et dimísit illam. Et continuo surgens, ministrábat illis. Cum autem sol occidisset, omnes qui habébant infirmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos. Exíbant autem dæmónia a multis clamántia, et dicéntia: Quia tu es Fílius Dei: et increpans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in désertum locum, et turbæ requirébant eum, et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et áliis civitatibus opórtet me evangelizáre regnum Dei: quia ideo missus sum. Et erat prædicans in synagógis Galiléæ.

Credo

Dómine, Deus salútis meæ, in die clamávi et nocte coram te: intret orátio mea in conspéctu tuo, Dómine, allelúia.

Ut accépta tibi sint, Dómine, nostra ieiúnia: præsta nobis, quæsumus:

✠ A Reading from the holy Gospel
according to Luke
Luke 4, 38–44

At that time, on leaving the synagogue, Jesus entered Simon's house. Simon's mother-in-law was in the grip of a great fever, and they implored him on her behalf. Standing over her, he rebuked the fever. It left her and she rose at once and began to wait on them. At sunset all who had friends suffering from various maladies brought them to him. He placed his hands on each of them and cured them.

Devils also came out of many of them, shouting: "You are the Son of God." These he rebuked and did not allow to speak, because they knew that he was the Messiah. At daybreak he went out and retired to an out-of-the-way place. But the crowds went in search of him, and coming upon him they wanted to detain him and keep him from leaving them. But he said to them: "I must announce the good news of the kingdom of God to the other towns also, for this is why I was sent." So he went preaching in the synagogues of Judea.

Creed

Offertory Antiphon
Ps. 87, 2–3

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord, alleluia.

Prayer over the Gifts

May our hearts, which we offer you, O Lord, be made clean by this sacred rite,* so that

Feast of the Holy Trinity

our fasting may also become acceptable to you. Through Jesus Christ.

Preface, Communicantes, and Hanc igitur as on Pentecost.

huius múnere sacraménti purificátum
tibi pectus offérre. Per Dóminum.

*Præfatio, Communicántes et Hanc ígitur,
ut in die Pentecostes.*

Communion Antiphon

John 3, 8

The Spirit breathes where he will, and you hear his voice, alleluia, alleluia; but do not know whence he comes or where he goes, alleluia, alleluia, alleluia.

Spíritus ubi vult spirat: et vocem eius audis, allelúia, allelúia: sed nescis unde véniat, aut quo vadat, allelúia, allelúia, allelúia.

Prayer after Communion

O Lord, may your sacrament fill us with holy fervor * so that we may delight in the celebration and the grace of this sacred rite. Through Jesus Christ.

After Mass, the Easter season is ended.

Præbeant nobis, Dómine, divinum tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat.

Post Missam expirat tempus paschale.

SEASON AFTER PENTECOST

FEAST OF THE HOLY TRINITY

I classis

Entrance Antiphon

Tob. 12, 6

Blessed be the Holy Trinity and undivided Unity: we will give glory to him, because he has shown his mercy to us. *Ps. 8, 2* O Lord, our Lord, how glorious is your name over all the earth! *℣.* Glory be to the Father. Blessed.

Benedicta sit sancta Trínitas, atque indivísa únitás: confitébimur ei, quia fecit nobiscum misericórdiam suam. *Ps. 8, 2* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! *℣.* Glória Patri. Benedícta.

Prayer

Almighty and ever-living God, to you we owe the grace of our true faith, which enables us to acknowledge the glory of the eternal Trinity and to adore the blessed Unity through the power of your majesty.* Grant that by holding fast to that faith we may always be guarded against all dangers. Through Jesus Christ.

No commemoration of the Sunday is made.

Omnípotens sempitérne Deus, qui dedísti fámulis tuis in confessióne veræ fidei, æternæ Trinitátis glóriam agnóscere, et in poténtia maiestátis adoráre unitátem: quæsumus; ut eiúsdem fidei firmitáte, ab ómnibus semper muniámur advérsis. Per Dóminum.

Et non fit commemoratio dominicæ.

Feast of the Holy Trinity

Lectio Epistolæ beāti Pauli
Apóstoli ad Romános
Rom. 11, 33–36

O altitúdo divitiarum sapiéntiæ et sciéntiæ Dei: quam incomprehensibilia sunt iudícia eius, et investigábiles viæ eius! Quis enim cognóvit sensum Dómini? Aut quis consiliárius eius fuit? Aut quis prior dedit illi, et retribuétur ei? Quóniam ex ipso, et per ipsum, et in ipso sunt ómnia: ipsi glória in sæcula. Amen.

Graduale Dan. 3, 55–56 Benedíctus es, Dómine, qui intuéris abyssos, et sedes super Chérubim. *Ps. Benedíctus es, Dómine, in firmaménto cæli, et laudábilis in sæcula.*

Allelúia, allelúia, *Ps. Ibid., 52* Benedíctus es, Dómine, Deus patrum nostrórum, et laudábilis in sæcula. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 28, 18–20

In illo témpore: Dixit Iesus discipulis suis: Data est mihi omnis potéstas in cælo, et in terra. Eúntes ergo docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti: docéntes eos serváre ómnia quæcúmque mandávi vobis. Et ecce ego vobíscum sum ómnibus diébus, usque ad consummationem sæculi.

Credo

Benedíctus sit Deus Pater, unigenítusque Dei Filius, Sanctus quoque Spíritus: quia fecit nobíscum misericórdiam suam.

Sanctífica, quæsumus, Dómine Deus noster, per tui sancti nóminis in-

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 11, 33–36

Oh, the depth of the riches and the wisdom and the knowledge of God! How inscrutable his judgments are, how unsearchable his ways! For “Who has known the mind of the Lord? Or who was ever his counsellor? Who has given him anything first, so as to earn a due return?” For from him and through him and for him are all things. To him be glory and forever. Amen.

Gradual Dan. 3, 55–56 Blessed are you, O Lord, who look into the depths from your throne upon the cherubim. *Ps. Blessed are you, O Lord, in the firmament of heaven, praiseworthy forever.*

Alleluia, alleluia. *Ps. Ibid., 52* Blessed are you, O Lord, the God of our fathers, and praiseworthy forever. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 28, 18–20

At that time Jesus addressed his disciples in these words, “Complete authority has been conferred on me in heaven as on earth; go, therefore, and make disciples of all the nations by baptizing them in the name ‘of the Father, and of the Son, and of the Holy Spirit,’ by teaching them to carry out everything that I have commanded you. And remember, I am with you always until the end of the world.”

Creed

Offertory Antiphon
Tob. 12, 6

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit: because he has shown his mercy to us.

Prayer over the Gifts

Bless this sacrificial offering as we call upon your holy name, O Lord our God,* and

First Sunday after Pentecost

through it let us too become an eternal offering to you. Through Jesus Christ.

*No commemoration of the Sunday is made.
Preface of the Trinity*

Communion Antiphon *Tob. 12, 6*

We bless the God of heaven, and before all living we will praise him; because he has shown His mercy to us.

Prayer after Communion

O Lord, our God, let us be made strong in body and soul by the reception of this sacrament* and by acknowledging the holy, eternal Trinity and its undivided Unity. Through Jesus Christ.

No commemoration of the Sunday is made.

vocationem, huius oblationis hostiam: et per eam nosmetipsos tibi perficimus munus ætérnum. Per Dóminum.

*Et non fit commemoratio dominicæ.
Præfatio de Ssma Trinitate.*

Benedicimus Deum cæli, et coram ómnibus vivéntibus confitébimur ei: quia fecit nobíscum misericórdiam suam.

Proficiat nobis ad salutem córporis et animæ, Dómine Deus noster, huius sacraménti susceptio: et sempitérnæ sanctæ Trinitátis, eiusdémque indivíduæ unitátis conféssio. Per Dóminum.

Et non fit commemoratio dominicæ.

MASS OF THE FIRST SUNDAY AFTER PENTECOST

This Mass is to be celebrated on weekdays of this week.

Hæc Missa dicenda est diebus ferialibus huius hebdomadæ.

Entrance Antiphon *Ps. 12, 6*

O Lord, I trusted in your kindness. Let my heart rejoice in your salvation; let me sing of the Lord, "He has been good to me." *Ps. ibid., 1* How long, O Lord? will you utterly forget me? How long will you hide your face from me? *℟.* Glory be to the Father. O Lord, I trusted.

The Gloria is not said.

Dómine, in tua misericórdia sperávi: exsultávit cor meum in salutári tuo: cantábo Dómino, qui bona tríbuit mihi. *Ps. ibid., 1* Usquequo, Dómine, obliviscéris me in finem? úsquequo avértis fáciem tuam a me? *℣.* Glória Patri. Dómine.

Non dicitur Glória in excélsis.

Prayer

O God, the strength of all who place their trust in you, graciously hear our prayers.* Because of our weak human nature, we can do nothing without you. Help us by your grace that we may fulfill your commands and please you in will and in action. Through Jesus Christ.

Deus, in te sperántium fortitúdo, adésto propítius invocatióibus nostris: et quia sine te nihil potest mortális infirmitas, præsta auxílium grátia tuæ; ut in exsequéndis mandátis tuis, et voluntáte tibi et actióne placeámus. Per Dóminum.

First Sunday after Pentecost

Lectio Epistolæ beāti Ioānnis
Apóstoli
1 Ioann. 4, 8–21

Caríssimi: Deus caritas est. In hoc appáruit caritas Dei in nobis, quóniam Fílium suum unigénitum misit Deus in mundum, ut vivámus per eum. In hoc est caritas: non quasi nos dilexérimus Deum, sed quóniam ipse prior diléxit nos, et misit Fílium suum propitiatióem pro peccátis nostris. Caríssimi, si sic Deus diléxit nos, et nos debémus altérutrum dilígere. Deum nemo vidit umquam. Si diligámus invicem, Deus in nobis manet, et caritas eius in nobis perfécta est. In hoc cognóscimus, quóniam in eo manémus, et ipse in nobis: quóniam de Spíritu suo dedit nobis. Et nos vídimus, et testificámur, quóniam Pater misit Fílium suum Salvatórem mundi. Quisquis conféssus fúerit, quóniam Iesus est Fílius Dei, Deus in eo manet, et ipse in Deo. Et nos cognóvimus, et credídimus caritati, quam habet Deus in nobis. Deus caritas est: et qui manet in caritate, in Deo manet, et Deus in eo. In hoc perfécta est caritas Dei nobíscum, ut fidúciam habéamus in die iudicii: quia sicut ille est, et nos sumus in hoc mundo. Timor non est in caritate: sed perfécta caritas foras mittit timórem, quóniam timor pœnam habet. Qui autem timet, non est perféctus in caritate. Nos ergo diligámus Deum, quóniam Deus prior diléxit nos. Si quis díxerit, quóniam díligo Deum, et fratrem suum óderit, mendax est. Qui enim non díligit fratrem suum quem videt, Deum, quem non videt, quómodo potest dilígere? Et hoc mandátum habémus a Deo: ut qui díligit Deum, díligat et fratrem suum.

Graduale Ps. 40, 5 et 2 Ego dixi: Dómine, miserére mei: sana ánimam meam, quia peccávi tibi. *℣.* Beátus qui intélegit super egénium et páuperem: in die mala liberábit eum Dóminus.

A Reading from the Epistle of blessed
John the Apostle
1 John 4, 8–21

Beloved, God is love. In this way was God's love revealed in our midst: God has sent his only Son into the world that we may have life through him. This is what love consists in: not that we have loved God, but that he loved us and sent his Son as a propitiation for our sins. Beloved, if God so loved us, then we, in turn, must love one another. No one has ever seen God. Yet, if we love one another, God dwells in us; and his love is brought to perfection in us. This is how we know that we abide in him and he in us: that he has given us of his own Spirit. And we have seen for ourselves, and can testify, that the Father has sent the Son as Savior of the world. Whenever anyone acknowledges that Jesus is the Son of God, then God dwells in him and he in God. And we have come to know and believe the love that God has for us. God is love; and he who abides in love abides in God, and God in him. With us love is brought to perfection in this way, that we may have confidence on the day of judgment because, in this world, we are just the same as he is. Love has no room for fear; rather, perfect love drives out fear. Since fear involves punishment, love has not been brought to perfection in one who is still afraid. As for us, we love because he first loved us. If anyone boasts, "I love God," and still hates his brother, he is a liar. For a man who has no love for his brother whom he has seen cannot love the God he has never seen. And the commandment we have from him is this: whoever loves God must also love his brother.

Gradual Ps. 40, 5 and 2 I said, "O Lord, have pity on me; heal my soul, for I have sinned against you." *℣.* Happy is he who has regard for the lowly and the poor; in the day of misfortune the Lord will deliver him.

First Sunday after Pentecost

Alleluia, alleluia. *V. Ps. 5, 2* Hearken to my words, O Lord, attend to my sighing. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 6, 36–42

At that time, Jesus said to his disciples: “Be compassionate, as your Father is compassionate. Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Grant pardon, and you will be granted pardon. Give, and it shall be given to you. Good measure, pressed down, shaken together, running over, they will pour into the fold of your garment. For whatever you measure out to others will be measured back to you.”

He spoke also a parable to them: “Can a blind man act as guide to a blind man? Will they not both fall into a trench? A pupil is not above his teacher, but every pupil, when he has graduated, will be like his teacher. Why do you look at the speck of wood in your brother’s eye, and not notice the block of wood in your own?”

How can you say to your brother, ‘Brother, let me remove the speck out of your eye,’ yet fail yourself to see the block in your own? Hypocrite, first take the block out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.”

The Creed is not said.

Offertory Antiphon
Ps. 5, 3–4

Heed my call for help, my king and my God!
To you I pray, O Lord.

Prayer over the Gifts

Graciously accept the offerings we dedicate to you, O Lord,* and let them win for us your unending assistance. Through Jesus.

Common Preface

Allelúia, allelúia, *V. Ps. 5, 2* Verba mea áuribus pécipe, Dómine: intéllege clamórem meum. Allelúia.

✠ Sequéntia sancti Evangélli
secúndum Lucam
Luc. 6, 36–42

In illo témpore: Dixit Iesus discí-
pulis suis: Estóte miséricórdes, sicut
et Pater vester miséricors est. Nolite
iudicáre, et non iudicabímmini: nolite
condemnáre, et non condemnabímmini.
Dimíttite, et dimíttémmini. Date, et
dábitur vobis: mensúram bonam, et
confértam, et coagitátam, et superef-
fluéntem dabunt in sinum vestrum.
Eádem quippe mensúra, qua mensi
fuéritis, remetiétur vobis. Dicébat au-
tem illis et similitúdinem: Numquid
potest cæcus cæcum dúcere? nonne
ambo in fóveam cadunt? Non est
discípulus super magístrum: per-
fécus autem omnis erit, si sit sicut
magíster eius. Quid autem vides
festúcam in óculo fratris tui, trabem
autem, quæ in óculo tuo est, non
consíderas? Aut quómodo potes
dicere fratri tuo: Frater, sine, eíci-
am festúcam de óculo tuo: ipse in
óculo tuo trabem non videns? Hy-
pócrita, éiice primum trabem de
óculo tuo: et tunc perspícies, ut
edúcas festúcam de óculo fratris tui.

Non dicitur Credo.

Inténde voci oratiónis meæ, Rex
meus, et Deus meus: quóniam ad te
orábo, Dómine.

Hóstias nostras, quæsumus, Dómine,
tibi dicátas placátus assúme: et ad
perpétuum nobis tríbue proveníre
subsídium. Per Dóminum.

Prefatio communis.

Feast of Corpus Christi

Communion Antiphon

Ps. 9, 2–3

Narrábo ómnia mirabilia tua: lætabor et exultábo in te: psallam nómini tuo, Altíssime.

I will declare all your wondrous deeds; I will be glad and exult in you; I will sing praise to your name, Most High.

Prayer after Communion

Tantis, Dómine, repléti munéribus: præsta, quæsumus; ut et salutária dona capiámus, et a tua numquam laude cessémus. Per Dóminum.

We have been filled with your gifts, O Lord.* May we take hold of these life-giving gifts and never cease to praise you. Through Jesus Christ.

I classis

FEAST OF CORPUS CHRISTI

THURSDAY AFTER THE FEAST OF THE HOLY TRINITY

Entrance Antiphon

Ps. 80, 17

Cibávit eos ex ádipe fruménti, allelúia: et de petra, melle saturávit eos, allelúia, allelúia, allelúia. *Ps. ibid., 2* Exsultáte Deo adiutóri nostro: iubiláte Deo Iacob. *℣.* Glória Patri. Cibávit.

He fed them with the best of wheat, alleluia; and filled them with honey from the rock, alleluia, alleluia, alleluia. *Ps. ibid., 2* Sing joyfully to God our strength; acclaim the God of Jacob. *℣.* Glory be to the Father. He fed them.

Prayer

Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tríbue, quæsumus, ita nos Córpore et Sanguinis tui sacra mystéria venerári; ut redemptionis tuæ fructum in nobis iúgiter sentiámus: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

O God, we possess a lasting memorial of your passion in this wondrous sacrament.* Grant that we may so venerate the mysteries of your body and blood that we may always feel within ourselves the effects of your redemption: You who live and reign with God the Father in the unity of the Holy Spirit,* God, forever and ever. *℟.* Amen

Léctio Epístolæ beáti Pauli

Apóstoli ad Corínthios

1 Cor. 11, 23–29

Fratres: Ego enim accépi a Dómino quod et trádidi vobis, quóniam Dóminus Iesus in qua nocte tradébatur, accépit panem, et grátias agens fregit, et dixit: Accípите,

A Reading from the Epistle of

blessed Paul the Apostle to the

Corinthians

1 Cor. 11, 23–29

Brethren: I received from the Lord, what I also handed on to you, that the Lord Jesus on the night in which he was betrayed, took bread and having given thanks, broke it and

Feast of Corpus Christi

said: "This is my body which is for you. Do this as a remembrance of me." In the same way, after the supper, he took the cup saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, as a remembrance of me." Every time, then, that you eat this bread and drink this cup, you proclaim the death of the Lord, until he comes. So, whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and the blood of the Lord. A man should first examine himself. Only then should he eat of the bread and drink of the cup. For he who eats and drinks without recognizing the body, eats and drinks a judgment against himself.

Gradual Ps. 144, 15–16 The eyes of all look hopefully to you, O Lord; and you give them their food in due season. *℟.* You open your hand; and satisfy the desire of every living thing. Alleluia, alleluia. *John 6, 56–57* My flesh is food indeed, and my blood is drink indeed. He who eats my flesh, and drinks my blood, abides in me and I in him.

Sequence

Laud, O Sion, thy salvation,
Laud with hymns of exultation,
Christ, thy king and shepherd true:
Bring him all the praise thou knowest,
He is more than thou bestowest,
Never canst thou reach his due.
Special theme for glad thanksgiving
Is the quick'ning and the living
Bread today before thee set:
From his hands of old partaken,
As we know, by faith unshaken,
Where the twelve at supper met.
Full and clear ring out thy chanting,
Joy nor sweetest grace be wanting,
From thy heart let praises burst:
For today the feast is holden,
When the institution olden

et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam commemorati-
onem. Similiter et calicem, post-
quam cenavit, dicens: Hic calix
novum testamentum est in meo
sanguine. Hoc facite, quotiescúm-
que bibétis, in meam commemora-
tionem. Quotiescúmque enim man-
ducábitis panem hunc, et calicem
bibétis, mortem Dómini annuntiá-
bitis, donec véniat. Itaque quícúm-
que manducáverit panem hunc, vel
bíberit calicem Dómini indigne,
reus erit córporis et sanguinis Dó-
mini. Probet autem seípsum homo:
et sic de pane illo edat, et de cáli-
ce bibat. Qui enim manducat, et
bibit indigne, iudícium sibi mandú-
cat, et bibit: non diiúdicans corpus
Dómini.

Graduale Ps. 144, 15–16 Oculi
ómnium in te sperant, Dómine: et
tu das illis escam in témpore op-
portúno. *℟.* Aperis tu manum tuam:
et imples omne animal benedictióne.
Allelúia, allelúia. *℟.* *Ioann. 6, 56–*
57 Caro mea vere est cibus, et san-
guis meus vere est potus: qui
manducat meam carnem, et bibit
meum sanguinem, in me manet, et
ego in eo.

Sequentia

Lauda, Sion, Salvatórem, lauda
ducem et pastórem in hymnis et
cánticis.
Quantum potes, tantum aude: quia
maior omni laude, nec laudáre
súfficis.
Laudis thema speciális, panis vivus
et vitális hódie propónitur.
Quem in sacræ mensa cenæ, turbæ
fratrum duodénæ datum non ambígi-
tur.
Sit laus plena, sit sonóra, sit iu-
cúnda, sit decóra mentis iubilátio.
Dies enim solénnis ágitur, in qua
mensæ prima recólitur huius insti-
tútio.
In hac mensa novi Regis, novum
Pascha novæ legis, Phase vetus
términat.
Vetustátem nóvitas, umbram fugat
véritas, noctem lux eliminat.

Feast of Corpus Christi

Quod in cena Christus gessit, faciendum hoc expréssit in sui memóriam.

Docti sacris institútis, panem, vinum in salútis consecrámus hóstiam. Dogma datur Christiánis, quod in carnem transit panis, et vinum in ságuinem.

Quod non capis, quod non vides, animósa firmat fides, præter rerum órđinem.

Sub diversis speciébus, signis tantum, et non rebus, latent res exímia. Caro cibus, sanguis potus: manet tamen Christus totus, sub utrâque specie.

A suménte non concísus, non confráctus, non divísus: ínteger accípitur. Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consúmitur.

Sumunt boni, sumunt mali: sorte tamen inæquáli, vitæ, vel intéritus. Mors est malis, vita bonis: vide paris sumptiónis quam sit dispar éxitus.

Fracto demum sacraménto, ne vacílles, sed meménto, tantum esse sub fragménto, quantum toto tégitur. Nulla rei fit scissúra: signi tantum fit fractúra: qua nec status, nec statúra signáti minúitur.

Ecce panis Angelórum, factus cibus viatórum: vere panis filiórum, non mitténdus cánibus.

In figúris præsignáatur, cum Isaac immoláatur: agnus paschæ deputáatur: datur manna pátribus.

Bone pastor, panis vere, Iesu, nostri miserére: tu nos pasce, nos tuére: tu nos bona fac vidére in terra vivéntium.

Tu, qui cuncta scis et vales: qui nos pascis hic mortáles: tuos ibi commensáles, coherédes et sodáles fac sanctórum cívium. Amen. Allelúia.

Of that supper was rehearsed.

Here the new law's new oblation,
By the new king's revelation,

Ends the form of ancient rite:
Now the new the old effaceth,
Truth away the shadow chaseth,

Light dispels the gloom of night.
What he did at supper seated,
Christ ordained to be repeated,

His memorial ne'er to cease:
And his rule for guidance taking,
Bread and wine we hallow, making

Thus our sacrifice of peace.
This the truth each Christian leareth,
Bread into his flesh he turneth,

To his precious blood the wine:
Sight hath fail'd, nor thought conceiveth,
But a dauntless faith believeth,

Resting on a pow'r divine.
Here beneath these signs are hidden
Priceless things to sense forbidden;

Signs, not things are all we see:
Blood is poured and flesh is broken,
Yet in either wondrous token

Christ entire we know to be.
Whoso of this food partaketh,
Rendeth not the Lord nor breaketh

Christ is whole to all that taste:
Thousands are, as one, receivers,
One, as thousands of believers,

Eats of him who cannot waste.
Bad and good the feast are sharing,
Of what divers dooms preparing,

Endless death, or endless life.
Life to these, to those damnation,
See how like participation

Is with unlike issues rife.
When the sacrament is broken,
Doubt not, but believe 'tis spoken,

That each sever'd outward token doth the
very whole contain.

Nought the precious gift divideth,
Breaking but the sign betideth

Jesus still the same abideth, still unbroken
doth remain.

Feast of Corpus Christi

Lo! the angels' food is given
To the pilgrim who hath striven;
See the children's bread from heaven,
which on dogs may not be spent.
Truth the ancient types fulfilling,
Isaac bound, a victim willing,
Paschal lamb, its life blood spilling,
manna to the fathers sent.
Very bread, good shepherd, tend us,
Jesu, of thy love befriend us,
Thou refresh us, thou defend us,
Thine eternal goodness send us
In the land of life to see.
Thou who all things canst and knowest,
Who on earth such food bestowest,
Grant us with thy saints, though lowest,
Where the heav'nly feast thou showest,
Fellow heirs and guests to be. Amen.
Alleluia.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 6, 56–59

In illo témpore: Dixit Iesus turbis Iudæórum: Caro mea vere est cibus, et sanguis meus vere est potus. Qui mandúcat meam carnem, et bibit meum ságuinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui mandúcat me, et ipse vivet propter me. Hic est panis, qui de cælo descéndit. Non sicut manducavérunt patres vestri manna, et mórtui sunt. Qui mandúcat hunc panem, vivet in ætérnum.

Credo

Sacerdótes Dómini incénsum et panes offerunt Deo: et ídeo sancti erunt Deo suo, et non pólluent nomen eius, alleluia.

✠ A Reading from the holy Gospel
according to John
John 6, 55–58

At that time Jesus said to the crowds of the Jews: "My flesh is real food, and my blood, real drink. The man who feeds on my flesh and drinks my blood abides in me and I in him. Just as the Father who has life sent me and I have life because of the Father, so the man who feeds on me will have life because of me. This is the bread which came down from heaven. Unlike your ancestors who ate and yet died, the man who feeds on this bread will live forever."

Creed

Offertory Antiphon
Levit. 21, 6

The priests of the Lord offer incense and loaves to God, and therefore they shall be sacred to their God and shall not profane his name. Alleluia.

Second Sunday after Pentecost

Prayer over the Gifts

Ecclesiæ tuæ, quæsumus, Dómine, unitátis et pacis propítius dona concéde: quæ sub oblátis munéribus mýstice designántur. Per Dóminum.

Præfatio communis.

O Lord, graciously bestow upon your Church the gifts of unity and peace,* which are symbolized in this sacrifice we offer you. Through Jesus Christ.

Common Preface

Communion Antiphon

1 Cor. 11, 26–27

Quotiescúmque manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat: itaque quicúmque manducáverit panem, vel bíberit cálicem Dómini indígne, reus erit córporis et sánguinis Dómini, alleluia.

As often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes. Therefore whoever eats this bread or drinks the cup of the Lord unworthily, will be guilty of the body and blood of the Lord, alleluia.

Prayer after Communion

Fac nos, quæsumus, Dómine, divinitátis tuæ sempitérna fruitióne repléri: quam pretiόsi Córporis et Sánguinis tui temporális percéptio præfigúrat: Qui vivis.

O Lord, grant that we may enjoy the eternal presence of your divinity,* which is foreshadowed by our earthly reception of your precious body and blood: You who live and reign.

Septem sequentibus diebus, ubi fit processio, permittuntur duæ Missæ de Sma Eucharistia, ad modum Missæ votivæ II classis.

Wherever a procession takes place on the seven following days, two Masses of the Holy Eucharist are permitted, as votive Masses of class II.

II classis

SECOND SUNDAY AFTER PENTECOST

Entrance Antiphon

Ps. 17, 19–20

Factus est Dóminus protéctor meus, et edúxit me in latitúdinem: salvum me fecit, quóniam vóluit me. *Ps. ibid., 2–3* Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. *℟.* Glória Patri. Factus.

The Lord came to my support. He set me free in the open, and rescued me, because he loves me. *Ps. ibid., 2–3* I love you, O Lord, my strength, O Lord, my rock, my fortress, my deliverer. *℟.* Glory be to the Father. The Lord came.

Dicitur Glória in excélsis in omnibus dominicis post Pentecosten; non dicitur autem in diebus ferialibus quando adhibetur Missa dominicæ præcedentis.

The Gloria is said on all the Sundays after Pentecost, but it is not said on weekdays when the Mass of the preceding Sunday is used.

Sancti nóminis tui, Dómine, timórem páriter et amórem fac nos habére perpétuum: quia numquam tua

O Lord, grant that we may always have a reverential fear and love of your holy name,* for those who are firmly founded in

Second Sunday after Pentecost

your love will ever be guided and governed
by your grace. Through Jesus Christ.

A Reading from the Epistle of
blessed John the Apostle
1 John 3, 13–18

Beloved: No need to be surprised if the world hates you. That we have passed from death to life we know, because we love the brothers. The man without love is still in the abode of death. Everyone who hates his brother is a murderer; and, as you know, no murderer has eternal life abiding within him. The way we came to understand love was that he laid down his life for us; so must we too lay down our lives for the brothers. Now, how can divine love abide within a man who has enough of this world's livelihood, and yet closes his heart to his brother when he observes him in need? Little children, let us show with deeds that our love is genuine, and not merely express it with words.

Gradual Ps. 119, 1–2 In my distress I called to the Lord, and he answered me. *℣.* O Lord, deliver me from lying lip, from treacherous tongue.

Alleluia, alleluia. *℣. Ps. 7, 2* O Lord my God, in you I take refuge; save me from all my pursuers and rescue me. Alleluia.

The Alleluia, with its verse after the gradual, is said in this manner on all Sundays after Pentecost, even if the Mass of Sunday is used on a ferial day.

✠ A Reading from the holy Gospel
according to Luke
Luke 14, 16–24

At that time Jesus spoke this parable to the Pharisees: “A man was giving a great dinner and he invited many. At dinner time he sent his servant to say to those invited: ‘Come along, everything is now ready.’ But they began to excuse themselves, one and all. The first said to the servant: ‘I have bought some

gubernatione destituis, quos in
soliditate tuæ dilectionis instituis.
Per Dñm.

Lectio Epistolæ beati Ioannis
Apóstoli
1 Ioann. 3, 13–18

Caríssimi: Nolíte mirári, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam diligimus fratres. Qui non díliget, manet in morte: omnis qui odit fratrem suum, homicída est. Et scitis quóniam omnis homicída non habet vitam ætérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere. Qui habúerit substantíam huius mundi, et víderit fratrem suum necessitátem habére, et cláuserit víscera sua ab eo: quómo cáritas Dei manet in eo? Fílioli mei, non diligámus verbo, neque lingua, sed ópere, et veritáte.

Graduale Ps. 119, 1–2 Ad Dñm cum tribulárer clamávi, et exaudivit me. *℣.* Dómine, libera ánimam meam a lábiis iníquis, et a lingua dolósa.

Allelúia, allelúia. *℣. Ps. 7, 2* Dómine Deus meus, in te sperávi: salvum me fac ex ómnibus persequéntibus me, et libera me. Allelúia.

Sic dicitur Allelúia cum suo versu post graduale in omnibus dominicis post Pentecosten, etiam si Missa dominicæ in feriis adhibetur.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 14, 16–24

In illo témpore: Dixit Iesus phariseis parábolam hanc: Homo quidam fecit cenam magnam, et vocávit multos. Et misit servum suum hora cenæ dícere invitátis ut venírent, quia iam paráta sunt ómnia. Et cœpérunt simul omnes excusáre. Primus dixit ei: Villam emi, et

Second Sunday after Pentecost

necesse hábeo exíre, et vidére illam: rogo te, habe me excusátum. Et alter dixit: Iuga boum emi quinque, et eo probáre illa: rogo te, habe me excusátum. Et álius dixit: Uxórem duxi; et ídeo non possum veníre. Et revérsus servus nuntiávit hæc dómino suo. Tunc irátus paterfamílias, dixit servo suo: Exi cito in platéas et vicos civitátis: et páuperes, ac débiles, et cæcos, et claudos íntroduc huc. Et ait servus: Dómine, factum est ut imperásti, et adhuc locus est. Et ait dóminus servo: Exi in vias, et sepes: et compélle intráre, ut impleátur domus mea. Dico autem vobis, quod nemo virórum illórum, qui vocáti sunt, gustábit cenam meam.

Credo

Dómine, convértere, et éripe ánimam meam: salvum me fac propter misericórdiam tuam.

Oblatio nos, Dómine, tuo nómini dicánda puríficet: et de die in diem ad cæléstis vitæ transférat actiónem. Per Dóminum.

Præfatio de Ssma Trinitate.

Cantábo Dómino, qui bona tribuit mihi: et psallam nómini Dómini altíssimi.

Sumptis munéribus sacris, quæsumus, Dómine: ut cum frequentatióne mystérii, crescat nostræ salútis efféctus. Per Dóminum.

land, and I must go out and inspect it. Please excuse me.' Another said: 'I have bought five pair of oxen, and I am going to test them. Please excuse me.' A third said: 'I am newly married and therefore cannot come.'

"On his return the servant reported all this to his master. The master of the house was angry and said to his servant: 'Go out quickly into the streets and alleys of the town, and bring in here the poor, and the crippled, and the blind, and the lame!' The servant said: 'Your orders, my lord, have been carried out, and there is still room.' And the master said to the servant: 'Go out into the highways and along the hedges and force them to come in so that my house may be filled! For I tell you that none of those men who were invited shall taste my dinner.'"

Creed

Offertory Antiphon

Ps. 6, 5

Return, O Lord, save my life; rescue me because of your kindness.

Prayer over the Gifts

O Lord, may this sacrifice, which we are about to offer in your name,* cleanse us from sin and bring us each day closer to the realization of a heavenly life. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon

Ps. 12, 6

I will sing of the Lord, "He has been good to me"; and I will sing to the name of the Lord the Most High.

Prayer after Communion

O Lord, may we, who have received your gifts,* be brought closer to our salvation by each celebration of this sacred rite. Through Jesus Christ.

Feast of the Sacred Heart of Jesus

FEAST OF THE SACRED HEART OF JESUS

I classis

FRIDAY AFTER THE SECOND SUNDAY AFTER PENTECOST

Entrance Antiphon

Ps. 32, 11 and 19

The thoughts of his heart are to all generations: to deliver them from death and preserve them in spite of famine. *Ps. ibid. 1* Exult, you just, in the Lord; praise from the upright is fitting. *℟.* Glory be to the Father. The thoughts.

Cogitationes Cordis eius in generatione et generationem: ut eruat a morte animas eorum et alat eos in fame. *Ps. ibid., 1* Exultate, iusti, in Domino, rectos decet collaudatio. *℟.* Glória Patri. Cogitationes.

Prayer

O God, through your mercy we possess the treasures of your love in the heart of your Son, the same heart we wounded by our sins.* Grant that we may make reparation to him for our faults by offering him the worship of our devotion. Through Jesus Christ.

Deus, qui nobis, in Corde Filii tui, nostris vulnerato peccatis, infinitos dilectionis thesauros misericórditer largiri dignáris: concéde, quæsumus; ut illi devótum pietátis nostræ præstantes obséquium, dignæ quoque satisfactiónis exhibeamus officium. Per eúndem Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Ephesians

Ephes. 3, 8–12; 14–19

Brethren: To me, less than least of all the saints, this favor was given, to preach to the Gentiles the unfathomable riches of Christ, and to enlighten all men on the working out of the mystery which for ages was hidden in God, the creator of all things, so that now through the Church the manifold wisdom of God might become known to the Principalities and Powers of heaven, in fulfillment of the eternal decree which he carried out in Christ Jesus our Lord. In him and through faith in him we can speak freely to God and draw near to him with confidence. For this reason I kneel before the Father from whom every family in heaven and on earth takes its name; and I pray that he will bestow on you gifts cor-

Lectio Epistolæ beati Pauli Apóstoli ad Ephésios *Ephes. 3, 8–19*

Fratres: Mihi ómnium sanctórum mínimo data est grátia hæc, in géntibus evangelizare investigábiles divítias Christi: et illuminare omnes, quæ sit dispensátio sacraménti absconditi a sæculis in Deo qui ómnia creávit: ut innotéscat princípátibus et potestátibus in cæléstibus per Ecclésiám multifórmis sapiéntia Dei: secúndum præfinitiónem sæculórum quam fecit in Christo Iesu Dómino nostro, in quo habémus fidúciám et accéssum in confidéntia per fidem eius. Huius rei grátia flecto génua mea ad Patrem Dómini nostri Iesu Christi, ex quo omnis patérnitas in cælis et in terra nominátur: ut det vobis secúndum divítias glóriæ suæ, virtúte corroborári per Spíritum eius in interiorem hóminem: Christum habitare per fidem in córdibus vestris:

Feast of the Sacred Heart of Jesus

in caritate radicāti et fundāti: ut possitis comprehendere, cum ómnibus sanctis, quæ sit latitúdo, et longitúdo, et sublimitas, et profúndum: scire étiam supereminéntem sciéntiæ caritátem Christi, ut impleámini in omnem plenitúdinem Dei.

Graduale Ps. 24, 8-9 Dulcis et rectus Dóminus, propter hoc legem dabit delinquentibus in via. *℟.* Diriget mansuétos in iudicio, docébit mites vias suas.

Allelúia, allelúia. ℟. Matth. 11, 29 Tóllite iugum meum super vos et discite a me, quia mitis sum et húmilis Corde, et inveniétis réquiem animábus vestris. *Allelúia.*

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 19, 31-37

In illo témpore: Iudæi, quóniam Parascéve erat, ut non remanérant in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum ut frangeréntur eórum crura et tolleréntur. Venérunt ergo mílites, et primi quidem fregérunt crura et altérius qui crucifíxus est cum eo. Ad Iesum autem cum veníssent, ut vidérunt eum iam mórtuum, non fregérunt eius crura: sed unus mílitum lancea latus eius apéruit, et contínuo exívit sanguis et aqua. Et qui vidit testimónium perhíbuit: et verum est testimónium eius. Et ille scit quia vera dicit, ut et vos credátis. Facta sunt enim hæc ut Scriptúra implerétur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

Credo.

responding to the richness of his glory. May he strengthen your inner selves with power through his Spirit. May Christ dwell in your hearts through faith; and may love be the root and foundation of your life. Thus you will be able to grasp fully with all the saints the breadth and length and height and depth, and to know that the love of Christ surpasses all knowledge, so that you will be filled with all the fullness of God.

Gradual Ps. 24, 8-9 Good and upright is the Lord; thus he shows sinners the way. *℟.* He guides the humble to justice; he teaches the humble his way.

Alleluia, alleluia. Matth. 11, 29 Take my yoke upon you, and learn from me, for I am meek, and humble of heart: and you will find rest for your souls. *Alleluia.*

✠ A Reading from the holy Gospel
according to John
John 19, 31-37

At that time, since it was Preparation Day, the Jews did not want to have the bodies left on the cross during the Sabbath, for that Sabbath was a solemn feast day. So they asked Pilate to have the legs broken and the bodies taken down. Accordingly, the soldiers came and broke the legs of the men crucified with Jesus, first of the one, then of the other. But when they came to Jesus and saw that he was already dead, they did not break his legs. However, one of the soldiers jabbed his side with a lance and immediately blood and water flowed out. (This testimony has been given by an eyewitness, and his testimony is true. He is telling what he knows to be true that you too may have faith.) These events took place in order to have the Scripture fulfilled: "None of its bones are to be broken." And still another Scripture passage says: "They shall look on him whom they have pierced."

Credo

Third Sunday after Pentecost

Offertory Antiphon

Ps. 68, 21

My heart expected reproach and misery; I looked for sympathy, but there was none; and for comforters, and I found none.

Impropérium exspectávit Cor meum et misériam, et sustínui qui simul mecum contristarétur et non fuit: consolántem me quæsívi et non invéni.

Prayer over the Gifts

O Lord, behold the love in the heart of your beloved Son, which no tongue can describe.* Because of that love, accept our gift as an offering in atonement for our sins. Through Jesus Christ.

Réspice, quæsumus, Dómine, ad ineffábilem Cordis dilécti Filii tui caritátem: ut quod offérimus sit tibi munus accéptum et nostrórum expiatio delictórum. Per eúndem Dóminum.

Preface of the Sacred Heart of Jesus

Præfatio de Ssmo Corde Iesu.

Communion Antiphon

John 19, 34

One of the soldiers opened his side with a lance, and immediately there came out blood and water.

Unus militum láncea latus eius apérui, et contínuo exívit sanguis et aqua.

Prayer after Communion

O Lord Jesus, let the blessed sacrament fire us with a holy fervor,* that we may experience the sweetness of your loving heart and learn to prefer the things of heaven to those of earth: You who live and reign.

Præbeant nobis, Dómine Iesu, divinum tua sancta fervórem: quo dulcíssimi Cordis tui suavitate percepta, discámus terréna despícere, et amáre cæléstia: Qui vivis.

THIRD SUNDAY AFTER PENTECOST

II classis

Entrance Antiphon

Ps. 24, 16 and 18

Look toward me, and have pity on me, O Lord, for I am alone and afflicted. Put an end to my affliction and my suffering, and take away all my sins, O my God. *Ps. ibid., 1-2* To you, I lift up my soul, O Lord. In you, O my God, I trust; let me not be put to shame. *℟.* Glory be to the Father. Look toward me.

Réspice in me, et miserére mei, Dómine: quóniam únicus, et pauper sum ego: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea, Deus meus. *Ps. ibid., 1-2* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. *℟.* Glória Patri. Réspice.

Third Sunday after Pentecost

Prayer

Protéctor in te sperántium, Deus, sine quo nihil est válidum, nihil sanctum: multiplíca super nos miseri-córdiam tuam; ut, te rectóre, te duce, sic transeámus per bona temporália, ut non amittámus æténa. Per Dó-minum.

Léctio Epístolæ beáti
Petri Apóstoli
1 Petr. 5, 6-11

Caríssimi: Humiliámini sub po-ténti manu Dei, ut vos exáltet in témpore visitatiónis: omnem sol-lícitúdinem vestram proiciéntes in eum, quóniam ipsi cura est de vo-bis. Sóbrii estóte, et vigiláte: quia adversárius vester diábolus tam-quam leo rúgiens circuit, quærens quem dévoret: cui resístite fortes in fide: sciéntes eándem passiónem ei, quæ in mundo est, vestræ fra-ternitáti fieri. Deus autem omnis grátia, qui vocávit nos in ætéram suam glóriam in Christo Iesu, mó-dicum passos ipse perficiet, confir-mábit, solidabítque. Ipsi glória, et impérium in sácula sæculórum. Amen.

Graduale Ps. 54, 23, 17 et 19 Iacta cogitátum tuum in Dómino: et ipse te enútriet. *℣.* Dum clamárem ad Dóminum, exaudivit vocem me-am ab his, qui appropínquant mihi. Allelúia, allelúia. *℣. Ps. 7, 12* Deus iudex iustus, fortis et pátiens, num-quid iráscitur per singulos dies? Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 15, 1-10

In illo témpore: Erant appropín-quántes ad Iesum publicáni et peccatóres, ut audírent illum. Et murmurábant pharisæi et scribæ, dicéntes: Quia hic peccatóres réci-pit, et mandúcat cum illis. Et ait ad

O God, you are the protector of all who trust in you, and without you nothing is strong, nothing is holy.* Be even more merciful to-ward us, and rule and guide us that we may use the good things of this life in such a way as not to lose the blessings of eternal life. Through Jesus Christ.

A Reading from the Epistle of
blessed Peter the Apostle
1 Peter 5, 6-11

Beloved: Humble yourselves beneath the mighty hand of God, that he may exalt you when the time comes. Cast upon him all your anxiety, because he it is who takes care of you. Be earnest, be vigilant! Your opponent, the devil, is going about like a roaring lion, seeking someone to devour. Withstand him, strong in the faith, aware that in the world the identical sufferings are being inflicted on your brotherhood. And the God of all grace, who called you into his eternal glory in Christ, when you have suffered briefly, will himself form, support, strengthen and establish you. His is the sovereignty forever and ever. Amen.

Gradual Ps. 54, 23, 17 and 19 Cast your care upon the Lord, and he will support you. *℣.* When I called upon the Lord, he heard my voice and freed me from those who war against me.

Alleluia, alleluia. *℣. Ps. 7, 12* A just judge is God, strong and patient; is he angry every day? Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 15, 1-10

At that time the tax gatherers and sinners were drawing near to Jesus to hear him. And the Pharisees and the scribes mur-mured saying: "This man makes sinners welcome and dines with them."

Third Sunday after Pentecost

He addressed this parable to them: "What man of you, owning a hundred sheep and losing one, does not abandon the ninety-nine in the desert and go after the lost one until he finds it? When he finds it, he lays it on his shoulders in jubilation, and comes to his house, and invites his friends and neighbors in, saying, 'Rejoice with me because I have found my lost sheep.' In the same way, I tell you, there will be more rejoicing in heaven over one sinner who repents than over ninety-nine upright people who have no need of repentance.

"Or what woman of you, who has ten dimes and loses one, does not light a lamp, and sweep the house, and search carefully until she finds it? And when she has found it, she calls in the friends and neighbors, and says: 'Rejoice with me, because I have found the dime which I lost.' In the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents."

Creed

Offertory Antiphon *Ps. 9, 11-12 and 13*

They trust in you who cherish your name,
O Lord, for you forsake not those who seek you.
Sing praise to the Lord enthroned in Sion,
for he has not forgotten the cry of the afflicted.

Prayer over the Gifts

O Lord, look with favor upon the offerings of your Church, as she prays to you.*
Bless these gifts, that the faithful who receive them may attain salvation. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon *Luke 15, 10*

I say to you: there is joy among the angels of God over one sinner who repents.

illos parabolam istam, dicens: Quis ex vobis homo, qui habet centum oves: et si perdiderit unam ex illis, nonne dimittit nonagintanovem in deserto, et vadit ad illam, quæ perierat, donec invéniat eam? Et cum invenerit eam, impónit in húmeros suos gaudens: et véniens domum, cónvocat amícos et vicínos, dicens illis: Congratulámini mihi, quia invéni ovem meam, quæ perierat? Dico vobis, quod ita gáudium erit in cælo super uno peccatóre pæniténtiam agente, quam super nonagintanovem iustis, qui non índigent pæniténtia. Aut quæ múlter habens drachmas decem, si perdiderit drachmam unam, nonne accéndit lucérnam et evérrit domum, et quærit diligénter, donec invéniat? Et cum invenerit, cónvocat amícas et vicíνας, dicens: Congratulámimi mihi, quia invéni drachmam, quam perdíderam? Ita dico vobis: gáudium erit coram Angelis Dei super uno peccatóre pæniténtiam agente.

Credo.

Sperent in te omnes, qui novérunt nomen tuum Dómine: quóniam non derelínquis quæréntes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratiónem páuperum.

Réspice, Dómine, múnera supplicántis Ecclésiæ: et salúti credéntium perpétua sanctificatióne suménda concéde. Per Dóminum.

Prefatio de Ssma Trinitate.

Dico vobis: gáudium est Angelis Dei super uno peccatóre pæniténtiam agente.

Fourth Sunday after Pentecost

Prayer after Communion

Sancta tua nos, Dómine, sumpta vivíficent: et misericórdiæ sempitérnæ præparent expiátos. Per Dóminum.

O Lord, let the reception of your holy sacrament bring us to life, atone for our sins, and prepare us to receive your unfailing mercy. Through Jesus Christ.

II classis

FOURTH SUNDAY AFTER PENTECOST

Entrance Antiphon

Ps. 26, 1 and 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. *Ps. ibid., 3* Si consistant advérsus me castra: non timébit cor meum. *℣.* Glória Patri. Dóminus.

The Lord is my light and my salvation; whom should I fear? The Lord is my life's refuge; of whom should I be afraid? My enemies that trouble me, themselves stumble and fall. *Ps. ibid., 3* Though an army encamp against me, my heart will not fear. *℣.* Glory be to the Father. The Lord.

Prayer

Da nobis, quæsumus, Dómine: ut et mundi cursus pacífice nobis tuo ordine dirigátur: et Ecclésia tua tranqúilla devotióne lætétur. Per Dóminum.

O Lord, let peace guide the course of world events,* that your Church may serve you in joy and security. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 8, 18–23

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 8, 18–23

Fratres: Existimo quod non sunt condígnæ passiónes huius témporis ad futúram glóriam, quæ revelábitur in nobis. Nam expectátio creatúræ, revelatiónem filiórum Dei expéctat. Vanitáti enim creatúra subiecta est non volens, sed propter eum, qui subiécit eam in spe: quia et ipsa creatúra liberábitur a servitúte corruptiόνis, in libertátem glóriæ filiórum Dei. Scimus enim quod omnis creatúra ingemíscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primítias spíritus habéntes: et ipsi intra nos gémimus, adoptiόνem filiórum Dei expectántes, redemptiόνem corpóris nostri: in Christo Iesu Dómino nostro.

Brethren: I consider the sufferings of the present time unworthy to be compared with the glory that one day will be revealed in us. Even creation itself is waiting with eager longing for that revelation of the sons of God. For creation was condemned to a futile existence, not willingly, but by the will of him who doomed it. Yet hope still remained that even creation itself would be delivered from its slavery to corruption and would come to share in the glorious liberty of the children of God. Up to the present, as we know, the whole of creation has been groaning together as it undergoes the pains of childbirth. And not only creation, but

Fourth Sunday after Pentecost

we ourselves also groan in our hearts, for, even though we have the Spirit as first fruits of our harvest, we are still waiting for the full adoption that will come to us through the redemption of our bodies: in Christ Jesus our Lord.

Gradual Ps. 78, 9 and 10 Pardon our sins, O Lord; why should the nations say, "Where is their God?" *℣.* Help us, O God our savior; because of the glory of your name, O Lord, deliver us.

Alleluia, alleluia. ℣. Ps. 9, 5 and 10 O God, seated on your throne, judging justly: be a stronghold for the oppressed in times of distress. *Alleluia.*

✠ A Reading from the holy Gospel according to Luke *Luke 5, 1-11*

At that time as Jesus stood by the Lake of Genesareth and the crowd pressed upon him to hear the word of God, he saw two boats moored by the side of the lake; the fishermen had disembarked and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to pull out a short distance from the shore. Then he sat down and went on teaching the crowds from the boat. When he finished speaking he said to Simon: "Put out into the deep water and lower your nets for a catch."

Simon answered: "Master, we worked hard at it all night long and caught nothing; but at your word I will lower the nets." Upon doing so they caught a great number of fish, and their nets were at breaking point. They signalled to their mates in the other boat to come and help them. These came and they filled both boats to the point of sinking.

At the sight of this Simon Peter fell at the knees of Jesus, saying: "Depart from me because I am a sinful man, Lord."

Graduale Ps. 78, 9 et 10 Propitius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *℣.* Adiuva nos, Deus salutaris noster: et propter honórem nóminis tui, Dómine, libera nos. *Allelúia, allelúia. ℣. Ps. 9, 5 et 10* Deus, qui sedes super thronum, et iúdicas æquitátem: esto refúgium páuperum in tribulatióne. *Allelúia.*

✠ Sequéntia sancti Evangélli secúndum Lucam *Luc. 5, 1-11*

In illo témpore: Cum turbæ irrúerent in Iesum, ut audírent verbum Dei, et ipse stabat secus stagnum Genésareth. Et vidit duas naves stantes secus stagnum: piscatóres autem descénderant, et lavábant rétia. Ascéndens autem in unam navim, quæ erat Simónis, rogávit eum a terra reducere pusillum. Et sedens docébat de navícula turbas. Ut cessávit autem loqui, dixit ad Simónem: Duc in altum, et laxáte rétia vestra in captúram. Et respóndens Simon, dixit illi: Præcéptor, per totam noctem laborántes, nihil cépimus: in verbo autem tuo laxábo rete. Et cum hoc fecissent, conclusérunt píscium multitudinem copiósam: rumpebátur autem rete eórum. Et annuérunt sóciis, qui erant in ália navi, ut venírent, et adiuvárent eos. Et venérunt, et implevérunt ambas navículas, ita ut pene mergeréntur. Quod cum vidéret Simon Petrus, prócidit ad génua Iesu, dicens: Exi a me, quia homo peccátor sum, Dómine. Stupor enim circumdéderat eum, et omnes, qui cum illo erant, in captúra píscium, quam céperant: simíliter autem Iacóbum et Ioán-

Fifth Sunday after Pentecost

nem, filios Zebedæi, qui erant sócii Simónis. Et ait ad Simónem Iesus: Noli timére: ex hoc iam hómines eris cápiens. Et subdúctis ad terram návibus, relictis ómnibus, secúti sunt eum.

Credo

For amazement at the haul of fish which they had made had seized him and all his companions, and also James and John, sons of Zebedee, who were partners with Simon. Jesus said to Simon: "Do not be afraid. From now on you will be catching men." Then they brought their boats to land, left everything, and followed him.

Creed

Offertory Antiphon

Ps. 12, 4-5

Illúmina óculos meos, ne umquam obdórmiam in morte: ne quando dicat inimícus meus: Præválui advérsus eum.

Give light to my eyes that I may never sleep in death, lest my enemy say, "I have overcome him."

Prayer over the Gifts

Oblatió nibus nostris, quæsumus Dómine, placáre suscéptis: et ad te nostras étiam rebélles compéllé propítius voluntátes. Per Dóminum.

Accept our gifts as a peace offering, O Lord,* and by the constraint of your mercy make our rebellious wills submit to you. Through Jesus Christ.

Præfatio de Ssma Trinitate.

Preface of the Trinity

Communion Antiphon

Ps. 17, 3

Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: Deus meus, adiútor meus.

O Lord, my rock, my fortress, my deliverer: my God, my rock of refuge!

Prayer after Communion

Mystéria nos, Dómine, quæsumus, sumpta puríficent: et suo múnere tueántur. Per Dóminum.

O Lord, may the sacrament which we have received cleanse and protect us. Through Jesus Christ.

II classis

FIFTH SUNDAY AFTER PENTECOST

Entrance Antiphon

Ps. 26, 7 and 9

Exáudi, Dómine, vocem meam, qua clamávi ad te: adiútor meus esto, ne derelínquas me, neque despicias me, Deus salutáris meus. *Ps. ibid., 1* Dó-

Hear, O Lord, the sound of my call; be my helper: forsake me not: despise me not, O God my savior. *Ps. ibid., 1* The Lord is

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my light and my salvation; whom should I fear? *℣.* Glory be to the Father. Hear, O.

minus illuminatio mea, et salus mea, quem timébo? *℣.* Glória Patri. Exáudi.

Prayer

For those who love you, O God, joys beyond understanding are waiting.* Fill our hearts with such a love that our desire for you in all things, and above all things, may lead us to what you have promised, which is far superior to anything we can desire. Through Jesus Christ.

Deus, qui diligentibus te bona invisibília præparásti: infúnde córdibus nostris tui amóris afféctum; ut te in ómnibus et super ómnia diligétes, promissiónes tuas, quæ omne desiderium súperant, consequámur. Per Dóminum.

A Reading from the Epistle of blessed
Peter the Apostle
1 Peter 3, 8–15

Léctio Epístolæ beáti Petri
Apóstoli
1 Petr. 3, 8–15

Beloved: All of you should be of one mind, compassionate, loving one another, merciful, humble. Do not return evil for evil, or insult for insult, but on the contrary, return a blessing; because to this you were called, that you might share in a blessing. For,

He who proposes to love life
and to see good days
Must keep his tongue from evil
and his lips from speaking falsehood;
He must turn from evil and do good,
seek peace, and follow it.
The Lord has eyes for the just,
and ears for their cry,

But the Lord confronts the evildoers.
And who can harm you, if you are enthusiastic for what is good? Yes, even if you suffer for the sake of justice, happy are you! But, "Have no fear of them, and do not be disturbed;" instead, revere the Lord Christ in your hearts.

Gradual Ps. 83, 10, 9 Behold, O God, our protector, and look on your servants. *℣.* O Lord God of hosts, hear the prayers of your servants.

Alleluia, alleluia. *℣. Ps. 20, 1* O Lord, in your strength the king is glad; in your victory how greatly he rejoices! Alleluia.

Caríssimi: Omnes unánimes in oratióne estóte, compatiétes, fraternitátis amatóres, misericórdes, modésti, húmiles: non reddétes malum pro malo, nec maledíctum pro maledícto, sed e contrário benedicétes: quia in hoc vocáti estis, ut benedictiónem hereditáte possideátis. Qui enim vult vitam diligere, et dies vidére bonos, coérceat linguam suam a malo, et lábia eius ne loquántur dolum. Declínet a malo, et fáciat bonum: inquírat pacem, et sequátur eam. Quia óculi Dómini super iustos, et aures eius in preces eórum: vultus autem Dómini super faciétes mala. Et quis est qui vobis nóceat, si boni amulatóres fuéritis? Sed et si quid patímini propter iustítiam, beáti. Timórem autem eórum ne timuérítis: et non conturbémini. Dóminum autem Christum sanctificáte in córdibus vestris.

Graduale Ps. 83, 10 et 9 Protéctor noster, áspice, Deus, et réspice super servos tuos. *℣.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Alleluia, alleluia. *℣. Ps. 20, 1* Dómine, in virtúte tua letábitur rex: et super salutáre tuum exsultábit vehementer. Alleluia.

Fifth Sunday after Pentecost

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 5, 20–24

In illo témpore: Dixit Iesus discí-
pulis suis: Nisi abundáverit iustí-
tia vestra plus quam scribárum et
pharisæórum, non intrábitis in re-
gnum cælórum. Audístis, quia di-
ctum est antíquis: Non occídes: qui
autem occíderit, reus erit iudício.
Ego autem dico vobis: quia omnis,
qui iráscitur fratri suo, reus erit
iudício: Qui autem díxerit fratri suo,
raca: reus erit concílio. Qui autem
díxerit, fátue: reus erit gehénnæ
ignis. Si ergo offers munus tuum ad
altáre, et ibi recordátus fúeris, quia
frater tuus habet áliquíd advérsum
te: relínque ibi munus tuum ante
altáre, et vade prius reconciliári
fratri tuo: et tunc véniens ófferes
munus tuum.

Credo

Benedícam Dóminum, qui tríbuit
mihi intelléctum: providébam De-
um in conspéctu meo semper: quó-
niam a dextris est mihi, ne commó-
vear.

Propitiáre, Dómine, supplicatió-
nibus nostris: et has oblatiões
famulórum famularúmque tuárum
benígnus assúme; ut, quod sínguli
obtulérunt ad honórem nóminis tui,
cunctis proficiat ad salútem. Per
Dóminum.

Præfatio de Ssma Trinitate.

Unam pétii a Dómino, hanc re-
quíram; ut inhábitem in domo Dó-
mini ómnibus diébus vitæ meæ.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 5, 20–24

At that time Jesus said to his disciples:
“I assure you, unless you have more re-
ligion than the scribes and Pharisees, you
shall not enter the kingdom of heaven.
You have heard the commandment imposed
upon our ancestors, ‘You shall not kill.’
Every murderer will be liable to judgment.
But now I warn you, everyone who becomes
angry with his brother will be liable to judg-
ment. Any man who says ‘Raka’ to his
brother will be answerable to the Sanhedrin.
Any man who says, ‘You impious fool,’
will be liable to fiery Gehenna. Therefore,
if at the moment you are bringing your
gift to the altar, you recall that your brother
has a grievance against you, leave your
gift there at the altar. Go first and seek a
reconciliation with your brother. Then come
and offer your gift.”

Creed

Offertory Antiphon
Ps. 15, 7 and 8

I bless the Lord who counsels me; I
set God ever before me; with him at my
right hand I shall not be disturbed.

Prayer over the Gifts

O Lord, be appeased by our prayers and
graciously accept the offerings of all your
servants.* May the gift of each individual,
which is presented in honor of your name,
aid the salvation of all men. Through Jesus
Christ.

Preface of the Trinity

Communion Antiphon
Ps. 26, 4

One thing I ask of the Lord; this I seek: to
dwell in the house of the Lord all the days
of my life.

Sixth Sunday after Pentecost

Prayer after Communion

O Lord, you have nourished us by your gift from heaven.* By it may we also be cleansed from our hidden sins and shielded from the deceit of our enemies. Through Jesus Christ.

Quos cælesti, Dómine, dono satiásti: præsta, quæsumus: ut a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum.

SIXTH SUNDAY AFTER PENTECOST

II classis

Entrance Antiphon

Ps. 27, 8–9

The Lord is the strength of his people, the saving refuge of his anointed. Save your people, O Lord, and bless your inheritance; and rule them forever! *Ps. ibid., 1* To you, O Lord, I call; O my God, be not deaf to me, lest, if you heed me not, I become one of those going down into the pit. *℟.* Glory be to the Father. The Lord.

Dóminus fortitúdo plebis suæ, et protéctor salutárium Christi sui est: saluum fac pópulum tuum, Dómine, et bédedic hereditáti tuæ, et rege eos, usque in sæculum. *Ps. ibid., 1* Ad te, Dómine, clamábo, Deus meus, ne síleas a me: ne quando táceas a me, et assimilábor descendéntibus in lacum. *℟.* Glória Patri. Dóminus.

Prayer

O mighty God, author of every good thing, implant in our hearts a deep love of your name.* Support and protect us with your loving care so that we may be filled with a true spirit of devotion and sincere virtue. Through Jesus Christ.

Deus virtútum, cuius est totum quod est óptimum: insere pectóribus nostris amórem tui nóminis, et præsta in nobis religiónis augméntum; ut, quæ sunt bona, nútrias, ac pietátis stúdio, quæ sunt nutrita, custódias. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Romans

Rom. 6, 3–11

Brethren: All of us who were baptized into Christ Jesus were baptized into his death. By baptism into his death we were buried together with him, in order that just as Christ was raised from the dead by the glory of the Father, so we too might live a new life. For if we have been united with him by likeness to his death, so shall we be united with him by likeness to his resurrection. We know this: our old self was crucified with him, so that the sinful body might be destroyed and we might no longer be slaves

Lectio Epistolæ beati Pauli Apóstoli ad Romános *Rom. 6, 3–11*

Fratres: Quicumque baptizati sumus in Christo Iesu, in morte ipsius baptizati sumus. Consepulti enim sumus cum illo per baptismum in mortem: ut quomodo Christus surrexit a mortuis per glóriam Patris, ita et nos in novitate vitæ ambulémus. Si enim complantati facti sumus similitudini mortis eius: simul et resurrectionis érimus. Hoc sciéntes, quia vetus homo noster simul crucifixus est: ut destruátur corpus peccáti, et ultra non serviámus peccáto. Qui enim mórtuus est, iustificátus est a peccáto. Si autem

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mórtui sumus cum Christo: crédimus quia simul étiam vivémus cum Christo: sciéntes quod Christus resúrgens ex mórtuis, iam non móritur, mors illi ultra non dominábitur. Quod enim mórtuus est peccáto, mórtuus est semel: quod autem vivit, vivit Deo. Ita et vos existimáte, vos mórtuos quidem esse peccáto, vivéntes autem Deo, in Christo Iesu Dómino nostro.

Graduale Ps. 89, 13 et 1 Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. *℣.* Dómine, refúgium factus es nobis, a generatióne et progénie.

Allelúia, allelúia. *℣. Ps. 30, 2-3* In te, Dómine, sperávi non confúndar in ætérnum: in iustítia tua líbera me, et éripe me: inclína ad me aurem tuam, accélera, ut erípias me. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Marcum
Marc. 8, 1-9

In illo témpore: Cum turba multa esset cum Iesu, nec habérent quod manducárent, convocátis discípulis, ait illis: Miséreor super turbam: quia ecce iam tríduo sústinent me, nec habent quod mandúcent: et si dimísero eos ieiúnos in domum suam, deficient in via: quidam enim ex eis de longe venérunt. Et responderunt ei discípuli sui: Unde illos quis póterit hic saturáre pánibus in solitúdine? Et interrogávit eos: Quot panes habétis? Qui dixerunt: Septem. Et præcépit turbæ discumbere super terram. Et accípiens septem panes, grátias agens fregit, et dabat discípulis suis, ut appónerent, et apposuérunt turbæ. Et habébant piscículos paucos: et ipsos benedíxit, et iussit appóni. Et manducavérunt, et saturáti sunt, et sustulérunt quod superáverat de fragméntis, septem sportas. Erant autem qui manducáverant, quasi quátuor míllia: et dimísit eos.

of sin. For a man who is dead has been freed from sin. If we have died with Christ, we believe that we shall live together with him. We know that Christ, raised from the dead, will never die again; death has no more power over him. His death was a death to sin, once for all; but his life is life for God. So you also must regard yourselves as dead to sin, but living for God in Christ Jesus our Lord.

Gradual Ps. 89, 13 and 1 Return, O Lord! How long? Have pity on your servants! *℣.* O Lord, you have been our refuge through all generations.

Alleluia, alleluia. *℣. Ps. 30, 2-3* In you, O Lord, I take refuge; let me never be put to shame. In your justice rescue me and release me, incline your ear to me, make haste to deliver me! Alleluia.

✠ A Reading from the holy Gospel
according to Mark
Mark 8, 1-9

At that time a large crowd was present with Jesus, and again they had nothing to eat. So he summoned the disciples and told them, "My heart is moved to pity for the crowd. For three days now they have been in my company, and have nothing left to eat. And if I send them home hungry, they will become weak on the way. Some of them, you know, have come a long distance." But his disciples replied, "How could anyone satisfy these people with bread here in this isolated spot?" Still he asked them, "How many loaves do you have?" "Seven," they replied. Then he directed the crowd to take their places on the ground. And taking the seven loaves, he gave thanks, broke them, and gave them to his disciples to distribute; and they distributed them to the crowd. They also had a few tiny fish; and blessing them, he told them to distribute them also. They ate until they were

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full. Then they gathered up seven hampers of fragments. There were about four thousand in number, and he dismissed them.

Creed

Credo

Offertory Antiphon

Ps. 16, 5 and 6-7

Make my steps steadfast in your paths, that my feet may not falter. Incline your ear to me; hear my word. Show your wondrous kindness, O Lord, O savior of those who trust in you.

Pérfice gressus meos in sémitis tuis, ut non móveántur vestígia mea: inclína aurem tuam, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine.

Prayer over the Gifts

O Lord, be appeased by our prayers and graciously accept the offerings of all your servants.* Grant us the requests we confidently make of you, so that it cannot be said that anyone hopes in you or calls upon you in vain. Through Jesus Christ.

Propitiáre, Dómine, supplicatióibus nostris, et has pópuli tui oblatiões benignus assúme: et ut nullíus sit írritum votum, nullíus vácuá postulátio, præsta; ut, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

Preface of the Trinity

Præfatio de Ssma Trinitate.

Communion Antiphon

Ps. 26, 6

I will go round and offer in his tent sacrifices with shouts of gladness; I will sing and chant praise to the Lord.

Circuibo, et immolábo in tabernáculo eius hóstiam iubilatiónis: cantábo, et psalmum dicam Dómino.

Prayer after Communion

O Lord, may we be cleansed and strengthened by the power and assistance of your gifts, with which we have been filled. Through Jesus Christ.

Repléti sumus, Dómine, munéribus tuis: tríbue quæsumus: ut eórum et mundémur effectú, et muniámur auxílio. Per Dóminum.

SEVENTH SUNDAY AFTER PENTECOST

II classis

Entrance Antiphon

Ps. 46, 2

All you peoples, clap your hands, shout to God with cries of gladness. *Ps. ibid., 3* For the Lord, the Most High, the awesome, is the great king over all the earth. *℟.* Glory be to the Father. All you peoples.

Omnes gentes, pláudite mánibus: iubiláte Deo in voce exsultatiónis. *Ps. ibid., 3* Quóniam Dóminus excélsus, terríbilis: Rex magnus super omnem terram. *℟.* Glória Patri. Omnes.

Seventh Sunday after Pentecost

Prayer

Deus, cuius providéntia in sui dispositiône non fállitur: te súplices exorámus; ut nóxia cuncta submóveas, et ómnia nobis profutúra concédas. Per Dóminum.

O God, whose ever-watchful providence rules all things,* we humbly implore you to remove from us whatever is harmful, and and to bestow on us only that which will be helpful. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 6, 19–23

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 6, 19–23

Fratres: Humánum dico, propter infirmitátem carnis vestræ: sicut enim exhibuístis membra vestra servíre immundítiæ, et iniquitati ad iniquitátem, ita nunc exhibéte membra vestra servíre iustítiæ in sanctificatióem. Cum enim servi essétis peccáti, líberi fuístis iustítiæ. Quem ergo fructum habuístis tunc in illis, in quibus nunc erubescitis? Nam finis illórum mors est. Nunc vero liberáti a peccáto, servi autem facti Deo, habétis fructum vestrum in sanctificatióem, finem vero vitam ætéenam. Stipéndia enim peccáti, mors. Grátia autem Dei, vita æténa, in Christo Iesu Dómino nostro.

Brethren: Because of your weak human nature, I am using quite human language. Just as formerly you presented your bodily organs to uncleanness and lawlessness as slaves for the doing of lawless deeds, present them now as slaves to justice so that you may become holy. When you were slaves of sin, you were free from justice. But what fruit did you reap? Now you are ashamed of those things. And their goal is death. But now that you have been freed from sin and have become slaves of God, the fruit of this is that you be made holy and your goal is eternal life. For the wages of sin is death, but God's gift is eternal life in Christ Jesus our Lord.

Graduale Ps. 33, 12 et 6 Veníte filii, audíte me: timórem Dómini docébo vos. *℟.* Accédite ad eum, et illuminámini: et fácies vestræ non confundéntur.
Allelúia, allelúia. ℟. Ps. 46, 2 Omnes gentes, pláudite mánibus: iubiláte Deo in voce exsultatióis. *Allelúia.*

Gradual Ps. 33, 12 and 6 Come, children, hear me; I will teach you the fear of the Lord. *℟.* Look to him that you may be radiant with joy, and your faces may not blush with shame.

Alleluia, alleluia. ℟. Ps. 46, 2 All you peoples, clap your hands, shout to God with cries of gladness. *Alleluia.*

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 7, 15–21

✠ A Reading from the holy Gospel
according to Matthew
Matth. 7, 15–21

In illo témpore: Dixit Iesus discipulis suis: Atténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces: a frúctibus eórum

At that time Jesus said to his disciples: "Be on your guard against false prophets, who come to you in sheep's clothing but actually are prowling wolves. You will

Seventh Sunday after Pentecost

recognize them by their fruit. Do you ever pick grapes off thorn-bushes, or figs off thistles? No! The fact is, any healthy tree produces good fruit, but a rotten tree produces bad fruit. A healthy tree cannot bear bad fruit, any more than a rotten tree can bear good fruit. (Every tree that does not bear good fruit is chopped down and thrown into the fire.) That is why you will recognize them by their fruit. It is not the man who says to me, 'Lord, Lord,' who will enter into the kingdom of heaven, but he who does my heavenly Father's will."

Creed

Offertory Antiphon *Dan. 3, 40*

As though it were holocausts of rams and bullocks, or thousands of fat lambs, so let our sacrifice be in your presence today, that it may please you; for those who trust in you cannot be put to shame, O Lord.

Prayer over the Gifts

O God, this perfect sacrifice has replaced the many offerings of the Old Law.* Accept it now from your devout servants and bless it, as you once blessed the offering of Abel, that the gift of each individual, which is presented in honor of your name, may bring all of us closer to salvation. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon *Ps. 30, 3*

Incline your ear to me, make haste to deliver me.

Prayer after Communion

O Lord, let the gentle healing power of your sacrament rid us of our evil inclinations and lead us to do good. Through Jesus Christ.

cognoscétis eos. Numquid cólligunt de spinis uvas, aut de tríbulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit. Non potest arbor bona malos fructus fácere: neque arbor mala bonos fructus fácere. Omnis arbor, quæ non facit fructum bonum, excidétur, et in ignem mitétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis, qui dicit mihi, Dómine, Dómine, intrábit in regnum cælórum: sed qui facit voluntátem Patris mei, qui in cælis est, ipse intrábit in regnum cælórum.

Credo

Sicut in holocáustis aríetum et taurórum, et sicut in míllibus agnórum pínguium: sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi: quia non est confúsió confidéntibus in te, Dómine.

Deus, qui legálium differéntiam hostiárum uníus sacrificii perfectióne sanxísti: áccipe sacrificium nostrum tibi fámulis, et pari benedictióne, sicut múnera Abel, sanctífica; ut, quod sínguli obtulérunt ad maiestátis tuæ honórem, cunctis proficiat ad salútem. Per Dóminum.

Præfatio de Ssma Trinitate.

Inclína aurem tuam, accélera, ut erípias me.

Tua nos, Dómine, medicínalis operátio, et a nostris perversitatibus cleménter expédiat, et ad ea quæ sunt recta, perdúcat. Per Dóminum.

Eighth Sunday after Pentecost

II classis

EIGHTH SUNDAY AFTER PENTECOST

Entrance Antiphon

Ps. 47, 10–11

Suscépmus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ: iustítia plena est dextera tua. *Ps. ibid., 2* Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto eius. *Ÿ.* Glória Patri. Suscépmus, Deus.

O God, we ponder your kindness within your temple. As your name, O God, so also your praise reaches to the ends of the earth. Of justice your right hand is full. *Ps. ibid., 2* Great is the Lord and wholly to be praised in the city of our God, his holy mountain. *Ÿ.* Glory be to the Father. O God, we ponder.

Prayer

Largíre nobis, quæsumus, Dómine, semper spíritum cogitándi quæ recta sunt, propítius et agéndi: ut, qui sine te esse non póssumus, secúndum te vivere valeámus. Per Dóminum.

O Lord, we cannot exist without you.* Inspire us to think and act rightly, that we may always live as you would have us live. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 8, 12–17

A Reading from the Epistle
of blessed Paul the Apostle
to the Romans
Rom. 8, 12–17

Fratres: Debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixeritis, moriémini: si autem spíritu facta carnis mortificavéritis, vivétis. Quicúmque enim spíritu Dei agúntur, ii sunt filii Dei. Non enim accepístis spíritum servitútis íterum in timóre, sed accepístis spíritum adoptiónis filiórum, in quo clamámus: Abba (Pater). Ipse enim Spíritus testimónium reddit spírítui nostro, quod sumus filii Dei. Si autem filii, et herédes: herédes quidem Dei, coherédes autem Christi.

Brethren: We are debtors—but not to the flesh so that we must live according to the flesh. If you live according to the flesh, you will die. But if by the spirit you put the evil deeds of the body to death, you will live. Now, all who are led by the Spirit of God are sons of God. You did not receive a spirit of slavery, leading you back into fear, but a spirit of adoption through which we cry out “*Abba!*” (that is, “Father!”). And the Spirit itself gives witness together with our spirit that we are children of God. But if children, heirs too, heirs of God, heirs together with Christ.

Graduale Ps. 30, 3 Esto mihi in Deum protectórem, et in locum refúgii, ut saluum me fácias. *Ÿ. Ps. 70, 1* Deus, in te sperávi: Dómine, non confúndar in ætérnum. Allelúia, allelúia. *Ÿ. Ps. 47, 2* Magnus Dóminus, et laudábilis valde,

Gradual Ps. 30, 3 Be my rock of refuge, O God, a stronghold to give me safety. *Ÿ. Ps. 70, 1* In you, O God, I take refuge; O Lord, let me never be put to shame. Alleluia, alleluia. *Ÿ. Ps. 47, 2* Great is the

Eighth Sunday after Pentecost

Lord and wholly to be praised in the city of
our God, his holy mountain. Alleluia.

in civitate Dei nostri, in monte sancto
eius. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 16, 1-9

At that time Jesus spoke this parable to his disciples: "There was a rich man who had a steward, who was reported to him for dissipating his property. He called him and said to him: 'What is this I hear about you? Give an accounting of your stewardship, for you can't be steward any longer.' The steward thought to himself, 'What must I do, in view of the fact that my master is taking my job away from me? I am unable to dig and ashamed to beg. I know what I must do to ensure that, when I am dismissed, they will receive me with open doors.' So he called in each one of his master's debtors. He said to the first: 'How much do you owe my master?' He replied: 'A hundred jars of oil.' The steward said: 'Take your invoice, sit down quickly and make it fifty.' Then he said to a second: 'How much do you owe?' He answered: 'A hundred measures of wheat,' and the steward said, 'Take your invoice and make it eighty.'

"The master gave the unjust steward credit for being so enterprising. For the children of this age are more enterprising than the children of light toward their own kind. And I say to you, make friends for yourselves with the help of wicked money so that when it runs out they may receive you into an everlasting abode."

Creed

Offertory Antiphon
Ps. 17, 28 and 32

Lowly people you save, O Lord, but haughty
eyes you bring low; for who is God except
you, O Lord?

✠ Sequentia sancti Evangelii
secundum Lucam
Luc. 16, 1-9

In illo tempore: Dixit Iesus discipulis suis parabolam hanc: Homo quidam erat dives, qui habebat villicum: et hic diffamatus est apud illum, quasi dissipasset bona ipsius. Et vocavit illum, et ait illi: Quid hoc audio de te? redde rationem villicationis tuae: iam enim non poteris villicare. Ait autem villicus intra se: Quid faciam, quia dominus meus aufert a me villicationem? fodere non valeo, mendicare erubesco. Scio quid faciam, ut, cum amotus fuero a villicatione, recipiant me in domos suas. Convocatis itaque singulis debitoribus domini sui, dicebat primo: Quantum debes domino meo? At ille dixit: Centum cados olei. Dixitque illi: Accipe cautionem tuam: et sede cito, scribe quinquaginta. Deinde alii dixit: Tu vero quantum debes? Qui ait: Centum coros tritici. Ait illi: Accipe litteras tuas, et scribe octoginta. Et laudavit dominus villicum iniquitatis, quia prudenter fecisset: quia filii huius saeculi prudentiores filiis lucis in generatione sua sunt. Et ego vobis dico: facite vobis amicos de mammona iniquitatis: ut, cum defeceritis, recipiant vos in aeterna tabernacula.

Credo.

Populum humilem salvum facies,
Domine, et oculos superborum
humiliabis: quoniam quis Deus
praeter te, Domine?

Ninth Sunday after Pentecost

Prayer

Súscipe, quæsumus, Dómine, mún-
nera, quæ tibi de tua largitáte
deférimus: ut hæc sacrosáncta
mystéria, grátia tuæ operánte virtúte,
et præsentis vitæ nos conversatióne
sanctíficent, et ad gáudia sempitérna
perdúcant. Per Dóminum.

Præfatio de Sma Trinitate.

Accept these gifts, which your bounty makes
it possible for us to offer you, O Lord.* May
the grace of this sacred rite sanctify our lives
on earth and bring to us eternal happiness.
Through Jesus Christ.

Preface of the Trinity

Communion Antiphon

Ps. 33, 9

Gustáte et vidéte, quóniam suávis est
Dóminus: beátus vir, qui sperat in eo.

Taste and see how good the Lord is; happy
the man who takes refuge in him.

Prayer after Communion

Sit nobis, Dómine, reparátio mentis
et córporis cæléste mystérium: ut,
cuius exséquimur cultum, sentiámus
efféctum. Per Dóminum.

May this heavenly sacrament bring us health
of soul and body, O Lord,* and may we feel
the power of the sacred rite we have cele-
brated. Through Jesus Christ.

II classis

NINTH SUNDAY AFTER PENTECOST

Entrance Antiphon

Ps. 53, 6-7

Ecce Deus ádiuvat me, et Dóminus
suscéptor est ánimæ meæ: avérte
mala inimícis meis, et in veritáte tua
dispérde illos, protéctor meus, Dó-
mine. *Ps. ibid., 3* Deus, in nómine tuo
salvum me fac: et in virtúte tua
líbera me. *℣. Glória Patri. Ecce Deus.*

Behold, God is my helper, the Lord sustains
my life. Turn back the evil upon my foes;
in your faithfulness destroy them, O Lord,
my protector. *Ps. ibid., 3* O God, by your
name save me, and by your might deliver
me. *℣. Glory be to the Father. Behold.*

Prayer

Páteant aures misericórdiæ tuæ,
Dómine, précibus supplicántium: et,
ut peténtibus desideráta concédas:
fac eos, quæ tibi sunt plácita,
postuláre. Per Dóminum.

O Lord, in your mercy hear the prayers of
those who call upon you.* May they ask
only what is pleasing to you, so that their
requests may always be heard. Through
Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
1 Cor. 10, 6-13

A Reading from the Epistle of blessed
Paul the Apostle to the Corinthians
1 Cor. 10, 6-13

Fratres: Non simus concupiscéntes
malórum, sicut et illi concupiérunt.

Brethren: We should not desire evil things
as our fathers did. Do not become idolators

Ninth Sunday after Pentecost

as some of them did, as it is written: “the people sat down to eat and drink, and they got up to play.” Let us not give ourselves up to immorality, as some of them did, so that in one day twenty-three thousand perished. Let us not test the Lord as some of them put him to the test and were destroyed by the serpents. And do not grumble as some of them grumbled and were killed by the destroying angel. Now these things overtook them to serve as an example. And they have been written down as a warning to us, who are living in the end of the ages. So then, let him who thinks he is standing firm, watch out that he does not fall. No test has been sent you that doesn’t come to all men. Moreover, God keeps his promise. He will not let you be tested beyond your strength. He will give you with the test a way of emerging from it successfully, that you may be able to endure it.

Gradual Ps. 8, 2 O Lord, our Lord, how glorious is your name over all the earth! *℣.* You have elevated your majesty above the heavens.

Alleluia, alleluia. ℣. Ps. 58, 2 Rescue me from my enemies, O my God; from my adversaries defend me. *Alleluia.*

✠ A Reading from the holy Gospel
according to Luke
Luke 19, 41–47

At that time when Jesus was near, within sight of the city, he wept over it, saying, “If only you too had known this day the way to peace. But, as it is, it is hidden from your eyes. For days will come upon you and your enemies will encircle you with a rampart; they will invest you, and press you in on every side; they will wipe you out, you and your children within your walls, and they will not leave in you a stone upon a stone, because you failed to recognize the moment of your visitation.” Then he entered the

Neque idolólatræ efficiámini, sicut quidam ex ipsis: quemádmódum scriptum est: Sedit pópulus manducáre et bibere, et surrexérunt lúdere Neque fornicémur, sicut quidam ex ipsis fornicáti sunt, et cecidérunt una die viginti tria míllia. Neque tentémus Christum, sicut quidam eórum tentavérunt et a serpéntibus perierunt. Neque murmuravéritis, sicut quidam eórum murmuravérunt, et perierunt ab exterminatóre. Hæc autem ómnia in figúra contingébant illis: scripta sunt autem ad correptiónem nostram, in quos fines sæculórum devenérunt. Itaque qui se exístimat stare, vídeat ne cadat. Tentátio vos non apprehéndat, nisi humána: fidélis autem Deus est, qui non patiétur vos tentári supra id quod potéstis, sed fáciét étiam cum tentatióne provéntum, ut possítis sustinére.

Graduale Ps. 8, 2 Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! *℣.* Quóniam eleváta est magnificéntia tua super cælos.

Allelúia, allelúia. ℣. Ps. 58, 2 Eripe me de inimícis meis, Deus meus: et ab insurgéntibus in me líbera me. *Allelúia.*

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 19, 41–47

In illo témpore: Cum appropinquáret Iesus Ierúsalem, videns civitátem, flevit super illam, dicens: Quia si cognovísses et tu, et quidem in hac die tua, quæ ad pacem tibi, nunc autem abscondita sunt ab óculis tuis. Quia vénient dies in te: et circúmdabunt te inimíci tui vallo, et circúmdabunt te: et coangustábunt te úndique: et ad terram prostérnent te, et filios tuos, qui in te sunt, et non relínquent in te lápidem super lápidem: eo quod non cognóveris témpus visitatiónis tuæ. Et ingrèssus in templum, cœpit

Tenth Sunday after Pentecost

eiicere vendentes in illo, et ementes, dicens illis: Scriptum est: Quia domus mea domus orationis est. Vos autem fecistis illam speluncam latronum. Et erat docens cotidie in templo.

Credo.

Iustitiae Domini rectae, laetificantes corda, et iudicia eius dulciora super mel et favum: nam et servus tuus custodit ea.

Concede nobis, quaesumus, Domine, haec digne frequentare mysteria: quia, quoties huius hostiae commemoratio celebratur, opus nostrae redemptionis exercetur. Per Dominum.

Præfatio de SSma Trinitate.

Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo, dicit Dominus.

Tui nobis, quaesumus, Domine, communio sacramenti, et purificationem conferat, et tribuat unitatem. Per Dominum.

II classis

Cum clamarem ad Dominum, exaudivit vocem meam, ab his, qui appropinquant mihi: et humiliavit eos qui est ante saecula et manet in aeternum: iacta cogitatum tuum in Domino, et ipse te enutriet. *Ps. ibid.*, 2-3 Exaudi, Deus, orationem meam,

Temple precincts and began ejecting the traders, saying to them: "It is written, 'My house shall be a house of prayer'; but you have made it 'a bandits' den'." He was teaching daily in the Temple.

Creed

Offertory Antiphon
Ps. 18, 9, 10, 11 and 12

The precepts of the Lord are right, rejoicing the heart, and his ordinances sweeter than syrup or honey from the comb; therefore your servant is careful of them.

Prayer over the Gifts

May we celebrate these sacred rites worthily, O Lord,* for each offering of this memorial sacrifice carries on the work of our redemption. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon
John 6, 57

"He who eats my flesh, and drinks my blood, abides in me, and I in him," says the Lord.

Prayer after Communion

O Lord, may the reception of your blessed sacrament cleanse us from sin and make us one. Through Jesus Christ.

TENTH SUNDAY AFTER PENTECOST

Entrance Antiphon
Ps. 54, 17, 18, 20 and 23

When I called upon the Lord, he heard my voice and freed me from those who war against me; and he humbled them, he who is before all ages, and remains forever: cast your care upon the Lord, and he will support you. *Ps. ibid.*, 2-3 Hearken, O God, to my

Tenth Sunday after Pentecost

prayer; turn not away from my pleading; give heed to me, and answer me. *℣*. Glory be to the Father. When I called.

Prayer

O God, your almighty power is made most evident in your mercy and pity.* Be even more merciful toward us, that we may seek the rewards you have promised and come to share in them. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to the Corinthians
1 Cor. 12, 2-11

Brethren: You know that when you were pagans you were led astray to mute idols, whenever the impulse drove you. That is why I am telling you that nobody who speaks under the impulse of God's Spirit ever says: "Cursed be Jesus." And nobody can say: "Jesus is Lord," unless he is inspired by the holy Spirit.

There are different gifts, but the one same Spirit; and there are different ministries, but the one same Lord; and there are different functions, but the one same God, who is the cause of all of them in everyone. To each individual the manifestation of the Spirit is given for the common good. To one the Spirit imparts the expression of wisdom; to another the same Spirit imparts the expression of knowledge. By the same Spirit one receives faith; by the same Spirit another is given the gift of healing, while still another gets miraculous powers. Prophecy is given to one, to another ability to distinguish one spirit from another. One gets the gift of tongues, another that of interpreting the tongues. But the one and the same Spirit produces all these gifts, distributing them to each one just as he wills.

Gradual Ps. 16, 8 and 2 Keep me, O Lord, as the apple of your eye; hide me in the shadow of your wings. *℣*. From you let judgment

et ne despéxeris deprecationem meam: inténde mihi, et exáudi me. *℣*. Glória Patri. Cum clamárem.

Deus, qui omnipoténtiam tuam parcéndo máxime et miserándo manifestas: multiplica super nos misericórdiam tuam; ut ad tua promíssa currétes, cæléstium bonórum fácias esse consórtes. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
1 Cor. 12, 2-11

Fratres: Scitis quóniam cum gentes essétis, ad simulácula muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spíritu Dei loquens, dicit anáthema Iesu. Et nemo potest dicere, Dóminus Iesus, nisi in Spíritu Sancto. Divisiónes vero gratiárum sunt, idem autem Spíritus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuique autem datur manifestatio Spíritus ad utilitatem. Alii quidem per Spíritum datur sermo sapiéntiæ: álii autem sermo sciéntiæ secundum eúndem Spíritum: áliter fides in eódem Spíritu: álii grátia sanitátum in uno Spíritu: álii operatio virtútum, álii prophetía, álii discrétio spirítuum, álii génera linguárum, álii interpretatio sermónum. Hæc autem ómnia operátur unus atque idem Spíritus, dívidens singulis prout vult.

Graduale Ps. 16, 8 et 2 Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. *℣*. De vultu tuo iudícium meum

Tenth Sunday after Pentecost

pródeat: óculi tui vídeant æquitátem.
Allelúia, allelúia. *Ps. 64, 2* Te
deceat hymnus, Deus, in Sion: et tibi
reddétur votum in Ierúsalem. Alle-
lúia.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 18, 9–14

In illo témpore: Dixit Iesus ad
quosdam, qui in se confidébant
tamquam iusti, et aspernábantur
céteros, parábolam istam: Duo hó-
mines ascendérunt in templum ut
orárent: unus pharisæus, et alter
publicánus. Pharisæus stans, hæc
apud se orábat: Deus, grátias ago
tibi quia non sum sicut céteri hó-
minum: raptóres, iniústi, adúlteri:
velut étiam hic publicánus. Ieiúno
bis in sábbato: décimas do ómni-
um, quæ possídeo. Et publicánus a
longe stans nolébat nec óculos ad
cælum leváre: sed percutiébat pe-
ctus suum, dicens: Deus, propítius
esto mihi peccatóri. Dico vobis: de-
scéndit hic iustificátus in domum
suam ab illo: quia omnis qui se ex-
áltat, humiliábitur: et qui se humí-
liat, exaltábitur.

Credo.

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

Tibi, Dómine, sacrificia dicáta red-
dántur: quæ sic ad honórem nóminis
tui deferénda tribuísti, ut éadem
remédia fieri nostra præstáres. Per
Dóminum.

Præfatio de Sma Trinitate.

come; your eyes behold what is right.
Alleluia, alleluia. *Ps. 64, 2* To you we
owe our hymn of praise, O God, in Sion; to
you must vows be fulfilled in Jerusalem.
Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 18, 9–14

At that time Jesus spoke this parable,
addressed to those who believed in their own
righteousness and held everyone else in
contempt. "Two men went up to the
Temple to pray; one was a Pharisee, the
other a tax-gatherer. The Pharisee stood
forward and prayed as follows: 'I give you
thanks, God, that I am not like the rest of
men, grasping, unjust, adulterous, or even
like this tax-gatherer. I fast twice weekly; I
tithe all that I possess.' The tax-gatherer,
however, kept his distance and would not
dare to raise his eyes to heaven, but beat his
breast, saying, 'O God, be merciful to me, a
sinner.' I tell you, this man went home from
the Temple justified, but not the other. For
everyone who exalts himself will be hum-
bled, and he who humbles himself will be
exalted."

Creed

Offertory Antiphon
Ps. 24, 1–3

To you I lift up my soul, O Lord. In you, O
my God, I trust; let me not be put to shame,
let not my enemies exult over me. No one
who waits for you shall be put to shame.

Prayer over the Gifts

This sacrifice was instituted by you, O Lord,
to give glory to your name.* May we offer it
in such a manner that we may find it healing
for our weaknesses. Through Jesus Christ.

Preface of the Trinity

Eleventh Sunday after Pentecost

Communion Antiphon

Ps. 50, 21

You shall be pleased with due sacrifices, burnt offerings and holocausts on your altar, O Lord.

Acceptábis sacrificium iustítiæ, oblatiões, et holocáusta, super altáre tuum, Dómine.

Prayer after Communion

O Lord our God, do not withhold your gracious assistance from us,* whom you never cease to renew by your heavenly sacrament. Through Jesus Christ.

Quæsumus, Dómine Deus noster: ut, quos divínis reparáre non désinis sacraméntis, tuis non destítuas benígnus auxiliis. Per Dóminum.

ELEVENTH SUNDAY AFTER PENTECOST

II classis

Entrance Antiphon

Ps. 67, 6–7 and 36

God is in his holy dwelling, God who makes men of one mind to dwell in a house; he shall give power and strength to his people. *Ps. ibid., 2* God arises; his enemies are scattered, and those who hate him flee before him. *℣.* Glory be to the Father. God is in his holy dwelling.

Deus in loco sancto suo: Deus qui inhabitáre facit unánimes in domo: ipse dabit virtútem, et fortitúdinem plebi suæ. *Ps. ibid., 2* Exsúrgat Deus, et dissipéntur inimíci eius: et fúgiant qui odérunt eum, a fácie eius. *℣.* Glória Patri. Deus in loco.

Prayer

Almighty and eternal God, your bounteous kindness exceeds the merits and fondest hopes of our prayers.* Shower your mercy upon us, forgive us the sins that strike fear in our consciences, and grant us the blessings we dare not presume to ask for. Through Jesus Christ.

Omnípotens sempitérne Deus, qui abundántia pietátis tuæ, et mérita súpplícum excédis et vota: effúnde super nos misericórdiam tuam; ut dimíttas quæ consciéntia métuit, et adícias quod orátio non præsumit. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Corinthians

1 Cor. 15, 1–10

Brethren: I want to remind you of the gospel that I preached to you, which you welcomed and in which you are standing firm. By it you are even now being saved, if you are holding on to it just as I preached it to you—unless you have believed in vain. I handed on to you first of all what I myself received, namely, that Christ died for our sins in

Lectio Epistolæ beati Pauli

Apóstoli ad Corínthios

1 Cor. 15, 1–10

Fratres: Notum vobis fácio Evan-gélium, quod prædicávi vobis, quod et accepístis, in quo et statis, per quod et salvámini: qua ratióne prædicáverim vobis, si tenétis, nisi frustra credidístis. Trádidí enim vobis in primis, quod et accépi: quóniam Christus mórtuus est pro peccátis nostris secúndum Scriptúras: et quia sepúltus est, et quia resurréxit

Eleventh Sunday after Pentecost

tértia die secúndum Scriptúras: et quia visus est Cephæ, et post hoc úndecim. Deínde visus est plus quam quingéntis frátribus simul, ex quibus multi manent usque adhuc, quidam autem dormiérunt. Deínde visus est Iacóbo, deínde Apóstolis ómnibus: novíssime autem ómnium tamquam abortívo, visus est et mihi. Ego enim sum mínimus Apostolórum, qui non sum dignus vocári Apóstolus, quóniam persecútus sum Ecclesiám Dei. Grátia autem Dei sum id quod sum, et grátia eius in me vácuá non fuit.

Graduale Ps. 27, 7 et 1 In Deo sperávit cor meum, et adiútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. *V.* Ad te, Dómine, clamávi: Deus meus, ne síleas, ne discédas a me.

Allelúia, allelúia. V. Ps. 80, 2-3 Exsultáte Deo adiutóri nostro, iubiláte Deo Iacob: súmite psalmum iucúndum cum cíthara. *Allelúia.*

✠ Sequéntia sancti Evangélíi
secúndum Marcum
Marc. 7, 31-37

In illo témpore: Exiens Iesus de fínibus Tyri, venit per Sidónem ad mare Galiléæ, inter médios fines Decapóleos. Et addúcunt ei surdum et mutum, et deprecabántur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, misit dígitos suos in aurículas eius: et éxspuens, tétigít linguam eius: et suspíciens in cælum, ingémuit, et ait illi: Ephphetha, quod est adaperíre. Et statim apértæ sunt aures eius, et solútum est vínculum linguæ eius, et loquebátur recte. Et præcépit illis, ne cui dicerent. Quanto autem eis præcipiébatur, tanto magis plus prædicábant: et eo ámplius admirabántur, dicéntes: Bene ómnia fecit: et surdos fecit audíre, et mutos loqui.

accordance with the Scriptures; that he was buried and, in accordance with the Scriptures, rose on the third day; that he was seen by Cephas, then by the twelve. After that he was seen by more than five hundred brethren at the same time, most of whom are still alive, although some have fallen asleep. Then he was seen by James, then by all the apostles. And last of all he showed himself to me, to one strangely born into the apostolic family. Indeed, I am the least of all the apostles. I do not deserve the name “apostle,” because I persecuted the Church of God. But by God’s favor I am what I am, and his favor to me has not proved fruitless.

Gradual Ps. 27, 7 and 1 In God my heart trusts, and I find help; then my heart exults, and with my song I give him thanks. *V.* To you, O Lord, I call; O my God, be not deaf to me; depart not from me.

Alleluia, alleluia. V. Ps. 80, 2-3 Sing joyfully to God our strength; acclaim the God of Jacob. Take up a pleasant psalm with the harp. *Alleluia.*

✠ A Reading from the holy Gospel
according to Mark
Mark 7, 31-37

At that time, Jesus left Tyrian territory and returned via Sidon to the sea of Galilee, into the district of the Ten Cities. And some people brought him a deaf man with a speech impediment, and begged him to lay his hand upon him. So he took him off by himself, away from the crowd. He put his fingers into his ears and spitting, touched his tongue; then he looked up to heaven, and groaned, saying to him, “*Ephphatha!*” (that is, “Be opened”). At once his ears were opened, and the knot in his tongue was untied, and he began to speak plainly. Then he strictly enjoined them not to tell anyone. But the more he ordered them not to, all the more they proclaimed it; and their amazement knew no bounds: “All he has

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accomplished is wonderful! He even gives hearing to the deaf, speech to the mute.”

Creed

Credo.

Offertory Antiphon

Ps. 29, 2–3

I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me; O Lord, I cried out to you and you healed me.

Exaltábo te, Dómine, quóniam suscepisti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

Prayer over the Gifts

O Lord, look mercifully upon this service of ours* so that our gift may be acceptable to you and worthy of winning your assistance for our weakness. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *R.* Amen.

Preface of the Trinity

Réspice, Dómine, quæsumus, nostram propítius servitútem: ut, quod offérimus, sit tibi munus accéptum, et sit nostræ fragilitátis subsidium. Per Dóminum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

Præfatio de Ssma Trinitate.

Communion Antiphon

Prov. 3, 9–10

Honor the Lord with your wealth, with first fruits of all your produce. Then will your barns be filled with grain, with new wine your vats will overflow.

Honóra Dóminum de tua substántia, et de primítiis frugum tuárum: et implebúntur hórrea tua saturitáte, et vino torculária redundábunt.

Prayer after Communion

O Lord, may we experience strength of mind and body from the sacrament we have received.* Let it restore health to both that we may glory in your heavenly healing. Through Jesus Christ.

Sentiámus, quæsumus, Dómine, tui perceptióne sacraménti, subsidium mentis et córporis: ut in utróque salváti, cæléstis remédii plenitúdine gloriémur. Per Dóminum.

TWELFTH SUNDAY AFTER PENTECOST

II classis

Entrance Antiphon

Ps. 69, 2–3

Deign, O God, to rescue me; O Lord, make haste to help me. Let them be put to shame and confounded who seek my life. *Ps. ibid., 4* Let them be turned back in disgrace, who desire my ruin. *V.* Glory be to the Father. Deign, O God.

Deus, in adiutórium meum inténde: Dómine, ad adiuvándum me festína: confundántur et revereántur inimíci mei, qui quærunt ánimam meam. *Ps. ibid., 4* Avertántur retrórsus, et erubéscant: qui cógitant mihi mala. *V.* Glória Patri. Deus.

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Prayer

Omnípotens et miséricors Deus, de cuius múnere venit, ut tibi a fidélibus tuis digne et laudabíliter serviátur: tríbue, quæsumus, nobis; ut ad promissiónes tuas sine offensióne currámus. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
2 Cor. 3, 4-9

Fratres: Fidúciam talem habémus per Christum ad Deum: non quod sufficiéntes simus cogitare áliquid a nobis, quasi ex nobis: sed sufficiéntia nostra ex Deo est: qui et idóneos nos fecit minístros novi testaménti: non líttera, sed spírítu: líttera enim occídít, spírítus autem vivíficat. Quod si ministrátio mortis, lítteris deformáta in lapídibus, fuit in glória; ita ut non possent inténdere filii Israë́l in faciém Móysi, propter glóriam vultus eius, quæ evacuátur: quómodo non magis ministrátio Spírítus erit in glória? Nam si ministrátio damnatiónis glória est: multo magis abúndat ministérium iustítiæ in glória.

Graduale Ps. 33, 2-3 Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *℣.* In Dómino laudábitur ánima mea: áudiant mansuétí, et læténtur.
Allelúia, allelúia. ℣. Ps. 87, 2 Dómine Deus salútis meæ, in die clamávi et nocte coram te. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 10, 23-37

In illo témpore: Dixit Iesus discíplis suis: Beáti óculi, qui vident quæ vos

Almighty and merciful God, it is through your grace that the faithful are able to serve you fittingly and laudably.* Grant that we may hurry, without faltering, toward the rewards you have promised to us. Through Jesus Christ.

A Reading from the Epistle
of blessed Paul the Apostle
to the Corinthians
2 Cor. 3, 4-9

Brethren: It is through Christ that we have such great confidence in our relations with God. Not that we are self sufficient and can take personal credit for anything. But our capability is from God, who has made us qualified ministers of the new covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life. Now if the ministry of death, carved in writing on stone, was inaugurated with such glory that the Israelites could not look steadily at Moses' face, because of the glory that shone on it, even though it was a fading glory; how much greater glory will not the ministry of the Spirit have? For if the ministry of condemnation had glory, much greater will be the glory of the ministry of justification.

Gradual Ps. 33, 2-3 I will bless the Lord at all times; his praise shall be ever in my mouth. *℣.* Let my soul glory in the Lord; the lowly will hear and be glad.
Alleluia, alleluia. ℣. Ps. 87, 2 O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Alleluia.

✠ A Reading
from the holy Gospel
according to Luke
Luke 10, 23-37

At that time Jesus said to his disciples: "Happy are the eyes which see what you are

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seeing. I tell you, many prophets and kings wished to see what you see and have not seen it, and to hear what you hear and have not heard it."

Then a certain lawyer stood up to pose this problem to him: "Master, what must I do to inherit eternal life?" Jesus answered him: "What is written in the Law? How do you interpret it?" He replied:

" 'You shall love the Lord your God

with all your heart,

with all your soul,

with all your strength,

and with all your mind,

and your neighbor as yourself'."

Jesus said to him: "You have answered rightly. Do this and you will live." But he, wishing to justify himself, said to Jesus: "And who is my neighbor?" Jesus replied: "A man was going down from Jerusalem to Jericho, and he fell in with robbers who stripped him, beat him, and went off leaving him half dead. A priest happened to be going down the same road; he saw him but passed on. Likewise a Levite also came the same way, saw him, and passed on. But a Samaritan who was on his way came upon him, and was moved to pity at the sight. He went to him and bound up his wounds, applying oil and wine as an ointment. Then he hoisted him on his own beast, brought him to an inn, and took care of him. Next day he took out two silver pieces, and gave them to the innkeeper, saying: 'Take care of him, and if you spend anymore I will reimburse you on my return.' Which of these three in your opinion, was neighbor to the man who fell into the hands of the robbers?" He answered him: "The one who treated him with compassion." Jesus said to him: "Go and act like him."

Creed

vidétis. Dico enim vobis, quod multi prophétæ et reges voluerunt vidére quæ vos vidétis, et non vidérunt: et audíre quæ audítis, et non audierunt. Et ecce quidam legisperitus surréxit, tentans illum, et dicens: Magíster, quid faciéndó vitam ætérnam possidébo? At ille dixit ad eum: In lege quid scriptum est? quómodo legis? Ille respóndens, dixit: Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua: et próximum tuum sicut tépsum, Dixítque illi: Recte respondísti: hoc fac, et vives. Ille autem volens iustificáre seípsum, dixit ad Iesum: Et quis est meus próximus? Suscípiens autem Iesus dixit: Homo quidam descendébat ab Ierúsalem in Iéricho, et incidit in latrónes, qui étiam despoliavérunt eum: et plagis impóstitis abiérunt, semivívo relícto. Accidit autem ut sacérdos quidam descénderet eádem via: et viso illo præterívit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia motus est. Et apprópians alligávit vúlnera eius, infúndens óleum et vinum: et impónens illum in iuméntum suum, duxit in stábulum, et curam eius egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait: Curam illíus habe: et quodcúmque supererogáveris, ego cum redíero, reddam tibi. Quis horum trium vidétur tibi próximus fuisse illi, qui incidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Iesus: Vade, et tu fac simíliter.

Credo.

Thirteenth Sunday after Pentecost

Offertory Antiphon *Exodus 32, 11, 13 and 14*

Precátus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? Parce iræ ánimæ tuæ: meménto Abraham, Isaac, et Iacob, quibus iurásti dare terram fluéntem lac et mel. Et placátus factus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

Moses prayed in the sight of the Lord his God and said, "Why, O Lord, is your indignation enkindled against your people? Let the anger of your mind cease; remember Abraham, Isaac, and Jacob, to whom you swore 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.

Prayer over the Gifts

Hóstias, quæsumus, Dómine, propítius inténde, quas sacris altáribus exhibémus: ut nobis indulgéntiam largiéndó, tuo nómini dent honórem. Per Dóminum.

O Lord, look with mercy upon the offerings we are placing upon your altar.* May they win pardon for our sins and give glory to your name. Through Jesus Christ.

Præfatio de Ssma Trinitate.

Preface of the Trinity

Communion Antiphon *Ps. 103, 13 and 14-15*

De fructu óperum tuórum, Dómine, satiábitur terra: ut edúcas panem de terra, et vinum lætíficet cor hóminis: ut exhílalet fáciem in óleo, et panis cor hóminis confírmét.

The earth is replete with the fruit of your works, O Lord; you produce bread from the earth, and wine to gladden men's hearts, so that their faces gleam with oil, and bread fortifies the hearts of men.

Prayer after Communion

Vivíficet nos, quæsumus, Dómine, huius participátio sancta mystérii: et páriter nobis expiatiónem tríbuat, et munímen. Per Dóminum.

May the reception of this sacrament bring us life, O Lord, and win for us your pardon and your protection. Through Jesus Christ.

II classis

THIRTEENTH SUNDAY AFTER PENTECOST

Entrance Antiphon *Ps. 73, 20, 19 and 23*

Réspice, Dómine, in testaméntum tuum, et ánimas páuperum tuórum, ne derelínquas in finem: exsúrge, Dómine, et iúdica causam tuam, et ne obliviscáris voces quæréntium te. *Ps. ibid., 1* Ut quid, Deus, repulísti in

Look to your covenant, O Lord, forsake not forever the lives of your afflicted ones. Arise, O Lord; defend your cause; be not unmindful of the voices of those who ask you. *Ps. ibid., 1* Why, O God, have you cast

Thirteenth Sunday after Pentecost

us off forever? Why does your anger smolder against the sheep of your pasture? V. Glory be to the Father. Look.

finem: irátus est furor tuus super oves páscuæ tuæ? V. Glória Patri. Réspice.

Prayer

Almighty and eternal God, deepen our faith, our hope and our charity.* Make us love what you have commanded so that we may attain what you have promised. Through Jesus Christ.

Omnípotens sempitérne Deus, da nobis fidei, spei, et caritátis augméntum: et, ut mereámur ássequi quod promíttis, fac nos amáre quod præcipis. Per Dóminum.

A Reading from the Epistle of blessed
Paul the Apostle to the Galatians
Gal. 3, 16–22

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatas
Gal. 3, 16–22

Brethren: The promises were spoken to Abraham “and to his offspring.” It is not said: “and to his offsprings,” as applicable to many, but in a way applicable to one only: “and to your offspring,” that is, Christ. I make a further point: a covenant formally ratified by God is not set aside as no longer valid by the Law that came into being four hundred and thirty years later, so as to render the Promise null and void. Clearly if one’s inheritance comes by virtue of the Law it is no longer conferred by virtue of the promise. Yet it was by way of the Promise that God granted Abraham his privilege.

What, then, is the relevance of the Law? It was given as a supplement, in view of transgressions of it; it was promulgated by the help of angels and with the services of a mediator; but it was intended to be valid only until that Offspring came to whom the Promise had been given. Now there can be no mediator when only one person acts and God is only one. Then is the Law in opposition to God’s promises? Impossible! Obviously, if the Law which was given were such as could itself give life, justice would in reality be a consequence of the Law. But in fact Scripture has locked in all things under the restraining force of sin, so that the prom-

Fratres: Abrahæ dictæ sunt promissiones, et sémini eius. Non dicit: Et semínibus, quasi in multis; sed quasi in uno: Et sémini tuo, qui est Christus. Hoc autem dico: testaméntum confirmátum a Deo, quæ post quadringéntos et trigínta annos facta est lex, non írritum facit ad evacuándam promissionem. Nam si ex lege heréditas, iam non ex promissione. Abrahæ autem per repromissionem donávit Deus. Quid igitur lex? Propter transgressionés pósita est donec veníret semen, cui promiserat, ordináta per Angelos in manu mediátoris. Mediátor autem uníus non est: Deus autem unus est. Lex ergo advérsus promissa Dei? Absit. Si enim data esset lex, quæ posset vivificáre, vere ex lege esset iustítia. Sed conclusit Scriptúra ómnia sub peccáto, ut promissio ex fide Iesu Christi darétur credéntibus.

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Graduale Ps. 73, 20, 19 et 22 Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. *℣.* Exsúrge, Dómine, et iúdica causam tuam: memor esto oppróbrii servórum tuórum. Allelúia, allelúia. *℣. Ps. 89, 1* Dómine, refúgium factus es nobis a generatióne, et progénie. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 17, 11-19

In illo témpore: Dum iret Iesus in Ierúsalem, transíbat per médiam Samariám et Galiléam. Et cum ingrederétur quoddam castéllum, occurrérunt ei decem viri leprósi, qui stetérunt a longe; et levavérunt vocem dicéntes: Iesu præcéptor, miserére nostri. Quos ut vidit, dixit: Ite, osténdite vos sacerdotíbus. Et factum est, dum irent, mundáti sunt. Unus autem ex illis, ut vidit quia mundátus est, regréssus est, cum magna voce magníficans Deum, et cécidit in fáciem ante pedes eius, grátias agens: et hic erat Samaritánus. Respóndens autem Iesus, dixit: Nonne decem mundáti sunt? et novem ubi sunt? Non est invéntus qui redíret, et daret glóriam Deo, nisi hic alienígena. Et ait illi: Surge, vade; quia fides tua te salvum fecit.

Credo.

In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea.

Propitiáre, Dómine, pópulo tuo, propitiáre munéribus: ut hac obla-

ise might be given to those who believe, as a fruit of faith in Jesus Christ.

Gradual Ps. 73, 20, 19 and 22 Look to your covenant, O Lord, be not unmindful of the lives of your afflicted ones. *℣.* Arise, O Lord; defend your cause; remember the reproach of your servants. Alleluia, alleluia. *℣. Ps. 89, 1* O Lord, you have been our refuge through all generations. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 17, 11-19

At that time on his journey to Jerusalem, Jesus passed along the border of Samaria and Galilee. As he entered a village ten lepers went to meet him. Keeping their distance they raised their voices and said: "Jesus, Master, have pity on us." When he saw them he said, "Go and show yourselves to the priests." And on their way they were made clean. One of them, realizing that he had been made clean, returned praising God in a loud voice. He threw himself face down at the feet of Jesus, thanking him. And this man was a Samaritan.

Jesus' comment was: "Were not ten of them made clean? Where are the other nine? Was no one found to return and give glory to God except this stranger?" And he said to the man, "Stand up, and go your way; your faith has saved you."

Creed

Offertory Antiphon
Ps. 30, 15-16

My trust is in you, O Lord; I say, "You are my God." In your hands is my destiny.

Prayer over the Gifts

O Lord, look with favor upon your people and their gifts.* Let this offering move you

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to compassion, and grant us forgiveness for our sins and a speedy answer to our prayers. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon
Wis. 16, 20

You have given us, O Lord, bread from heaven, endowed with all delights and the sweetness of every taste.

Prayer after Communion

O Lord, may the reception of your heavenly sacrament bring us ever nearer to our eternal redemption. Through Jesus Christ.

FOURTEENTH SUNDAY AFTER PENTECOST

Entrance Antiphon
Ps. 83, 10–11

Behold, O God, our protector, and look upon the face of your anointed. Better is one day in your courts than a thousand elsewhere. *Ps. ibid., 2–3* How lovely is your dwelling place, O Lord of hosts! My soul yearns and pines for the courts of the Lord. *V.* Glory be to the Father. Behold.

Prayer

Keep your Church, O Lord, in your everlasting mercy. * Without your assistance our human nature is bound to fall, so help us to shun whatever is harmful and guide us toward those things that will aid our salvation. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to the Galatians
Gal. 5, 16–24

Brethren: Act according to the spirit; then you will not carry out the desires of the flesh. The desires of the flesh are against the

tióne placátus, et indulgéntiam nobis tríbuas, et postuláta concédas. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat.

Præfatio de Ssma Trinitate.

Panem de cælo dedisti nobis, Dómine, habéntem omne delectaméntum, et omnem sapórem suavitátis.

Sumptis, Dómine, cælestibus sacraméntis: ad redemptiόνis æternæ, quæsumus, proficiámus augméntum. Per Dóminum.

II classis

Protéctor noster, áspice, Deus, et réspice in fáciem Christi tui: quia mélior est dies una in átriis tuis super millia. *Ps. ibid., 2–3* Quam dilécta tabernacula tua, Dómine virtútum! concupiscit, et déficit áni-ma mea in átria Dómini. *V.* Glória Patri. Protéctor.

Custódi, Dómine, quæsumus, Ecclési-am tuam propitiatióne perpétua: et quia sine te lábitur humána mortá-litas; tuis semper auxiliis et abstra-hátur a nóxiis, et ad salutária diri-gátur. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatas
Gal. 5, 16–24

Fratres: Spíritu ambuláte, et desi-déria carnis non perficiétis. Caro enim concupiscit advérsus spíritum,

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spíritus autem advérsus carnem: hæc enim sibi ínvicem adversántur, ut non quæcúmque vultis, illa faciátis. Quod si spíritu ducímmini, non estis sub lege. Manifésta sunt autem ópera carnis, quæ sunt fornicátio, immundítia, impudicítia, luxúria, idolórum sérvitus, veneffícia, inimicítia, contentiónes, æmulatiónes, iræ, rixæ, dissensiónes, sectæ, invídiæ, homicídia, ebrietátes, comessatiónes, et his simília: quæ prædico vobis, sicut prædixi: quóniam, qui tália agunt, regnum Dei non consequéntur. Fructus autem Spíritus est: caritas, gáudium, pax, patiéntia, bénignitas, bónitas, longanimitas, mansuetúdo, fides, modéstia, continéntia, cástitas. Advérsus huiúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vítiis et concupiscétiis.

Graduale Ps. 117, 8–9 Bonum est confídere in Dómino, quam confídere in hómine. *℟.* Bonum est speráre in Dómino, quam speráre in princípibus.
Allelúia, allelúia. ℟. Ps. 94, 1 Veníte, exsultémus Dómino, iubilémus Deo salutári nostro. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 6, 24–33

In illo témpore: Dixit Iesus discípulis suis: Nemo potest duóbus dóminis servíre: aut enim unum ódio habébit, et álterum díliget: aut unum sustinébit, et álterum contémnet. Non potéstis Deo servíre, et mammónæ. Ideo dico vobis, ne sollíciti sitis ánimæ vestræ quid manducétis, neque córpori vestro quid induámini. Nonne ánima plus est quam esca: et corpus plus quam vestiméntum? Respícite volatília cæli, quóniam non serunt, neque metunt, neque cóngregant in hórrea: et Pater vester cæléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adiícere ad statúram suam

spirit, and those of the spirit are against the flesh; these two are directly opposed to one another. That is why you do not carry out what your will intends. But if you are led by the spirit, you are not under the Law. Now it is obvious what proceeds from the flesh: fornication, impurity, indecency, idolatry, sorcery, hatreds, contentiousness, jealousy, outbursts of rage, rivalries, dissensions, factions, envy, drunkenness, orgies of debauchery, and the like. I warn you, as I have warned you before: those who do such things will not inherit the kingdom of God! But the fruit of the spirit is love, joy, peace, patient endurance, kindness, goodness, faith, mildness, self-control. Against such there is no law! Now those who belong to Christ Jesus have crucified their flesh with its passions and desires.

Gradual Ps. 117, 8–9 It is better to take refuge in the Lord than to trust in men. *℟.* It is better to take refuge in the Lord than to trust in princes.
Alleluia, alleluia. ℟. Ps. 94, 1 Come, let us sing joyfully to the Lord; let us acclaim the God of our salvation. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 6, 24–33

At that time Jesus said to his disciples: “No man can serve two masters. He will either hate one and love the other, or be attentive to one and despise the other. You cannot devote yourself to God and to money. So I warn you, do not worry about your livelihood, about what you are to eat, or what you are to drink, or how you are to clothe yourselves. Is not life more important than food? Is not the body more important than clothes? Take a look at the birds in the sky: they do not sow; they do not reap; they gather nothing into barns. Yet your heavenly Father feeds them. Aren’t you more

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important than they? Still, which of you by worrying can add a single moment to his allotted span of life? And as for clothes, what are you worrying about? Learn a lesson from the way the wild lilies grow. They do not toil; they do not spin thread. Yet I assure you, not even Solomon in his royal robes was arrayed like one of them. If God can so deck out the wild flowers which bloom today but tomorrow are thrown into the oven, is he not much more likely to provide for you? What weak faith you have! Stop worrying then over questions like 'What are we to eat?', 'What are we to drink?', 'What are we to wear?'. That is what pagans are always looking for. Your heavenly Father realizes that you need all this sort of thing. Seek first his kingdom and his will, and everything else will be given to you."

Creed

Offertory Antiphon

Ps. 33, 8-9

The angel of the Lord encamps around those who fear him, and delivers them. Taste and see how good the Lord is.

Prayer over the Gifts

O Lord, grant that this life-giving sacrifice may take away our sins and appease your majesty. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon

Matth. 6, 33

"Seek first the kingdom of God; and all things shall be given you besides," says the Lord.

Prayer after Communion

May your sacrament ever cleanse and strengthen us, O God, and lead us to eternal salvation. Through Jesus Christ.

cúbitum unum? Et de vestiménto quid solliciti estis? Consideráte lília agri quómodo crescunt: non labórant, neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem fænum agri, quod hódie est, et cras in clíbanum míttitur, Deus sic vestit: quanto magis vos módicæ fidei? Nolíte ergo solliciti esse, dicétes: Quid manducábimus, aut quid bibémus, aut quo operiémur? Hæc enim ómnia gentes inquírun. Scit enim Pater vester, quia his ómnibús indigétis. Quærite ergo primum regnum Dei, et iustítiam eius, et hæc ómnia adiiciéntur vobis.

Credo

Immíttet Angelus Dómini in circúitu tíméntium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

Concéde nobis, Dómine, quæsumus, ut hæc hóstia salutáris, et nostrórum fiat purgátio delictórum, et tuæ propitiátio potestátis. Per Dóminum nostrum.

Præfatio de Ssma Trinitate.

Primum quærite regnum Dei, et ómnia adiiciéntur vobis, dicit Dóminus.

Puríficent semper et múniant tua sacraménta nos, Deus: et ad perpétuæ ducant salvatiónis effectum. Per Dóminum.

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II classis

FIFTEENTH SUNDAY AFTER PENTECOST

Entrance Antiphon

Ps. 85, 1 and 2-3

Inclína, Dómine, aurem tuam ad me,
et exáudi me: saluum fac servum
tuum, Deus meus, sperántem in te:
miserére mihi, Dómine, quóniam ad
te clamávi tota die. *Ps. ibid., 4* Lætí-
fica ánimam servi tui: quia ad te,
Dómine, ánimam meam levávi. *℟.*
Glória Patri. Inclína, Dómine.

Incline your ear, O Lord; answer me; save
your servant, O my God, who trusts in you.
Have pity on me, O Lord, for to you I call
all the day. *Ps. ibid., 4* Gladden the soul of
your servant, for to you, O Lord, I lift up
my soul. *℟.* Glory be to the Father. Incline
your ear.

Prayer

Ecclesiám tuam, Dómine, miserátio
continuáta mundet et múniat: et
quia sine te non potest salva con-
sistere; tuo semper múnere guberné-
tur. Per Dóminum.

O Lord, let your abiding mercy purify and
defend the Church.* Graciously govern her
always, for without your assistance she
cannot remain safe. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatas
Galat. 5, 25-26; 6, 1-10

A Reading from the Epistle of blessed Paul
the Apostle to the Galatians
Galat. 5, 25-26; 6, 1-10

Fratres: Si spíritu vívimus, spíritu et
ambulémus. Non efficiámur inánis
glóriæ cúpidi, ínvicem provocánte,
ínvicem invidénte. Fratres, et si
præoccupátus fúerit homo in áliquo
delícto, vos, qui spirituáles estis,
huiúsmodi instrúite in spíritu lenitá-
tis, consíderans teípsum, ne et tu
tentéris. Alter altérius ónera portáte,
et sic adimplébitis legem Christi.
Nam si quis exístimat se áliquíd esse,
cum nihil sit, ipse se sedúcit. Opus
autem suum probet unusquisque, et
sic in semetípso tantum glóriam
habébit, et non in áltero. Unusquis-
que enim onus suum portábit. Com-
múnicet autem is, qui catechízatur
verbo, ei, qui se catechízat, in ómni-
bus bonis. Nolíte erráre: Deus non
irridétur. Quæ enim semináverit
homo, hæc et metet. Quóniam qui
séminat in carne sua, de carne et
metet corruptiónem: qui autem sémi-
nat in spíritu, de spíritu metet vitam
ætérnam. Bonum autem faciénte,
non deficiámus: témpore enim suo
metémus, non deficiénte. Ergo dum
tempus habémus, operémur bonum

Brethren: Since we live by the spirit, let us
in fact follow the spirit's lead. Let us never
be boastful, a source of provocation to
others, or jealous of one another. My
brothers, if a person is overtaken by some
sin, you who are spiritual should set him
right in a spirit of mildness, looking to
yourself to avoid also falling into tempta-
tion. Help carry one another's burdens, and
in that way fulfill the law of Christ. If
anyone thinks he is something, when he is
really nothing, he is deceiving himself. Each
one should examine his own conduct, and
thus if he has reason to boast of anything, it
will be on his own account, not on another's,
and each one will bear his own respon-
sibility. He who is instructed in the word
should share with his instructor all his
goods. Make no mistake about it: God is not
made a fool of! A man will surely reap what-
ever he sows. If he sows in the field of flesh,
he will reap from it a harvest of corruption.
But if his seed-ground is the spirit, from the

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spirit he will reap everlasting life. Let us not grow weary of doing good, for, if we do not relax our efforts, in due time we shall reap our harvest. So while we have the opportunity, let us do good to all men, but especially to those who belong to the household of the faith.

Gradual Ps. 91, 2-3 It is good to give thanks to the Lord, to sing to your name, Most High. *V.* To proclaim your kindness at dawn and your faithfulness throughout the night.

Alleluia, alleluia. *V. Ps. 94, 3* For the Lord is a great God, and a great king over all the earth. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 7, 11-16

At that time Jesus went to a town called Naim; his disciples and a large crowd accompanied him. As he approached the gate of the town a man who had died was being carried out, an only son of a widowed mother; and a good sized crowd of townsfolk were with her. And the Lord, seeing her, was moved with pity for her and said to her: "Do not lament." Then he stepped forward and touched the stretcher, and the bearers halted. And he said: "Young man, I bid you rise up." The dead man sat up and began to speak. Then Jesus gave him back to his mother. Fear seized them all and they began to praise God. "A great prophet," they said, "has risen among us," and "God has visited his people."

Creed

Offertory Antiphon
Ps. 39, 2, 3 and 4

I have waited, waited for the Lord, and he stooped toward me, and heard my cry. And he put a new song into my mouth, a hymn to our God.

ad omnes, máxime autem ad domésticos fidei.

Graduale Ps. 91, 2-3 Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Ad annuntiándum mane misericórdiam tuam et veritatem tuam per noctem.

Allelúia, allelúia. *V. Ps. 94, 3* Quóniam Deus magnus Dóminus, et Rex magnus super omnem terram. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 7, 11-16

In illo témpore: Ibat Iesus in civitatem, quæ vocátur Naim: et ibant cum eo discípuli eius, et turba copíosa. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur filius únicus matris suæ: et hæc vídua erat: et turba civitátis multa cum illa. Quam cum vidisset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt.) Et ait: Adólescens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpít loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

Credo

Expéctans expectávi Dóminum, et respéxit me: et exaudivit deprecátionem meam: et immísit in os meum cánticum novum, hymnum Deo nostro.

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Prayer over the Gifts

Tua nos, Dómine, sacraménta custó-
diant: et contra diabólicos semper
tueántur incúrsus. Per Dóminum.

Præfatio de Ssma Trinitate.

O Lord, may your sacrament safeguard and
defend us always against the attacks of the
devil. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon

John 6, 52

Panis, quem ego dédero, caro mea
est pro sæculi vita.

The bread that I will give is my flesh for the
life of the world.

Prayer after Communion

Mentes nostras, et cõrpora possídeat,
quæsumus, Dómine, doni cæléstis
operátio: ut non noster sensus in
nobis, sed iúgiter eius prævéniat
efféctus. Per Dóminum.

Let the grace of your heavenly gift rule our
minds and bodies, O Lord,* that we may
overcome the unruly impulses of our nature.
Through Jesus Christ.

II classis

SIXTEENTH SUNDAY AFTER PENTECOST

Entrance Antiphon

Ps. 85, 3 and 5

Miserére mihi, Dómine, quóniam ad
te clamávi tota die: quia tu, Dómine,
suávis ac mitis es, et copiósus in
misericórdia omnibus invocántibus
te. *Ps. ibid., 1* Inclína, Dómine, aurem
tuam mihi, et exáudi me: quóniam
inops, et pauper sum ego. *℣.* Glória
Patri. Miserére.

Have pity on me, O Lord, for to you I call
all the day; for you, O Lord, are good and
forgiving, abounding in kindness to all who
call upon you. *Ps. ibid., 1* Incline your ear, O
Lord; answer me, for I am afflicted and poor.
℣. Glory be to the Father. Have pity.

Prayer

Tua nos, quæsumus, Dómine, grátia
semper et prævéniat et sequátur: ac
bonis opéribus iúgiter præstet esse
inténtos. Per Dóminum.

O Lord, may your grace always be with us*
to make us diligent in performing good
deeds. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Ephésios
Ephes. 3, 13–21

A Reading from the Epistle of blessed Paul
the Apostle to the Ephesians
Ephes. 3, 13–21

Fratres: Obsecro vos, ne deficiátis in
tribulatióibus meis pro vobis: quæ
est glória vestra. Huius rei grátia
flecto génua mea ad Patrem Dómini
nostri Iesu Christi, ex quo omnis
patérnitas in cælis et in terra nominá-

Brethren: I beg you not to be disheartened
by the trials I endure for you; they are your
glory. For this reason I kneel before the
Father from whom every family in heaven
and on earth takes its name; and I pray that

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he will bestow on you gifts corresponding to the richness of his glory. May he strengthen your inner selves with power through his Spirit. May Christ dwell in your hearts through faith; and may love be the root and foundation of your life. Thus you will be able to grasp fully with all the saints the breadth and length and height and depth, and to know that the love of Christ surpasses all knowledge, so that you will be filled with all the fullness of God. To him whose power now at work within us is able to do immeasurably more than all we ask or imagine, to him be glory in the Church and in Christ Jesus through all generations, ages without end. Amen.

Gradual Ps. 101, 16–17 The nations shall revere your name, O Lord, and all the kings of the earth your glory. *℟.* For the Lord has rebuilt Sion, and he shall appear in his glory. Alleluia, alleluia. *℟. Ps. 97, 1* Sing to the Lord a new song, for the Lord has done wondrous deeds. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 14, 1–11

At that time when Jesus came on a Sabbath to eat a meal in the house of one of the leading Pharisees, they kept him under observation. There was a man right there in front of him suffering from dropsy. Jesus asked the lawyers and the Pharisees: “Is it lawful to cure on the Sabbath or not?” But they kept silent. And he took the man, healed him, and sent him away. Then he addressed himself to them, saying: “If one of you has a son or an ox and it falls into a well, will he not immediately retrieve it on the Sabbath day?” This they were incapable of answering. He then addressed a parable to the guests, noticing how they were trying to get the places of honor at table: “When you are invited by someone to a wedding do

tur, ut det vobis secundum divitias glóriæ suæ, virtute corroborari per Spiritum eius in interiorem hominem, Christum habitare per fidem in cordibus vestris: in caritate radicati, et fundati, ut possitis comprehendere cum omnibus sanctis, quæ sit latitudo, et longitudo, et sublimitas, et profundum: scire etiam supereminentem scientiæ caritatem Christi, ut impleamini in omnem plenitudinem Dei. Ei autem, qui potens est omnia facere superabundanter quam petimus, aut intelligimus, secundum virtutem, quæ operatur in nobis: ipsi glória in Ecclesia, et in Christo Iesu, in omnes generationes sæculorum. Amen.

Graduale Ps. 101, 16–17 Timebunt gentes nomen tuum, Domine, et omnes reges terræ glóriam tuam. *℟.* Quoniam edificavit Dominus Sion, et videbitur in maiestate sua. Alleluia, alleluia. *℟. Ps. 97, 1* Cantate Domino canticum novum: quia mirabilia fecit Dominus. Alleluia.

✠ Sequentia sancti Evangelii
secundum Lucam
Luc. 14, 1–11

In illo tempore: Cum intraret Iesus in domum cuiusdam principis pharisæorum sabbato manducare panem, et ipsi observabant eum. Et ecce homo quidam hydrópicus erat ante illum. Et respondens Iesus dixit ad legisperitos et pharisæos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse vero apprehensum sanavit eum, ac dimisit. Et respondens ad illos, dixit: Cuius vestrum asinus, aut bos in puteum cadet, et non continuo extrahet illum die sabbati? Et non poterant ad hæc respondere illi. Dicebat autem et ad invitatos parabolam, intendens quomodo primos accubitus eligerent, dicens ad illos: Cum invitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratior te sit invitatus ab illo, et veniens is, qui te, et illum vocavit,

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dicat tibi: Da huic locum: et tunc incipias cum rubóre novíssimum locum tenére. Sed cum vocátus fúeris, vade, recúmbe in novíssimo loco: ut, cum vénerit qui te invitávit, dicat tibi: Amíce, ascénde supérius. Tunc erit tibi glória coram simul discumbéntibus: quia omnis, qui se exáltat, humiliábitur: et qui se humíliat, exaltábitur.

Credo.

Dómine, in auxílium meum réspice: confundántur et reveréantur, qui quærunt ánimam meam, ut áuferant eam: Dómine, in auxílium meum réspice.

Munda nos, quæsumus, Dómine, sacrificií præsentis efféctu: et pèrfice miserátus in nobis; ut eius mereámur esse partícipes. Per Dóminum nostrum.

Præfatio de Ssma Trinitate.

Dómine, memorábor iustitiæ tuæ solíus: Deus, docuísti me a iuventúte mea: et usque in senéctam et sénium, Deus, ne derelínquas me.

Purífica, quæsumus, Dómine, mentes nostras benígnus, et rénova cæléstibus sacraméntis: ut consequénter et córporum præsens páriter, et futúrum capiámus auxílium. Per. Dóminum.

not sit in the place of honor lest some greater dignity has also been invited by the host, who will come to you and say: 'This place is for this man.' And then, shamefaced, you will proceed to take the lowest place. On the contrary, when you have been invited, go and sit in the lowest place so that when your host comes to you he will say: 'My friend, come up higher.' Then you will win the esteem of all those at table with you. For everyone who exalts himself shall be humbled, and he who humbles himself, shall be exalted."

Creed

Offertory Antiphon

Ps. 39, 14 and 15

Deign, O Lord, to rescue me; let all be put to shame and confusion who seek to snatch away my life. Deign, O Lord, to rescue me.

Prayer over the Gifts

Cleanse us by this sacrifice, O Lord,* and in your mercy make us worthy to participate in it. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon

Ps. 70, 16–17 and 18

O Lord, I will tell of your singular justice; O God, you have taught me from my youth; and now that I am old and gray, O God, forsake me not.

Prayer after Communion

Purify our souls, O Lord, and instill new life into them through this heavenly sacrament,* so that even our bodies may find strength now and for the future. Through Jesus Christ.

Seventeenth Sunday after Pentecost

SEVENTEENTH SUNDAY AFTER
PENTECOST

II classis

Entrance Antiphon
Ps. 118, 137 and 124

You are just, O Lord, and your ordinance is right. Deal with your servant according to your kindness. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. You are just, O Lord.

Iustus es, Dómine, et rectum iudícium tuum: fac cum servo tuo secúndum misericórdiam tuam. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℟.* Glória Patri. Iustus.

Prayer

O Lord, keep your people from falling under the influence of the devil* and let them sincerely seek the only God. Through Jesus Christ.

Da, quæsumus, Dómine, pópulo tuo diabólica vitáre contágia: et te solum Deum pura mente sectári. Per Dóminum.

A Reading from the Epistle of blessed
Paul the Apostle to the Ephesians
Ephes. 4, 1-6

Lectio Epístolæ beáti Pauli
Apóstoli ad Ephésios
Ephes. 4, 1-6

Brethren: I plead with you, I, a prisoner for the Lord, to live a life worthy of the calling you have received, with perfect humility and meekness, and with patience, supporting one another lovingly. Make every effort to preserve the unity whose source is the Spirit and whose bond is peace. There is but one body and one Spirit, just as there is but one hope given you by your call. There is but one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all, and is in us all, who is blessed forever. Amen.

Fratres: Obsecro vos ego vinctus in Dómino, ut digne ambulétis vocatióne, qua vocáti estis, cum omni humilitáte, et mansuetúdyne, cum paciéntia, supportántes ínvicem in caritáte, solliciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestráe. Unus Dóminus, una fides, unum baptísma. Unus Deus, et Pater ómnium, qui est super omnes, et per ómnia, et in ómnibus nobis. Qui est benedíctus in sácula sæculórum. Amen.

Gradual Ps. 32, 12 and 6 Happy the nation whose God is the Lord, the people the Lord has chosen for his own inheritance. *℟.* By the word of the Lord the heavens were made; by the breath of his mouth all their host.
Alleluia, alleluia. *℟. Ps. 101, 2* O Lord, hear my prayer, and let my cry come to you. Alleluia.

Graduale Ps. 32, 12 et 6 Beáta gens, cuius est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. *℟.* Verbo Dómini cæli firmáti sunt: et spíritu oris eius omnis virtus eórum.
Allelúia, allelúia. *℟. Ps. 101, 2* Dómine, exáudi oratióne meam, et clamor meus ad te pervéniat. Allelúia.

Seventeenth Sunday after Pentecost

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 22, 34-46

In illo témpore: Accessérunt ad Iesum pharisæi: et interrogávit eum unus ex eis legis doctor, tentans eum: Magister, quod est mandátum magnum in lege? Ait illi Iesus: Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Díliges próximum tuum sicut teípsum. In his duóbus mandátis univérsa lex pendet, et prophétæ. Congregátis autem pharisæis, interrogávit eos Iesus, dicens: Quid vobis vidétur de Christo? cuius fílius est? Dicunt ei: David. Ait illis: Quómodo ergo David in spíritu vocat eum Dóminum, dicens: Dixit Dóminus Dómino meo: Sede a dextris meis, donec ponam inimícos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius eius est? Et nemo póterat ei respondére verbum: neque ausus fuit quisquam ex illa die eum ámplius interrogáre.

Credo.

Orávi Deum meum ego Dániel, dicens: Exáudi, Dómine, preces servi tui: illúmina fáciem tuam super sanctuárium tuum: et propítius inténde pópulum istum, super quem invocátum est nomen tuum, Deus.

Maiestátem tuam, Dómine, sup-
pliciter deprecámur: ut hæc sancta,
quæ gérimus, et a præteritis nos deli-
ctis éxuant, et futúris. Per Dóminum.

Praefatio de Ssma Trinitate.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 22, 34-46

At that time the Pharisees approached Jesus, and one of them, a lawyer, in an attempt to trip him up, asked him, "Master, which commandment in the Law is the greatest?" So he said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the greatest and the first commandment. And the second is similar to it. 'You shall love your neighbor as yourself.' On these two commandments, the whole Law is based, and the Prophets as well." In turn, Jesus put a question to the assembled Pharisees, "What is your opinion about the Messiah? Whose son is he?" "David's," they answered. He said to them, "Then how is it that David, under divine inspiration, calls him 'Lord,' as he does, 'The Lord said to my Lord, sit at my right hand until I humble your enemies beneath your feet'? If therefore David calls him 'Lord,' how can he be his son?" No one was able to give him an answer, and so no one dared, from that day on, to ask him any more questions.

Creed

Offertory Antiphon
Dan. 9, 17, 18 and 19

I, Daniel, prayed to my God, saying, "Hear, O Lord, the prayers of your servant; show your face upon your sanctuary, and favorably look down upon this people, upon whom your name is invoked, O God."

Prayer over the Gifts

We humbly implore your majesty, O Lord,* to grant us, through the sacred rite that we here celebrate, pardon for our sins of the past and preservation from sin in the future. Through Jesus Christ.

Preface of the Trinity

Ember Wednesday of September

Communion Antiphon

Ps. 75, 12–13

Make vows to the Lord, your God, and fulfill them; let all round about him bring gifts to the terrible Lord who checks the pride of princes, who is terrible to the kings of the earth.

Prayer after Communion

O almighty God, may the grace of this sacrament cure our sinfulness* and be an everlasting remedy for our weakness. Through Jesus Christ.

Vovete, et reddite Dómino Deo vestro omnes, qui in circúitu eius affértis múnera: terríbili, et ei qui aufert spíritum princípum: terríbili apud omnes reges terræ.

Sanctificatióibus tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis aeterna provéniant. Per Dóminum.

EMBER WEDNESDAY OF SEPTEMBER

Entrance Antiphon

Ps. 80, 2, 3, 4 and 5

Sing joyfully to God our strength; acclaim the God of Jacob. Take up a pleasant psalm with the harp; blow the trumpet in the beginning of the month; for it is a statute in Israel, an ordinance of the God of Jacob. *Ps. ibid., 6* He made it a decree for Joseph, when he came forth from the land of Egypt: he heard an unfamiliar speech. *℟.* Glory be to the Father. Sing.

After the Kyrie: Let us pray. Let us kneel. Let us stand.

Prayer

O Lord, mercifully support our human weaknesses with your grace, so that your pity will constantly renew our strength as it wastes away. Through Jesus Christ.

The preceding prayer, without Let us kneel, is used to commemorate the Ember Wednesday of September.

A Reading from the Prophet Amos

Amos 9, 13–15

Thus says the Lord God:
Yes, days are coming,
says the Lord,

II classis

Statio ad S. Mariam maiorem

Exsultáte Deo adiutóri nostro: iubiláte Deo Iacob: súmite psalmum iucúndum cum cíthara: cánite in inítio mensis tuba, quia præcéptum in Israél est, et iudícium Deo Iacob. *Ps. ibid., 6* Testimónium in Ioseph pósuit illud, cum exíret de terra Ægýpti: linguam, quam non nóverat, audivit. *℟.* Glória Patri. Exsultáte.

Post Kyrie, eléison, dicitur: Orémus. Flectámus génua. Leváte.

Misericórdiæ tuæ remédiis, quæsumus, Dómine, fragilitas nostra subsístat: ut, quæ sua conditióne attéri-tur, tua cleméntia reparétur. Per Dóminum.

Præcedens oratio sine Flectámus génua sumitur ad commemorandam feriam IV Quatuor Temporum.

Lectio Amos Prophète

Amos 9, 13–15

Hæc dicit Dóminus Deus: Ecce dies véniunt: et comprehéndet arátor messórem, et calcátor uvæ mitténtem

Ember Wednesday of September

semen: et stillábunt montes dulcé-
dinem, et omnes colles culti erunt. Et
convértam captivitátem pópuli mei
Israël: et aedificábunt civitátes desér-
tas, et inhabitábunt: et plantábunt
víneas, et bibent vinum eárum: et
fácient hortos, et cómedent fructus
eórum. Et plantábo eos super humum
suam: et non evéllam eos ultra de
terra sua, quam dedi eis: dicit Dó-
minus Deus tuus.

Graduale Ps. 112, 5-7 Quis sicut
Dóminus Deus noster, qui in altis
hábitat, et humília réspicit in cælo,
et in terra? *℣.* Súscitans a terra íno-
pem, et de stercore érigens páupe-
rem.

Hic dicitur *℣.* Dóminus vobíscum, *sine*
Flectámus génua.

Praesta, quæsumus, Dómine, famíliæ
tuæ supplicánti: ut, dum a cibis cor-
porálibus se ábstinet, a vítiis quo-
que mente ieiúnet. Per Dóminum
nostrum.

*Et dicuntur aliæ orationes forte occur-
rentes.*

Léctio libri Esdræ
Neh. vel 2 Esdr. 8, 1-10

In diébus illis: Congregátus est
omnis pópulus quasi vir unus ad
platéam, quæ est ante portam aquá-
rum: et dixerunt Esdræ scribæ, ut
afférret librum legis Móysi, quam
præcéperat Dóminus Israël. Attulit
ergo Esdras sacerdos legem coram
multitúdine virórum et mulierum,
cunctisque qui póterant intellégere,
in die prima mensis séptimi. Et legit
in eo apérte in platéa, quæ erat ante
portam aquárum, de mane usque ad

When the plowman shall overtake the
reaper,

and the vintager, him who sows the seed;
The juice of grapes shall drip down the
mountains,

and all the hills shall run with it.

I will bring about the restoration of my
people Israel;
they shall rebuild and inhabit their ruined
cities,

Plant vineyards and drink the wine,
set out gardens and eat the fruits.

I will plant them upon their own ground;
never again shall they be plucked
From the land I have given them,
says the Lord, your God.

Gradual Ps. 112, 5-7 Who is like the Lord,
our God, who is enthroned on high and
looks upon the heavens and the earth
below? *℣.* He raises up the lowly from the
dust; from the dunghill he lifts up the poor.

*After the first reading and gradual, The Lord be with you is
said, without Let us kneel.*

Prayer

Hear the prayers of your family, O Lord,*
and grant that by chastising our bodies
through fasting we may preserve our souls
from sin. Through Jesus Christ.

Other prayers which may occur are added.

A Reading from the Book of Ezra
Neh. or 2 Ezra 8, 1-10

In those days the whole people gathered as
one man in the open space before the Water
Gate, and they called upon Ezra the scribe
to bring forth the book of the Law of Moses
which the Lord prescribed for Israel. On the
first day of the seventh month, therefore,
Ezra the priest brought the Law before the
assembly which consisted of men, women,
and those children old enough to under-
stand. Standing at one end of the open place

that was before the Water Gate, he read out of the book from daybreak till mid-day, in the presence of the men, women, and those children old enough to understand; and the entire people listened attentively to the Book of the Law. Ezra the scribe stood on a wooden platform that had been made for the occasion. Ezra opened the scroll so that all the people might see it (for he was standing higher up than any of the people); and, as he opened it, all the people rose. Ezra blessed the Lord, the great God, and all the people, their hands raised high, answered, "Amen, amen!" Then they bowed down and prostrated themselves before the Lord, their faces to the ground. Ezra read plainly from the Book of the Law of God, interpreting it so that all could understand what was read. Then Ezra the priest-scribe said to all the people, "Today is holy to the Lord, your God. Do not be sad, and do not weep"—for all the people were weeping as they heard the words of the Law. He said further, "Go, eat rich foods and drink sweet drinks, and allot portions to those who had nothing prepared; for today is holy to our Lord. Do not be saddened this day, for rejoicing in the Lord, that is your strength!"

Gradual Ps. 32, 12 and 6 Happy the nation whose God is the Lord, the people the Lord has chosen for his own inheritance. *℟.* By the word of the Lord the heavens were made; by the breath of his mouth all their host.

✠ A Reading from the holy Gospel
according to Mark
Mark 9, 16–28

At that time a man in the crowd said to Jesus, "Master, I have brought my son to you because he is possessed by a mute spirit. Whenever it seizes him, it throws him down; and he foams at the mouth and grinds his teeth, and becomes rigid. Now I asked your

médiam diem, in conspéctu virórum, et mulierum, et sapiéntium: et aures omnis pópuli erant erectæ ad librum. Stetit autem Esdras scriba super gradum ligneum, quem fécerat ad loquéndum. Et aperuit librum coram omni pópulo: super univérsum quippe pópulum eminébat: et cum aperuísset eum, stetit omnis pópulus. Et benedixit Esdras Dómino Deo magno: et respóndit omnis pópulus: Amen, Amen: élevans manus suas: et incurvátí sunt, et adoravérunt Deum proni in terram. Porro levítæ siléntium faciébant in pópulo ad audiéndam legem: pópulus autem stabat in gradu suo. Et legérunt in libro legis Dei distíncte, et apérte ad intellegéndum: et intellexérunt cum legerétur. Dixit autem Nehemías, et Esdras sacerdos et scriba, et levítæ interpretántes univérso pópulo: Dies sanctificátus est Dómino Deo nostro, nolíte lugére, et nolíte flere. Et dixit eis: Ite, comédite pínquia, et bíbite mulsum, et míttite partes his, qui non præparavérunt sibi: quia sanctus dies Dómini est, et nolíte contristári: gáudium étenim Dómini est fortitúdo nostra.

Graduale Ps. 32, 12 et 6 Beáta gens, cuius est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. *℟.* Verbo Dómini cæli firmátí sunt: et spírítu oris eius omnis virtus eórum.

✠ Sequéntia sancti Evangélli
secúndum Marcum
Marc. 9, 16–28

In illo témpore: Respóndens unus de turba, dixit ad Iesum: Magíster, áttuli fílium meum ad te, habéntem spírítum mutum: qui ubicúmque eum apprehénderit, allídit illum, et spumat, et stridet déntibus, et aréscit: et dixi discíplis tuis, ut eícerent illum,

Ember Wednesday of September

et non potuerunt. Qui respondens eis, dixit: O generatio incredula, quādiu apud vos ero? quādiu vos patiar? Afferte illum ad me. Et attulerunt eum. Et cum vidisset eum, statim spiritus conturbavit illum: et elisus in terram, volubatur spumans. Et interrogavit patrem eius. Quantum temporis est, ex quo ei hoc accidit? At ille ait: Ab infātia: et frequenter eum in ignem, et in aquas misit, ut eum perderet. Sed si quid potes, adiuva nos, misertus nostri. Iesus autem ait illi: Si potes credere, omnia possibilia sunt credenti. Et continuo exclamans pater pueri, cum lacrimis aiebat: Credo, Domine: adiuva incredulitatem meam. Et cum videt Iesus concurrentem turbam, comminatus est spiritui immundo, dicens illi: Surde et mute spiritus, ego praecepit tibi, exi ab eo: et amplius ne introeas in eum. Et exclamans, et multum discerpens eum, exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent: Quia mortuus est. Iesus autem tenens manum eius, elevavit eum, et surrexit. Et cum introisset in domum, discipuli eius secreto interrogabant eum: Quare nos non potuimus eicere eum? Et dixit illis: Hoc genus in nullo potest exire, nisi in oratione et ieiunio.

disciples to expel him, but they were unable." In reply, Jesus said to them, "O this unbelieving age! How long am I to be with you? How long am I to put up with you? Bring him to me." So they brought him to him. On catching sight of him, the spirit immediately threw him into convulsions, and falling on the ground he started to roll around and foam at the mouth. Then Jesus questioned the father, "How long is it that this has been happening to him?" "From childhood," he replied, "and often it throws him into fire and into water, in order to kill him. But if you can do anything, help us out of the kindness of your heart!" "If you can?" said Jesus. "Everything is possible to a man who has faith." The boy's father immediately shouted, "I do have faith! Help my lack of faith!" Jesus, on seeing a crowd rapidly gathering, reprimanded the unclean spirit and told him, "Mute and deaf spirit, I command you! Get out of him and never enter him again!" Shouting and throwing him into convulsions, it came out of him; and he became like a corpse, so that many said, "He is dead." But Jesus took him by the hand and he helped him up, till he got to his feet. When Jesus arrived home, his disciples began to ask him privately, "Why is it that we could not expel it?" So he told them, "This kind can be expelled by nothing but prayer."

Offertory Antiphon

Ps. 118, 47 and 48

Meditabor in mandatis tuis, quæ diléxi valde: et levábo manus meas ad mandata tua, quæ diléxi.

I will delight in your commands, which I love exceedingly. And I will lift up my hands to your commands, which I love.

Prayer over the Gifts

Hæc hóstia, Domine, quæsumus, emúndet nostra delicta: et ad sacrificium celebrándum, subditórum tibi corpóra, mentésque sanctíficet. Per Dóminum.

May this offering cleanse us from our sins, O Lord,* and may it sanctify your servants in body and soul for the celebration of this sacrifice. Through Jesus Christ.

Ember Friday of September

Communion Antiphon *2 Esdras 8, 10*

Eat fat meats, and drink sweet wine, and send portions to those who have not prepared for themselves: because it is the holy day of the Lord, be not sad, for the joy of the Lord is our strength.

Comédite pinguia, et bíbite mulsum, et mittere partes his, qui non paraverunt sibi: sanctus enim dies Dómini est, nolite contristari: gaudium etenim Dómini est fortitudo nostra.

Prayer after Communion

We have received your heavenly gift, O Lord,* and humbly ask you to make us worthy of performing this act of worship, which by your grace we offer you. Through Jesus Christ.

Sumentes, Dómine, dona cælestia, suppliciter deprecámur: ut, quæ sédula servitute donante te gérimus, dignis sensibus tuo múnere capiámus. Per Dóminum.

EMBER FRIDAY OF SEPTEMBER

Entrance Antiphon *Ps. 104, 3-4*

Rejoice, O hearts that seek the Lord! Look to the Lord, and be strengthened; seek his face evermore. *Ps. ibid., 1* Give thanks to the Lord, invoke his name; make known among the nations his deeds. *V.* Glory be to the Father. Rejoice.

II classis

Statio ad Ss. duodecim Apostolos

Lætetur cor quærentium Dóminum: quærite Dóminum, et confirmámini quærite faciém eius semper. *Ps. ibid., 1* Confitémini Dómino, et invocáte nomen eius: annuntiáte inter gentes ópera eius. *V.* Glória Patri. Lætetur.

Prayer

Almighty God, may we please you with our bodies and our souls* by keeping this yearly fast with devotion. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut observatiónes sacras ánnua devotióne recolentes, et corpore tibi placeámus, et mente. Per Dóminum.

A Reading from the Prophet Osee *Osee 14, 2-10*

Thus says the Lord God:
Return, O Israel, to the Lord, your God;
you have collapsed through your guilt.
Take with you words,
and return to the Lord;
Say to him, "Forgive all iniquity,
and receive what is good, that we may
render
as offerings the bullocks from our stalls.
Assyria will not save us,
nor shall we have horses to mount;

Lectio Osée Prophætæ *Osee 14, 2-10*

Hæc dicit Dóminus Deus: Convertere Israël, ad Dóminum Deum tuum: quóniam corruisti in iniquitate tua. Tóllite vobiscum verba, et convertimini ad Dóminum, et dícite ei: Omnem aufer iniquitatem, accipe bonum: et reddémus vítulos labiórur nostrórum. Assur non salvábit nos, super equum non ascendémus, nec dicémus ultra: Dii nostri ópera mánuum nostrárum: quia eius, qui in te est, miseréberis pupílli. Sanábo contritiónes eórum, diligam eos spon-

Ember Friday of September

tánee: quia aversus est furor meus ab eis. Ero quasi ros, Israël germinabit sicut lílium, et erumpet radix eius ut Líbani. Ibunt rami eius, et erit quasi olíva glória eius; et odor eius ut Líbani. Converténtur sedéntes in umbra eius: vivent trítico, et germinábunt quasi vínea: memoriále eius sicut vinum Líbani. Ephraim quid mihi ultra idóla? ego exáudiam, et dirigam eum ego ut abíetem viréntem: ex me fructus tuus invéntus est. Quis sapiens, et intélleget ista? intéllegens, et sciet hæc? Quia rectæ viæ Dómini, et iusti ambulábunt in eis: prævaricatóres vero córruent in eis.

We shall say no more, 'Our god,'
to the work of our hands;
for in you the orphan finds compassion."

I will heal their defection,
I will love them freely;
for my wrath is turned away from them.
I will be like the dew for Israel:
he shall blossom like the lily;
He shall strike root like the Lebanon cedar,
and put forth his shoots.
His splendor shall be like the olive tree
and his fragrance like the Lebanon cedar.
Again they shall dwell in his shade
and raise grain;
They shall blossom like the vine,
and his fame shall be like the wine of
Lebanon.
Ephraim! What more has he to do with
idols?
I have humbled him, but I will prosper
him.

"I am like a verdant cypress tree"—
Because of me you bear fruit!

Let him who is wise understand these things;
let him who is prudent know them.
Straight are the paths of the Lord,
in them the just walk, but sinners stumble
in them.

Graduale Ps. 89, 13 et 1 Convertere,
Dómine, aliquántulum, et deprecáre
super servos tuos. *℣.* Dómine, refú-
gium factus es nobis, a generatióne
et progénie.

Gradual Ps. 89, 13 and 1 Return, O Lord!
How long? Have pity on your servants. *℣.*
O Lord, you have been our refuge through
all generations.

✠ *Sequéntia sancti Evangétii*
secúndum Lucam
Luc. 7, 36-50

In illo témpore: Rogábat Iesum qui-
dam de phariséis, ut manducáret
cum illo. Et ingressus domum
pharisæi, discúbuit. Et ecce múl-
ier, quæ erat in civitáte peccátrix, ut

✠ *A Reading*
from the holy Gospel
according to Luke
Luke 7, 36-50

At that time a Pharisee invited Jesus to dine
with him. He went to the Pharisee's home
and took his place at table. A woman, a
well-known sinner in town, learned that he

was dining in the home of the Pharisee. She brought with her a vial of perfume, and placed herself behind him at his feet, weeping. With her tears she wet his feet, and wiped them with her hair, then kissed them and perfumed them with the ointment. His host, the Pharisee, when he saw this, said to himself: "If this man were a prophet, he would know who and what sort of woman this is that touches him, that she is a sinner." Jesus in answer said to him: "Simon, I have something to say to you." "Master," said he, "say it."

"Two men owed money to a certain moneylender; one owed five hundred days' wages, the other, fifty. Since neither was able to repay he canceled both debts. Now which of them will love him more?" Simon answered: "He, I presume, for whom he canceled more." Jesus said to him: "You are correct."

And turning to the woman, he said to Simon: "You see this woman? I came to your home; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss; but she has not ceased kissing my feet since I entered. You did not anoint my head with oil; but she has anointed my feet with perfume. Therefore, I tell you, her many sins are forgiven because of her great love. But he to whom little is forgiven, loves little."

He said to her: "Your sins are forgiven." His fellow-guests began to say among themselves: "Who is this who even forgives sins?" But he said to the woman: "Your faith has saved you: go in peace."

Offertory Antiphon
Ps. 102, 2 and 5

Bless the Lord, O my soul, and forget not all his benefits; and your youth shall be renewed like the eagle's.

ccgnóvit, quod accubuisset in domo pharisæi, áttulit alabástrum unguénti: et stans retro secus pedes eius, lácrimis cœpit rigáre pedes eius, et capillis cápitís suí tergébat, et osculábatur pedes eius, et unguénto unguébat. Videns autem pharisæus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quæ et qualis est mûlier, quæ tangit eum: quia peccátrix est. Et respóndens Iesus, dixit ad illum: Simón, hábeo tibi áliquíd dícere. At ille ait: Magíster, dic. Duo debitóres erant cuídám fæneratóri: unus debébat denários quingéntos, et álius quinquaginta. Non habéntibus illis unde rédderent, donávit utrisque. Quis ergo eum plus díligit? Respóndens Simón, dixit: Æstimo quia is, cui plus donávit. At ille dixit ei: Recte iudicásti. Et convérsus ad mulierem, dixit Simóni: Vides hanc mulierem? Intrávi in domum tuam, aquam pédibus meis non dedísti: hæc autem lácrimis rigávit pedes meos, et capillis suis tersit. Osculum mihi non dedísti: hæc autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: hæc autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimíttitur, minus díligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et cœpérunt, qui simul accumbébant, dícere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.

Bénedic, ánima mea, Dómino, et noli oblivisci omnes retributiónes eius: et renovábitur, sicut áquilæ, iuventus tua.

Ember Saturday of September

Accépta tibi sint, Dómine, quæsumus, nostri dona ieiúni: quæ et expiándo nos tua grátia dignos efficiant, et ad sempitérna promíssa perdúcant. Per Dóminum.

Aufer a me oppróbrium et contéptum, quia mandáta tua exquisívi, Dómine: nam et testimónia tua meditátio mea est.

Quæsumus, omnípotens Deus: ut de percéptis munéribus grátias exhibéntes, benefícia potióra sumámus. Per Dóminum.

II classis

Statio ad S. Petrum

Hæc forma adhibenda est in Missa conventuali et in Missa in qua Ordines conferuntur; in ceteris Missis adhiberi potest forma brevior, ut infra.

In sabbato Quatuor Temporum Missa in qua Ordines conferuntur dicenda est de sabbato, etiam festo I vel II classis occurrente, et in ea additur, oratio ritualis "In collatione Ordinum" sub unica conclusione cum oratione quæ sequitur Dóminus vobíscum, et omittuntur omnes commemorationes, nisi sint privilegiatæ.

Veníte, adorémus Deum, et procidámus ante Dóminum, plorémus ante eum, qui fecit nos: quia ipse est Dóminus Deus noster. *Ps. ibid., 1* Veníte, exsultémus Dómino: iubilémus Deo salutári nostro. *℣. Glória Patri. Veníte.*

Post Kýrie, eléison, dicitur: Orémus, Flectámus génua. Leváte.

Omnípotens sempitérne Deus, qui per continéntiam salutárem corpóri-

Prayer over the Gifts

May our fasting be acceptable to you, O Lord. * Let it atone for our sins and make us worthy of your grace, so that we may attain the fulfillment of your everlasting promises. Through Jesus Christ.

Communion Antiphon

Ps. 118, 22 and 24

Take away from me reproach and contempt, for I observe your decrees, O Lord. Your decrees are my delight.

Prayer after Communion

Almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits. Through Jesus Christ.

EMBER SATURDAY OF SEPTEMBER

LONG FORM OF MASS

This form is to be used in the conventual Mass and in the Mass during which orders are conferred. In other Masses the shorter form given below may be used.

On Ember Saturday, the Mass during which orders are conferred is to be the Mass of the Saturday, even if a feast of class I or II occurs. In this Mass, the ritual prayer of the conferral of orders is added under one conclusion with the prayer which follows The Lord be with you; all commemorations are omitted, except privileged commemorations.

Entrance Antiphon

Ps. 94, 6-7

Come let us bow down in worship to God; let us kneel before the Lord. Let us weep before him who made us; for he is the Lord our God. *Ps. ibid., 1* Come, let us sing joyfully to the Lord; let us acclaim God our Savior. *℣. Glory be to the Father. Come.*

After the Kyrie: Let us pray. Let us kneel. Let us stand.

Prayer

Almighty and eternal God, you reward our fasting with the gift of health for our souls

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and bodies. Let the prayers of those who fast turn away your anger and bring us your help now and in time to come. Through Jesus Christ.

The preceding prayer, without Let us kneel, is used to commemorate the Ember Saturday of September.

A Reading from the Book of Leviticus *Levit. 23, 26–32*

In those days the Lord said to Moses, “The tenth of this seventh month is the Day of Atonement, when you shall hold a sacred assembly and mortify yourselves and offer an oblation to the Lord. On this day you shall not do any work, because it is the Day of Atonement, when atonement is made for you before the Lord, your God. Anyone who does not mortify himself on this day shall be cut off from his people; and if anyone does any work on this day, I will remove him from the midst of his people. This is a perpetual statute for you and your descendants wherever you dwell: you shall do no work, but shall keep a sabbath of complete rest and mortify yourselves. Beginning on the evening of the ninth of the month, you shall keep this sabbath of yours from evening to evening, says the Lord Almighty.”

Gradual Ps. 78, 9 and 10 Pardon our sins, O Lord; why should the nations say, “Where is their God?” *℣.* Help us, O God our savior; because of the glory of your name, O Lord, deliver us.

After the first reading and gradual: Let us pray. Let us kneel. Let us stand.

Prayer

O Lord, grant us through our fast the fullness of your grace, and let our abstinence make us stronger than our enemies. Through Jesus Christ.

bus medéris et méntibus: maiestátem tuam súplices exorámus; ut pia ieiunántium deprecatióne placátus, et præséntia nobis subsidia tríbuas, et futúra. Per Dóminum.

Præcedens oratio sine Flectámus génua sumitur ad commemorandum sabbatum Quatuor Temporum.

Léctio libri Levitici *Levit. 23, 26–32*

In diébus illis: Locútus est Dóminus ad Móysen, dicens: Décimo die mensis huius séptimi, dies expiatiónum erit celebérrimus, et vocábitur sanctus: affligetisque ánimas vestras in eo, et offerétis holocáustum Dómino. Omne opus servíle non faciétis in témpore diéi huius: quia dies propitiatiónis est, ut propitiétur vobis Dóminus Deus vester. Omnis ánima, quæ afflícta non fúerit die hac, períbít de pópulis suis: et quæ óperis quídpíam fécerit, delebo eam de pópulo suo. Nihil ergo óperis faciétis in eo: légitimum sempitérnum erit vobis in cunctis generatióibus, et habitatióibus vestris. Sábbatum requietiÓnis est, et affligétis ánimas vestras die nono mensis: a véspera usque ad vésperam celebrábitis sábbata vestra: dicit Dóminus omnípotens.

Graduale Ps. 78, 9 et 10 Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *℣.* Adiuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos.

Orémus. Flectámus génua. Leváte.

Da nobis, quæsumus, omnípotens Deus: ut ieiunádo, tua grátia satiémur; et abstinédo, cunctis efficiámur hóstibus fortióres. Per Dóminum.

Ember Saturday of September

Lectio libri Levitici *Levit. 23, 39-43*

In diébus illis: Locútus est Dóminus ad Móysen, dicens: A quintodécimo die mensis séptimi, quando congregáveritis omnes fructus terræ vestræ, celebrábitis férias Dómini septem diébus: die primo et die octávo erit sábbatum, id est réquies. Sumetisque vobis die primo fructus árboris pulchérriamæ, spatulásque palmárum, et ramos ligni densárum fróndium, et sálices de torrénite, et lætabimini coram Dómino Deo vestro. Celebrabitisque solemnitétem eius septem diébus per annum: legítimum sempitérnum erit in generatióibus vestris. Mense séptimo festa celebrábitis, et habitábitis in umbráculis septem diébus. Omnis, qui de génere est Israël, manébit in tabernáculis: ut discant pósteri vestri, quod in tabernáculis habitáre fécerim filios Israël, cum edúcerem eos de terra Ægýpti. Ego Dóminus Deus vester.

Graduale Ps. 83, 10 et 9 Protéctor noster, áspice, Deus, et réspice super servos tuos. *V.* Dómine Deus virtútum, exáudi preces servórum tuórum.

Orémus. Flectámus génua.
Leváte.

Tuére, quæsumus, Dómine, familiam tuam: ut salútis æternæ remédia, quæ te inspiránte requírimus, te largiénite consequámur. Per Dóminum.

Lectio Michææ Prophætæ *Mich. 7, 14, 16 et 18-20*

Dómine Deus noster, pasce pópulum tuum in virga tua, gregem hereditátis tuæ, habitántes solos in saltu, iuxta dies antiquos. Vidébunt gentes, et confundéntur super omni fortitúdine sua. Quis Deus símilis tui, qui aufers

A Reading from the Book of Leviticus *Levit. 23, 39-43*

In those days the Lord said to Moses: "On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate a pilgrim feast of the Lord for a whole week. The first and the eighth day shall be days of complete rest. On the first day you shall gather foliage from majestic trees, branches of palms and boughs of myrtles and of valley poplars, and then for a week you shall make merry before the Lord, your God. By perpetual statute for you and your descendants you shall keep this pilgrim feast of the Lord for one whole week in the seventh month of the year. During this week every native Israelite among you shall dwell in booths, that your descendants may realize that, when I led the Israelites out of the land of Egypt, I made them dwell in booths, I, the Lord, am your God."

Gradual Ps. 83, 10 and 9 Behold, O God our protector, and look upon your servants. *V.* O Lord God of hosts, hear the prayers of your servants.

After the second reading and gradual:
Let us pray. Let us kneel.
Let us stand.

Prayer

Watch over your family, O Lord. Grant us those eternal life-giving aids which we seek through your inspiration. Through Jesus Christ.

A Reading from the Prophet Michea *Mich. 7, 14, 16 and 18-20*

O Lord our God
Shepherd your people with your staff,
the flock of your inheritance,
That dwells apart in a woodland,
as in the days of old;

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The nations shall behold and be put to
shame,
in spite of all their strength;
Who is there like you, the God who removes
guilt
and pardons sin for the remnant of his
inheritance;
Who does not persist in anger forever,
but delights rather in clemency,
And will again have compassion on us,
treading underfoot our guilt?
You will cast into the depths of the sea
all our sins;
You will show faithfulness to Jacob,
and grace to Abraham,
As you have sworn to our fathers
from days of old,
O Lord our God.

Gradual Ps. 89, 13 and 1 Return, O Lord!
How long? Have pity on your servants. *℣.*
O Lord, you have been our refuge through
all generations.

After the third reading and gradual: Let us
pray. Let us kneel. Let us stand.

Prayer

O almighty God, grant that by abstaining
from food we may also abstain from sin
that surrounds us. Through Jesus Christ.

A Reading from the Prophet Zacharia *Zach. 8, 14–19*

In those days the word of the Lord came to
me, saying: Thus says the Lord of hosts:
As I determined to harm you when your
fathers provoked me to wrath, says the
Lord of hosts, and I did not relent, so again
in these days I have determined to favor
Jerusalem and the house of Juda; do not
fear! These then are the things you should
do: Speak the truth to one another; let there
be honesty and peace in the judgments at
your gates, and let none of you plot evil

iniquitatem, et transis peccatum
reliquiarum hereditatis tuæ? Non
immittet ultra furorem suum, quón-
iam volens misericórdiam est. Re-
vertetur, et miserébitur nostri: de-
ponet iniquitates nostras, et proiciet
in profundum maris ómnia peccáta
nostra. Dabis veritatem Iacob, miseri-
córdiam Abraham: quæ iurásti pátri-
bus nostris a diébus antiquis: Dó-
mine Deus noster.

Graduale Ps. 89, 13 et 1 Convertere,
Dómine, aliquántulum, et deprecáre
super servos tuos. *℣.* Dómine,
refúgium factus es nobis, a genera-
tione et progénie.

Orémus. Flectámus gónua.
Leváte.

Præsta, quæsumus, Dómine, sic nos
ab épulis abstinére carnálibus: ut a
vítiis irruéntibus páriter ieiunémus.
Per Dóminum.

Lectio Zachariæ Prophætæ *Zach. 8, 14–19*

In diébus illis: Factum est verbum
Dómini ad me, dicens: Hæc dicit
Dóminus exercítuum: Sicut cogitávi,
ut afflígerem vos, cum ad iracúndiam
provocássent patres vestri me, dicit
Dóminus, et non sum misértus: sic
convérsus cogitávi in diébus istis, ut
benefáciam dómui Iuda et Ierúsalem:
nolíte timére. Hæc sunt ergo verba,
quæ faciétis: Loquimini veritatem,
unusquisque cum próximo suo: veri-
tatem, et iudícium pacis iudicáte in
portis vestris. Et unusquisque malum

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contra amicum suum ne cogitétis in
córdibus vestris: et iuraméntum
mendax ne diligátis: ómnia enim hæc
sunt, quæ odi, dicit Dóminus. Et
factum est verbum Dómini exercí-
tuum ad me, dicens: Hæc dicit Dó-
minus exercítuum: Ieiúnium quarti,
et ieiúnium quinti, et ieiúnium sépti-
mi, et ieiúnium décimi erit dómui
Iuda in gáudium, et lætítiam, et in
solemnitátes præcláras: veritátem
tantum, et pacem dilígite: dicit Dó-
minus exercítuum.

Graduale Ps. 140, 2 Dirigátur orátio
mea sicut incénsum in conspéctu tuo,
Dómine. *℣.* Elevátio mánuum meá-
rum sacrificium vespertínium.

Orémus. Flectámus génua.
Leváte.

Ut nobis, Dómine, tríbuis solémne
tibi deférre ieiúnium: sic nobis,
quæsumus, indulgéntiæ præsta sub-
sídium. Per Dóminum.

Lectio Daniélis Prophétæ *Dan. 3, 47–51*

In diébus illis: Angelus Dómini de-
scéndit cum Azaría, et sóciis eius in
fornácem: et excússit flammam ignis
de fornáce, et fecit médium fornácis
quasi ventum roris flantem. Flamma
autem effundebátur super fornácem
cúbitis quadragínta novem: et erúpit,
et incéndit quos réperit iuxta forná-
cem de Chaldæis ministros regis, qui
eam incendébant. Et non tétigit eos
omnino ignis, neque contristávit,
nec quidquam moléstiae íntulit. Tunc
hi tres quasi ex uno ore laudábant, et
glorificábant, et benedicébant Deum
in fornáce, dicéntes:

Hic non respondetur Deo grátias.

Hymnus *Dan. ibid., 52–56*

Benedíctus es, Dómine Deus patrum
nostrórum. Et laudábilis, et glorió-
sus in sácula.

against another in his heart, nor love a
false oath. For all these things I hate, says
the Lord.

This word of the Lord of hosts came to
me: Thus says the Lord of hosts: The fast
days of the fourth, the fifth, the seventh,
and the tenth months shall become oc-
casions of joy and gladness, cheerful festi-
vals for the house of Juda; only love faith-
fulness and peace: says the Lord of hosts.

Gradual Ps. 140, 2 Let my prayer come like
incense before you, O Lord. *℣.* The lifting
up of my hands, like the evening sacrifice.

After the fourth reading and gradual: Let us
pray. Let us kneel. Let us stand.

Prayer

With your aid we offer this solemn fast to
you, O Lord, and ask that you help us
further by granting us your forgiveness.
Through Jesus Christ.

A Reading from the Prophet Daniel *Dan. 3, 47–51*

In those days the angel of the Lord went
down into the furnace with Azaria and
his companions, drove the fiery flames out
of the furnace, and made the inside of the
furnace as though a dew-laden breeze
were blowing through it. The flames rose
forty-nine cubits above the furnace, and
spread out, burning the Chaldeans nearby,
the king's men who stoked it. The fire in
no way touched the young men or caused
them pain or harm. Then these three in the
furnace with one voice sang, glorifying
and blessing God:

Thanks be to God *is not said.*

Hymn *Dan. ibid. 52–56*

“Blessed are you, O Lord, the God of our
fathers,
praiseworthy and glorious forever;

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And blessed is your holy and glorious
name,
praiseworthy and glorious forever.
Blessed are you in the holy temple of your
glory,
praiseworthy and glorious forever.
Blessed are you on the holy throne of your
kingdom,
praiseworthy and glorious forever.
Blessed are you for your sceptre of divinity,
praiseworthy and glorious forever.
Blessed are you who look into the depths
from your throne upon the cherubim,
praiseworthy and glorious forever.
Blessed are you who walk on the wings of
the wind
and on the waves of the sea,
praiseworthy and glorious forever.
Let all your angels and saints bless you
and praise you and glorify you forever.
Let the heavens, the earth, the sea and all
the things
that are in them bless you
and praise you and glorify you forever.
Glory be to the Father, and to the Son and
to the Holy Spirit
praiseworthy and glorious forever.
As it was in the beginning, is now and ever
shall be:
world without end. Amen.
praiseworthy and glorious forever.
Blessed are you, O Lord, the God of our
fathers
praiseworthy and glorious forever.”

*After the fifth reading and hymn, The Lord be with you is
said without Let us kneel.*

Prayer

O God, who protected the three young men
from the flames of fire,* grant that the
flames of sin may not consume us, your
servants. Through Jesus Christ.

Others prayers which may occur are added.

Et benedictum nomen glóriæ tuæ,
quod est sanctum. Et laudabile, et
gloriósum in sæcula.

Benedictus es in templo sancto glóriæ
tuæ. Et laudábilis, et gloriósus in
sæcula.

Benedictus es super thronum sanctum
regni tui. Et laudábilis, et gloriósus
in sæcula.

Benedictus es super sceptrum divini-
tátis tuæ. Et laudábilis, et gloriósus
in sæcula.

Benedictus es qui sedes super Chéru-
bim, íntuens abyssos. Et laudábilis, et
gloriósus in sæcula.

Benedictus es qui ámbulas super
pennas ventórum, et super undas
maris. Et laudábilis, et gloriósus in
sæcula.

Benedícant te omnes Angeli, et
Sancti tui. Et laudent te, et gloríficent
in sæcula.

Benedícant te cæli, terra, mare, et
ómnia quæ in eis sunt. Et laudent te,
et gloríficent in sæcula.

Glória Patri, et Filio, et Spirítui
Sancto. Et laudábili, et glorióso in
sæcula.

Sicut erat in princípio, et nunc, et
semper: et in sæcula sæculórum.
Amen. Et laudábili, et glorióso in
sæcula.

Benedictus es, Dómine Deus patrum
nostrórum. Et laudábilis, et gloriósus
in sæcula.

*Hic dicitur ʒ. Dóminus vobiscum sine
Flectámus génuá.*

Deus, qui tribus púeris mitigásti
flammas ígnium: concéde propítius;
ut nos fámulos tuos non exúrat
flamma vitiórum. Per Dóminum.

*Et dicuntur aliæ orationes forte occur-
rentes.*

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Léctio Epístolæ beáti Pauli
Apóstoli ad Hebræos
Hebr. 9, 2-12

Fratres: Tabernáculum factum est primum, in quo erant candelabra, et mensa, et propositio panum, quæ dicitur Sancta. Post velamentum autem secúndum, tabernáculum, quod dicitur Sancta sanctorum: áureum habens thuríbulum, et arcam testaménti circumtáctam ex omni parte auro, in qua urna áurea habens manna, et virga Aaron, quæ frondúerat, et tábulæ testaménti, supérque eam erant Chérubim glóriæ obumbrántia propitiatórium: de quibus non est modo dicéndum per singula. His vero ita compósitis; in prióri quidem tabernáculo semper introíbant sacerdótes, sacrificiórum officia consummántes: in secúndo autem semel in anno solus póntifex, non sine ságuine, quem offert pro sua et pópuli ignorántia: hoc significánte Spíritu Sancto, nondum propalátam esse sanctorum viam, adhuc prióre tabernáculo habénte statum. Quæ parábola est témporis instántis: iuxta quam múnera, et hóstiæ offerúntur, quæ non possunt iuxta consciéntiam perféctum fácere serviéntem, solúmmodo in cibus, et in pótibus, et váriis baptismátibus, et iustítiis carnis usque ad tempus correctiónis impósitis. Christus autem assístens póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non huius creatiónis; neque per ságuinem hircórum aut vitulórum, sed per próprium ságuinem introívit semel in Sancta, æténa redemptióne invénta.

Tractus Ps. 116, 1-2 Laudáte Dóminum, omnes gentes: et collaudáte

A Reading from the Epistle of blessed
Paul the Apostle to the Hebrews
Hebr. 9, 2-12

Brethren: The outer tent was set up and in it were the lampstand and the table and the showbread; it was called the Holy Place. Behind the second veil there was the tent called the Holy of Holies, with the golden altar of incense and the ark of the covenant completely covered with gold. In the ark were the manna, contained in a golden jar, the staff of Aaron which had blossomed, and the tablets of the Covenant. And over the Ark there were the glorious cherubim overshadowing the propitiatory. We cannot speak now about each of these.

That was the way in which they were arranged. The priests constantly went into the outer tent to fulfill their priestly duties, but the high priest alone went into the inner tent and that but once a year, and never without the blood which he offered for himself and for the sins of the people. By this the Holy Spirit was showing that as long as the outer tent was standing the way into the sanctuary had not yet been revealed. This was a symbol pointing to the present time. In accordance with that symbol, gifts and sacrifices were offered which could not bring the worshipper to perfection of conscience; they were simply ordinances which concerned the flesh imposed until the time of the new order, and having to do with food, drink and a variety of washings. But when Christ came as high priest of the good things which have come to be, he entered once for all into the sanctuary, passing through the greater and more perfect tent not made by hands, that is, not belonging to this creation. He entered not with the blood of goats and calves but with his own blood, and achieved eternal redemption.

Tract Ps. 116, 1-2 Praise the Lord, all you nations; glorify him, all you peoples! *℣.* For

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steadfast is his kindness toward us, and the fidelity of the Lord endures forever.

eum, omnes pópuli. V. Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

✠ A Reading from the holy Gospel
according to Luke
Luke 13, 6–17

At that time Jesus spoke this parable to the crowds: “A man had a fig tree growing in his vineyard and he came looking for fruit on it, but did not find any. He said to the vine-dresser: ‘See here! For three years I have come in search of fruit on this fig tree and found none. Cut it down. Why should it take up space?’ In answer the man said: ‘Sir, leave it another year until I hoe around it and put manure to it. Then perhaps, it will bear fruit, but if not, you shall then have it cut down.’ ”

On a Sabbath day he was teaching in one of their synagogues. And there was a woman who for eighteen years was possessed by a spirit that weakened her. She was very stooped and quite incapable of standing up straight. When Jesus saw her he called her to him and said: “Woman, you are free of your infirmity.” He laid his hands on her and immediately she stood up straight and began thanking God. The chief of the synagogue, indignant that Jesus healed on the Sabbath, said to the congregation: “There are six days for working. Come on these days to be cured, but not on the Sabbath.” The Lord said in reply: “You hypocrites! Which of you does not let out his ox or his donkey from the manger on the Sabbath and take it for a drink? And this daughter of Abraham here, who has been in the bondage of Satan for eighteen years, ought she not to have been released from these shackles of hers on the Sabbath day?” When he said this, all his opponents were completely confounded, and the crowd rejoiced at all the marvels he was accomplishing.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 13, 6–17

In illo témpore: Dicébat Iesus turbis hanc similitúdinem: Arborem fici habébat quidam plantátam in vénea sua, et venit quærens fructum in illa, et non invénit. Dixit autem ad cultórem véneæ: Ecce anni tres sunt ex quo vénio quærens fructum in ficúlnea hac, et non invénio: succide ergo illam: ut quid étiam terram óccupat? At ille respóndens, dicit illi: Dómine, dimítte illam et hoc anno, usque dum fódiam circa illam, et mittam stér-cora: et si quidem fécerit fructum: sin autem, in futúrum succides eam. Erat autem docens in synagóga eórum sábbatis. Et ecce múlter, quæ habébat spíritum infirmitátis annis decem et octo: et erat inclináta, nec omníno póterat sursum respícere. Quam cum vidéret Iesus, vocávit eam ad se, et ait illi: Múlter, dimíssa es ab infirmitáte tua. Et impósuit illi manus, et conféstim erécta est, et glorificábat Deum. Respóndens autem archisynagógus, indignans quia sábbato curásset Iesus, dicébat turbæ: Sex dies sunt, in quibus opórtet operári: in his ergo veníte, et curámini, et non in die sábbati. Respóndens autem ad illum Dóminus, dixit: Hypócritæ, unusquisque vestrum sábbato non solvit bovem suum, aut ásinum a præsépio, et ducit adaquáre? Hanc autem fíliam Abrahæ, quam alligávit sátnas, ecce decem et octo annis, non opórtuit solvi a vínculo isto die sábbati? Et cum hæc díceret, erubescébant omnes adversárii eius: et omnis pópulus gaudébat in univér-sis, quæ glorióse fiébant ab eo.

Ember Saturday of September

Offertory Antiphon

Ps. 87, 2-3

Dómine Deus salútis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord.

Prayer over the Gifts

Concéde, quæsumus, omnipotens Deus; ut óculis tuæ maiestátis munus oblátum, et grátiam nobis devotiõnis obtíneat, et efféctum beátæ perennitátis acquirat. Per Dóminum.

Grant that the gifts we offer to your majesty, almighty God,* may obtain for us the grace of sincere devotion and the reward of a blessed eternity. Through Jesus Christ.

Communion Antiphon

Levit. 23, 41 and 43

Mense séptimo festa celebrábitis, cum in tabernáculis habitáre fécerim filios Israël, cum edúcerem eos de terra Ægýpti, ego Dóminus Deus vester.

In the seventh month you shall keep this feast, as I made the Israelites dwell in booths, when I led them out of the land of Egypt. I, the Lord, am your God.

Prayer after Communion

Perficiant in nobis, Dómine, quæsumus, tua sacraménta quod cõtinent: ut, quæ nunc spécie gérimus, rerum veritáte capíamus. Per Dóminum.

O Lord, let this sacrament accomplish in us all its purpose,* so that we may truly obtain that which its outward sign implies. Through Jesus Christ.

SHORT FORM OF MASS

Hæc forma adhiberi potest, extra Missam conventualem et Missam in qua Ordines conferuntur.

This form may be used apart from the conventual Mass and the Mass during which orders are conferred.

Entrance Antiphon

Ps. 94, 6-7

Veníte, adorémus Deum, et procidámus ante Dóminum, plorémus ante eum, qui fecit nos: quia ipse est Dóminus Deus noster. *Ps. ibid., 1* Veníte, exsultémus Dómino: iubilémus Deo salutári nostro. *℣. Glória Patri. Veníte.*

Come, let us bow down in worship to God; let us kneel before the Lord. Let us weep before him who made us; for he is the Lord our God. *Ps. ibid., 1* Come, let us sing joyfully to the Lord; let us acclaim God our savior. *℣. Glory be to the Father. Come.*

Post Kýrie, eléison, dicitur: Orémus. Flectámus génua. Leváte.

After the Kyrie: Let us pray. Let us kneel. Let us stand.

Prayer

Omnípotens sempitérne Deus, qui per continéntiam salutárem corpóri-

Almighty and eternal God, you reward our fasting with the gift of health for our souls

Ember Saturday of September

and bodies. Let the prayers of those who fast turn away your anger and bring us your help now and in time to come. Through Jesus Christ.

The preceding prayer, without Let us kneel, is used to commemorate the Ember Saturday of September.

A Reading from the Book of Leviticus *Levit. 23, 26–32*

In those days the Lord said to Moses, “The tenth of this seventh month is the Day of Atonement, when you shall hold a sacred assembly and mortify yourselves and offer an oblation to the Lord. On this day you shall not do any work, because it is the Day of Atonement, when atonement is made for you before the Lord, your God. Anyone who does not mortify himself on this day shall be cut off from his people; and if anyone does any work on this day, I will remove him from the midst of his people. This is a perpetual statute for you and your descendants wherever you dwell: you shall do no work, but shall keep a sabbath of complete rest and mortify yourselves. Beginning on the evening of the ninth of the month, you shall keep this sabbath of yours from evening to evening, says the Lord Almighty.”

Gradual Ps. 78, 9 and 10 Pardon our sins, O Lord; why should the nations say, “Where is their God?” *℟.* Help us, O God our savior; because of the glory of your name, O Lord, deliver us.

After the first reading and gradual, The Lord be with you is said, without Let us kneel.

Prayer

O Lord, grant us through our fast the fullness of your grace,* and let our abstinence make us stronger than our enemies. Through Jesus Christ.

Other prayers which may occur are added.

bus medéris et méntibus: maiestátem tuam súpplices exorámus; ut pia ieiunántium deprecacióné placátus, et præséntia nobis subsídia tríbuas, et futúra. Per Dóminum.

Præcedens oratio sine Flectámus génuá sumitur ad commemorandum sabbatum *Quatuor Temporum.*

Lectio libri Levítici *Levit. 23, 26–32*

In diébus illis: Locútus est Dóminus ad Móysen, dicens: Décimo die mensis huius séptimi, dies expiatiónum erit celebérrimus, et vocábitur sanctus: affligetisque ánimas vestras in eo, et offerétis holocástum Dómino. Omne opus servíle non faciétis in témpore diéi huius: quia dies propitiatiónis est, ut propitiétur vobis Dóminus Deus vester. Omnis ánima, quæ afflícta non fúerit die hac, peribit de pópulis suis: et quæ óperis quídpiam fécerit, delébo eam de pópulo suo. Nihil ergo óperis faciétis in eo: légitimum sempitérnum erit vobis in cunctis generatióibus, et habitatióibus vestris. Sábbatum requietiós est, et affligetis ánimas vestras die nono mensis: a véspera usque ad vésperam celebrábitis sábbata vestra: dicit Dóminus omnípotens.

Graduale Ps. 78, 9 et 10 Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? *℟.* Aduva nos, Deus salutaris noster: et propter honórem nóminis tui, Dómine, libera nos.

Hic dicitur Dóminus vobíscum sine Flectámus génuá.

Da nobis, quæsumus, omnípotens Deus: ut ieiunádo, tua grátia satiémur; et abstinédo, cunctis efficiámur hóstibus fortióres. Per Dóminum.

Et dicuntur aliæ orationes forte occurrentes.

Ember Saturday of September

Léctio Epístolæ beāti Pauli
Apóstoli ad Hebræos
Hebr. 9, 2-12

Fratres: Tabernaculum factum est primum, in quo erant candelabra, et mensa, et propositio panum, quæ dicitur Sancta. Post velamentum autem secundum, tabernaculum, quod dicitur Sancta sanctorum: aureum habens thuribulum, et arcam testamenti circumtectam ex omni parte auro, in qua urna aurea habens manna, et virga Aaron, quæ fronduerat, et tabulæ testamenti, superque eam erant Chérubim gloriæ obumbrantia propitiatorium: de quibus non est modo dicendum per singula. His vero ita compositis; in priori quidem tabernaculo semper introibant sacerdotes, sacrificiorum officia consummantes: in secundo autem semel in anno solus pontifex, non sine sanguine, quem offert pro sua et populi ignorantia: hoc significante Spiritu Sancto, nondum propalatum esse sanctorum viam, adhuc, priore tabernaculo habente statum. Quæ parabola est temporis instantis: iuxta quam munera, et hostiæ offeruntur, quæ non possunt iuxta conscientiam perfectum facere servientem, solummodo in cibis, et in potibus, et variis baptismatibus, et iustitiis carnis usque ad tempus correctionis impositis. Christus autem assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non huius creationis; neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in Sancta, æterna redemptione inventa.

Tractus Ps. 116, 1-2 Laudate Dóminum, omnes gentes: et collaudate

A Reading from the Epistle of blessed
Paul the Apostle to the Hebrews
Hebr. 9, 2-12

Brethren: The outer tent was set up and in it were the lampstand and the table and the showbread; it was called the Holy Place. Behind the second veil there was the tent called the Holy of Holies, with the golden altar of incense and the ark of the covenant completely covered with gold. In the ark were the manna, contained in a golden jar, the staff of Aaron which had blossomed, and the tablets of the Covenant. And over the Ark there were the glorious cherubim overshadowing the propitiatory. We cannot speak now about each of these.

That was the way in which they were arranged. The priests constantly went into the outer tent to fulfill their priestly duties, but the high priest alone went into the inner tent and that but once a year, and never without the blood which he offered for himself and for the sins of the people. By this the Holy Spirit was showing that as long as the outer tent was standing the way into the sanctuary had not yet been revealed. This was a symbol pointing to the present time. In accordance with that symbol, gifts and sacrifices were offered which could not bring the worshipper to perfection of conscience; they were simply ordinances which concerned the flesh imposed until the time of the new order, and having to do with food, drink and a variety of washings. But when Christ came as high priest of the good things which have come to be, he entered once for all into the sanctuary, passing through the greater and more perfect tent not made by hands, that is, not belonging to this creation. He entered not with the blood of goats and calves but with his own blood, and achieved eternal redemption.

Tract Ps. 116, 1-2 Praise the Lord, all you nations; glorify him, all you peoples! V.

Ember Saturday of September

For steadfast is his kindness toward us,
and the fidelity of the Lord endures forever.

✠ A Reading from the holy Gospel
according to Luke
Luke 13, 6-17

At that time Jesus spoke this parable to the crowds: "A man had a fig tree growing in his vineyard and he came looking for fruit on it, but did not find any. He said to the vine-dresser: 'See here! For three years I have come in search of fruit on this fig tree and found none. Cut it down. Why should it take up space?' In answer the man said: 'Sir, leave it another year until I hoe around it and put manure to it. Then perhaps it will bear fruit, but if not, you shall then have it cut down.'"

On a Sabbath day he was teaching in one of their synagogues. And there was a woman who for eighteen years was possessed by a spirit that weakened her. She was very stooped and quite incapable of standing up straight. When Jesus saw her he called her to him and said: "Woman, you are free of your infirmity." He laid his hands on her and immediately she stood up straight and began thanking God. The chief of the synagogue, indignant that Jesus healed on the Sabbath, said to the congregation: "There are six days for working. Come on these days to be cured, but not on the Sabbath." The Lord said in reply: "You hypocrites! Which of you does not let out his ox or his donkey from the manger on the Sabbath and take it for a drink? And this daughter of Abraham here, who has been in the bondage of Satan for eighteen years, ought she not to have been released from these shackles of hers on the Sabbath day?" When he said this, all his opponents were completely confounded, and the crowd rejoiced at all the marvels he was accomplishing.

eum, omnes pópuli. V. Quóniam confirmáta est super nos misericórdia eius: et véritas Dómini manet in ætérnum.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 13, 6-17

In illo témpore: Dicébat Iesus turbis hanc similitúdinem: Arborem fici habébat quidam plantátam in vénea sua, et venit quærens fructum in illa, et non invénit. Dixit autem ad cultórem véneæ: Ecce anni tres sunt ex quo vénio quærens fructum in ficúlnea hac, et non invénio: succíde ergo illam: ut quid étiam terram óccupat? At ille respóndens, dicit illi: Dómine, dimítte illam et hoc anno, usque dum fódiam circa illam, et mittam stércora: et si quidem fécerit fructum: sin autem, in futúrum succídes eam. Erat autem docens in synagóga eórum sábbatis. Et ecce múlter, quæ habébat spíritum infirmitátis annis decem et octo: et erat inclináta, nec omníno póterat sursum respícere. Quam cum vidéret Iesus, vocávit eam ad se, et ait illi: Múlter, dimíssa es ab infirmitáte tua. Et impósuit illi manus, et conféstim erécta est, et gloriificábat Deum. Respóndens autem archisynagógus, indignans quia sábbato curásset Iesus, dicébat turbæ: Sex dies sunt, in quibus opórtet operári: in his ergo veníte et curámini, et non in die sábbati. Respóndens autem ad illum Dóminus, dixit: Hypócritæ, unusquisque vestrum sábbato non solvit bovem suum, aut ásinum a præséprio, et ducit adaquáre? Hanc autem filiam Abrahæ, quam alligávit sátan, ecce decem et octo annis, non opórtuit solvi a vínculo isto die sábbati? Et cum hæc diceret, erubescébant omnes adversárii eius: et omnis pópulus gaudébat in univérſis, quæ glorióse fiébant ab eo.

Eighteenth Sunday after Pentecost

Offertory Antiphon

Ps. 87, 2-3

Dómine Deus salútis meæ, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

O Lord, the God of my salvation, by day I cry out, at night I clamor in your presence. Let my prayer come before you, O Lord.

Prayer over the Gifts

Concéde, quæsumus, omnipotens Deus: ut óculis tuæ maiestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efféctum beátæ perennitátis acquírat. Per Dóminum nostrum.

Grant that the gifts we offer to your majesty, almighty God,* may obtain for us the grace of devotion and the reward of a blessed eternity. Through Jesus Christ.

Communion Antiphon

Levit. 23, 41 and 43

Mense séptimo festa celebrábitis, cum in tabernáculis habitáre fécerim filios Israël, cum edúcerem eos de terra Ægýpti, ego Dóminus Deus vester.

In the seventh month you shall keep this feast, as I made the Israelites dwell in booths, when I led them out of the land of Egypt. I, the Lord, am your God.

Prayer after Communion

Perficiant in nobis, Dómine, quæsumus, tua sacraménta quod cóntinent: ut, quæ nunc spécie gérimus, rerum veritáte capiámus. Per Dóminum.

O Lord, let this sacrament accomplish in us all its purpose,* so that we may truly obtain that which its outward sign implies. Through Jesus Christ.

II classis

EIGHTEENTH SUNDAY AFTER PENTECOST

Entrance Antiphon

Eccli. 36, 18

Da pacem, Dómine, sustinéntibus te, ut prophétæ tui fidéles inveniántur: exáudi preces servi tui, et plebis tuæ Israël. *Ps. 121, 1* Lætátus sum in his, quæ dicta sunt mihi: in dómum Dómini íbimus. *Ÿ. Glória Patri. Da pacem.*

Give peace, O Lord, to those who have hoped in you, and let your prophets be proved true. Hear the prayers of your servant, and of your people Israel. *Ps. 121, 1* I rejoiced because they said to me, "We will go up to the house of the Lord." *Ÿ. Glory be to the Father. Give peace.*

Prayer

Dirigat corda nostra, quæsumus, Dómine, tuæ miseratiónis operátio: quia tibi sine te placére non póssumus. Per Dóminum.

O Lord, let your mercy direct our hearts,* for without you we can do nothing to please you. Through Jesus Christ.

Eighteenth Sunday after Pentecost

A Reading from the Epistle of blessed
Paul the Apostle to the Corinthians
1 Cor. 1, 4–8

Brethren: I keep thanking my God always for you because of the favor which he gave you in Christ Jesus, in whom you have been enriched in every way, with every gift of speech and of knowledge. Thus the witness I bore to Christ has been confirmed among you, and you lack no spiritual gift as you wait for the revelation of our Lord Jesus Christ. He will strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ.

Gradual Ps. 121, 1 and 7 I rejoiced because they said to me, “We will go up to the house of the Lord.” *V.* May peace be within your walls, prosperity in your buildings. Alleluia, alleluia. *V. Ps. 101, 16* The nations shall revere your name, O Lord, and all the kings of the earth your glory. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 9, 1–8

At that time Jesus got into a boat, made the crossing, and came back to his own town. Just then people came bringing to him a paralyzed man lying on a mat. When Jesus saw their faith, he said to the paralyzed man, “Courage, my son, your sins are forgiven.” With that, some of the scribes said to themselves, “This fellow is blaspheming!” Aware of what they were thinking, Jesus said, “What makes you harbor evil thoughts in your minds? Which is less trouble—to say, ‘Your sins are forgiven,’ or to say, ‘Stand up and walk’?—Now, in order that you people may realize that the Son of Man possesses authority on earth to forgive sins . . .” Then he said to the paralyzed man: “Stand up, pick up your mat and go

Lectio Epistolæ beati Pauli
Apóstoli ad Corínthios
1 Cor. 1, 4–8

Fratres: Grátias ago Deo meo semper pro vobis in grátia Dei, quæ data est vobis in Christo Iesu: quod in ómnibus dívites facti estis in illo, in omni verbo, et in omni sciéntia: sicut testimónium Christi confirmátum est in vobis: ita ut nihil vobis desit in ulla grátia, exspectántibus revelatiónem Dómini nostri Iesu Christi, qui et confirmábit vos usque in finem sine crímine, in die advéntus Dómini nostri Iesu Christi.

Graduale Ps. 121, 1 et 7 Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. *V.* Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Allelúia, allelúia. *V. Ps. 101, 16* Timébunt gentes nomen tuum, Dómine: et omnes reges terræ glóriam tuam. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 9, 1–8

In illo témpore: Ascéndens Iesus in navículam, transfretávit, et venit in civitátem suam. Et ecce offerébant ei paralyticum iacéntem in lecto. Et videns Iesus fidem illórum, dixit paralytico: Confíde, fili, remittúntur tibi peccáta tua. Et ecce quidam de scribis dixerunt intra se: Hic blasphemát. Et cum vidísset Iesus cogitatiónes eórum, dixit: Ut quid cogitátis mala in córdibus vestris? Quid est facílius dicere: Dimittúntur tibi peccáta tua; an dicere: Surge, et ámbula? Ut autem sciátis, quia Fílius hóminis habet potestátem in terra dimitténdi peccáta, tunc ait paralytico: Surge, tolle lectum tuum, et vade in domum tuam. Et surréxit, et ábiit in domum suam. Vidéntes autem turbæ timué-runt, et glorificavérunt Deum, qui dedit potestátem talem homínibus.

Nineteenth Sunday after Pentecost

home.” He stood up and went home. At the sight, a feeling of awe came over the crowd, and they praised God for having bestowed such authority upon men.

Credo

Creed

Offertory Antiphon *Exodus 24, 4 and 5*

Sanctificávit Móyses altáre Dómino, offerens super illud holocáusta, et ímmolans víctimas: fecit sacrificium vespertínium in odórem suavitátis Dómino Deo, in conspéctu filiórum Israél.

Moses consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odor of sweetness, in the sight of the Israelites.

Prayer over the Gifts

Deus, qui nos per huius sacrificii veneránda commércia, uníus summæ divinitátis partícipes éfficis: præsta, quæsumus; ut, sicut tuam cognóscimus veritátem, sic eam dignis móribus assequámur. Per Dóminum.

O God, you allow us to share in your own divine nature by partaking of this sacrifice;* grant that our conduct may be guided by your revealed truth. Through Jesus Christ.

Præfatio de Ssma Trinitate.

Preface of the Trinity

Communion Antiphon *Ps. 95, 8–9*

Tóllite hóstias, et introíte in átria eius: adoráte Dóminum in aula sancta eius.

Bring gifts and enter his courts; worship the Lord in his holy court.

Prayer after Communion

Grátias tibi reférimus, Dómine, sacro múnere vegetáti: tuam misericórdiam deprecántes; ut dignos nos eius participatióne perficias. Per Dóminum.

We thank you, O Lord, for nourishing us with your sacred gift.* In your mercy, make us worthy of the sacrament we have received. Through Jesus Christ.

II classis

NINETEENTH SUNDAY AFTER PENTECOST

Entrance Antiphon

Salus pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps. 77, 1* Atténdite, pópule meus, legem meam: inclínate aurem vestram in verba oris mei. *℣.* Glória Patri. Salus pópuli.

“I am the salvation of the people,” says the Lord; “in whatever tribulation they shall cry to me, I will hear them; and I will be their Lord forever.” *Ps. 77, 1* Hearken, my people, to my teaching; incline your ears to the words of my mouth. *℣.* Glory be to the Father. “I am the salvation.”

Nineteenth Sunday after Pentecost

Prayer

Almighty and merciful God, graciously shield us from all that is harmful,* so that both in body and soul we may be free to do your will. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to the Ephesians
Ephes. 4, 23–28

Brethren: Acquire a new, a spiritual way of thinking, and put on that new man who has been created in the image of God with the justice and holiness that come from truth. And so, renouncing falsehood, let everyone speak the truth to his neighbor, for we are members of one another. If you are angry, let it be without sin. The sun must not go down on your anger; and do not give the devil an opening. The man who has been stealing must steal no longer; rather let him work with his hands at honest toil, so as to have something to share with those who are in need.

Gradual Ps. 140, 2 Let my prayer come like incense before you, O Lord. *℟.* The lifting up of my hands, like the evening sacrifice. Alleluia, alleluia. *℟. Ps. 104, 1* Give thanks to the Lord, invoke his name; make known among the nations his deeds. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 22, 1–14

At that time Jesus began to address the chief priests and the Pharisees, using parables. “The kingdom of heaven may be compared to the situation of a king who gave a wedding banquet for his son. He despatched his slaves to summon the invited guests to the wedding but they refused to come. A second time he despatched other slaves saying, ‘Tell those who were invited, “Look, I have my dinner prepared; my bullocks and cornfed cattle have been

Omnípotens et miséricors Deus, universa nobis adversántia propitiátus excludé: ut mente et corpore páriter expediti, quæ tua sunt, liberis méntibus exsequámur. Per Dóminum.

Lectio Epístolæ beáti Pauli
Apóstoli ad Ephésios
Ephes. 4, 23–28

Fratres: Renovámini spíritu mentis vestræ, et induíte novum hóminem, qui secúndum Deum creátus est in iustítia, et sanctitáte veritátis. Propter quod deponéntes mendácium, loquímini veritátem unusquisque cum próximo suo: quóniam sumus ínvicem membra. Irascímini, et nolíte peccáre: sol non occidat super iracúndiam vestram. Nolíte locum dare diábolo: qui furabátur, iam non furétur: magis autem labóret, operándo mánibus suis, quod bonum est, ut hábeat unde tríbuat necessitátem patiénti.

Graduale Ps. 140, 2 Dirigátur orátio mea, sicut incénsum in conspéctu tuo, Dómine. *℟.* Elevátio mánuum meárum sacrificíum vespertínium. Allelúia, allelúia. *℟. Ps. 104, 1* Confitémini Dómino, et invocáte nomen eius: annuntiáte inter gentes ópera eius. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 22, 1–14

In illo témpore: Loquebátur Iesus princípibus sacerdótum et pharisæis in parábolis, dicens: Símile factum est regnum cælórum hómini regi, qui fecit núptias filio suo. Et misit servos suos vocáre invitátos ad núptias, et nolébant veníre. Iterum misit álios servos, dicens: Dícite invitátis: Ecce prándium meum parávi, tauri mei et altília occisa sunt, et ómnia paráta: veníte ad núptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad

Nineteenth Sunday after Pentecost

negotiatióⁿem suam: réliqui vero tenuérunt servos eius, et contuméliis afféctos occidérunt. Rex autem cum audísset, irátus est: et missis exercítibus suis, pérdidit homicídas illos, et civitátem illórum succéndit. Tunc ait servis suis: Núptiæ quidem parátæ sunt, sed qui invitáti erant, non fuérunt digni. Ite ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad núptias. Et egréssi servi eius in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et implétæ sunt núptiæ discumbéntium. Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait illi: Amíce, quómodo huc intrásti non habens vestem nuptiálem? At ille obmútit. Tunc dixit rex ministris: Ligátis mánibus et pédibus eius, míttite eum in ténebras exterióres: ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

Credo

Si ambulávero in médio tribulati-
ónis, vivificábis me, Dómine: et
super iram inimicórum meórum ex-
téndes manum tuam, et salvum me
fáciat délixtera tua.

Hæc mún^{er}a, quæsumus, Dómine,
quæ óculis tuæ maiestátis offérimus,
salutária nobis esse concéde. Per
Dóminum.

Præfatio de Ssma Trinitate.

Tu mandásti mandáta tua custodíri
nimis: útinam dirigántur viæ meæ,
ad custodiéndas iustificatiónes tuas.

butchered, and everything is ready. Come to the wedding.”’ Some of them ignored the invitation and went their way, one to his farm, another to his business. The rest seized his slaves, insulted them, and killed them. Now the king became angry, and sent his army which destroyed those murderers and burnt their city. Then he said to his slaves, ‘The banquet is ready, but those who were invited proved unworthy. Therefore, go out to the country roads, and invite to the wedding anyone you find.’ So those slaves went out on the roads and collected all the people they found, bad as well as good, till the wedding hall was filled with guests. But when the king came in to meet the guests, he caught sight of a man there who was not properly dressed for a wedding. ‘My friend,’ he said to him, ‘how is it you came in here not properly dressed?’ But he had nothing to say. Then the king told the attendants, ‘Tie him up, hand and foot, and throw him into the darkness outside where he will wail and gnash his teeth.’—For while many are called, few are chosen.”

Creed

Offertory Antiphon *Ps. 137, 7*

Though I walk amid distress, you preserve me, O Lord; against the anger of my enemies you raise your hand; your right hand saves me.

Prayer over the Gifts

O Lord, may these gifts, which we offer to your majesty, be an aid to our salvation. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon *Ps. 118, 4–5*

You have commanded that your precepts be diligently kept. Oh, that I might be firm in the ways of keeping your statutes!

Twentieth Sunday after Pentecost

Prayer after Communion

O Lord, let the gentle healing power of your sacrament rid us of our evil inclinations and make us hold to your commandments. Through Jesus Christ.

Tua, nos, Dómine, medicinális operátio, et a nostris perversitatibus cleménter expédíat, et tuis semper fáciat inhærere mandátis. Per Dóminum.

TWENTIETH SUNDAY AFTER PENTECOST

II classis

Entrance Antiphon *Dan. 3, 31, 29 and 35*

All that you have done to us, O Lord, you have done in true judgment, because we have sinned against you, and we have not obeyed your commandments; but give glory to your name, and deal with us according to the multitude of your mercy. *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. All that you have done.

Omnia, quæ fecísti nobis, Dómine, in vero iudício fecísti, quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitudínem misericórdiæ tuæ. *Ps. 118, 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℟.* Glória Patri. Omnia.

Prayer

O Lord, grant your faithful pardon and peace,* that they may be cleansed from their sins and serve you without fear. Through Jesus Christ.

Largíre, quæsumus, Dómine, fidélibus tuis indulgéntiam placátus et pacem: ut páriter ab ómnibus mündéntur offénsis, et secúra tibi mente desérvant. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Ephesians *Ephes. 5, 15–21*

Lectio Epístolæ beáti Pauli Apóstoli ad Ephésios *Ephes. 5, 15–21*

Brethren: Keep careful watch over your conduct. Do not act like fools, but like wise men make the most of every opportunity, for these are evil days. Therefore do not be thoughtless; but know how to discern the will of the Lord. Do not get drunk on wine, for that leads to debauchery. But be filled with the Spirit, expressing yourselves in psalms, hymns and inspired songs, singing and praising the Lord with all your heart. Give thanks to God the Father always and for everything in the name of our Lord Jesus Christ. Defer to one another, out of reverence for Christ.

Fratres: Vidéte quómodo caute ambulétis: non quasi insipiéntes, sed ut sapiéntes, rediméntes tempus, quóniam dies mali sunt. Proptérea nolíte fferi imprudéntes, sed intellegéntes, quæ sit volúntas Dei. Et nolíte inebriári vino, in quo est luxúria: sed implémini Spiritu Sancto, loquéntes vobismetípsis in psalmis, et hymnis, et cánticis spirituálibus, cantántes, et psalléntes in córdibus vestris Dómino: grátias ágéntes semper pro ómnibus, in nómine Dómini nostri Iesu Christi, Deo et Patri. Subiécti invicem in timóre Christi.

Twentieth Sunday after Pentecost

Graduale 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 ánimál benedictióne.

Allelúia, allelúia. *℣. Ps. 107, 2* Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam tibi, glória mea. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 4, 46–53

In illo témpore: Erat quidam régulus, cuius fílius infirmabátur Caphárnaum. Hic cum audísset, quia Iesus adveníret a Iudæa in Galilæam, ábiit ad eum, et rogábat eum ut descénderet, et sanáret fílium eius: incipíebat enim mori. Dixit ergo Iesus ad eum: Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus: Dómine, descénde priúsqvam moriátur fílius meus. Dicit ei Iesus: Vade, fílius tuus vivit. Crédidit homo sermóni, quem dixit ei Iesus, et ibat. Iam autem eo descendénte, servi occurrérunt ei, et nuntiavérunt dicéntes, quia fílius eius víveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et dixerunt ei: Quia heri hora séptima reliquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Iesus: Fílius tuus vivit: et crédidit ipse, et domus eius tota.

Credo

Super flúmina Babylónis illic sédimus, et flévimus: dum recordáremur tui, Sion.

Gradual Ps. 144, 15–16 The eyes of all look hopefully to you, O Lord, and you give them their food in due season. *℣.* You open your hand and satisfy the desire of every living thing.

Alleluia, alleluia. *℣. Ps. 107, 2* My heart is steadfast, O God; my heart is steadfast; I will sing and chant praise to you, my glory. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 4, 46–53

At that time there was at Capharnaum a royal official whose son was ill. When he heard that Jesus had come back from Judea to Galilee, he went to him and begged him to come down and restore the health of his son who was near death. Jesus replied, "Unless you people can see signs and wonders, you will not believe." "Sir," the royal official pleaded with him, "Come down before my little boy dies." Jesus told him, "Return home; your son is going to live." The man put his trust in the word Jesus had spoken to him and started for home. And when he was already on his way back, his servants met him with the message that his boy was going to live. When he asked them at what time he had shown improvement, they told him, "The fever left him yesterday afternoon about one." Now it was at that very hour, the father realized, that Jesus had told him, "Your son is going to live." And he believed and his whole household along with him.

Creed

Offertory Antiphon
Ps. 136, 1

By the streams of Babylon we sat and wept when we remembered you, O Sion.

Twenty-first Sunday after Pentecost

Prayer over the Gifts

O Lord, let this sacred rite bring us healing from heaven* and cleanse our hearts of all sinfulness. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon

Ps. 118, 49–50

Remember your word to your servant, O Lord, since you have given me hope. This is my comfort in my affliction.

Prayer after Communion

O Lord, make us ever obedient to your commandments,* that we may be deserving of these holy gifts. Through Jesus Christ.

TWENTY-FIRST SUNDAY AFTER PENTECOST

Entrance Antiphon

Esth. 13, 9, 10–11

In your will are all things, O Lord, and there is none that can resist your will; for you have made all things, heaven and earth, and all things that are under the cope of heaven. You are Lord of all. *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. In your will.

Prayer

Keep your family under your continual care, O Lord.* Shelter it with your protection from all adversity, that it may be zealous in doing good for the honor of your name. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to the Ephesians
Ephes. 6, 10–17

Brethren: Draw your strength from the Lord and from his mighty power. Put on the armor of God, that you may be able to

Cælestem nobis, præbeant hæc mysteria, quæsumus, Dómine, medicinam: et vicia nostri cordis expurgent. Per Dóminum.

Præfatio de Ssma Trinitate.

Meménto verbi tui servo tuo, Dómine, in quo mihi spem dedísti: hæc me consoláta est in humilitáte mea.

Ut sacris, Dómine, reddámur digni munéribus: fac nos, quæsumus, tuis semper obedíre mandátis. Per Dóminum.

II classis

In voluntáte tua, Dómine, univérsa sunt pósita, et non est qui possit resistere voluntáti tuæ: tu enim fecísti ómnia, cælum et terram, et univérsa quæ cæli ámbitu continéntur: Dóminus universórum tu es. *Ps. 118, 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℟.* Glória Patri. In voluntáte.

Famíliam tuam, quæsumus, Dómine, contínuá pietáte custódi: ut a cunctis adversitatibus, te protegénte, sit líbera; et in bonis áctibus tuo nómini sit devóta. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Ephésios
Ephes. 6, 10–17

Fratres: Confortámini in Dómino, et in poténtia virtútis eius. Indúite vos armatúram Dei, ut possitis stare

Twenty-first Sunday after Pentecost

advēsus insīdīas diaboli. Quoniam non est nobis colluctatio advēsus carnem et sāguinem: sed advēsus principes, et potestātes, advēsus mundi rectōres tenebrarum harum, contra spirituālia nequitiā, in cālestibus. Propterea accipite armaturam Dei, ut possitis resistere in die malo, et in omnibus perfēcti stare. State ergo succincti lumbos vestros in veritate, et induti lorīcam iustitiā, et calceati pedes in prāparatiōne Evangelii pacis: in omnibus sumētes scutum fidei, in quo possitis omnia tela nequissimi ignea exstinguere: et gāleam salutis assumite: et glādium spiritus, quod est verbum Dei.

Graduale Ps. 89, 1–2 Dōmine, refūgium factus es nobis, a generatiōe et progēie. *℣.* Priusquam montes fierent, aut formarētur terra et orbis: a sēcūlo et usque in sēcūlum tu es Deus.

Allelūia, allelūia. *℣. Ps. 113, 1* In exitu Israhēl de Aegypto, domus Iacob de pōpulo bārbaro. Allelūia.

✠ *Sequētia sancti Evangelii
secūndum Matthaeum
Matth. 18, 23–35*

In illo tēpore: Dixit Iesus discipulis suis parābolam hanc: Assimilātum est regnum cālorum hōmini regi, qui vōluit ratiōnem pōnere cum servis suis. Et cum cōpisset ratiōnem pōnere, oblātus est ei unus, qui debēbat ei decem mīllia talēta. Cum autem non habēret unde rēdderet, iussit eum dōminus eius venūmdari, et uxōrem eius, et filios, et omnia, quā habēbat, et reddi. Prōcidens autem servus ille, orābat eum, dicens: Patiētiā habe in me, et omnia reddam tibi. Misērtus autem dōminus servi illius, dimisit eum, et dēbitum dimisit ei. Egrēssus autem servus ille, invēnit unum de consērvīs suis, qui debēbat ei centum denārios: et tenens suffocābat eum, dicens: Redde quod debes. Et prōcidens consērvus eius,

stand firm against the wiles of the devil. For our battle is not against flesh and blood, but against the Principalities and the Powers, against the rulers of this world of darkness, against the evil spirits in regions above. You must take up the armor of God, if you are to resist on the evil day, to do your whole duty, and to hold your ground. So stand fast with the truth as the belt that girds you, and with justice as your breastplate, and with zeal for the gospel of peace on your feet. In all circumstances take up faith as your shield; it will enable you to extinguish all the fiery darts of the evil one. Take also the helmet of salvation and the sword of the Spirit, which is the word of God.

Gradual Ps. 89, 1–2 O Lord, you have been our refuge through all generations. *℣.* Before the mountains were begotten and the earth and the world were brought forth, from everlasting to everlasting you are God. Alleluia, alleluia. *℣. Ps. 113, 1* When Israel came forth from Egypt, the house of Jacob from a people of alien tongue. Alleluia.

✠ *A Reading from the holy Gospel
according to Matthew
Matth. 18, 23–35*

At that time Jesus told his disciples this parable: “The kingdom of heaven may be compared to the situation of a king who decided to settle accounts with his ministers. When he began the auditing, one was brought in who owed him several million dollars. As he had no means of repaying it, his lord ordered him to be sold together with his wife and children and all his property, in payment of the debt. At that the minister prostrated himself in homage before him and said, ‘My lord, be patient with me, and I will pay you back in full.’ So his lord, being moved with pity, let the minister go and wrote off the debt. But when that same minister went out, he met one of

Twenty-first Sunday after Pentecost

his fellow officials who owed him about a hundred dollars. He seized him and throttled him. 'Pay back what you owe,' he demanded. His fellow official, dropping to his knees, began to plead with him, 'Be patient with me, and I will pay you back.' But he refused. Instead, he went off and had him put in jail until he could pay back what he owed. When his other fellow officials saw what had happened, they were very upset, and went to their lord and reported the whole incident. So his lord sent for him and said to him, 'You wicked servant! I wrote off the whole of your debt when you pleaded with me. Shouldn't you, in turn, have dealt mercifully with your fellow-servant, as I dealt with you?' Then in anger, his lord handed him over to the torturers, until he could pay back all that he owed him. So will my heavenly Father treat you unless each of you forgives his brother with all his heart."

Creed

Offertory Antiphon *Job 1*

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.

Prayer over the Gifts

O Lord, graciously accept this offering which you in your boundless mercy instituted to atone for our sins and to restore salvation to us. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon *Ps. 118, 81, 84 and 86*

My soul pines for your salvation; I hope in your word. When will you do judgment on my persecutors? The wicked persecuted me wrongfully; help me, O Lord my God!

rogabat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Ille autem nóluit: sed ábiit, et misit eum in cárcerem donec rédderet débitum. Vidéntes autem consérvi eius quæ fiébant, contristáti sunt valde: et venérunt, et narravérunt dómino suo ómnia, quæ facta fúerant. Tunc vocávit illum dóminus suus: et ait illi: Serve nequam, omne débitum dimísi tibi, quóniam rogásti me: nonne ergo opórtuit et te miseréri consérvi tui, sicut et ego tui misértus sum? Et irátus dóminus eius, trádidit eum tortóribus, quoadúsque rédderet univérsum débitum. Sic et Pater meus cæléstis fáciat vobis, si non remiséritis unusquísque fratri suo de córdibus vestris.

Creed

Vir erat in terra Hus, nómine Iob: simplex et rectus, ac timens Deum: quem Satan pétiit, ut tentáret: et data est ei potéstas a Dómino in facultátes, et in carnem eius: perdiditque omnem substántiam ipsíus, et fílios: carnem quoque eius gravi úlcere vulnerávit.

Súscipe, Dómine, propítius hóstias: quibus et te placári voluísti, et nobis salútem poténti pietáte restítui. Per Dóminum.

Præfatio de Ssma Trinitate.

In salutári tuo ánima mea, et in verbum tuum sperávi: quando fácies de persecúentibus me iudícium? iníqui persecúti sunt me, ádiuva me, Dómine Deus meus.

Twenty-second Sunday after Pentecost

Prayer after Communion

Immortalitátis alimóniam consecúti,
quæsumus, Dómine: ut, quod ore
percépimus, pura mente sectémur.
Per Dóminum.

We have eaten at the banquet of immortal-
ity, O Lord.* May we cherish with a pure
heart this food which we have received
through our lips. Through Jesus Christ.

II classis

TWENTY-SECOND SUNDAY AFTER PENTECOST

Entrance Antiphon

Ps. 129, 3-4

Si iniquitátes observáveris, Dómine,
Dómine, quis sustinébit? quia apud
te propitiátio est, Deus Israël. *Ps.
ibid., 1-2* De profúndis clamávi ad te,
Dómine: Dómine, exáudi vocem
meam. *℟.* Glória Patri. Si iniquitátes.

If you, O Lord, mark iniquities, Lord, who
can stand? But with you is forgiveness, O
God of Israel. *Ps. ibid., 1-2* Out of the
depths I cry to you, O Lord; Lord, hear my
voice! *℟.* Glory be to the Father. If you, O
Lord.

Prayer

Deus, refúgium nostrum, et virtus:
adésto piis Ecclésiæ tuæ précibus,
auctor ipse pietátis, et præsta; ut,
quod fidéliter pétimus, effícaciter
consequámur. Per Dóminum.

O God, our refuge and strength, source of
all good,* hear the earnest prayers of your
Church, and grant us the requests we confi-
dently make of you. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Philippéenses
Philipp. 1, 6-11

A Reading from the Epistle of blessed
Paul the Apostle to the Philippians
Philipp. 1, 6-11

Fratres: Confidimus in Dómino
Iesu, quia qui cœpit in vobis opus
bonum, perficiet usque in diem
Christi Iesu. Sicut est mihi iustum
hoc sentíre pro ómnibus vobis: eo
quod hábeam vos in corde, et in
vínculis meis, et in defensióne, et
confirmatióne Evangélíi, sócios gáu-
dii mei omnes vos esse. Testis enim
mihi est Deus, quómodo cúpíam
omnes vos in viscéríbus Iesu Christi.
Et hoc oro ut caritas vestra magis ac
magis abúndet in sciéntia, et in
omni sensu: ut probétis potióra, ut
sitis sincéri, et sine offénsa in diem
Christi, repléti fructu iustítiæ per
Iesum Christum, in glóriam et lau-
dem Dei.

Brethren: I am sure of precisely this in the
Lord Jesus, that he who has begun in you a
noble work will by the same token, carry it
through to completion right up to the day of
Christ Jesus. It is only natural that I should
entertain such expectations in regard to all
of you, since I hold all of you in my heart—
you who are one and all sharers with me in
this favor of imprisonment and of defense
of the gospel and its firm establishment. God
himself can testify how much I long for each
of you with the affection of Christ Jesus!
This is what I pray for: that your love may
abound ever more and more in knowledge
and depth of experience, so that you may
learn to value those things that are really

Twenty-second Sunday after Pentecost

important, in purity of conscience and in blameless conduct right up to the day of Christ. I want you to be found rich in the harvest of that justice which Jesus Christ has ripened in you, to the glory and praise of God.

Gradual Ps. 132, 1-2 Behold how good it is, and how pleasant where brethren dwell at one! *℣.* It is as when the precious ointment upon the head runs down over the beard, the beard of Aaron.

Alleluia, alleluia. *℣. Ps. 113, 11* Those who fear the Lord trust in the Lord; he is their help and their shield. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 22, 15-21

At that time the Pharisees went off and began to plot how they might trap Jesus in speech. So they sent their disciples to him, accompanied by the Herodians, to say, "Master, we know you are a sincere man, and sincerely teach God's way of life. You are unconcerned about anybody's opinion, since you don't act out of human respect. Then tell us your opinion about this case. Is it lawful to pay the poll-tax to the Emperor, or not?" But Jesus, realizing their bad faith, said to them, "Why are you trying to trip me up, you hypocrites? Show me the coin used for the poll-tax." When they handed him a Roman coin, he asked them, "Whose head is this, and whose inscription?" "The Emperor's," they replied. At that he said to them, "Then give to the Emperor what is the Emperor's, but to God what is God's."

Creed

Offertory Antiphon
Esth. 14, 12 and 13

Remember me, O Lord, you who rule above all power: and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Graduale Ps. 132, 1-2 Ecce quam bonum, et quam iucundum, habitare fratres in unum! *℣.* Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Alleluia, alleluia. *℣. Ps. 113, 11* Qui timent Dóminum sperent in eo: adiutor et protector eorum est. Alleluia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 22, 15-21

In illo témpore: Abeúntes pharisæi consílium iniérunt ut cáperent Iesum in sermóne. Et mittunt ei discipulos suos cum Herodiánis, dicétes: Magíster, scimus quia verax es, et viam Dei in veritáte doces, et non est tibi cura de áliquo: non enim réspicis persónam hóminum: dic ergo nobis quid tibi vidétur, licet census dare Cæsari, an non? Cógnota autem Iesus nequítia eórum, ait: Quid me tentátis, hypócritæ? Osténdite mihi numísma census. At illi obtulérunt ei denárium. Et ait illis Iesus: Cuius est imágo hæc, et superscriptio? Dicunt ei: Cæsaris. Tunc ait illis: Réddite ergo quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.

Credo

Recordáre mei, Dómine, omni potentátui dóminans: et da sermónem rectum in os meum, ut pláceant verba mea in conspéctu princípis.

Twenty-third Sunday after Pentecost

Prayer over the Gifts

Da, miséricors Deus: ut hæc salutáris oblátio et a própriis nos reátibus indesinéter expédíat, et ab ómnibus tueátur advérsis. Per Dóminum.

Præfatio de Ssma Trinitate.

O merciful God, let this offering of salvation always cleanse us of the guilt of sin and shield us from all harm. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon

Ps. 16, 6

Ego clamávi quóniam exaudísti me, Deus: inclína aurem tuam, et exáudi verba mea.

I call upon you, for you will answer me, O God; incline your ear to me; hear my word.

Prayer after Communion

Súmptimus, Dómine, sacri dona mystérii, humíliter deprecánte: ut quæ in tui commemoratióne nos fácere præcepísti, in nostræ proficiant infirmitátis auxílium: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

O Lord, we have received the gift of your blessed sacrament.* We now humbly ask that this sacrifice, which you bid us offer in your memory, may give us strength against our weakness: You who live and reign with God the Father in the unity of the Holy Spirit,* God, forever and ever. *R.* Amen.

II classis

Si hæc dominica a superveniente dominica ultima post Pentecosten impediatur, omittitur.

TWENTY-THIRD SUNDAY AFTER PENTECOST

If this Sunday is impeded by the occurrence of the last Sunday after Pentecost, the Mass is omitted.

Entrance Antiphon

Jerem. 29, 11, 12 and 14

Dicit Dóminus: Ego cógito cogitatióne pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et reducam captivitátem vestram de cunctis locis. *Ps. 84, 2* Benedixísti, Dómine, terram tuam: avertísti captivitátem Iacob. *Ÿ.* Glória Patri. Dicit.

The Lord says: "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* You have favored, O Lord, your land; you have restored the well being of Jacob. *Ÿ.* Glory be to the Father. The Lord says.

Prayer

Absólve, quæsumus, Dómine, tuórum delícta populórum: ut a peccatórum néxibus, quæ pro nostra

Forgive the offenses of your people, O Lord,* so that through your merciful goodness we may be freed from the bondage

Twenty-third Sunday after Pentecost

of sin into which we were led by our own weakness. Through Jesus Christ.

fragilitate contráximus, tua benignitate liberémur. Per Dóminum.

A Reading from the Epistle of blessed
Paul the Apostle to the Philippians
Philipp. 3, 17-21; 4, 1-3

Lectio Epístolæ beáti Pauli
Apóstoli ad Philippenses
Philipp. 3, 17-21; 4, 1-3

Brethren: Join the others who follow my example, and observe the behavior of those who conduct themselves according to the pattern you have in us. For alas, many go about in a manner which shows them to be enemies of the cross of Christ, as I have often said to you and now say again tearfully. These people will end up in disaster! Their only god is their stomach; their "glory" is their very shamefulness. I mean those people whose sole concern is things of this world. For, as you know, we are citizens of heaven. And it is from there that we hopefully await expectantly the coming of our Savior, the Lord Jesus Christ. He will give a new form to this lowly body of ours, making it into an image of his own glorified body. This he will do by the power he has to bring all things into submission to his will. For these reasons, my brothers whom I so love and long for, you who are my joy and my crown, stand firm in the Lord, worthy of love. I plead with Evodia and Syntyche: come to a mutual understanding in the Lord. Yes, and I ask you also, my true fellow-worker, go to their aid, for they have struggled at my side in promoting the gospel, along with Clement and my other co-workers, all of whose names are in the Book of Life.

Gradual Ps. 43, 8-9 You saved us, O Lord, from our foes, and those who hated us you put to shame. *V.* In God we gloried day by day; your name we praised always. Alleluia, alleluia. *V. Ps. 129, 1-2* Out of the depths I cry to you, O Lord; Lord, hear my prayer! Alleluia.

Fratres: Imitatores mei estote, et observate eos qui ita ambulant, sicut habetis formam nostram. Multi enim ambulant, quos sæpe dicebam vobis (nunc autem et flens dico) inimicos crucis Christi: quorum finis interitus: quorum Deus venter est: et gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem conversatio in cælis est: unde etiam Salvatorem exspectamus Dóminum nostrum Iesum Christum, qui reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ, secundum operationem, qua etiam possit subire sibi omnia. Itaque, fratres mei carissimi, et desideratissimi, gaudium meum, et corona mea: sic state in Dómino, carissimi. Evodiam rogo, et Syntychen deprecor idipsum sapere in Dómino. Etiam rogo et te, germane compar, adiuva illas, quæ mecum laboraverunt in Evangelio cum Clemente, et ceteris adiutoribus meis, quorum nomina sunt in libro vitæ.

Graduale Ps. 43, 8-9 Liberasti nos, Dómine, ex affligentibus nos: et eos, qui nos oderunt, confudisti. *V.* In Deo laudabimur tota die, et in nómine tuo confitebimur in sæcula. Alleluia, alleluia. *V. Ps. 129, 1-2* De profundis clamavi ad te, Dómine: Dómine, exaudi orationem meam. Alleluia.

Twenty-third Sunday after Pentecost

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 9, 18–26

In illo témpore: Loquente Iesu ad turbas, ecce princeps unus accéssit, et adorábat eum, dicens: Dómine, filia mea modo defúnc̃ta est: sed veni, impóne manum tuam super eam, et vivet. Et surgens Iesus sequebátur eum, et discipuli eius, Et ecce múl̃ier, quæ ságuinis fluxum patiebátur duódecim annis, accéssit retro, et tétigit fímbriam vestiménti eius. Dicébat enim intra se: Si tetígero tantum vestiméntum eius, salva ero. At Iesus convérsus, et videns eam, dixit: Confíde, filia, fides tua te salvam fecit. Et salva facta est múl̃ier ex illa hora. Et cum venísset Iesus in domum príncipis, et vidísset tibícines, et turbam tumultuántem, dicébat: Recédite: non est enim mórtua puélla, sed dormit. Et deridébant eum. Et cum eiécta esset turba, intrávit, et ténuít manum eius. Et surréxit puélla. Et éxiit fama hæc in univérsam terram illam.

Credo

De profúndis clamávi ad te, Dómine:
Dómine, exáudi oratió̃nem meam: de
profúndis clamávi ad te, Dómine.

Pro nostræ servitútis augménto sacri-
fícium tibi, Dómine, laudis offérimus:
ut, quod imméritis contulísti, propí-
tius exsequáris. Per Dóminum.

Præfatio de Sma Trinitate.

✠ A Reading
from the holy Gospel
according to Matthew
Matth. 9, 18–26

At that time Jesus had not finished speaking to the crowds when, suddenly, a magistrate came along, did him reverence, and said, "My daughter has just died. But please come and lay your hand on her and she will come back to life." Jesus stood up and followed him, and his disciples did likewise. Now a woman who had suffered from hemorrhages for twelve years came along behind him, and touched the tassel on his cloak. "If only I can touch his cloak," she thought to herself, "I shall get well." Jesus turned around, saw her, and said, "Courage, my daughter! Your faith has made you well." That very moment the woman got well. When Jesus arrived at the magistrate's house and saw the flute-players and the crowd making a dreadful din, he said, "Get out of here. The little girl is not dead. She is asleep." At this, they laughed at him. But when the crowd had been put out, he entered, took her by the hand, and the little girl got up. News of this circulated around that entire district.

Creed

Offertory Antiphon
Ps. 129, 1–2

Out of the depths I cry to you, O Lord;
Lord, hear my prayer! Out of the depths I
cry to you, O Lord.

Prayer over the Gifts

We offer this sacrifice of praise, O Lord, to fulfill our debt of service to you.* May your blessings which we cannot merit, continue to reach us through your boundless mercy. Through Jesus Christ.

Preface of the Trinity

Third Sunday remaining after Epiphany

Communion Antiphon

Mark 11, 24

Amen I say to you, all things whatever you ask for in prayer, believe that you shall receive, and it shall be done to you.

Amen dico vobis, quicquid orantes pétitis, crédite quia accipietis, et fiet vobis.

Prayer after Communion

You have given us the happiness of participating in this heavenly banquet, almighty God.* Let us not now fall victim to any human danger. Through Jesus Christ.

Quæsumus, omnipotens Deus: ut, quos divina tríbuís participatióne gaudére, humanis non sinas subiacére periculis. Per Dóminum.

If the Sundays after Pentecost are more than twenty-four, then after the twenty-third Sunday the Masses of the Sundays which remain after Epiphany are resumed, as given below, in accordance with the order found in the rubrics. The Mass of the twenty-fourth Sunday after Pentecost, as given below, page 588, is always in last place.

Si dominicæ post Pentecosten fuerint plures quam XXIV, tunc post XXIII resumuntur Missæ dominicarum, quæ superfuerunt post Epiphaniam, ut infra habentur, iuxta ordinem qui in rubricis invenitur. Et ultimo loco semper ponitur Missa dominicæ XXIV, ut infra p. 588.

THIRD SUNDAY REMAINING AFTER EPIPHANY

Entrance Antiphon

Jerem. 29, 11, 12 and 14

The Lord says: "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* You have favored, O Lord, your land; you have restored the well-being of Jacob. *V.* Glory be to the Father. The Lord says.

II classis

Dicit Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et reducám captivitátem vestram de cunctis locis. *Ps. 84, 2* Benedixísti, Dómine, terram tuam: avertísti captivitátem Iacob. *V.* Glória Patri. Dicit.

Prayer

Almighty and eternal God, look mercifully upon our weakness,* and stretch forth the right hand of your power to protect us. Through Jesus Christ.

Omnipotens sempitérne Deus, infirmitátem nostram propítius respice: atque ad protegéndum nos, dexteram tuæ maiestátis exténde. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Romans

Rom. 12, 16–21

Brethren: Do not be wise in your own estimation. Never repay injury with injury. See that your conduct is honorable in the eyes of

Lectio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 12, 16–21

Fratres: Nolíte esse prudéntes apud vosmetípsos: nulli malum pro malo reddéntes: providéntes bona

Third Sunday remaining after Epiphany

non tantum coram Deo, sed étiam coram ómnibus homínibus. Si fieri potest, quod ex vobis est, cum ómnibus homínibus pacem habéntes: Non vosmetípsos defendéntes, caríssimi, sed date locum iræ. Scriptum est enim: Mihi vindícta: ego retríbuam, dicit Dóminus. Sed si esurierit inimícus tuus, ciba illum: si sitit, potum da illi: hoc enim fáciens, carbónes ignis cóngeres super caput eius. Noli vinci a malo, sed vince in bono malum.

Graduale 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 sǎcula. Allelúia, allelúia. *℟.* *Ps. 129, 1–2* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam. Allelúia.

✠ *Sequéntia sancti Evangélíi
secúndum Mattháeum
Matth. 8, 1–13*

In illo témpore: Cum descendísset Iesus de monte, secútæ sunt eum turbæ multæ: et ecce leprósus véniens, adorábat eum, dicens: Dómine, si vis, potes me mundáre. Et exténdens Iesus manum, tétigit eum, dicens: Volo. Mundáre. Et conféstim munda-ta est lepra eius. Et ait illi Iesus: Vide, némini díxeris: sed vade, osténde te sacerdoti, et offer munus, quod præcépit Móyses, in testimoni-um illis. Cum autem introísset Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens: Dómine, puer meus iacet in domo paralýticus, et male torquétur. Et ait illi Iesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit: et álíi: Veni, et venit: et servo meo: Fac hoc, et facit. Audiens autem Iesus, mirátus est, et

all. If possible, so far as it lies with you, live peaceably with everyone. Do not avenge yourselves, beloved, but leave that to God's wrath, for it is written: "Vengeance belongs to me; I will repay," says the Lord. But, "If your enemy be hungry, give him food to eat; if he be thirsty, give him drink; for by doing this you will heap live coals on his head." Do not be conquered by evil, but conquer evil with good.

Gradual Ps. 43, 8–9 You saved us, O Lord, from our foes, and those who hated us you put to shame. *℟.* In God we gloried day by day; your name we praised always. Alleluia, alleluia. *℟.* *Ps. 129, 1–2* Out of the depths I cry to you, O Lord; Lord, hear my prayer! Alleluia.

✠ *A Reading from the holy Gospel
according to Matthew
Matth. 8, 1–13*

At that time, when Jesus came down from the mountain, great crowds followed him. And suddenly a leper advanced, did him homage, and said to him, "Lord, if you will to do so, you can make me clean." He stretched out his hand, touched him and said, "I will to do so. Be clean." Immediately he was clean of leprosy. Then Jesus said to him, "See that you tell no one. Simply go and show yourself to the priest, and offer the gift Moses prescribed. That will be a proof for them." After he had entered Capharnaum, a centurion approached him with the urgent request, "Lord, my boy is at home in bed paralyzed, suffering terribly." He said to him, "I will come and cure him." "Lord," replied the centurion, "I am not worthy to have you enter my house. Just give an order, and my boy will get better. I myself know how authority works. I have soldiers under me, and if I give one man the

Third Sunday remaining after Epiphany

order, 'On your way,' off he goes; or another the order, 'Come here,' he comes. If I tell my slave, 'Do this,' he does it." Jesus was surprised to hear this and he remarked to his followers, "I assure you, I have never found an Israelite with faith as great as this. Mark my words! Many from east and west will come and find a place at the banquet in the kingdom of heaven with Abraham, Isaac, and Jacob, while the natural heirs of the kingdom will be driven outside into the darkness, where they will wail and gnash their teeth." To the centurion Jesus said, "Go home. It shall be done in answer to your faith." The boy got better that very moment.

Creed

Offertory Antiphon *Ps. 129, 1-2*

Out of the depths I cry to you, O Lord;
Lord, hear my prayer! Out of the depths I
cry to you, O Lord.

Prayer over the Gifts

May this offering cleanse us from our sins, O
Lord,* and may it sanctify your servants in
body and soul for the celebration of this sac-
rifice. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon *Mark 11, 24*

Amen I say to you, all things whatever you
ask for in prayer, believe that you shall
receive, and it shall be done to you.

Prayer after Communion

Make us worthy, O Lord, to reap the fruits
of these great mysteries * which you have
graciously given us to celebrate. Through
Jesus Christ.

sequéntibus se dixit: Amen dico
vobis, non invéni tantam fidem in
Israël. Dico autem vobis, quod multi
ab Oriénte, et Occidénte vénient, et
recumbent cum Abraham, et Isaac,
et Iacob in regno cælórum: filii autem
regni eiiciéntur in ténebras exterióres:
ibi erit fletus, et stridor déntium. Et
dixit Iesus centurióni: Vade, et sicut
credidísti, fiat tibi. Et sanátus est
puer in illa hora.

Credo

De profúndis clamávi ad te, Dómine:
Dómine, exáudi oratiónem meam: de
profúndis clamávi ad te, Dómine.

Hæc hóstia, Dómine, quæsumus,
emúndet nostra delícta: et ad sacri-
fícium celebrándum, subditórum tibi
córpora, mentésque sanctíficet. Per
Dóminum.

Præfatio de Ssma Trinitate.

Amen dico vobis, quicquid orátes
pétitis, créдите quia accipiétis, et fiet
vobis.

Quos tantis, Dómine, largíris uti
mystériis: quæsumus; ut efféctibus
nos eórum veráciter aptáre dignéris.
Per Dóminum.

Fourth Sunday remaining after Epiphany

II classis

FOURTH SUNDAY REMAINING AFTER EPIPHANY

Entrance Antiphon

Jerem. 29, 11, 12 and 14

Dicit Dóminus: Ego cógito cogitationes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps. 84, 2* Benedixísti, Dómine, terram tuam: avertísti captivitátem Iacob. *℟.* Glória Patri. Dicit.

The Lord says: "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* You have favored, O Lord, your land; you have restored the well-being of Jacob. *℟.* Glory be to the Father. The Lord says.

Prayer

Deus, qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea, quae pro peccatis nostris patimur, te adiuvante vincamus. Per Dóminum nostrum.

O God, you know that our weakened nature cannot withstand the dangers that surround us.* Make us strong in mind and body, so that with your help we may be able to overcome the afflictions that our own sins have brought upon us. Through Jesus Christ.

Lectio Epistolae beati Pauli
Apóstoli ad Romános
Rom. 13, 8-10

Fratres: Némíni quidquam debeátis, nisi ut invicem diligátis: qui enim diligit próximum, legem implévit. Nam: Non adulterábis: Non occídes: Non furáberis: Non falsum testimoniúm dices: Non concupísces: et si quod est aliud mandátum, in hoc verbo instaurátur: Dílíges próximum tuum sicut téipsum. Diléctio próximi malum non operátur. Plenitúdo ergo legis est diléctio.

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 13, 8-10

Brethren: Owe no debt to anyone except the debt that binds us to love one another; for whoever loves his neighbor has fulfilled the Law. For the commandments, "You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet," and any other commandment there is, are all summed up in this one sentence: "You shall love your neighbor as yourself." Love never does any wrong to one's neighbor; and so love is the fulfillment of the Law.

Graduale 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 saécula. Allelúia, allelúia. *℟.* *Ps. 129, 1-2* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam. Allelúia.

Gradual Ps. 43, 8-9 You saved us, O Lord, from our foes, and those who hated us you put to shame. *℟.* In God we gloried day by day; your name we praised always. Alleluia, alleluia. *℟.* *Ps. 129, 1-2* Out of the depths I cry to you, O Lord; Lord, hear my prayer! Alleluia.

Fourth Sunday remaining after Epiphany

✠ A Reading from the holy Gospel
according to Matthew
Matth. 8, 23–27

At that time Jesus got into the boat, and his disciples followed him. Without warning, a violent storm came up on the sea, so that the boat was being swamped by the waves. But he was sleeping soundly, so they came near and woke him, with the plea, “Lord, save us! We are going to drown!” But he said to them, “Why such cowardice? What weak faith you have!” Then he stood up, reprimanded the winds and the sea, and everything became very calm. The men expressed their surprise, “What sort of man is this, that the winds and the sea obey him?”

Creed

Offertory Antiphon
Ps. 129, 1–2

Out of the depths I cry to you, O Lord;
Lord, hear my prayer! Out of the depths I
cry to you, O Lord.

Prayer over the Gifts

Almighty God, grant that our sacrificial
offering* may cleanse and protect our frail
nature from all evil. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon
Mark 11, 24

Amen I say to you, all things whatever you
ask for in prayer, believe that you shall
receive, and it shall be done to you.

Prayer after Communion

May this gift draw us away from earthly
pleasures, O God,* and may the nourish-
ment we receive from this bread of heaven
fill us always with new strength. Through
Jesus Christ.

✠ Sequéntia sancti Evangélíi
secúndum Mattháeum
Matth. 8, 23–27

In illo témpore: Ascendénte Iesu in
navículam, secúti sunt eum discípuli
eius: et ecce motus magnus factus est
in mari, ita ut navícula operirétur
flúctibus, ipse vero dormiébat. Et
accessérunt ad eum discípuli eius, et
suscitavérunt eum, dicéntes: Dómine,
salva nos, perímus. Et dicit eis Iesus:
Quid tímidi estis, módicæ fídei? Tunc
surgens, imperávit ventis et mari, et
facta est tranqúillitas magna. Porro
hómínes miráti sunt, dicéntes: Qualis
est hic, quia venti et mare obédiunt
ei?

Creed

De profúndis clamávi ad te, Dómine:
Dómine, exáudi oratióne[m] meam: de
profúndis clamávi ad te, Dómine.

Concéde, quæsumus, omnípotens
Deus: ut huius sacrificií munus
oblátum, fragilitátem nostram ab
omni malo purget semper, et múniat.
Per Dóminum.

Præfatio de Ssma Trinitate.

Amen dico vobis, quidquid oránte[s]
pétitis, créдите quia accipiétis, et
fiet vobis.

Múnera tua nos, Deus, a delecta-
tiónibus terrénis expédiant: et cælésti-
bus semper instáurent aliméntis. Per
Dóminum nostrum.

Fifth Sunday remaining after Epiphany

II classis

FIFTH SUNDAY REMAINING AFTER EPIPHANY

Entrance Antiphon

Jerem. 29, 11, 12 and 14

Dicit Dóminus: Ego cógito cogitationes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps. 84, 2* Benedixísti, Dómine, terram tuam: avertísti captivitátem Iacob. *V. Glória Patri. Dicit.*

The Lord says: "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* You favored, O Lord, your land; you have restored the well-being of Jacob. *V. Glory be to the Father. The Lord says.*

Prayer

Famíliam tuam, quáesumus, Dómine, continúa pietáte custódi: ut quæ in sola spe grátiae cæléstis innítitur, tua semper protectióne muniátur. Per Dóminum.

O Lord, watch over your household with constant loving care.* Let your protection forever shield those who rely solely on the hope of your heavenly grace. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Colossenses
Coloss. 3, 12-17

A Reading from the Epistle of blessed
Paul the Apostle to the Colossians
Col. 3, 12-17

Fratres: Indúite vos sicut elécti Dei, sancti, et dilécti, viscera misericórdiæ, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes invicem, et donántes vobismetípsis si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem hæc, caritátem habéte, quod est vínculo perfectiónis: et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docéntes, et commonéntes vosmetípsos psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúmque fácitis in verbo aut in ópere, ómnia in nómine Dómini Iesu Christi, grátias ágéntes Deo et Patri per Iesum Christum Dóminum nostrum.

Brethren: As God's chosen ones, holy and beloved, you must put on heartfelt mercy, kindness, humility, meekness, patience. Bear with one another and forgive whatever grievances you may have against each other; forgive just as the Lord has forgiven you. And over all these put on love, which binds them together and makes them perfect. Let the peace of Christ rule over your hearts; for, as members of the one body, you have been called to that peace. Be thankful. Let the word of Christ dwell in you with all its richness; instruct and admonish one another with perfect wisdom. With heartfelt gratitude sing to God psalms, hymns, and inspired songs. And whatever you do in word or in work, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Graduale Ps. 43, 8-9 Liberásti nos, Dómine, ex affligéntibus nos: et eos,

Gradual Ps. 43, 8-9 You saved us, O Lord, from our foes, and those who hated us you

Fifth Sunday remaining after Epiphany

put to shame. *℟.* In God we gloried day by day; your name we praised always. Alleluia, alleluia. *℟. Ps. 129, 1-2* Out of the depths I cry to you, O Lord; Lord, hear my prayer! Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 13, 24-30

At that time Jesus proposed another parable to the crowds: "The kingdom of heaven may be compared to the situation of a farmer who sowed good seed in his field. But when everyone was asleep, his enemy came along and sowed weeds all through his wheat and got away. Then when the crop came up and began to ripen, the weeds also made their appearance. So the owner's slaves came and said to him, 'Sir, didn't you sow good seed in your field? Then where do the weeds come from?' 'This is the work of an enemy,' he answered. His slaves said to him, 'Do you want us to go out and pull them up?' 'No,' he replied, 'Pull up the weeds, and you might pull up the wheat along with them. Let them both grow together until the harvest; then at harvest time, I will order the harvesters, "Collect the weeds first, and bundle them up to burn. But gather the wheat into my barn."'"

Creed

Offertory Antiphon
Ps. 129, 1-2

Out of the depths I cry to you, O Lord; Lord, hear my prayer! Out of the depths I cry to you, O Lord.

Prayer over the Gifts

We offer this sacrifice to you, O Lord, to atone for our sins.* Mercifully absolve us from our wrongdoing and exert your powers over the inconstancy of our hearts. Through Jesus Christ.

Preface of the Trinity

qui nos odérunt, confudisti. *℟.* In Deo laudábitur tota die, et in nómine tuo confitébitur in sæcula. Allelúia, allelúia. *℟. Ps. 129, 1-2* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Mattháeum
Matth. 13, 24-30

In illo témpore: Dixit Iesus turbis parábolam hanc: Símile factum est regnum cælórum hómini, qui seminávit bonum semen in agro suo. Cum autem dormírent hómines, venit inimícus eius, et superseminávit zizánia in médio trítici, et ábiit. Cum autem crevísset herba, et fructum fecísset, tunc apparuérent et zizánia. Accedéntes autem servi patrisfamílias, dixerunt ei: Dómine, nonne bonum semen seminásti in agro tuo? Unde ergo habet zizánia? Et ait illis: Inimícus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et collígimus ea? Et ait: Non: ne forte colligéntes zizánia, eradicétis simul cum eis et tríticum. Sínite útraque créscere usque ad messem, et in témpore messis dicam messóribus: Collígite primum zizánia, et alligáte ea in fascículos ad comburéndum, tríticum autem congregáte in hórreum meum.

Credo

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam: de profúndis clamávi ad te, Dómine.

Hóstias tibi, Dómine, placatiónis offérimus: ut et delícta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

Præfatio de Ssma Trinitate.

Sixth Sunday remaining after Epiphany

Communion Antiphon

Mark 11, 24

Amen dico vobis, quicquid orantes
petitis, credite quia accipietis, et
fiet vobis.

Amen I say to you, all things whatever you
ask for in prayer, believe that you shall
receive, and it shall be done to you.

Prayer after Communion

Quæsumus, omnipotens Deus: ut
illius salutâris capiâmus effectum,
cuius per hæc mystéria pignus accepimus.
Per Dóminum.

O almighty God, grant that we may attain
the salvation promised us through this
sacrament. Through Jesus Christ.

II classis

SIXTH SUNDAY REMAINING AFTER EPIPHANY

Entrance Antiphon

Jerem. 29, 11, 12 and 14

Dicit Dóminus: Ego cógito cogitationes
pacis, et non afflictiónis:
invocabitis me, et ego exáudiam vos:
et redúcam captivitatem vestram de
cunctis locis. *Ps. 84, 2* Benedixísti,
Dómine, terram tuam: avertísti capti-
vitatem Iacob. *℟.* Glória Patri. Dicit.

The Lord says: "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*
You have favored, O Lord, your land; you
have restored the well-being of Jacob. *℟.*
Glory be to the Father. The Lord says.

Prayer

Præsta, quæsumus, omnipotens Deus:
ut semper rationabilia meditantes,
quæ tibi sunt placita, et dictis exsequamur,
et factis. Per Dóminum.

Almighty God, let our minds always be
fixed on your truths,* so that, in every word
and deed, we may do what is pleasing to you.
Through Jesus Christ.

Lectio Epistolæ beati Pauli
Apóstoli ad Thessalonicenses
1 Thess. 1, 2-10

Fratres: Grátias ágimus Deo semper
pro ómnibus vobis, memóriam vestri
facientes in orationibus nostris sine
intermissione, memores óperis fidei
vestræ, et labóris, et caritátis, et
sustinéntiæ spei Dómini nostri Iesu
Christi, ante Deum et Patrem nostrum:
sciéntes fratres, dilécti a Deo,
electiónem vestram: quia Evangélium
nostrum non fuit ad vos in sermóne
tantum, sed et in virtúte, et in Spíritu

A Reading from the Epistle of blessed
Paul the Apostle to the Thessalonians
1 Thess. 1, 2-10

Brethren: We keep thanking God always for
all of you, constantly remembering you in
our prayers, mindful as we are before our
God and Father of the work of your faith,
the labor of your love, and the constancy of
your hope fixed on our Lord Jesus Christ.
We know too, brothers, beloved of God,
how you have been chosen: our preaching of
the gospel proved to be for you not a matter

Sixth Sunday remaining after Epiphany

of words only but also of power and the Holy Spirit and complete conviction. You know as well as we do what manner of men we proved to be for your sakes while we were in your midst. For your own part, you became imitators of us and, indeed, of the Lord, receiving the word in the face of great trial with the joy that comes from the Holy Spirit. Thus you became a model for all the believers of both Macedonia and Achaia. For the word of the Lord has resounded from your midst; not only in Macedonia and Achaia but throughout every region has come report of your faith towards God. Hence it is needless for us to say a thing. Rather, it is they who tell all about us: what kind of admittance we gained with you, and how you turned to God from idols, to serve the living and true God and to await the coming down from heaven of his Son whom he raised from the dead, Jesus, who delivers us from the wrath to come.

Gradual Ps. 43, 8–9 You saved us, O Lord, from our foes, and those who hated us you put to shame. *V.* In God we gloried day by day; your name we praised always.

Alleluia, alleluia. V. Ps. 129, 1–2 Out of the depths I cry to you, O Lord; Lord, hear my prayer! *Alleluia.*

✠ A Reading from the holy Gospel
according to Matthew
Matth. 13, 31–35

At that time Jesus proposed another parable to the crowds: “The kingdom of heaven is like a mustard seed which someone took and sowed in his field. It is the smallest of all seeds, yet, when fully grown, it is the largest of plants. It grows into a tree so that the birds of the sky come and build their nests in its branches.” He told them another parable: “The kingdom of heaven is like yeast which a woman took and kneaded into three measures of flour. Eventually the

Sancto, et in plenitudine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatióne multa, cum gáudio Spíritus Sancti: ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Acháia. A vobis enim diffamátus est sermo Dómini, non solum in Macedónia, et in Acháia, sed et in omni loco fides vestra, quæ est ad Deum, profécta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annúntiant qualem intróitum habuérimus ad vos: et quómodo convérsi estis ad Deum a simulácris, servíre Deo vivo, et vero, et exspectáre Fílium eius de cælis (quem suscitávit ex mórtuis) Iesum, qui erípuit nos ab ira ventúra.

Graduale Ps. 43, 8–9 Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudisti. *V.* In Deo laudábimur tota die, et in nómine tuo confitébimur in sécula. *Allelúia, allelúia. V. Ps. 129, 1–2* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióne meam. *Allelúia.*

✠ Sequéntia sancti Evangélíi
secúndum Mattháeum
Matth. 13, 31–35

In illo témpore: Dixit Iesus turbis parábolam hanc: Símile est regnum cælórum grano sinápis, quod accípiens homo seminávit in agro suo: quod mínimum quidem est ómnibus semínibus: cum autem créverit, maius est ómnibus oléribus, et fit arbor, ita ut vólucres cæli véniant, et hábitent in ramis eius. Aliam parábolam locútus est eis: Símile est regnum cælórum fermento, quod accéptum múlíer abscondit in farínæ satis tribus donec fermentátum est totum. Hæc ómnia locútus est Iesus in

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parábolis ad turbas: et sine parábolis non loquebátur eis: ut implerétur quod dictum erat per Prophétam dicentem: Apériam in parábolis os meum, eructábo abscondita a constitutióne mundi.

Credo

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratióem meam: de profúndis clamávi ad te, Dómine.

Hæc nos oblátio, Deus, mundet, quæsumus, et rénovet, gubérnet, et próteget. Per Dóminum.

Præfatio de Ssma Trinitate.

Amen dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Cæléstibus, Dómine, pasti delíciis: quæsumus; ut semper éadem, per quæ veráciter vívimus, appetámus. Per Dóminum.

II classis

Dicit Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et reducam captivitátem vestram de cunctis locis. *Ps. 84, 2* Benedixísti, Dómine, terram tuam: avertísti captivitátem Iacob. *℣. Glória Patri. Dicit.*

whole mass of dough began to rise.” All these lessons Jesus taught the crowds in the form of parables. It was only by way of the parable that he spoke to them, to fulfill what had been said through the prophet, “I will open my mouth in parables, I will announce what has lain hidden since creation.”

Creed

Offertory Antiphon

Ps. 129, 1-2

Out of the depths I cry to you, O Lord; Lord, hear my prayer! Out of the depths I cry to you, O Lord.

Prayer over the Gifts

O God, may this offering cleanse us from sin and bring us life,* and be our guide and safeguard. Through Jesus Christ.

Preface of the Trinity

Communion Antiphon

Mark 11, 24

Amen I say to you, all things whatever you ask for in prayer, believe that you shall receive, and it shall be done to you.

Prayer after Communion

O Lord, grant that we who have been nourished with the food of heaven* may always hunger after this bread which truly makes us live. Through Jesus Christ.

TWENTY-FOURTH AND LAST SUNDAY AFTER PENTECOST

Entrance Antiphon

Jerem. 29, 11, 12 and 14

The Lord says: “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* You have favored, O Lord, your land; you have restored the well-being of Jacob. *℣. Glory be to the Father. The Lord says.*

Twenty-fourth and last Sunday after Pentecost

Prayer

O Lord, stir up the wills of the faithful* that they may be more eager to seek the fruits of divine grace, and to discover in your mercy greater healing for their sinfulness. Through Jesus Christ.

Excita, quæsumus, Dómine, tuórum fidélium voluntátes: ut divíni óperis fructum propénsius exsequéntes; pietátis tuæ remédia maióra percípiant. Per Dóminum.

A Reading from the Epistle of blessed
Paul the Apostle to the Colossians
Col. 1, 9–14

Léctio Epístolæ beáti Pauli
Apóstoli ad Colossénses
Coloss. 1, 9–14

Brethren: We have been praying for you unceasingly, asking that you may attain full knowledge of God's will through perfect wisdom and spiritual understanding. Thus you will lead a life worthy of the Lord and pleasing to him in every way; you will be fruitful in every kind of good deed and you will grow in the knowledge of God; by the might of his glory you will be endowed with great power to stand fast and endure joyfully whatever may come; and you will give thanks to the Father for making you worthy to share the lot of the saints in light. For he rescued us from the power of darkness and brought us into the kingdom of his beloved Son, through whom we have redemption and the forgiveness of our sins.

Fratres: Non cessámus pro vobis orántes, et postulántes ut impleámini agnitíone voluntátis Dei, in omni sapiéntia et intelléctu spiritali: ut ambulétis digne Deo per ómnia placéntes: in omni ópere bono fructificántes, et crescéntes in sciéntia Dei: in omni virtúte confortáti secúndum poténtiam claritátis eius in omni patiéntia, et longanimitáte cum gáudio, grátias ágéntes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine: qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Filii dilectiónis suæ, in quo habémus redemptionem per sánguinem eius, remissionem peccatórum.

Gradual Ps. 43, 8–9 You saved us, O Lord, from our foes, and those who hated us you put to shame. *V.* In God we gloried day by day; your name we praised always. Alleluia, alleluia. *V.* *Ps. 129, 1–2* Out of the depths I cry to you, O Lord; Lord, hear my prayer! Alleluia.

Graduale Ps. 43, 8–9 Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. *V.* In Deo laudábimur tota die, et in nómine tuo confitébimur in sácula. Allelúia, allelúia. *V.* *Ps. 129, 1–2* De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiómem meam. Allelúia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 24, 15–35

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 24, 15–35

At that time Jesus said to his disciples: "When you see the abominable and destructive thing, which the prophet Daniel foretold, standing upon holy ground (the reader will take note!), then those in Judea

In illo témpore: Dixit Iesus discipulis suis: Cum vidéritis abominatiómem desolatiónis, quæ dicta est a Daniéle prophéta, stantem in loco sancto: qui legit, intéllegat: tunc qui in Iudæa sunt, fúgiant ad montes: et qui in

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tecto, non descéndat tóllere áliquid de domo sua: et qui in agro, non revertátur tóllere tunicam suam. Væ autem prægnántibus, et nutriéntibus in illis diébus. Oráte autem, ut non fiat fuga vestra in híeme, vel sábbato. Erit enim tunc tribulátio magna, qualis non fuit ab iníitio mundi usque modo, neque fiet. Et nisi breviáti fuissent dies illi, non fieret salva omnis caro: sed propter eléctos breviabúntur dies illi. Tunc si quis vobis díxerit: Ecce hic est Christus, aut illic: nolíte crédere. Surgent enim pseudochrísti, et pseudoprophétæ: et dabunt signa magna, et prodígia, ita ut in errórem inducántur (si fíeri potest) étiam elécti. Ecce prædíxi vobis. Si ergo díxerint vobis: Ecce in desérto est, nolíte exíre: ecce in penetrálibus, nolíte crédere. Sicut enim fulgur exit ab Oriénte, et paret usque in Occidéntem: ita erit et advéntus Filii hóminis. Ubiúmqe fúerit corpus, illic congregabúntur et áquilæ. Statim autem post tribulatiónem diérum illórum sol obscurábitur, et luna non dabit lumen suum, et stellæ cadent de cælo, et virtútes cælórum commovebúntur: et tunc parébit signum Filii hóminis in cælo: et tunc plangent omnes tribus terræ: et vidébunt Fílium hóminis veniéntem in núbibus cæli cum virtúte multa, et maiestáte. Et mittet Angelos suos cum tuba, et voce magna: et congregábunt eléctos eius a quátuor ventis, a summis cælórum usque ad términos eórum. Ab árbore autem fici díscite parábolam: cum iam ramus eius tener fúerit, et fólía nata, scitis quia prope est æstas: ita et vos cum vidéritis hæc ómnia, scitóte quia prope est in iánuis. Amen dico vobis, quia non præteríbit generátio hæc, donec ómnia hæc fiant. Cælum et terra transibunt, verba autem mea non præteríbunt.

must flee to the mountains. If a man is on the roof terrace, he must not go down to get anything out of his house. If a man is in the field, he must not turn back to pick up his cloak. Unhappy the women who are pregnant or nursing their children at that period! Keep praying that you will not have to flee in the winter or on a sabbath. For then, there will be great distress surpassing any since the beginning of the world until now, or any that is to come. Indeed if that period had not been shortened, not a human being would have been saved. However, for the sake of the chosen that period will be shortened. Then, if anyone tells you, 'Look, here is the Messiah!' or 'There he is!' don't believe it. False messiahs and false prophets will appear displaying such great signs and wonders as to mislead (were that possible) even the chosen. Remember, I have foretold this to you. So if they tell you, 'Look, he is in the desert!' don't go out there, or, 'Look, he is hidden in the house!' don't believe it. Just as lightning from the east flashes clear to the west, so will be the coming of the Son of Man. It is where the dead body lies that the eagles will gather. Immediately after the distress of that period, 'the sun will be darkened, the moon will not shed her light, the stars will fall out of the sky, the hosts of heaven will be shaken loose.' And then the sign of the Son of Man will appear in the sky, 'while all the clans of earth' will strike their breasts when they see 'the Son of Man coming on the clouds of heaven' with power and great glory. He will dispatch his angels 'with a mighty trumpet-blast and they will assemble his chosen from the four winds, from one horizon to the other.' Learn a lesson from the example of the fig-tree. Once its branch becomes tender and sprouts leaves, you realize that summer is near. Likewise, when you see all these things, you will realize that he is near, standing at your door. I assure you, the men

Twenty-fourth and last Sunday after Pentecost

of today will not pass away before all these things happen. Heaven and earth will pass away; my words will never pass away.”

Creed

Credo

Offertory Antiphon

Ps. 129, 1–2

Out of the depths I cry to you, O Lord; Lord, hear my prayer! Out of the depths I cry to you, O Lord.

De profundis clamávi ad te, Dómine:
Dómine, exáudi oratióem meam: de
profundis clamávi ad te, Dómine.

Prayer over the Gifts

O Lord, lend a responsive ear to our petitions.* Receive the offerings and prayers of your people, and turn the hearts of us all toward yourself, so that we may be drawn from earthly desires to the joys of heaven. Through Jesus Christ.

Preface of the Trinity

Propítius esto, Dómine, supplicatióibus nostris: et pópuli tui oblatiúnibus, precibúsque susceptis, ómnium nostrum ad te corda convérte: ut a terrénis cupiditatibus liberáti, ad cæléstia desidéria transeámus. Per Dóminum.

Præfatio de Ssma Trinitate.

Communion Antiphon

Mark 11, 24

Amen I say to you, all things whatever you ask for in prayer, believe that you shall receive, and it shall be done to you.

Amen dico vobis, quidquid orántes pétitis, créдите quia accipiétis, et fiet vobis.

Prayer after Communion

O Lord, cure the evil in our hearts by the healing power of the sacrament we have received. Through Jesus Christ.

Concéde nobis, quæsumus, Dómine: ut per hæc sacraménta quæ sumpsimus, quidquid in nostra mente vitiosum est, ipsórum medicatiónis dono curétur. Per Dóminum.

ORDO MISSÆ

THE ORDINARY OF THE MASS

1. *After the celebrant has made the required reverence to the altar, he signs himself with the sign of the cross, saying in an appropriate tone of voice:*

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

Then, with his hands joined, he adds:

℣. I will go to the altar of God.

℟. To God who gives joy to my youth.

2. *And he continues immediately:*

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

℟. Who made heaven and earth.

Next, bowing deeply, he makes the following confession:

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

The ministers or those present respond:

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

The celebrant says: Amen, and stands erect. Next the ministers or those present make the confession. Where the celebrant has said to you, brethren; and you, brethren, they say to you, father and you, father.

1. *Celebrans, facta altari debita reverentia, signans se signo crucis, congrua voce dicit:*

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

Deinde, iunctis manibus, subiungit:

℣. Introibo ad altáre Dei.

℟. Ad Deum qui lætíficat iuventútem meam.

2. *Et statim addit:*

℣. Adiutórium nostrum in nómine Dómini.

℟. Qui fecit cælum et terram.

Deinde, profunde inclinatús, facit confessionem:

Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et vobis, fratres: quia peccávi nimis cogitatíone, verbo et ópere: (*percutit sibi pectus ter, dicens:*) mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariám semper Vírginem, beátum Michaélem Archángelum, beátum Ioánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

Ministri vel circumstantes respondent:

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

Sacerdos dicit: Amen et erigit se. Deinde ministri vel circumstantes faciunt confessionem: et ubi a celebrante dicebatur vobis, fratres, et vos fratres, ab eis dicitur tibi, pater, et te, pater.

Ordinary of the Mass

Postea celebrans dicit:

Misereatur vestri omnipotens Deus,
et, dimissis peccatis vestris, perducat
vos ad vitam æternam.

℟. Amen.

Signat se, dicens:

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum
tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

3. *Et inclinatus prosequitur:*

℣. Deus, tu conversus vivificabis nos.
℟. Et plebs tua lætabitur in te.
℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

4. *Et, extendens ac iungens manus, congrua voce dicit: Orémus, et, ascendens ad altare, dicit secreto:*

Deinde, manibus iunctis super altare, inclinatus dicit:

5. *Omnes supradictæ preces, non autem osculum altaris, omittuntur, quoties alia actio liturgica immediate præcessit.*

6. *In Missa solemni, et in Missa cantata in qua adhibetur incensum, dummodo non sint defunctorum, celebrans benedicit*

Afterwards the celebrant says:

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

℟. Amen.

Making the sign of the cross upon himself, he says:

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

℟. Amen.

3. *Bowing, he continues:*

℣. O God, you will give us life again.
℟. And your people will rejoice in you.
℣. Show us, O Lord, your kindness.
℟. And grant us your salvation.
℣. O Lord, hear my prayer.
℟. And let my cry come to you.
℣. The Lord be with you.
℟. And with your spirit.

4. *Extending and joining his hands, the celebrant says: Let us pray, in an appropriate tone, and, going up to the altar, he says in a low voice:*

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Then, placing his joined hands upon the altar and bowing, he says:

Oramus te, Domine, per mérita Sanctorum tuorum, (*he kisses the altar*) quorum reliquiae hic sunt, et ómnium Sanctorum: ut indulgere digneris ómnia peccata mea. Amen.

5. *All the preceding prayers, but not the kissing of the altar, are omitted whenever another liturgical action immediately precedes the Mass.*

6. *In solemn Mass and in high Mass in which incense is used, provided they are not Masses for the dead, the celebrant blesses the incense, saying:*

Ordinary of the Mass

Ab illo bene ✠ dicáris, in cuius honóre cremáberis. Amen.

Receiving the thurible from the deacon or server, he incenses the altar, saying nothing. Afterwards the deacon or the server incenses the celebrant.

7. *In sung Masses and in low Masses celebrated with the people, after the kissing of the altar or the incensation of the altar, the celebrant goes to his seat, unless, according to the arrangement of the individual church, it seems to be more suitable for him to remain at the altar up to the collect, inclusively.*

8. *If the antiphon to the introit is chanted or recited by the schola or by the people, it is not said privately by the celebrant; otherwise the celebrant reads it.*

9. *The Kyrie follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola.*

Lord, have mercy. Lord, have mercy.
Lord, have mercy.
Christ, have mercy. Christ, have mercy.
Christ, have mercy.
Lord, have mercy. Lord, have mercy.
Lord, have mercy.

10. *Then the celebrant begins Glory to God in the highest, if it is to be said. If the Gloria is chanted or recited by the people or by the schola, he does not say it privately, but he may chant or recite it together with the people or schola.*

incensum, dicens:

Ab illo bene ✠ dicáris, in cuius honóre cremáberis. Amen.

Et, accepto thuribulo a diacono vel ministrante, incensat altare nihil dicens. Postea diaconus vel ministrans incensat celebrantem.

7. *In Missis in cantu et in Missis lectis cum populo celebratis, post osculum altaris aut ipsius incensationem, celebrans ad sedem accedit, nisi, iuxta cuiusque ecclesiae dispositionem, aptius videatur ut ad altare maneat usque ad orationem inclusive.*

8. *Antiphona ad introitum, si a schola vel a populo cantatur vel recitatur, a celebrante privatim non dicitur; secus celebrans eam legit.*

9. *Sequitur Kýrie, quod, si a populo vel a schola cantatur aut recitatur, celebrans privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.*

Kýrie, eléison. Kýrie, eléison.

Kýrie, eléison.

Christe, eléison. Christe, eléison.

Christe, eléison.

Kýrie, eléison. Kýrie, eléison.

Kýrie, eléison.

10. *Postea inchoat, si dicendum est, Glória in excélsis Deo, quod, si a populo vel a schola cantatur aut recitatur, privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.*



Glo - ry to God in the high - est.



Glo - ry to God in the high - est.

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Glória in excelsis Deo et in terra pax
homínibus bonæ voluntátis. Laudá-
mus te. Benedícimus te. Adorámus te.
Glorificámus te. Grátias ágimus tibi
propter magnam glóriam tuam. Dó-
mine Deus, Rex cæléstis, Deus Pater
omnípotens. Dómine Fili unigénite,
Iesu Christe. Dómine Deus, Agnus
Dei, Fílius Patris. Qui tollis peccáta
mundi, miserére nobis. Qui tollis
peccáta mundi, súscipe depreca-
tiónem nostram, Qui sedes ad dèx-
teram Patris, miserére nobis. Quo-
niam tu solus Sanctus. Tu solus
Dóminus. Tu solus Altíssimus, Iesu
Christe, cum Sancto Spíritu: in
glória Dei Patris. Amen.

11. *Deinde, versus ad populum, dicit:*

℣. Dóminus vobíscum.

Omnes ℟. Et cum spíritu tuo.

*Postea dicit: Orémus, et orationes, iuxta
rubricas. Si celebrans est ad altare, illud
osculatur antequam dicit Dóminus vo-
bíscum.*

12. *Sequentur Lectiones, Epistola, gra-
duale, tractus, vel Allelúia cum versu, aut
sequentia, iuxta rubricas.*

13. *In Missa solemni, oratione expleta,
subdiaconus librum sumit, ambonem
ascendit vel accedit ad cancellos et, versus
ad populum, Epistolam cantat vel legit;
qua finita, nisi Missa sit defunctorum,
vadit ad celebrantem, et, inclinatus,
benedictionem recipit.*

Glory to God in the highest.

And on earth peace to men of good will.*

We praise you. We bless you. We worship
you. We glorify you.*

We give you thanks for your great glory.*

Lord God, heavenly King, God the Father
almighty.*

Lord Jesus Christ, the only-begotten Son.*

Lord God, Lamb of God, Son of the
Father.*

You, who take away the sins of the world,*
have mercy on us.*

You, who take away the sins of the world,*
receive our prayer.*

You, who sit at the right hand of the
Father,*

have mercy on us.*

For you alone are holy.*

You alone are Lord.*

You alone, O Jesus Christ, are most high.*

With the Holy Spirit, in the glory of God
the Father.

Amen.

11. *Next, turning to the people, he says:*

℣. The Lord be with you.

All ℟. And with your spirit.

*Afterwards he says: Let us pray, and the collects, in accord-
ance with the rubrics. If the celebrant is at the altar, he kisses
it before he says The Lord be with you.*

12. *The Lessons, Epistle, gradual, tract, Alleluia with its
verse, or the sequence follow, in accordance with the rubrics.*

13. *In solemn Mass, after the collect has been completed,
the subdeacon takes the book and goes up to the ambo or to
the edge of the sanctuary area. There, turned to the people,
he chants or recites the Epistle. Afterwards, unless it is a
Mass for the dead, he goes to the celebrant and, bowing,
receives the blessing.*

Ordinary of the Mass

After the chanting of the gradual, unless it is a Mass for the dead, the celebrant, seated, places incense in the thurible and blesses it. After this the deacon brings the book of Gospels to the altar and places it in the center; then he kneels before the altar and says, with his hands joined:

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

Then the deacon rises, takes the book from the altar, and goes to the celebrant. He bows and asks for the blessing, saying:

Iube, domne, benedícere.

Standing, the celebrant replies:

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.

After receiving the blessing, the deacon goes with the other ministers, with incense and lights, to the place where the Gospel is to be sung. Standing there, he says, with his hands joined:

℣. The Lord be with you.

All ℟. And with your spirit.

As he says: A reading from the holy Gospel according to N., the deacon makes the sign of the cross with the thumb of his right hand upon the book at the beginning of the Gospels which is to be chanted or read, and then makes the sign of the cross upon his forehead, mouth, and breast. While all respond: Glory to you, O Lord, he incenses the book three times; he then continues the Gospel, with his hands joined. At the end of the Gospel, the subdeacon brings the book to the celebrant, who kisses the Gospel, saying: Per evangélica dicta deleántur nostra delícta.

At the end of the Gospel the celebrant is not incensed.

14. *In high Mass or in low Mass with the participation of the people, the Lessons and the Epistle are proclaimed by a qualified lector or server, and the chants which occur between the Lessons are said by the schola or by the people or by the lector. The Gospel, however, may be proclaimed by a deacon*

Post cantum gradualis, si Missa non est defunctorum, celebrans, sedens, imponit et benedicit incensum. Postea diaconus librum Evangeliorum ad altare defert et in medio deponit; deinde genuflexus ante altare, manibus iunctis, dicit:

Postea surgit, accipit librum de altari, accedit ad celebrantem et, inclinatus, petit benedictionem, dicens:

Iube, domne, benedícere.

Celebrans stans respondet:

Accepta benedictione, diaconus cum aliis ministris, incenso et luminaribus, accedit ad locum ubi Evangelium decantatur, ibique stans, iunctis manibus, dicit:

℣. Dóminus vobíscum.

Omnes ℟. Et cum spíritu tuo.

Et pronuntians: Initium sive Sequéntia sancti Evangélii secúndum N., pollice dexteræ manus signat librum in principio Evangelii, quod est cantaturus vel lecturus, deinde seipsum in fronte, ore et pectore: et dum omnes respondent: Glória tibi, Dómine, incensat ter librum, postea prosequitur Evangelium iunctis manibus, Quo finito, subdiaconus defert librum celebranti, qui osculatur Evangelium, dicens: Per evangélica dicta deleántur nostra delícta.

In fine celebrans non incensatur.

14. *In Missa cantata aut lecta cum populi participatione, Lectiones et Epistola a competente lectore vel ministrante proferuntur, cantus inter ipsas occurrentes a schola vel a populo vel a*

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lectore dicuntur; Evangelium autem a diacono vel ab alio sacerdote proferri potest. Quibus in casibus, omnia fiunt ut supra dictum est. Post Epistolam tamen lector vel ministrans a celebrante non benedicitur.

Si vero Evangelium a celebrante cantatur vel legitur, circa finem cantuum post Epistolam occurrentium, celebrans accedit ad infimum gradum altaris, ibique, profunde inclinatus, dicit:

Deinde pergit ad ambonem vel ad cancellos vel etiam ad altare, ibique Evangelium cantat vel legit, ut dictum est. Quo finito, librum osculatur, dicens: Per evangélica dicta, ut supra.

Deficiente vero lectore, seu ministrante idoneo, ipse celebrans in ambone vel ad cancellos Epistolam cantat vel legit, et, si necesse est, etiam cantus post ipsam occurrentes; stans deinde in eodem loco, ad altare conversus et profunde inclinatus, dicit Munda cor meum, et ad populum iterum conversus, Evangelium cantat vel legit. Potest tamen, si magis opportunum fuerit, omnes lectiones etiam ex altari proferre, sed versus ad populum.

In Missa cantata quæ non sit defunctorum, si adhibetur incensum, celebrans illud imponit et benedicit, antequam dicat Munda cor meum; initio Evangelii liber ter incensatur, in fine vero incensatio celebrantis omittitur.

15. In Missa quam sacerdos privatim celebrat, Epistolam et cantus post ipsam occurrentes ad latus dextrum altaris legit, deinde, delato a ministro libro ad aliud latus altaris, profunde inclinatus in medio, iunctis manibus dicit Munda cor meum et Iube Dómine, benedícere ac Dóminus sit in corde meo, etc., ut supra. Deinde, conversus ad librum, legit Evangelium, et in fine librum osculatur, dicens: Per evangélica dicta; ministrans autem respondet: Laus tibi, Christe.

or by a second priest. In these cases, everything is done as described above, but after the Epistle the lector or server is not blessed by the celebrant.

If the Gospel is chanted or recited by the celebrant, toward the end of the chants which occur after the Epistle, he goes to the lowest step of the altar and there, bowing deeply, says: Munda cor meum, as above, and Iube, Dómine, benedícere. Dóminus sit in corde meo et in lábiis meis: ut digne et competénter annúntiem Evangélium suum. Amen.

Next the celebrant goes to the ambo or to the edge of the sanctuary area or even to the altar, and there chants or recites the Gospel, as described above. At the end of the Gospel he kisses the book, saying: Per evangélica dicta, as above.

In the absence of a lector or qualified server, however, the celebrant himself chants or recites the Epistle at the ambo or at the edge of the sanctuary area and, if necessary, the chants which occur after the Epistle as well. Then, standing in the same place but turned toward the altar, he bows deeply and says Munda cor meum. Turning again to the people, he chants or recites the Gospel. He may, however, if it is more convenient, proclaim all the lessons from the altar, but turned toward the people.

In high Mass, unless it is a Mass for the dead, if incense is used the celebrant places it in the thurible and blesses it before he says Munda cor meum; at the beginning of the Gospel he incenses the book three times. At the end, the incensation of the celebrant is omitted.

15. In a Mass which a priest celebrates privately, he reads the Epistle and the chants occurring after it at the right-hand side of the altar. Then, while the book is carried by the minister to the other side of the altar, he bows deeply in the center and says, with his hands joined, Munda cor meum, Iube, Dómine, benedícere, and Dóminus sit in corde meo, etc., as above. Then, turned toward the book, he reads the Gospel and at the end kisses the book, saying: Per evangélica dicta; the server replies: Praise to you, O Christ.

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16. *In Masses for the dead* Munda cor meum is said, but the blessing is not sought, nor are lights and incense carried; the celebrant does not kiss the book and does not say Per evangélica dicta.

17. *After the Gospel the celebrant gives the homily, if there is to be one, at the seat or altar, or at the ambo or the edge of the sanctuary area. After the homily the celebrant, at his seat or at the altar, begins* I believe in one God, *if it is to be said. If the creed is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola.*

16. *In Missis defunctorum dicitur* Munda cor meum, *sed non petitur benedictio, non deferuntur luminaria neque incensum; celebrans non osculatur librum, nec dicit* Per evangélica dicta.

17. *Post Evangelium, celebrans, ad sedem aut ad altare, vel in ambone aut ad cancellos, homiliam, si facienda est, habet, eaque finita, ad sedem vel ad altare, inchoat, si dicendum est, Credo in unum Deum, quod si a populo vel a schola cantatur vel recitatur, privatim non dicit; potest tamen illud una cum populo vel schola cantare vel recitare.*



I believe in one God.

The Father almighty, maker of heaven and earth,*

and of all things visible and invisible*

And I believe in one Lord, Jesus Christ,*
the only-begotten Son of God.*

Born of the Father before all ages.*

God of God, Light of Light, true God of true God.*

Begotten, not made,*

of one substance with the Father.*

By whom all things were made.*

Who for us men and for our salvation came down from heaven.*

And he became flesh by the Holy Spirit of the Virgin Mary:*

and was made man.*

Credo in unum Deum

Patrem omnipotentem, factorem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Iesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, 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. Et incarnátus est de Spíritu Sancto ex María Vírgine: et homo factus est. Crucifíxus etiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cælum: sedet ad dexteram Patris. Et íterum ventúrus est cum glória iudicáre

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vivos et mórtuos: cuius regni non erit finis. Et in Spíritum Sanctum, Dóminum, et vivificátem: qui ex Patre Filióque procedit. Qui cum Patre et Fílio simul adorátur et conglorificátur: qui locútus est per Prophétas. Et unam sanctam cathólicam et apostólicam Ecclesiám. Confíteor unum baptísma in remissionem peccatórum. Et exspécto resurrectionem mortuórum. Et vitam ventúri séculi. Amen.

18. *Deinde, iuxta cuiusque loci consuetudinem, fit oratio communis seu fidelium, quam celebrans aut ad sedem aut ex altari aut in ambone vel ad cancellos moderatur. Symbolo itaque expleto, celebrans versus ad populum dicit:*

℣. Dóminus vobíscum,

℟. Et cum spírítu tuo.

Deinde subiungit: Orémus, et fit oratio fidelium. Si celebrans est ad altare, illud osculatur antequam dicat: Dóminus vobíscum; secus cum ad altare accedit, oratione fidelium completa.

Si vero oratio fidelium non est facienda, celebrans altare osculatur; deinde, versus ad populum, dicit:

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

Postea subiungit: Orémus.

He was also crucified for us,*

suffered under Pontius Pilate, and was buried.*

And on the third day he rose again, according to the Scriptures.*

He ascended into heaven and sits at the right hand of the Father.*

He will come again in glory to judge the living and the dead.*

And of his kingdom there will be no end.*

And I believe in the Holy Spirit, the Lord and Giver of life,*

who proceeds from the Father and the Son.*

Who together with the Father and the Son is adored and glorified,*

and who spoke through the prophets.*

And one holy, Catholic, and Apostolic Church.*

I confess one baptism for the forgiveness of sins.*

And I await the resurrection of the dead.*

And the life of the world to come. Amen.

18. *Next, according to the local custom, the common prayer or prayer of the faithful takes place. The celebrant directs this prayer at his seat, the altar, the ambo, or the edge of the sanctuary area. At the end of the creed, the celebrant turns toward the people and says:*

℣. The Lord be with you.

℟. And with your spirit.

Then he adds: Let us pray, and the prayer of the faithful begins. If the celebrant is at the altar, he kisses it before he says: The Lord be with you; otherwise he kisses it when he goes to the altar at the completion of the prayer of the faithful.

But if the prayer of the faithful is not to be said, the celebrant kisses the altar; then, turning to the people, he says:

℣. The Lord be with you.

℟. And with your spirit.

After the response he adds: Let us pray.

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19. *The antiphon to the offertory follows. If this is chanted or recited by the schola or by the people, the celebrant does not read it privately.*

20. *In solemn Mass, the deacon hands the paten with the host to the celebrant; in other Masses the priest himself takes the paten with the host, which he offers, saying:*

Súscipe, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiam, quam ego indígnus fámulus tuus óffero tibi Deo meo, vivo et vero, pro innumerábilibus peccátis, et offensió nibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúntis: ut mihi et illis profíciat ad salútem in vitam ætérnam. Amen.

Then, making a cross with the paten, the celebrant places the host upon the corporal.

21. *The deacon ministers the wine, the subdeacon the water, for the chalice. If Mass is celebrated without sacred ministers, the celebrant pours both wine and water. Making the sign of the cross, he blesses the water to be mixed in the chalice, saying:*

Deus, qui humánæ substántiæ dignitátem mirábiliter condidísti, et mirábilis reformásti: da nobis, per huius aquæ et vini mystérium, eius divinitátis esse consórtes, qui humanitátis nostræ fíeri dignátus est párticeps, Iesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

In Masses for the dead, the preceding prayer is said, but the water is not blessed.

22. *Next the celebrant takes the chalice and offers it, saying:* Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ maiestátis tuæ, pro nostra et totíus mundi salúte, cum odóre suavitátis ascéndat. Amen.

Then he makes the sign of the cross with the chalice, and places it upon the corporal, covering it with the pall.

19. *Sequitur antiphona ad offertorium, quam celebrans privatim non legit, si a schola vel a populo cantatur vel recitatur.*

20. *Si Missa est sollemnis, diaconus porrigit celebranti patenam cum hostia: secus sacerdos ipse accipit patenam cum hostia, quam offerens, dicit:*

Deinde, faciens crucem cum eadem patena, deponit hostiam super corporale.

21. *Diaconus ministrat vinum, subdiaconus aquam in calice; vel, si Missa sine sacris ministris celebratur, utrumque infundit celebrans, et aquam miscendam in calice benedicit signo crucis, dicens:*

In Missis defunctorum dicitur prædicta oratio: sed aqua non benedicitur.

22. *Postea accipit calicem, et offert, dicens:*

Deinde facit signum crucis cum calice, et illum ponit super corporale, et palla cooperit.

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23. *Tum iunctis manibus super altare, aliquantulum inclinatus, dicit:*

23. *With his hands joined upon the altar and bowing somewhat, the celebrant then says:*

In spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

24. *Erectus expandit manus, easque in altum porrectas iungens, elevatis oculis, et statim demissis, dicit:*

24. *Standing erect, he extends, raises, and joins his hands, lifts up his eyes and immediately lowers them, saying:*

Veni, sanctificátor omnípotens ætérne Deus: *he blesses the offerings, continuing:* et béne ✠ dic hoc sacrificium, tuo sancto nómini præparátum.

25. *Postea, in Missa solemni et in Missa cantata in qua adhibetur incensum, celebrans benedicit incensum, dicens:*

25. *Afterwards, in solemn Mass and in high Mass in which incense is used, the celebrant blesses the incense, saying:*

Per intercessiónem beáti Michaélis Arch-ángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bene ✠ dícere, et in odórem suavitátis accípere. Per Christum Dóminum nostrum. Amen.

26. *Et accepto thuribulo a diacono vel ministrante, incensat oblata, modo in rubricis præscripto, dicens:*

26. *Taking the thurible from the deacon or the server, the celebrant incenses the offerings in the manner prescribed in the rubrics, saying:*

Incénsum istud a te benedíctum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

Deinde incensat altare, dicens:

Then he incenses the altar, saying:

Ps. 140, 2-4

Dirigátur, Dómine, orátio mea, sicut incénsum, in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínium. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

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When he returns the thurible to the deacon or the server, he says:

Accéndat in nobis Dóminus ignem sui amóris et flammam æternæ caritátis. Amen.

Then the celebrant is incensed by the deacon or the server, and afterwards the others are incensed in order.

Dum reddit thuribulum diacono vel ministranti, dicit:

Postea incensatur celebrans a diacono vel ministrante, deinde alii per ordinem.

27. *Meanwhile the priest washes his hands, saying:*

Ps. 25, 6–12

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine:

Ut áudiam vocem laudis, et enárrem univérsa mirabília tua.

Dómine, diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ.

Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sánguinem vitam meam:

In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus.

Ego autem in innocéntia mea ingrèssus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine.

Glória Patri, et Fílio, et Spirítui Sancto.

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

In Masses for the dead, and during Passion time in Masses of the season, Glória Patri is omitted.

27. *Interim sacerdos lavat manus, dicens:*

In Missis defunctorum, et tempore Passionis in Missis de Tempore omittitur Glória Patri.

28. *Then, bowing at the center of the altar and placing his joined hands upon the altar, the celebrant says:*

Súscipe, sancta Trínitas, hanc oblatiόνem, quam tibi offérimus ob memóriam passi-ónis, resurrectiόνis et ascensiόνis Iesu Christi Dómini nostri: et in honórem beátæ Maríæ semper Vírginis, et beáti Ioánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis profíciat ad honórem,

28. *Deinde, inclinatus in medio altaris, iunctis manibus super eo, dicit:*

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nobis autem ad salutem: et illi pro nobis
intercedere dignentur in cælis, quorum
memoriam agimus in terris. Per eundem
Christum Dóminum nostrum. Amen.

*29. Postea osculatur altare et, versus ad
populum, extendens et iungens manus,
congrua voce, dicit:*

*Oráte, fratres: ut meum ac vestrum
sacrificium acceptabile fiat apud
Deum Patrem omnipotentem.*

*Minister seu circumstantes respondent:
Suscípiat Dóminus sacrificium de
mánibus tuis ad laudem, et glóriam
nóminis sui, ad utilitatem quoque
nostram, totiúsque Ecclesiæ suæ
sanctæ.*

*30. Deinde, manibus extensis, absolute
sine Orémus cantat vel clara voce dicit
orationes super oblata, usque ad Per
omnia sæcula sæculórum inclusive.*

*31. Postea, manibus super altare positis,
dicit: Dóminus vobíscum; eas autem
aliquantulum elevat, cum dicit: Sursum
corda, et iungit cum dicit: Grátias
agámus Dómino Deo nostro.*

*Deinde disiungit manus, et disiunctas
tenet usque ad finem præfationis: qua
finita, iterum iungit eas, et una cum
ministris, clero et populo cantat vel dicit
Sanctus-Benedictus:*

*29. Afterwards he kisses the altar and turns to the people.
Extending and joining his hands, he says in an appropriate
tone of voice:*

*Brethren, pray that my sacrifice and yours
may be acceptable to God the Father al-
mighty.*

The minister or those present reply:

*May the Lord receive the sacrifice from
your hands to the praise and glory of his
name, for our welfare and that of all his
holy Church.*

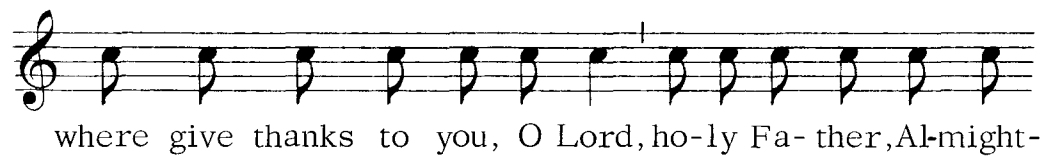
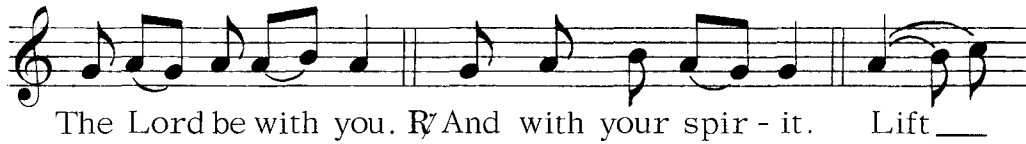
*30. Extending his hands, the celebrant chants or recites in a
clear voice, without Let us pray, the prayers over the gifts,
as far as forever and ever, inclusively.*

*31. After this, placing his hands upon the altar, the celebrant
says: The Lord be with you. Then he lifts his hands some-
what while he says: Lift up your hearts, and joins his hands
while he says: Let us give thanks to the Lord our God.*

*Then he extends his hands and holds them extended up to
the end of the preface. At the end of the preface he joins his
hands again and chants or recites the Sanctus-Benedictus
together with the ministers, the clergy, and the people.*

PREFACES

PREFACE OF CHRISTMAS I



Preface of Christmas I



of our mind by the mys-ter-y of the Word made flesh,



and we are drawn to the love of things un-seen through him



whom we ac-knowl-edge as God, now seen by men. There -



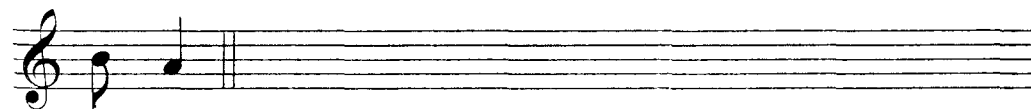
fore with the An-gels and Arch-an-gels the Thrones



and Dom-i-na-tions, and all the mil-i-tant hosts of



heav-en, we con-tin-u-ous-ly praise your glo-ry in song,



and say:

PREFACE OF CHRISTMAS II



The Lord be with you. R/ And with your spir - it. Lift up



your hearts. R/ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just,prop-er and help-ful



toward sal-va-tion, that we al- ways and ev-ery-where give



thanks to you, O Lord,ho-ly Fa-ther,Al-might-y and e-ter-nal God;



for the bright-ness of your glo- ry has made it-self man-



i - fest to the eyes of our mind by the mys-ter- y

Preface of Christmas II



of the Word made flesh, and we are drawn to the love of



things un-seen through him whom we ac-knowl-edge as God,



now seen by men._ There-fore with the An- gels and Arch-



an - gels, the Thrones and Dom-i- na- tions, and all the



mil- i- tant hosts of heav-en, we con- tin- u- ous- ly praise



your glo- ry in song and say:

PREFACE OF THE EPIPHANY OF THE LORD I



The Lord be with you. R. And with your spir - it. Lift —



up your hearts. R. We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R. It is right



and just. It is tru - ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and everywhere give thanks



to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal God;



for your on-ly-be-got-ten Son re-stored our hu-man na-



ture by the new light of his im-mor-tal-i-ty when he

Preface of the Epiphany of the Lord I



ap-peared in the sub-stance of man's mor-tal na-ture.



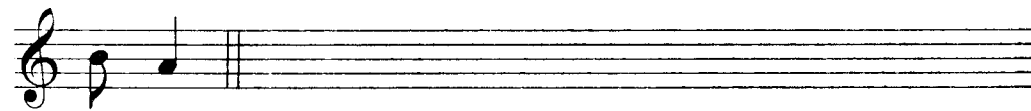
There-fore with the An-gels and Arch-an-gels, the Thrones



and Dom-i - na-tions, and all the mil- i- tant hosts of heav-



en, we con - tin - u - ous - ly praise your glo - ry in song,



and say:

PREFACE OF THE EPIPHANY OF THE LORD II



The Lord be with you. R̃ And with your spir-it. Lift up



your hearts. R̃ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal God;



for your on-ly-be-got-ten Son re-stored our hu-man na-



ture by the new light of his im-mor-tal-i-ty when he ap-

Preface of the Epiphany of the Lord II



peared in the sub-stance of man's mor-tal na-ture. There-



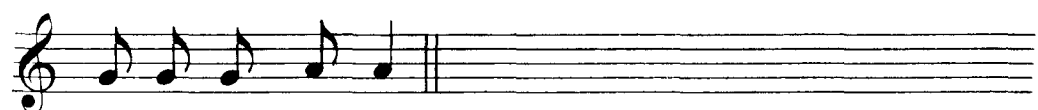
fore with the An-gels and Arch-an-gels, the Thrones



and Dom-i-na-tions, and all the mil-i-tant hosts



of heav-en, we con-tin-u-ous-ly praise your glo-



ry in song, and say:

PREFACE OF LENT I



The Lord be with you. R̃ And with your spir - it. Lift —



up your hearts. R̃ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru - ly right and just, prop - er and



help - ful toward sal - va - tion, that we al - ways and ev -



ery - where give thanks to you, O Lord, ho - ly Fa - ther,



Al - might - y and e - ter - nal God, for us - ing our bod - i - ly



fast - ing to curb our vic - es, to el - e - vate our minds, and

Preface of Lent I

to be-stow up-on us vir-tue and its re-ward,through

Christ our Lord. Through the same Christ the An-gels

ac-claim your maj-es-ty, the Dom-i-na-tions a-dore you,

and the Pow-ers wor-ship in awe. Through him al-so the

heav-ens and the Vir-tues of heav-en join the bless-ed

Ser-a-phim in one grand cho-rus of joy-ous praise. We beg

you, let our voic-es blend with theirs, as in hum-ble

praise we say:

PREFACE OF LENT II



The Lord be with you. R̃ And with your spir- it. Lift up



your hearts. R̃ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al- ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal



God, for us-ing our bod-i-ly fast- ing to curb our



vic - es, to el - e - vate our minds, and to be - stow up-on

Preface of Lent II



us vir-tue and its re-ward, through Christ our Lord.



Through the same Christ the An-gels ac-claim your maj-es-



ty, the Dom-i-na-tions a-dore you, and the Pow-ers wor-ship



in awe._ Through him al- so the heav-ens and the Vir-tues



of heav-en join the bless-ed Ser-a-phem in one grand cho-rus



of joy-ous praise. We beg you, let our voic-es blend with



theirs, as in hum-ble praise we say:

PREFACE OF THE HOLY CROSS I



The Lord be with you. R̃ And with your spir-it. Lift —



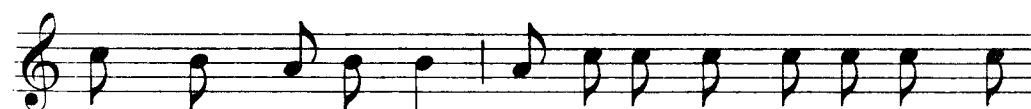
up your hearts. R̃ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru-ly right and just, prop-er and help-



ful toward sal-va-tion, that we al-ways and ev-ery-where



give thanks to you, O Lord, ho-ly Fa-ther, Al-might- y and



e-ter-nal God; for you or-dained that the sal-va-tion



of man-kind should be ac-com-plished up-on the tree of

Preface of the Holy Cross I

the cross, in or-der that life might be re-stored through
the ver-y in-stru-ment which brought death, and that Sa-
tan, who con-quired us through the tree, might al-so be
o-ver-come by it; through Christ our Lord. Through the same
Christ the An-gels ac-claim your maj-es-ty, the Dom-i-na-
tions a-dore you, and the Pow-ers wor-ship in awe.
Through him al-so the heav-ens and the Vir-tues of heav-
en join the bless-ed Ser-a-phim in one grand cho-rus of
joy-ous praise. We beg you, let our voic-es blend with
theirs, as in hum-ble praise we say:

The musical score is written on ten staves of five-line music. It features a variety of note values including eighth, sixteenth, and thirty-second notes, as well as rests. The lyrics are printed below the staves, aligned with the corresponding musical phrases. The piece concludes with a double bar line on the final staff.

PREFACE OF THE HOLY CROSS II



The Lord be with you. *R/* And with your spir - it. Lift up



your hearts. *R/* We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. *R/* It is right



and just. It is tru - ly right and just, prop - er and



help - ful toward sal - va - tion, that we al - ways and ev - ery -



where give thanks to you, O Lord, ho - ly Fa - ther, Al - might - y

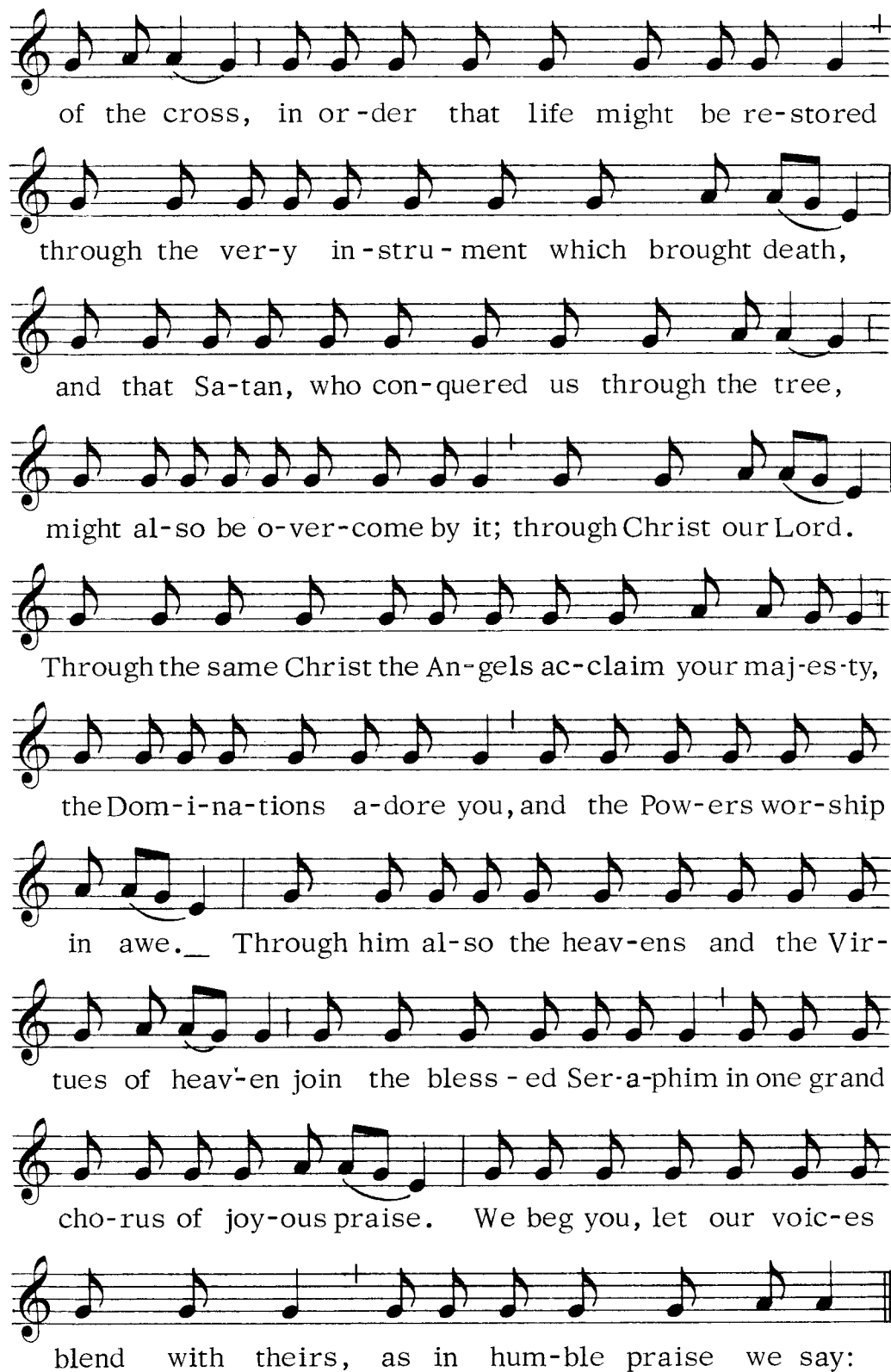


and e - ter - nal God; for you or - dained that the sal - va -



tion of man - kind should be ac - com - plished up - on the tree

Preface of the Holy Cross II



of the cross, in or-der that life might be re-stored
through the ver-y in-stru-ment which brought death,
and that Sa-tan, who con-quired us through the tree,
might al-so be o-ver-come by it; through Christ our Lord.
Through the same Christ the An-gels ac-claim your maj-es-ty,
the Dom-i-na-tions a-dore you, and the Pow-ers wor-ship
in awe. Through him al-so the heav-ens and the Vir-
tues of heav'-en join the bless-ed Ser-a-phim in one grand
cho-rus of joy-ous praise. We beg you, let our voic-es
blend with theirs, as in hum-ble praise we say:

PREFACE FOR THE MASS OF THE CHRISM I

The Lord be with you. R/ And with your spir-it. Lift
up your hearts. R/ We have lift-ed them up to the Lord.
Let us give thanks to the Lord our God. R/ It is right and
just. It is tru-ly right and just, prop-er and help-ful
toward sal-va-tion, that we hum-bly im-plore your mer-cy
to strength-en this chrism and so make it a sac-ra-ment
of life and per-fect sal-va-tion for those who are to
be re-made in the spir-it-u-al bath of bap-tism.
Af-ter the cor-rup-tion of their first birth has been
sub-merged, may each one of them, when this sa-cred oil

Preface for the Mass of the Chrism I

is poured on him, be a ho-ly tem-ple red-o-lent with the
sweet fra-grance of in-no-cent life pleas-ing to you. By this
mys-ter- y which you have in-sti-tut-ed rich-ly be-stow
up-on them roy-al, priest-ly and pro-phet-i-cal hon-or
and clothe them with the robe of im-mor-tal-i-ty, through
Christ our Lord. Through the same Christ the An-gels ac-claim
your maj-es-ty, the Dom-i-na-tions a-dore you, and the
Pow-ers wor-ship in awe. Through him al-so the heav-ens
and the Vir-tues of heav-en join the bless-ed Ser-a-phim
in one grand cho-rus of joy-ous praise. We beg you, let our
voic-es blend with theirs, as in hum-ble praise we say:

EASTER PREFACE I



The Lord be with you. R/ And with your spir - it. Lift ____



up your hearts. R/ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru - ly right and just, prop - er and



help - ful toward sal - va - tion, that we al - ways praise you,



O Lord, but more es - pe - cial - ly so on this day when Christ
on this night
at this season



our Pasch was sac - ri - ficed. For he is the true Lamb who



has tak - en a - way the sins of the world, who o - ver - came

Easter Preface I



death for us by dy-ing him-self and who re-stored us



to life by his own res-ur-rec - tion. There-fore with



the An-gels and Arch-an-gels, the Thrones and Dom-i-



na - tions, and all the mil-i-tant hosts of heav-en,

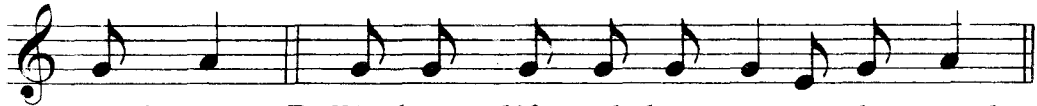


we con-tin-u-ous-ly praise your glo-ry in song and say:

EASTER PREFACE II



The Lord be with you. R/ And with your spir-it. Lift up



your hearts. R/ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just, prop-er and helpful



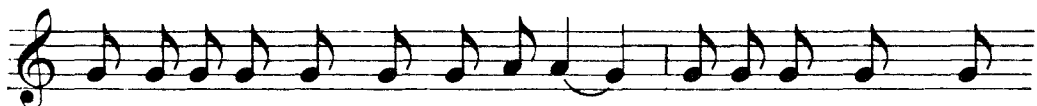
toward sal-va-tion, that we al-ways praise you, O Lord,



but more es-pe-cial- ly so on this day when Christ our
on this night
at this season

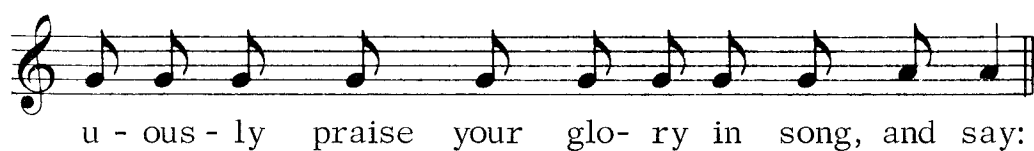
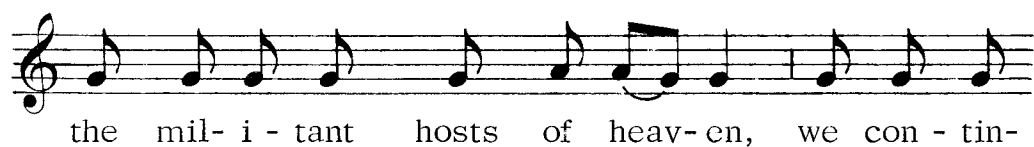
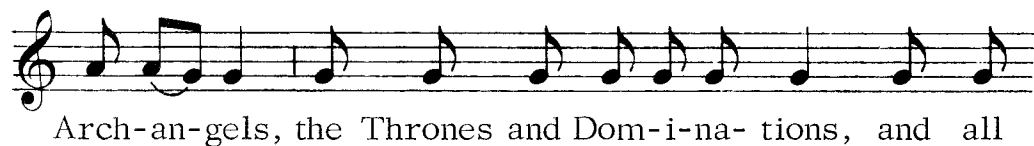
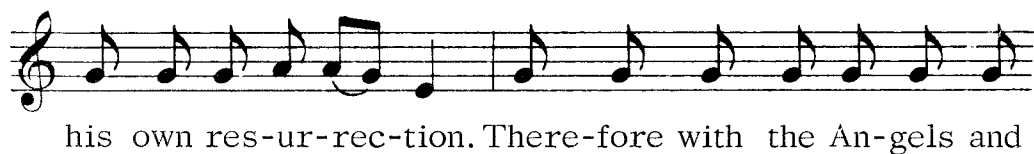
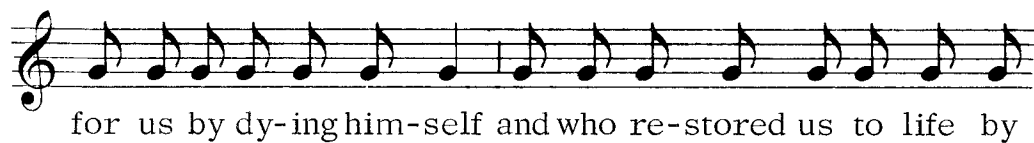


Pasch was sac-ri-ficed. For he is the true Lamb who has



tak-en a-way the sins of the world, who o-ver-came death

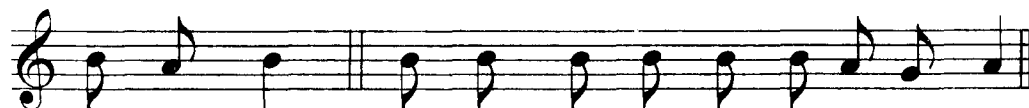
Easter Preface II



PREFACE OF THE ASCENSION OF THE LORD I



The Lord be with you. R̃ And with your spir - it. Lift —



up your hearts. R̃ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru - ly right and just, prop-er



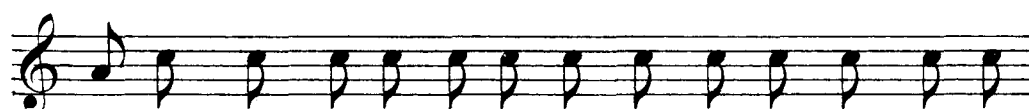
and help-ful toward sal-va-tion, that we al-ways and



ev - ery-where give thanks to you, O Lord, ho-ly Fa-ther,



Al-might- y and e-ter - nal God, through Christ our Lord;



who ap-peared o-pen-ly to all his dis - ci - ples af - ter

Preface of the Ascension of the Lord I



his res-ur-rec-tion, and was tak-en up to heav-en be-fore



their eyes, so that he might make us shar-ers in his own



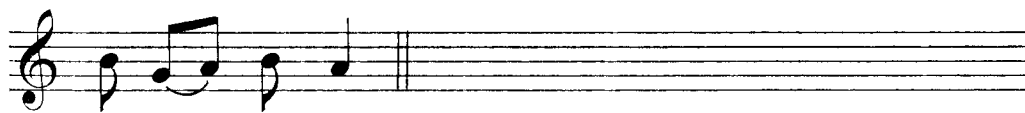
di-vin-i-ty. There-fore with the An-gels and Arch-an-gels,



the Thrones and Dom-i- na -tions, and all the mil-i -tant



hosts of heav-en, we con-tin-u-ous-ly praise your glo-ry



in song, and say:

PREFACE OF THE ASCENSION OF THE LORD II



The Lord be with you. R̃ And with your spir-it. Lift up



your hearts. R̃ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we al-ways and ev-ery-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y

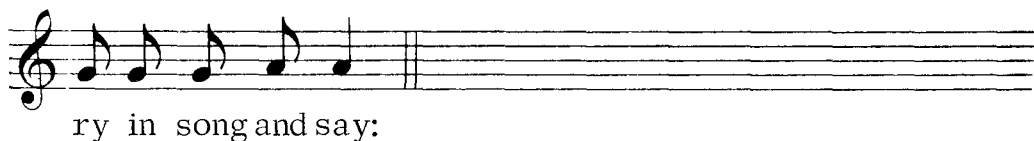
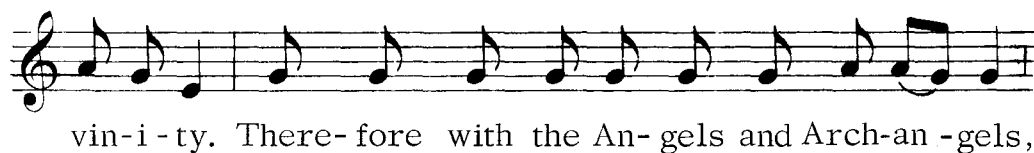


and e-ter-nal God, through Christ our Lord;_ who ap-



peared o-pen-ly to all his dis-ci-ples aft-er his res-ur-

Preface of the Ascension of the Lord II



PREFACE OF THE SACRED HEART OF JESUS I



The Lord be with you. R̃ And with your spir - it. Lift —



up your hearts. R̃ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru-ly right and just, prop-er and help-



ful toward sal-va - tion, that we al-ways and every-where



give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and

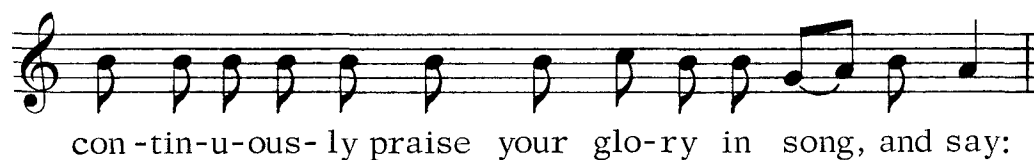
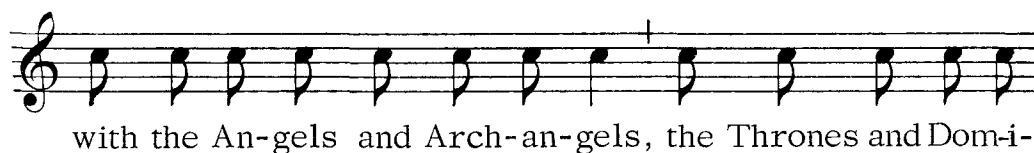
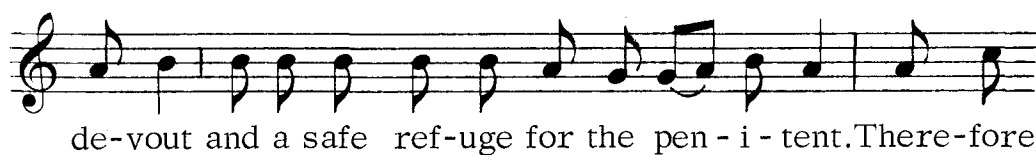
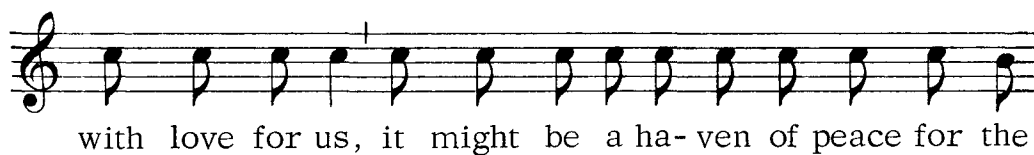
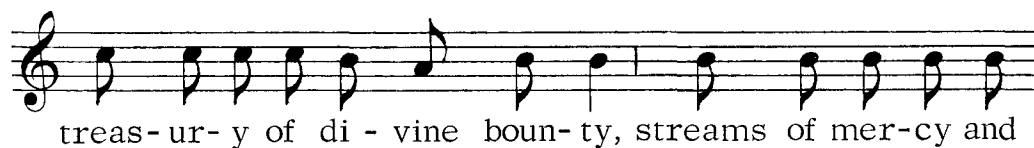
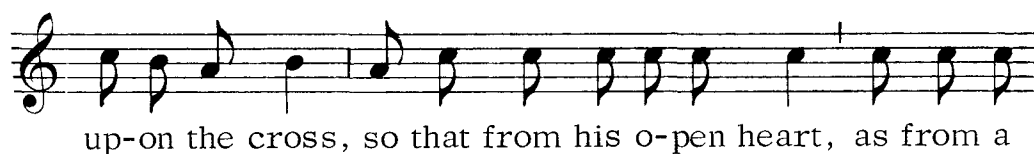


e-ter-nal God, who de-creed that your on-ly-be-got-ten



Son should be pierced by a sol - dier's lance as he hung

Preface of the Sacred Heart of Jesus I



PREFACE OF THE SACRED HEART OF JESUS II



The Lord be with you. R/ And with your spir-it. Lift up



your hearts. R/ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we al-ways and ev-ery-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y



and e-ter-nal God, who de-creed that your on-ly-be-got-



ten Son should be pierced by a sol-dier's lance as he hung

Preface of the Sacred Heart of Jesus II



up-on the cross, so that from his o-pen heart, as from



a treas-ur-y of di-vine boun-ty, streams of mer-cy and



grace might pour forth up-on us, and ev-er burn-ing



with love for us, it might be a ha-ven of peace for the



de-vout and a safe ref-uge for the pen-i-tent. There-fore



with the An-gels and Arch-an-gels, the Thrones and Dom-



i-na-tions, and all the mil-i-tant hosts of heav-en,



we con-tin-u-ous-ly praise your glo-ry in song, and say:

PREFACE OF OUR LORD JESUS CHRIST
THE KING I



The Lord be with you. R/ And with your spir - it. Lift ____



up your hearts. R/ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-mighty and e-ter-nal



God, who a-noint-ed your on-ly-be-got-ten Son, Je-sus Christ

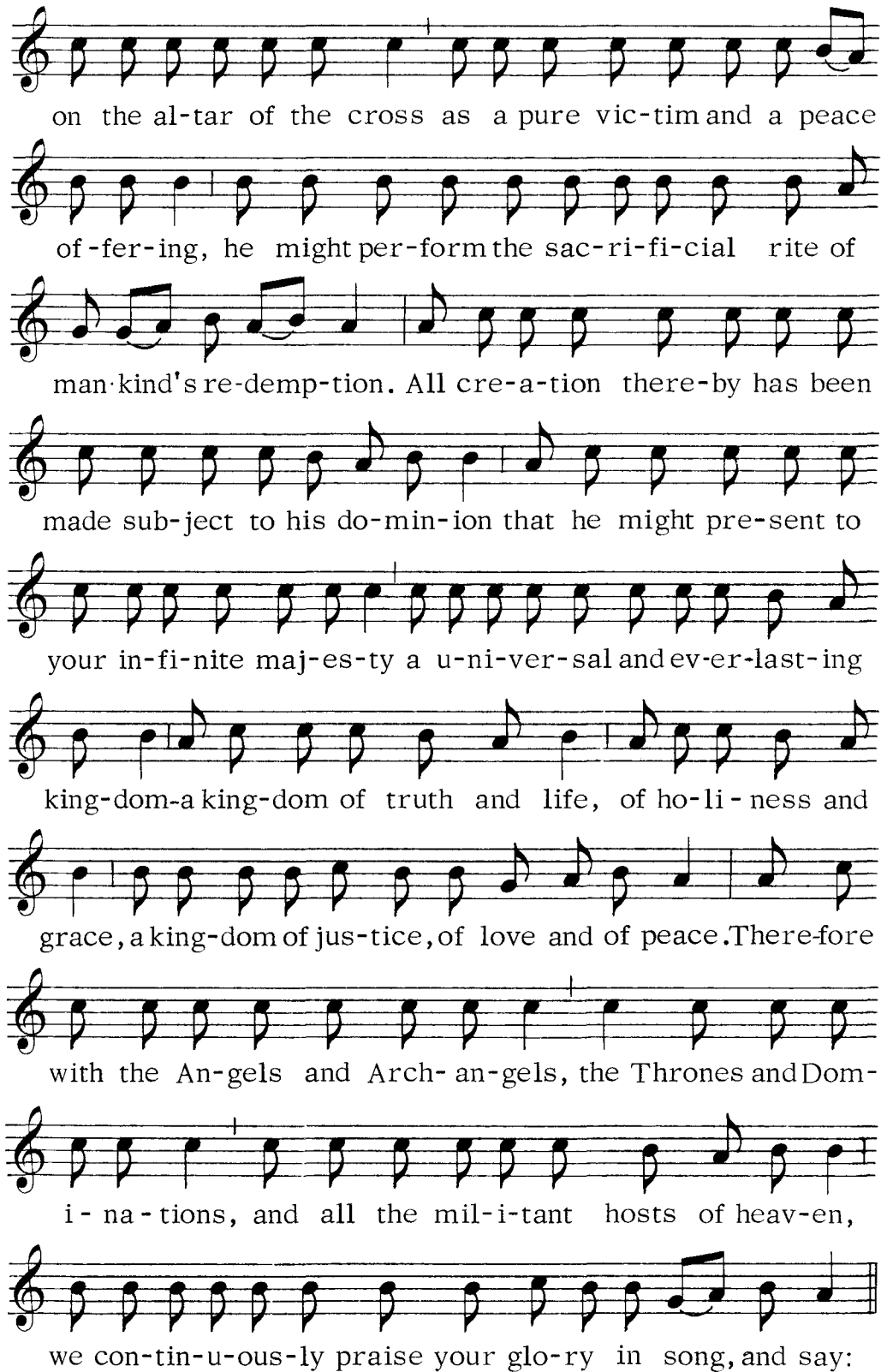


our Lord, with the oil of glad-ness to be a priest for-ev-er



and king of the whole world, so that by of-fer-ing him-self

Preface of Our Lord Jesus Christ the King I



on the al-tar of the cross as a pure vic-tim and a peace
of-fer-ing, he might per-form the sac-ri-fi-cial rite of
man-kind's re-demp-tion. All cre-a-tion there-by has been
made sub-ject to his do-min-ion that he might pre-sent to
your in-fi-nite maj-es-ty a u-ni-ver-sal and ever-last-ing
king-dom-a king-dom of truth and life, of ho-li-ness and
grace, a king-dom of jus-tice, of love and of peace. There-fore
with the An-gels and Arch-an-gels, the Thrones and Dom-
i-na-tions, and all the mil-i-tant hosts of heav-en,
we con-tin-u-ous-ly praise your glo-ry in song, and say:

PREFACE OF OUR LORD JESUS CHRIST
THE KING II



The Lord be with you. R̃ And with your spir- it. Lift up
your hearts. R̃ We have lift - ed them up to the Lord.
Let us give thanks to the Lord our God. R̃ It is right
and just. It is tru- ly right and just, prop- er and
help- ful toward sal- va- tion, that we al- ways and ev-ery-
where give thanks to you, O Lord, ho- ly Father, Al- might- y
and e- ter- nal God, who a- noin- ted your on- ly- be- got- ten
Son, Je- sus Christ our Lord, with the oil of gladness
to be a priest for- ev- er and king of the whole world,
so that by of- fer- ing him- self on the al- tar of the cross

Preface of Our Lord Jesus Christ the King II

as a pure vic-tim and a peace of-fer- ing, he might per-
form the sac-ri- fi- cial rite of man-kind's re-demp-
tion. All cre-a-tion there-by has been made sub- ject to
his do-min-ion that he might pre-sent to your in-fi-
nite maj-es-ty a u- ni- ver- sal and ev-er- last- ing
king-dom-a king- dom of truth and life, of ho-li- ness
and grace, a king- dom of jus- tice, of love and of
peace. There-fore with the An- gels and Arch-an -gels,
the Thrones and Dom-i-na- tions, and all the mil-i-tant
hosts of heav-en, we con-tin-u-ous-ly praise your glo-ry
in song, and say:

PREFACE OF THE HOLY SPIRIT I



The Lord be with you. R̃ And with your spir - it. Lift__



up your hearts. R̃ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru-ly right and just, prop-er and help-ful



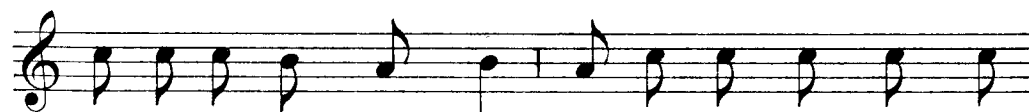
toward sal-va-tion, that we al-ways and ev-ery-where give thanks



to you, O Lord, ho-ly Fa-ther, Al-mighty and e-ter-nal God,

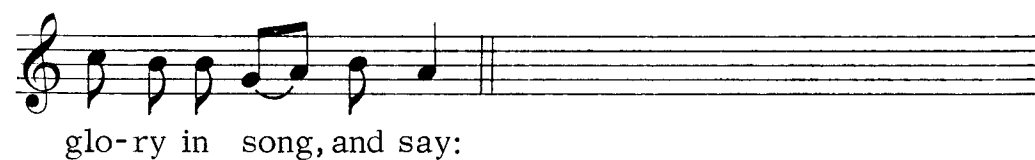
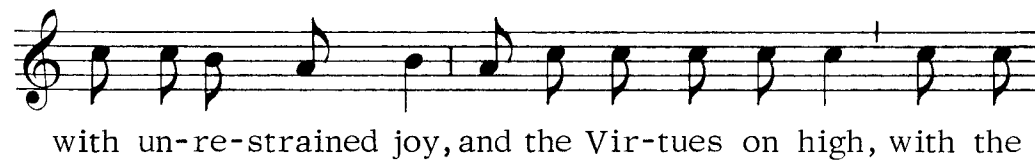


through Christ our Lord; who as-cend-ed a-bove the heav-ens



to sit at your right hand, and (on this day) sent forth

Preface of the Holy Spirit I



PREFACE OF THE HOLY SPIRIT II



The Lord be with you. *R* And with your spir-it. Lift up



your hearts. *R* We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God._ *R* It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va - tion, that we al-ways and ev-ery-



where give thanks to you O Lord, ho-ly Fa-ther, Al-might-y



and e-ter-nal God, through Christ our Lord; who as-cend-



ed a - bove the heav - ens to sit at your right hand,

Preface of the Holy Spirit II



and (on this day) sent forth the Ho-ly Spir - it up-on



the chil - dren of a-dop - tion, as he had prom-ised.



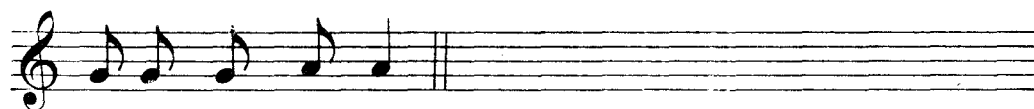
There - fore the whole world is ju-bi - lant with un-re-



strained joy, and the Vir-tues on high, with the Pow-ers



of the an-gel - ic choir, con-tin-u-ous-ly praise your glo-



ry in song, and say:

PREFACE OF THE HOLY TRINITY I



The Lord be with you. R/ And with your spir- it. Lift _____



up your hearts. R/ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just, prop-er and helpful



toward sal-va-tion, that we al-ways and ev-ery-where give



thanks to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal



God; for with your on-ly-be-got-ten Son and the Ho-ly



Spir- it you are one God, one Lord, not in the u- ni- ty



of a sin- gle per-son but in the Trin-i- ty of one sub-

Preface of the Holy Trinity I



stance. For what we be- lieve of your glo- ry, through your
rev-e- la- tion, that we al- so be- lieve of your Son, and
of the Ho- ly Spir- it, with- out dif- fer- ence or dis- tinc-
tion. So that in con- fess- ing the true and e- ter- nal
God- head, we a- dore the dis- tinc- tion of per- sons,
one- ness in be- ing, and e- qual- i- ty in maj- es- ty.
This the An- gels and Arch- an- gels, the Cher- u- bim and
Ser- a- phim praise, and un- ceas- ing- ly chant each day,
say- ing with one voice:

PREFACE OF THE HOLY TRINITY II



The Lord be with you. R/ And with your spir-it. Lift up



your hearts. R/ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we al-ways and ev-ery-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y

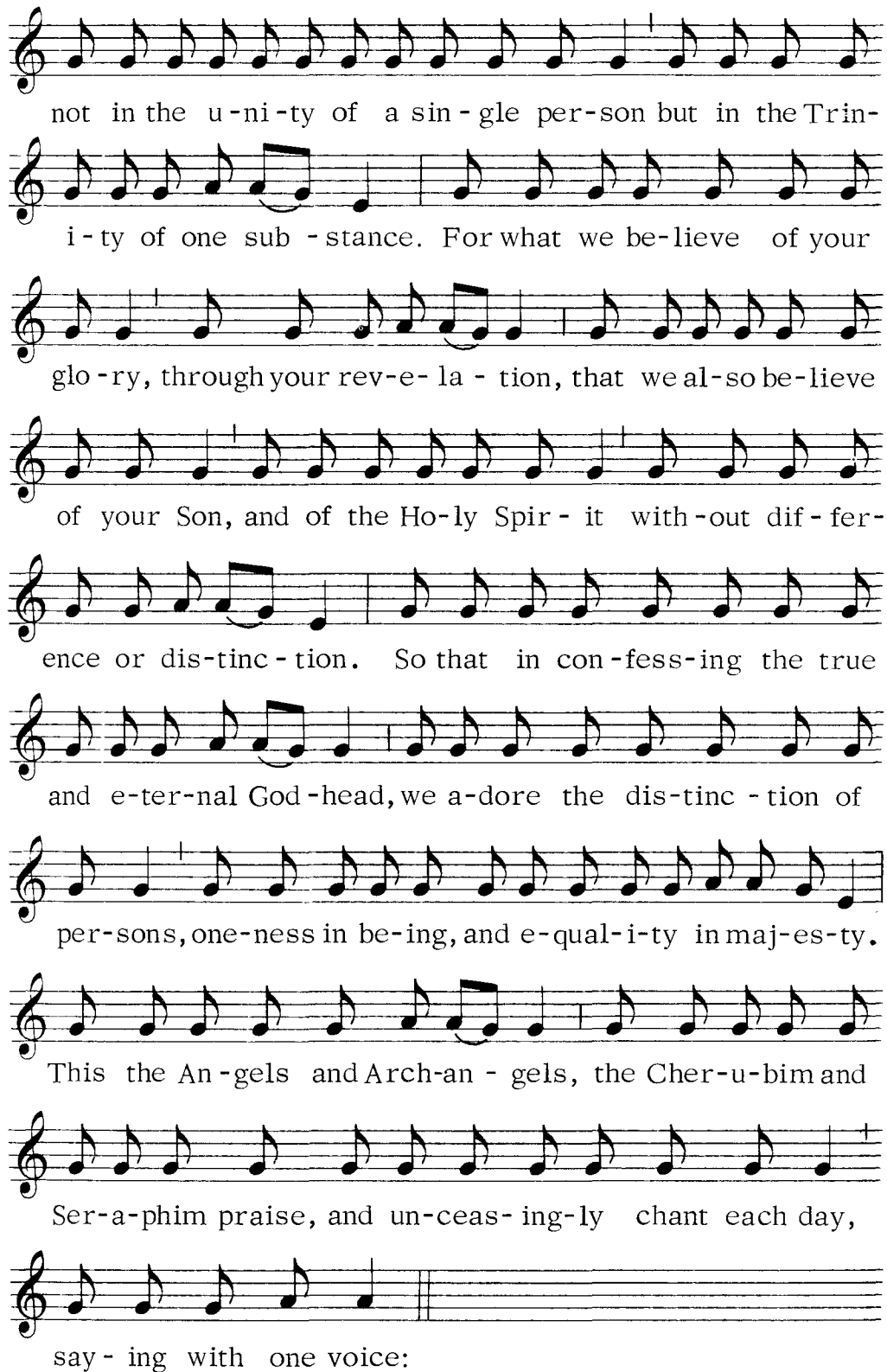


and e-ter-nal God; for with your on-ly-be-got-ten Son



and the Ho-ly Spir-it you are one God, one Lord, _

Preface of the Holy Trinity II



not in the u-ni-ty of a sin-gle per-son but in the Trin-
i-ty of one sub-stance. For what we be-lieve of your
glo-ry, through your rev-e-la-tion, that we al-so be-lieve
of your Son, and of the Ho-ly Spir-it with-out dif-fer-
ence or dis-tinc-tion. So that in con-fess-ing the true
and e-ter-nal God-head, we a-dore the dis-tinc-tion of
per-sons, one-ness in be-ing, and e-qual-i-ty in maj-es-ty.
This the An-gels and Arch-an-gels, the Cher-u-bim and
Ser-a-phim praise, and un-ceas-ing-ly chant each day,
say-ing with one voice:

PREFACE OF THE BLESSED VIRGIN MARY I



The Lord be with you. R/ And with your spir - it. Lift —



up your hearts. R/ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just, prop-er and help-



ful toward sal-va - tion, that we al-ways and ev-ery-where



give thanks to you, O Lord, ho-ly Fa - ther, Al-mighty and



e-ter - nal God, and praise, hon-or, and ex-tol you on this

(as we

(as we



feast of	the	An-nun - ci - a - tion	of the
ven-er-ate)	the	Vis - it - a - tion	of
com-mem-o-rate)	the	As-sump-tion	of
	the	Birth	of
	the	Pres-en - ta - tion	of
	the	Im-mac-u-late Con - cep - tion	of
	the	Sev - en Sor - rows	of

Preface of the Blessed Virgin Mary I

bless-ed ev-er- vir - gin Mar- y. For with - out los - ing
the glo-ry of her vir-gin- i- ty she con-ceived your on-ly
be-got-ten Son by the o-ver-shad-ow-ing of the Ho-ly
Spir - it, and she brought forth to the world Je-sus Christ
our Lord, the e - ter - nal light. Through the same Christ
the An-gels ac-claim your maj-es-ty, the Dom-i-na-tions
a-dore you, and the Pow-ers wor-ship in awe. Through him
al- so the heav-ens and the Vir-tues of heav-en join the
bless-ed Ser-a-phim in one grand cho-rus of joy-ous praise.
We beg you, let our voic - es blend with theirs, as in
hum-ble praise we say:

PREFACE OF THE BLESSED VIRGIN MARY II



The Lord be with you. R̃ And with your spir-it. Lift up



your hearts. R̃ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we al-ways and every-



where give thanks to you, O Lord, ho-ly Father, Al-might-y



and e-ter-nal God, and praise, hon-or, and ex-tol you




on this feast of	the An - nun - ci - a - tion of
(as we ven-er-ate) the	Vis - it - a - tion of
(as we com-mem-o-rate the	As - sump-tion of
the	Birth of
the	Pres-en - ta - tion of
the Im-mac-u-late Con-cep-tion of	
the	Sev-en Sor-rows of

Preface of the Blessed Virgin Mary II

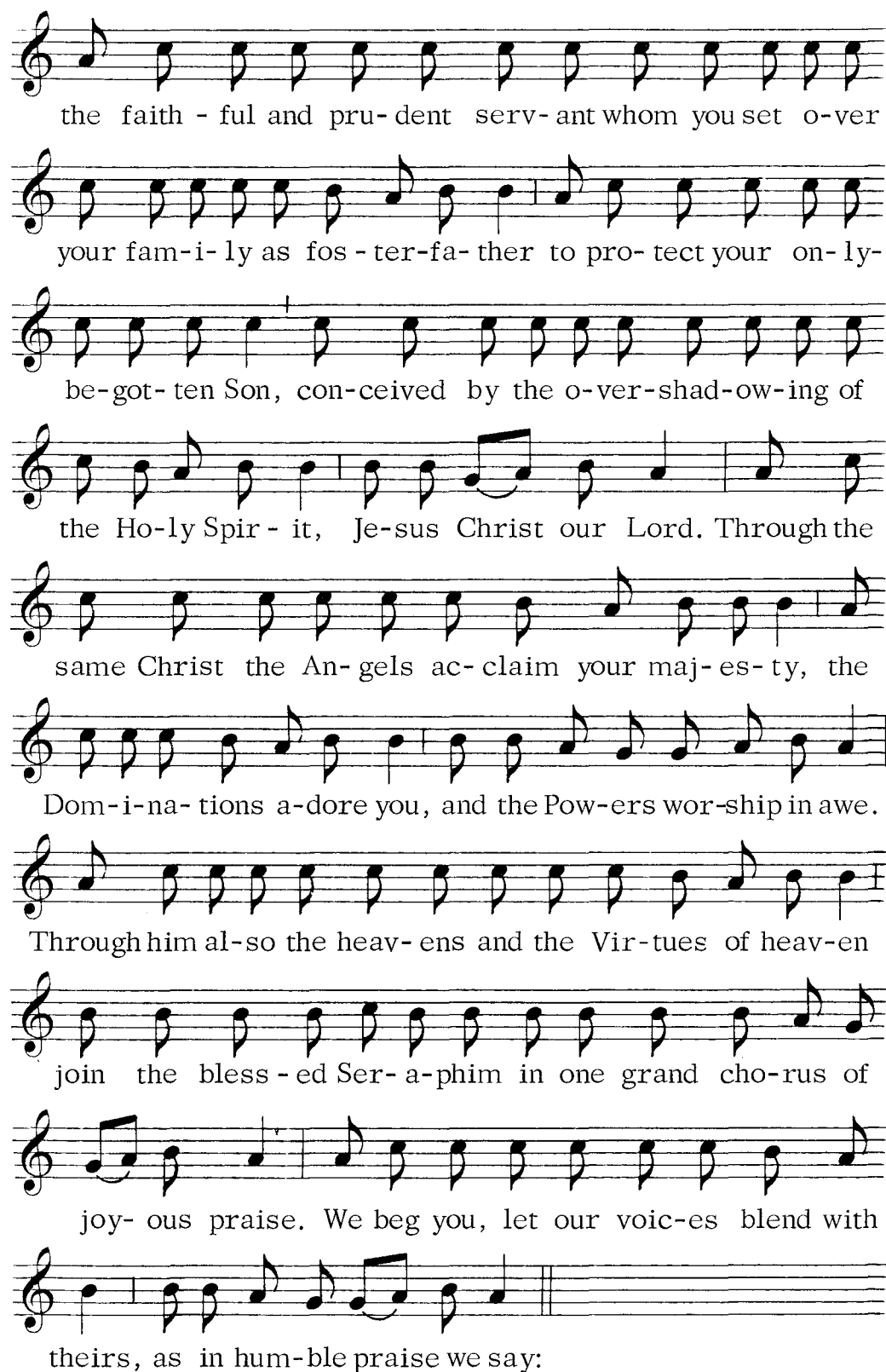
the bless ed ev-er-vir-gin Mar- y. For with out los ing the glo-
 ry of her vir-gin-i-ty she con-ceived your on-ly-be-got-ten
 Son by the o-ver-shad-ow-ing of the Ho-ly Spir-it,
 and she brought forth to the world Je-sus Christ our
 Lord, the e-ter-nal light. Through the same Christ the
 An-gels ac-claim your maj-es-ty, the Dom-i-na-tions a-
 dore you, and the Pow-ers wor-ship in awe. Through him al-
 so the heav-ens and the Vir-tues of heav-en join the
 bless-ed Ser-a-phem in one grand cho-rus of joy-ous
 praise. We beg you, let our voic-es blend with theirs,
 as in hum-ble praise we say:

PREFACE OF ST. JOSEPH, HUSBAND OF
THE BLESSED VIRGIN MARY I



The Lord be with you. R/ And with your spir- it. Lift _____
up your hearts. We have lift - ed them up to the Lord.
Let us give thanks to the Lord our God. R/ It is right
and just. It is tru-ly right and just, prop-er and help-ful
toward sal-va-tion, that we al-ways and every-where give thanks
to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal God;
and glo-ri-fy, hon-or, and ex-tol you with fit - ting praise
on this feast of blessed Jo-seph. For he is the just
(on this so-lem-ni-ty of)
(as we ven-er-ate)
man whom you gave as hus-band to the vir-gin Moth-er of God;

Preface of Saint Joseph, Husband of the Blessed Virgin Mary I



the faith - ful and pru - dent serv - ant whom you set o - ver
your fam - i - ly as fos - ter - fa - ther to pro - tect your on - ly
be - got - ten Son, con - ceived by the o - ver - shad - ow - ing of
the Ho - ly Spir - it, Je - sus Christ our Lord. Through the
same Christ the An - gels ac - claim your maj - es - ty, the
Dom - i - na - tions a - dore you, and the Pow - ers wor - ship in awe.
Through him al - so the heav - ens and the Vir - tues of heav - en
join the bless - ed Ser - a - phim in one grand cho - rus of
joy - ous praise. We beg you, let our voic - es blend with
theirs, as in hum - ble praise we say:

PREFACE OF ST. JOSEPH, HUSBAND OF
THE BLESSED VIRGIN MARY II



The Lord be with you. R/ And with your spir- it. Lift up



your hearts. R/ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru- ly right and just, prop-er and



help - ful toward sal-va - tion, that we al-ways and ev-ery-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y



and e - ter- nal God; and glo- ri- fy, hon- or, and ex- tol



you with fit - ting praise on this feast of bless- ed
(on this so-lem-ni- ty of)
(as we ven- er- ate)



Jo - seph. For he is the just man whom you gave as hus-

Preface of Saint Joseph, Husband of the Blessed Virgin Mary II

band to the vir-gin Moth-er of God;_ the faith - ful and
pru-dent serv-ant whom you set o-ver your fam-i-ly as
fos- ter-fa - ther to pro- tect your on-ly-be-got- ten Son,
con-ceived by the o-ver-shad-ow-ing of the Ho-ly Spir-it,
Je- sus Christ our Lord. Through the same Christ the An-
gels ac-claim your maj-es-ty, the Dom-i -na- tions a-dore
you, and the Pow-ers wor-ship in awe._ Through him
al- so the heav - ens and the Vir - tues of heav-en
join the bless-ed Ser-a-phem in one grand cho-rus of
joy-ous praise. We beg you, let our voic- es blend with
theirs, as in hum-ble praise we say:

PREFACE OF THE APOSTLES I



The Lord be with you. R/ And with your spir - it. Lift ____



up your hearts. R/ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we hum-bly im-plore you,



O Lord, our e-ter-nal shep-herd, nev-er to de-sert your

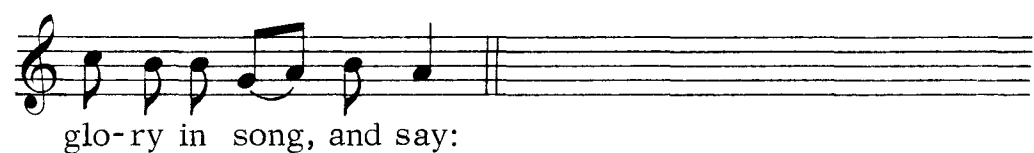
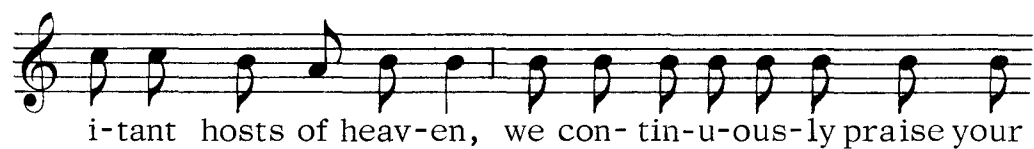
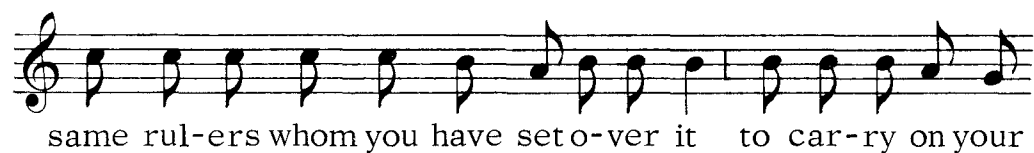


flock, but to guard and pro-tect it al-ways through your



bles-sed A-pos-tles, so that it may be gov-erned by the

Preface of the Apostles I



PREFACE OF THE APOSTLES II



The Lord be with you. R̃ And with your spir-it. Lift up



your hearts. R̃ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we hum-bly im-plore you,



O Lord, our e-ter-nal shep-herd, nev-er to de-sert your

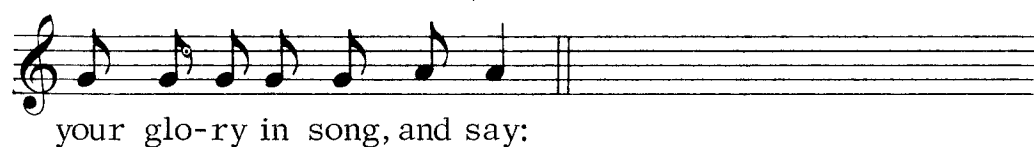
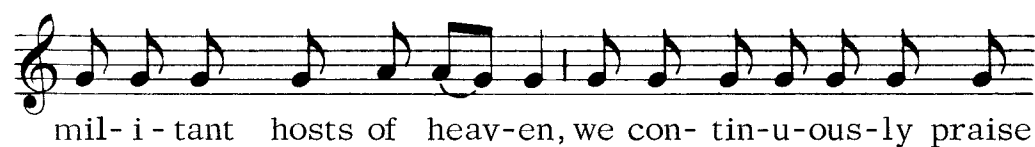
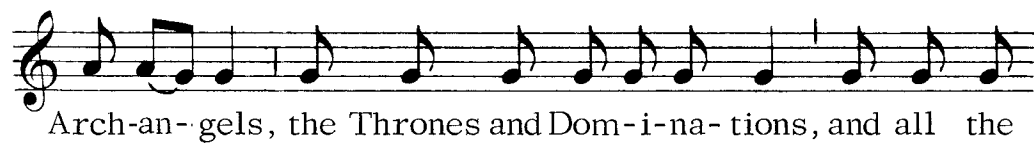
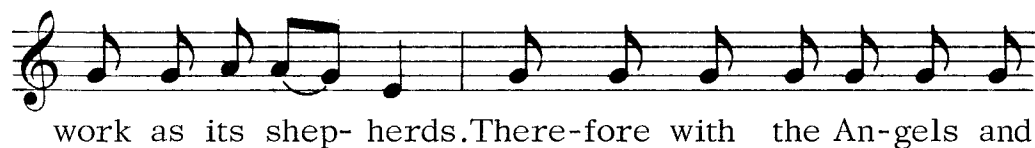
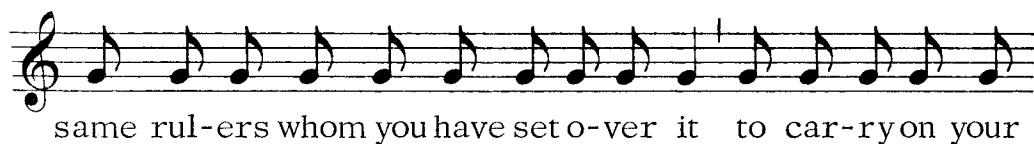


flock, but to guard and pro-tect it al-ways through your



bles-sed A-pos-tles, so that it may be gov-erned by the

Preface of the Apostles II



THE COMMON PREFACE I



The Lord be with you. R̃ And with your spir - it. Lift ____



up your hearts. R̃ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give thanks



to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal God,



through Christ our Lord. Through the same Christ the An-gels



ac-claim your maj-es-ty, the Dom-i-na-tions a-dore you,

The Common Preface I



and the Pow- ers wor-ship in awe. Through him al-so the



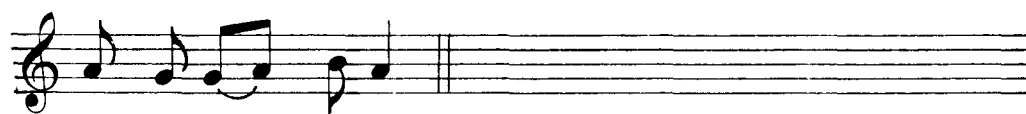
heav-ens and the Vir -tues of heav-en join the bless-ed



Ser - a-phem in one grand cho-rus of joy- ous praise.



We beg you, let our voic-es blend with theirs, as in



hum-ble praise we say:

THE COMMON PREFACE II



The Lord be with you. *R* And with your spir- it. Lift up



your hearts. *R* We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. *R* It is right



and just. It is tru- ly right and just, prop-er and



help- ful toward sal-va - tion, that we al- ways and every-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y

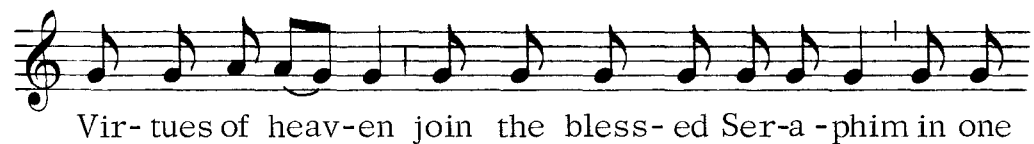
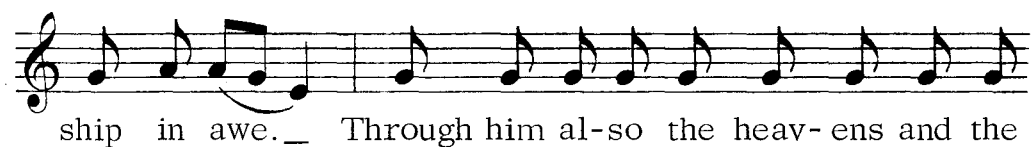
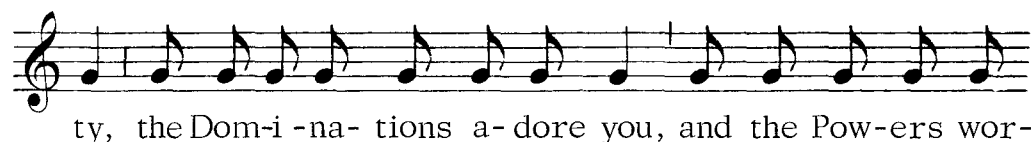


and e - ter - nal God, through Christ our Lord; __



Through the same Christ the An-gels ac-claim your maj-es-

The Common Preface II



PREFACE OF THE DEAD I



The Lord be with you. R/ And with your spir - it. Lift —



up your hearts. R/ We have lift - ed them up to the Lord.



Let us give thanks to the Lord our God. R/ It is right



and just. It is tru-ly right and just, prop-er and help-ful



toward sal-va-tion, that we al-ways and ev-ery-where give thanks



to you, O Lord, ho-ly Fa-ther, Al-might-y and e-ter-nal God,



through Christ our Lord. In the same Christ the hope of



a bless-ed res-ur-rec-tion has dawned for us, bring - ing

Preface of the Dead I



all who are un-der the cer-tain, sad sen-tence of death



the con-sol-ing prom-ise of fu-ture im-mor-tal-i-ty.



For those who have been faith-ful, O Lord, life is not end-



ed but mere-ly changed; and when this earth-ly a-bode



dis-solves, an e-ter-nal dwell-ing place a-waits them



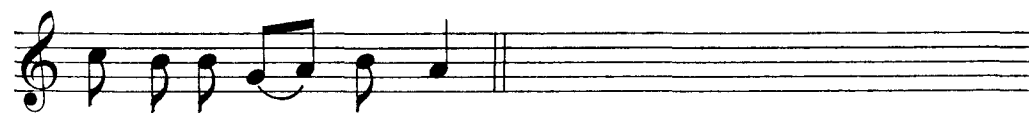
in heav-en. There-fore with the An-gels and Arch-an-gels,



the Thrones and Dom-i-na-tions, and all the mil-i-tant



hosts of heav-en, we con-tin-u-ous-ly praise your



glo-ry in song, and say:

PREFACE OF THE DEAD II



The Lord be with you. R̃ And with your spir-it. Lift up



your hearts. R̃ We have lift-ed them up to the Lord.



Let us give thanks to the Lord our God. R̃ It is right



and just. It is tru-ly right and just, prop-er and



help-ful toward sal-va-tion, that we al-ways and ev-ery-



where give thanks to you, O Lord, ho-ly Fa-ther, Al-might-y

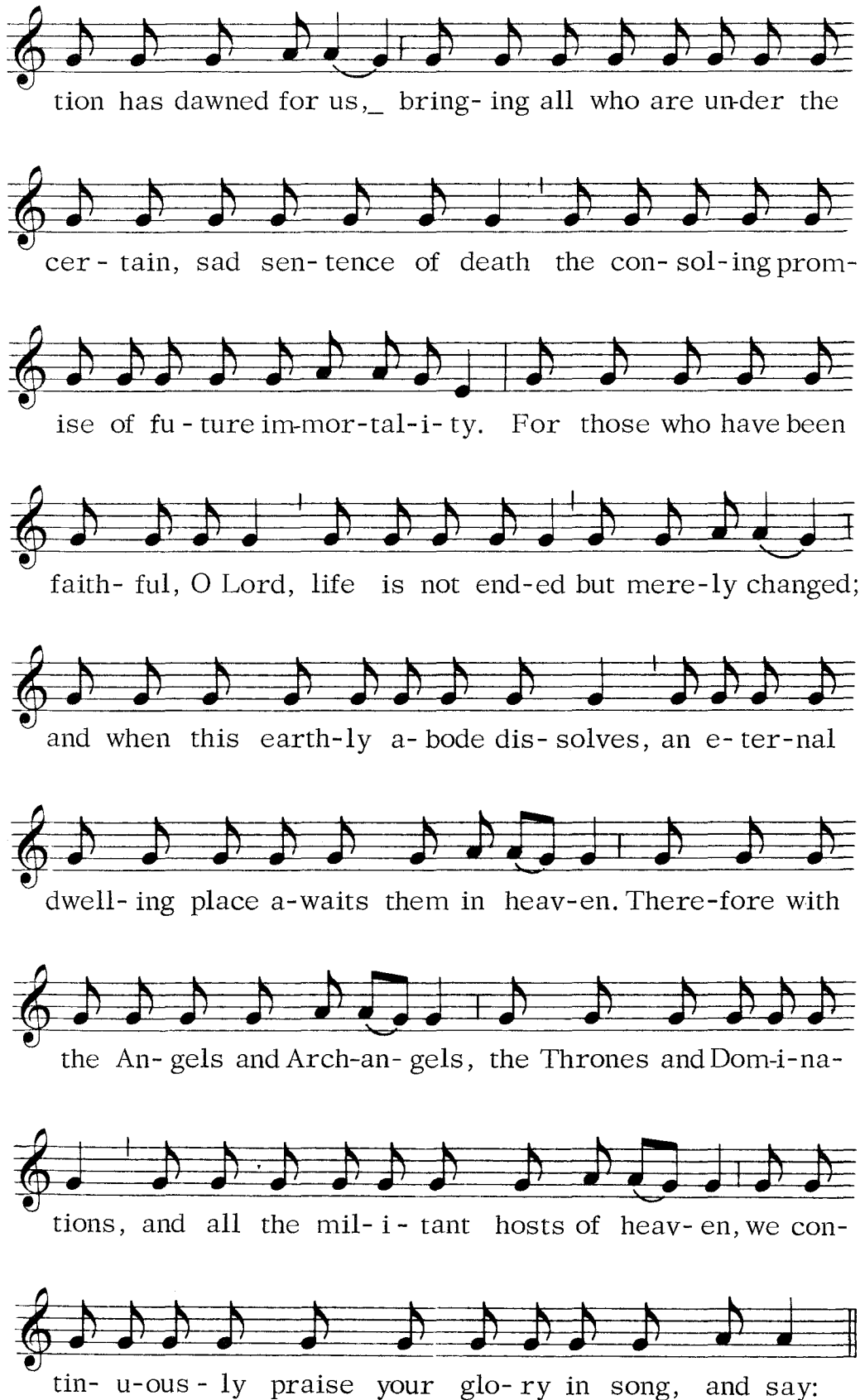


and e-ter-nal God, through Christ our Lord._



In the same Christ the hope of a bless-ed res-ur-rec-

Preface of the Dead II



tion has dawned for us, bring- ing all who are under the

cer- tain, sad sen- tence of death the con- sol- ing prom-

ise of fu- ture im- mor- tal- i- ty. For those who have been

faith- ful, O Lord, life is not end- ed but mere- ly changed;

and when this earth- ly a- bode dis- solves, an e- ter- nal

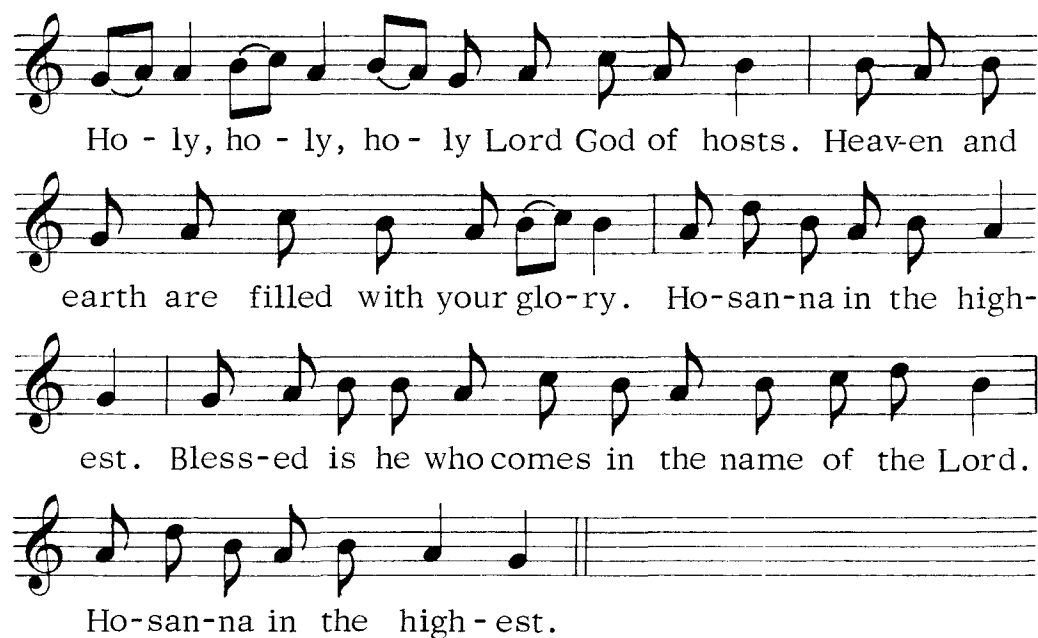
dwell- ing place a- waits them in heav- en. There- fore with

the An- gels and Arch- an- gels, the Thrones and Dom- i- na-

tions, and all the mil- i- tant hosts of heav- en, we con-

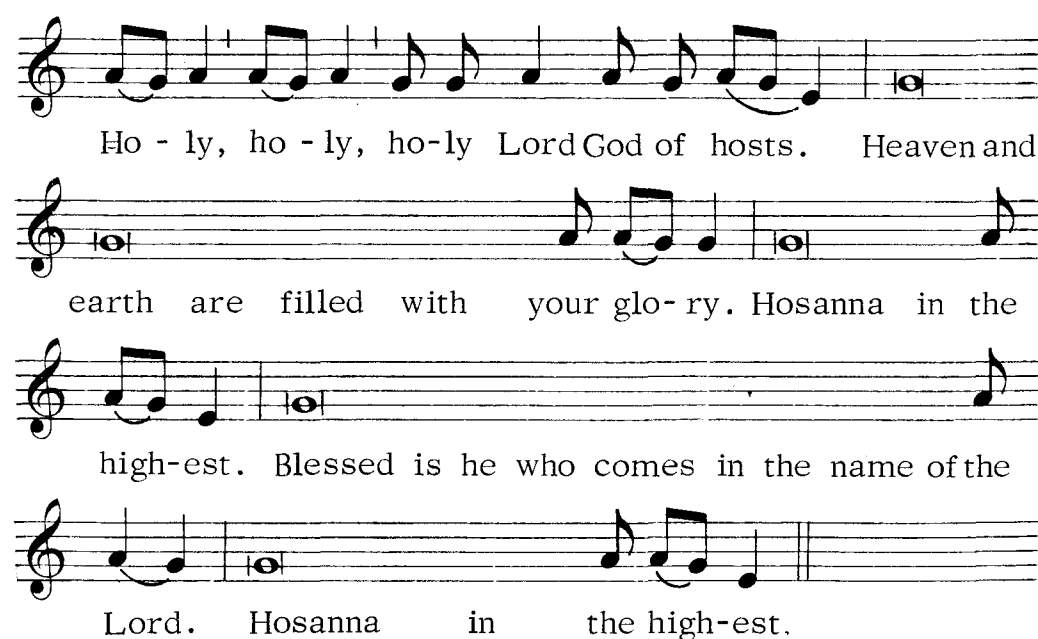
tin- u- ous- ly praise your glo- ry in song, and say:

SANCTUS I



Ho - ly, ho - ly, ho - ly Lord God of hosts. Heav-en and
earth are filled with your glo-ry. Ho-san-na in the high-
est. Bless-ed is he who comes in the name of the Lord.
Ho-san-na in the high-est.

SANCTUS II



Ho - ly, ho - ly, ho-ly Lord God of hosts. Heaven and
earth are filled with your glo-ry. Hosanna in the
high-est. Blessed is he who comes in the name of the
Lord. Hosanna in the high-est.

Preface of Christmas

PREFACE OF CHRISTMAS

Sequens præfatio dicitur: a) tamquam propria in Missis de Nativitate Domini et de eiusdem octava, necnon in festo Purificationis B. Mariæ Virg.; b) tamquam de Tempore, infra octavam Nativitatis Domini, etiam in Missis quæ secus præfationem propriam habent, exceptis iis Missis quæ præfationem propriam de divinis mysteriis vel Personis habent; et a die 2 ad 5 ianuarii.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Quia per incarnáti Verbi mystérium, nova mentis nostræ óculis lux tuæ claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapiámur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominationíbus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

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.

Infra Actionem Communicántes propr., ut in Canone. In prima vero Missa Nativitatis Domini dicitur: Et noctem sacratíssimam celebrántes, qua etc.; deinde semper dicitur: diem sacratíssimum celebrántes, quo etc., usque ad octavam Nativitatis Domini inclusive.

The following preface is said: (a) as a proper preface in the Masses of Christmas and its octave, as well as on the feast of the Purification of the Blessed Virgin Mary; (b) as a seasonal preface, during the octave of Christmas even in Masses which otherwise have a proper preface, with the exception of those Masses which have a preface proper to the divine mysteries or divine Persons; and from January 2 to January 5.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for the brightness of your glory has made itself manifest to the eyes of our mind by the mystery of the Word made flesh, and we are drawn to the love of things unseen through him whom we acknowledge as God, now seen by men. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.*

Heaven and earth are filled with your glory.*

Hosanna in the highest.*

Blessed is he who comes in the name of the Lord.*

Hosanna in the highest.

During the Canon, the proper Communicántes, as given below. In the first Mass of Christmas: Et noctem sacratíssimam celebrántes, qua etc.; thereafter: Diem sacratíssimum celebrántes, quo etc., up to the Octave of Christmas inclusively.

Preface of the Epiphany

PREFACE OF THE EPIPHANY OF THE LORD

Sequens præfatio dicitur: a) tamquam propria in Missis de festo Epiphaniæ et de Commemoratione Baptismatis D. N. Iesu Christi: b) tamquam de Tempore diebus a 7 ad 13 ianuarii.

℣. Dóminus vobiscum.

℞. Et cum spíritu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnipotens ætérne Deus: Quia, cum Unigénitus tuus in substántia nostræ mortalitátis appáruit, nova nos immortalitátis suæ luce reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

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

Infra Actionem Communicántes propr., ut in Canone. Et dicitur in festo tantum.

The following preface is said: (a) as a proper preface in the Masses of the feast of the Epiphany and of the Commemoration of the Baptism of our Lord Jesus Christ; (b) as a seasonal preface, from January 7 to January 13.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

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

℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for your only-begotten Son restored our human nature by the new light of his immortality when he appeared in the substance of man's mortal nature. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.*

Heaven and earth are filled with your glory.*

Hosanna in the highest.*

Blessed is he who comes in the name of the Lord.*

Hosanna in the highest.

During the Canon, the proper Communicántes, as given below. It is said on the feast only.

PREFACE OF LENT

The following preface is said: (a) as a proper preface in seasonal Masses from Ash Wednesday to the Saturday before the first Sunday of Passion time; (b) as a seasonal preface in the other Masses which are celebrated during that period and which lack a proper preface.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, for using our bodily fasting to curb our vices, to elevate our minds, and to bestow upon us virtue and its reward, through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*

Blessed is he who comes in the name of the Lord.*

Hosanna in the highest.

Sequens præfatio dicitur: a) tamquam propria in Missis de Tempore a feria IV cinerum usque ad sabbatum ante dominicam I Passionis; b) tamquam de Tempore in ceteris Missis quæ celebrantur eodem tempore, et præfatione propria carent.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui corporáli ieiúnio vítia cómpimis, mentem élevas, virtútem largírís, et præmia: per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominationes, tremunt Potestátes. Cæli cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte iúbeas, deprecámur, súplici confessióne dicétes:

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.

Preface of the Holy Cross

PREFACE OF THE HOLY CROSS

Sequens præfatio dicitur: a) tamquam propria in Missis de Tempore a dominica I Passionis usque ad feriam V in Cena Domini; in Missis tam festivis quam votivis de sancta Cruce, de Passione Domini et instrumentis Passionis Domini, de pretiosissimo Sanguine D.N. Iesu Christi, de Ssmo Redemptore; b) tamquam de Tempore in omnibus Missis a dominica I Passionis usque ad feriam IV Hebdomadæ sanctæ, quæ præfatione propria carent.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui salútem húmáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret; et qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítteri iúbeas, deprecámur, súpplíci confessióne dicéntes:

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.

The following preface is said: (a) as a proper preface in seasonal Masses from the first Sunday of Passion time to Holy Thursday; in festive and votive Masses of the Holy Cross, the Passion of the Lord, the Instruments of the Passion of the Lord, the Precious Blood of our Lord Jesus Christ, and the Holy Redeemer; (b) as a seasonal preface in all Masses which lack a proper preface from the first Sunday of Passion time to Wednesday of Holy Week.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for you ordained that the salvation of mankind should be accomplished upon the tree of the cross, in order that life might be restored through the very instrument which brought death, and that Satan, who conquered us through the tree, might also be overcome by it; through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say: Holy, holy, holy Lord God of hosts.* Heaven and earth are filled with your glory.* Hosanna in the highest.* Blessed is he who comes in the name of the Lord.* Hosanna in the highest.

Preface for the Mass of the Chrism

PREFACE FOR THE MASS
OF THE CHRISM

The following preface for the Mass of the Chrism is said on Holy Thursday in that Mass.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we humbly implore your mercy to strengthen this chrism and so make it a sacrament of life and perfect salvation for those who are to be remade in the spiritual bath of baptism. After the corruption of their first birth has been submerged, may each one of them, when this sacred oil is poured on him, be a holy temple redolent with the sweet fragrance of innocent life pleasing to you. By this mystery which you have instituted, richly bestow upon them royal, priestly and prophetic honor and clothe them with the robe of immortality; through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*

Blessed is he who comes in the name of the Lord.* Hosanna in the highest.

Sequens præfatio de Missa Chrismatis dicitur feria V in Cena Domini in sua Missa.

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, cleméntiam tuam suppliciter obsecráre, ut spirituális lavácri baptísimo renovándis creatúram chrismatis in sacraméntum perfectæ salutis vitæque confirmes; ut sanctificatione unctiónis infúsa, corruptione primæ nativitátis absorpta, sanctum uniuscuiusque templum acceptábilis vitæ innocentiae odóre redoléscat; ut secundum constitutionis tuæ sacraméntum, régio et sacerdotáli propheticóque honóre perfúsi, vestiménto incorrupti múnus induántur per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatióes, tremunt Potestátes. Cæli, cælorumque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti iúbeas, deprecámur, súplici confessione dicétes:

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

EASTER PREFACE

Sequens præfatio dicitur: a) tamquam propria in Missis de Tempore in Missa Vigiliæ paschalis usque ad vigiliam Ascensionis Domini; b) tamquam de Tempore in ceteris Missis quæ celebrantur eodem tempore, et præfatione propria carent.

In Missa Vigiliæ paschalis dicitur: in hac potissimum nocte; a die Paschæ usque ad sabbatum in albis inclusive: in hac potissimum die; alias: in hoc potissimum.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre: Te quidem, Dómine, omni témpore, sed in hac potissimum die (*vel* in hac potissimum nocte *vel* in hoc potissimum) gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndo reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

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.

Infra Actionem Communicátes et Hanc ígitur propr., ut infra in Canone.

Sic dicitur a Missa Vigiliæ paschalis usque ad sabbatum in albis inclusive. In Missa autem Vigiliæ paschalis dicitur: et noctem sacratíssimam celebrátes.

The following preface is said: (a) as a proper preface in seasonal Masses from the Mass of the Easter Vigil to the Vigil of the Ascension of the Lord; (b) as a seasonal preface in other Masses which are celebrated during the same period and which lack a proper preface.

In the Mass of the Easter Vigil, on this night is said; from the day of Easter to the following Saturday inclusively, on this day is said: at other times, at this season is said.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always praise you, O Lord, but more especially so on this day (*or* on this night *or* at this season) when Christ our Pasch was sacrificed. For he is the true Lamb who has taken away the sins of the world, who overcame death for us by dying himself and who restored us to life by his own resurrection. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.*

Heaven and earth are filled with your glory.*

Hosanna in the highest.*

Blessed is he who comes in the name of the Lord.* Hosanna in the highest.

During the Canon, the proper Communicátes and Hanc ígitur, as given below. This is said from the Mass of the Easter Vigil to the following Saturday inclusively. In the Mass of the Easter Vigil: et noctem sacratíssimam celebrátes.

Preface of the Ascension

PREFACE OF THE ASCENSION OF THE LORD

The following preface is said: (a) as a proper preface on the feast of the Ascension of our Lord; (b) as a seasonal preface in all Masses which lack a proper preface from the Friday after the Ascension to the Friday before the Vigil of Pentecost.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; who appeared openly to all his disciples after his resurrection, and was taken up to heaven before their eyes, so that he might make us sharers in his own divinity. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.*

Heaven and earth are filled with your glory.*

Hosanna in the highest.*

Blessed is he who comes in the name of the Lord.*

Hosanna in the highest.

During the Canon, the proper Communicantes, as given below. It is said on the feast only.

Sequens præfatio dicitur: a) tamquam propria in festo Ascensionis Domini; b) tamquam de Tempore in omnibus Missis a feria VI post Ascensionem usque ad feriam VI ante vigiliam Pentecostes, quæ præfatione propria carent.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Qui post resurrectionem suam ómnibus discípulis suis manifestus apparuit, et ipsis cernéntibus est elevátus in cælum, ut nos divinitátis suæ tribúeret esse partícipes. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

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.

Infra Actionem Communicantes propr., ut in Canone. Et dicitur die festo tantum.

Preface of the Sacred Heart

PREFACE OF THE SACRED HEART OF JESUS

*Sequens prefatio dicitur in Missis festivis
et votivis de Ssmo Corde Iesu.*

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo
nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum
et salutáre, nos tibi æmper et ubíque
grátias ágere: Dómine, sancte Pater,
omnípotens ætérne Deus: Qui Uni-
génitum tuum in cruce pendéntem
láncea militis transfigi voluísti, ut
apértum Cor, divínæ largitátis sacrá-
rium, torrentes nobis fúnderet mise-
rationis et grátiae, et quod amóre
nostri flagráre numquam déstitit, piis
esset réquies et pœniténtibus patéret
salútis refúgium. Et ideo cum Angelis
et Archángelis, cum Thronis et Do-
minatióibus, cumque omni militía
cæléstis exércitus, hymnum glóriæ
tuæ cánimus, sine fine dicéntes:

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

*The following preface is said in festive and votive Masses of
the Sacred Heart of Jesus.*

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just, proper and helpful
toward salvation, that we always and every-
where give thanks to you, O Lord, holy
Father, almighty and eternal God, who de-
creed that your only-begotten Son should be
pierced by a soldier's lance as he hung upon
the cross, so that from his open heart, as
from a treasury of divine bounty, streams of
mercy and grace might pour forth upon us
and, ever burning with love for us, it might
be a haven of peace for the devout and a
safe refuge for the penitent. Therefore with
the Angels and Archangels, the Thrones and
Dominations, and all the militant hosts of
heaven, we continuously praise your glory
in song, and say:

Holy, holy, holy Lord God of hosts.*

Heaven and earth are filled with your glory.*

Hosanna in the highest.*

Blessed is he who comes in the name of the
Lord.*

Hosanna in the highest.

Preface of our Lord Jesus Christ the King

PREFACE OF OUR LORD JESUS CHRIST THE KING

The following preface is said in festive and votive Masses of our Lord Jesus Christ the King.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, who anointed your only-begotten Son, Jesus Christ our Lord, with the oil of gladness to be a priest forever and king of the whole world, so that by offering himself on the altar of the cross as a pure victim and a peace offering, he might perform the sacrificial rite of mankind's redemption. All creation thereby has been made subject to his dominion that he might present to your infinite majesty a universal and everlasting kingdom—a kingdom of truth and life, of holiness and grace, a kingdom of justice, of love and of peace. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*

Blessed is he who comes in the name of the Lord.* Hosanna in the highest.

Sequens præfatio dicitur in Missis festivis et votivis de D.N. Iesu Christo Rege.

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui unigénitum Fílium tuum Dóminum nostrum Iesum Christum, Sacerdótem ætérnum et universórum Regem, óleo exsultatiónis unxísti: ut seípsum in ara crucis, hóstiam immaculátam et pacíficam ófferens, redemptiόνis humánæ sacraménta perágeret: et suo subiéctis império ómnibus creatúris, ætérnum et universále regnum imménsæ tuæ tráderet Maiestáti: regnum veritátis et vitæ regnum sanctitátis et grátiae; regnum iustítiæ, amóris et pacis. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militiá cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

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

Preface of the Holy Spirit

PREFACE OF THE HOLY SPIRIT

Sequens præfatio dicitur: a) tamquam propria in Missis de Tempore a vigilia Pentecostes usque ad subsequens sabbatum; et in Missis festivis et votivis de Spiritu Sancto; b) tamquam de Tempore in ceteris Missis quæ celebrantur eodem tempore, et præfatione propria carent. Extra vigiliam et octavam Pentecostes omittuntur verba: hodierna die.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Qui ascéndens super omnes cælos, sedénsque ad dexteram tuam, promíssum Spíritum Sanctum (hodierna die) in filios adoptiónis effúdit. Quaprópter profúsis gáudiis, totus in orbe terrárum mundus exsúltat. Sed et supérnæ Virtútes, atque angélicæ Potestátes, hymnum glóriæ tuæ cóncinunt, sine fine dicéntes:

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.

Infra Actionem Communicántes et Hanc igitur propr., ut infra in Canone. Et dicitur tantum a vigilia Pentecostes usque ad sequens sabbatum inclusive, in omnibus Missis.

The following preface is said: (a) as a proper preface in seasonal Masses from the Vigil of Pentecost to the following Saturday, and in festive and votive Masses of the Holy Spirit; (b) as a seasonal preface in other Masses which are celebrated during this period and which lack a proper preface.

Outside the vigil and octave of Pentecost, the words: On this day are omitted.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord; who ascended above the heavens to sit at your right hand, and (on this day) sent forth the Holy Spirit upon the children of adoption, as he had promised. Therefore the whole world is jubilant with unrestrained joy; and the Virtues on high, with the Powers of the angelic choir, continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*

Blessed is he who comes in the name of the Lord.*

Hosanna in the highest.

During the Canon, the proper Communicantes and Hanc igitur, as given below. It is said only from the Vigil of Pentecost to the following Saturday inclusively, in all Masses.

Preface of the Holy Trinity

PREFACE OF THE HOLY TRINITY

The following preface is said: (a) as a proper preface in Masses of the feast of the Trinity and in votive Masses of the Trinity; (b) as a seasonal preface on the Sundays of Advent, and all Sundays of Class II, outside the Christmas and Easter seasons.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; for with your only-begotten Son and the Holy Spirit you are one God, one Lord, not in the unity of a single person, but in the Trinity of one substance. For what we believe of your glory, through your revelation, that we also believe of your Son, and of the Holy Spirit, without difference or distinction. So that in confessing the true and eternal Godhead, we adore the distinction of persons, oneness in being, and equality in majesty. This the Angels and Archangels, the Cherubim and Seraphim praise, and unceasingly chant each day, saying with one voice:

Holy, holy, holy Lord God of hosts.*

Heaven and earth are filled with your glory.*

Hosanna in the highest.*

Blessed is he who comes in the name of the Lord.*

Hosanna in the highest.

Sequens præfatio dicitur: a) tamquam propria, in Missis de festo et votivis Ss̃mæ Trinitatis; b) tamquam de Tempore in dominicis Adventus, et in omnibus dominicis II classis, extra tempus natalicium et paschale.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónæ, sed in uníus Trinitáte substántiæ. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine différentia discretiónis sentímus. Ut in confessióne veræ sempiternæque Deitátis, et in persónis proprietas, et in esséntia únitás, et in maiestáte adorétur æquálitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre cotídie, una voce dicéntes:

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

Preface of the Blessed Virgin Mary

PREFACE OF THE BLESSED VIRGIN MARY

Sequens præfatio dicitur in Missis festivis et votivis Beatæ Mariæ Virginis, præterquam in festo Purificationis B. Mariæ Virg.

Dicitur autem vel Et te in Annuntiatiône, vel Visitatiône, vel Assumptiône, vel Nativitatē, vel Presentatiône, secundum denominationem festi.

In Missis vero de Conceptione immaculata dicitur: Et te in Conceptione immaculata.

In Missis de Septem Doloribus dicitur: Et te in Transfixiône.

In Commemoratione de Monte Carmelo dicitur: Et te in Commemoratione. In omnibus aliis festis B. Mariæ Virginis dicitur: Et te in Festivitatē.

In Missa sanctæ Mariæ in sabbato et in Missis votivis in quibus speciale Mystrium non sit exprimendum, dicitur: Et te in Veneratiône.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

The following preface is said in festive and votive Masses of the Blessed Virgin Mary, except on the feast of the Purification of the Blessed Virgin Mary.

On this feast of the Annunciation of the blessed ever-virgin Mary, or Visitation, Assumption, Birth, or Presentation is said according to the title of the feast.

In Masses of the Immaculate Conception, on this feast of the Immaculate Conception of the blessed ever-virgin Mary, or as we venerate the Immaculate Conception of the blessed ever-virgin Mary is said.

In Masses of the Seven Sorrows, on this feast of the Seven Sorrows of the blessed ever-virgin Mary, or as we venerate the Seven Sorrows of the blessed ever-virgin Mary is said.

On the Commemoration of Mount Carmel as we commemorate the blessed ever-virgin Mary is said. On all other feasts of the Blessed Virgin Mary, on this feast of the blessed ever-virgin Mary is said.

In the Mass of the Blessed Virgin Mary on Saturday and in votive Masses in which a special mystery is not to be expressed, as we venerate the blessed ever-virgin Mary is said.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

Preface of the Blessed Virgin Mary

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; and praise, honor, and extol you on this feast of the . . . of (*or* as we commemorate *or* as we venerate) the blessed ever-virgin Mary. For without losing the glory of her virginity she conceived your only-begotten Son by the overshadowing of the Holy Spirit, and she brought forth to the world Jesus Christ our Lord, the eternal light. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*

Blessed is he who comes in the name of the
Lord.*
Hosanna in the highest.

Vere dignum et iustum est, æquum et salutäre, nos tibi semper et ubique grätias ägere: Dömine, sancte Pater, omnöpötenß ætérne Deus: Et te in . . . beátæ Mariæ semper Víriginis colaudäre, benedícere et prædicäre. Quæ et Unigénitum tuum Sancti Spíritus obumbratióne concépit: et virginitätis glória permanénite, lumen ætérnum mundo effúdit, Iesum Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte iúbeas, deprecámur, súplici confessióne dicéntes:

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

Preface of St. Joseph, Husband of the B. V. M.

PREFACE OF SAINT JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY

Sequens præfatio dicitur in Missis festivis et votivis S. Ioseph.

In festo S. Ioseph, die 19 martii, dicitur: Et te in Festivitate.

In festo S. Ioseph Opificis, die 1 maii, dicitur: Et te in Solemnitate.

In Missis votivis dicitur: Et te in Veneratione.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habemus ad Dominum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: Et te in Festivitate (*vel* Et te in Solemnitate *vel* Et te in Veneratione) beáti Ioseph débitis magnificáre præcóniis, benedícere et prædicáre. Qui et vir iustus, a te Déparæ Vírgini Sponsus est datus: et fidélis servus ac prudens, super Famíliam tuam est constitútus: ut Unigénitum tuum, Sancti Spíritus obumbratióne concéptum, patérna vice custodíret, Iesum Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne con-

The following preface is said in festive and votive Masses of Saint Joseph.

On the feast of Saint Joseph, on March 19, On this feast of blessed Joseph is said.

On the feast of Saint Joseph the Worker, May 1, On the solemnity of blessed Joseph is said.

In votive Masses, As we venerate blessed Joseph is said.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

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

℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God; and glorify, honor, and extol you with fitting praise on this feast of (*or* on this solemnity of *or* as we venerate) blessed Joseph. For he is the just man whom you gave as husband to the virgin Mother of God; the faithful and prudent servant whom you set over your family as foster-father to protect your only-begotten Son, conceived by the overshadowing of the Holy Spirit, Jesus Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the

Preface of St. Joseph, Husband of the B. V. M.

Virtues of heaven join the blessed Seraphim
in one grand chorus of joyous praise. We
beg you, let our voices blend with theirs,
as in humble praise we say:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*

Blessed is he who comes in the name of the
Lord.*
Hosanna in the highest.

célébrant. Cum quibus et nostras
voces ut admitti iubeas, deprecámur,
súplici confessióne dicétes:

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

Preface of the Apostles

PREFACE OF THE APOSTLES

Sequens præfatio dicitur in Missis festivis et votivis Apostolorum et Evangelistarum.

℣. Dóminus vobíscum.
℞. Et cum spírítu tuo.
℣. Sursum corda.
℞. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℞. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre: Te, Dómine, suppliciter exoráre, ut gregem tuum, Pastor ætérne, non déseras: sed per beátos Apóstolos tuos, contínua protectióne custódias: Ut íisdem rectóribus gubernétur, quos óperis tui vicários eídem contulísti præesse pastóres. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

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

The following preface is said in festive and votive Masses of the apostles and evangelists.

℣. The Lord be with you.
℞. And with your spirit.
℣. Lift up your hearts.
℞. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℞. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we humbly implore you, O Lord, our eternal shepherd, never to desert your flock, but to guard and protect it always through your blessed Apostles, so that it may be governed by the same rulers whom you have set over it to carry on your work as its shepherds. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*

Blessed is he who comes in the name of the Lord.*
Hosanna in the highest.

Common Preface

THE COMMON PREFACE

The following preface is said in Masses which lack a proper preface and in which no seasonal preface is required.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord. Through the same Christ the Angels acclaim your majesty, the Dominations adore you, and the Powers worship in awe. Through him also the heavens and the Virtues of heaven join the blessed Seraphim in one grand chorus of joyous praise. We beg you, let our voices blend with theirs, as in humble praise we say:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*
Blessed is he who comes in the name of the Lord.*
Hosanna in the highest.

Sequens præfatio dicitur in Missis quæ præfatione propria carent, nec sumere debent præfationem de Tempore.

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. Per quem maiestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces ut admítte iúbeas, deprecámur, súplici confessióne dicéntes:

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

Preface of the Dead

PREFACE OF THE DEAD

*Sequens præfatio dicitur in omnibus
Missis defunctorum.*

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo
nostro.
℟. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum. In quo nobis spes beátæ resurrectionis effúlsit, ut quos contrístat certa moriéndi conditio, eósdem consolétur futúre immortalitátis promíssio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur, et, dissolúta terréstris huius incolátus domo, ætérna in cælis habitátio comparátur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatióibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

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

The following preface is said in Masses for the dead.

℣. The Lord be with you.
℟. And with your spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is right and just.

It is truly right and just, proper and helpful toward salvation, that we always and everywhere give thanks to you, O Lord, holy Father, almighty and eternal God, through Christ our Lord. In the same Christ the hope of a blessed resurrection has dawned for us, bringing all who are under the certain, sad sentence of death the consoling promise of future immortality. For those who have been faithful, O Lord, life is not ended, but merely changed; and when this earthly abode dissolves, an eternal dwelling place awaits them in heaven. Therefore with the Angels and Archangels, the Thrones and Dominations, and all the militant hosts of heaven, we continuously praise your glory in song, and say:

Holy, holy, holy Lord God of hosts.*
Heaven and earth are filled with your glory.*
Hosanna in the highest.*

Blessed is he who comes in the name of the
Lord.*
Hosanna in the highest.

PAGES 657—662 are missing from this 1965 (1966) *Missale Romanum*. They were ripped out in 1967 (when permission was given to say the Canon in the vernacular) and replaced with the *Roman Canon* in English & Latin ... but this, too, was ripped out in 1970 when four (4) new Eucharistic Prayers were added. Therefore, it was necessary to supply the missing 1965 (1966) pages from another book. We chose the 1966 *Sacramentary*.

You might be wondering why those pages were not removed from the *Sacramentary* in 1967. Perhaps they would have been, but somebody employed a metal contraption to add the new pages on top of the old ones. Therefore, we removed the metal contraption and found the desired pages from 1965 (1966).

CANON MISSÆ

32. Celebrans, extendens, elevans et iungens manus, elevansque oculos, et statim demittens, profunde inclinatus ante altare, manibus super eo positis, dicit secreto:

Te igitur, clementissime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplīces rogámus ac pétimus, **osculatur altare et, iunctis manibus ante pectus, dicit:** uti accépta hábeas et benedícas **signat ter super hostiam et calicem simul, dicens:** hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, **extensis manibus prosequitur:** 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 fídei cultóribus.

33.

COMMEMORATIO PRO VIVIS

Meménto, Dómine, famulórum famularúmque tuárum **N.** et **N.** iungit manus, orat aliquantulum pro quibus **orare intendit: deinde manibus extensis prosequitur:** et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se suisque ómnibus: pro redemptione animárum suárum, pro spe salútis et incolumitátis suæ: tibique reddunt vota sua ætérno Deo, vivo et vero.

34.

INFRA ACTIONEM

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis Dei et Dómini nostri Iesu Christi: * sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ,

IN NATIVITATE DOMINI**et per octavam**

Communicántes, et diem sacratíssimum (noctem sacratíssimam) celebrántes, quo (qua) beátæ Maríæ intemeráta virgínitas huic mundo édedit Salvatórem: sed et memóriam venerántes, in primis eiúsdem gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

IN EPIPHANIA DOMINI

Communicántes, et diem sacratíssimum celebrántes, quo Unigénitus tuus, in tua tecum glória coætérmus, in veritáte carnis nostræ visibíliter corporális appáruit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

A MISSA VIGILIAE PASCHATIS**usque ad sabbatum in albis**

Communicántes, et diem sacratíssimum (noctem sacratíssimam) celebrántes Resurrectiónis Dómini nostri Iesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

IN ASCENSIONE DOMINI

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster, unigénitus Fílius tuus, unítam sibi fragilitátis nostræ substántiam in glóriæ tuæ dextera collocávit: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: *

Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thad-
dæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni,
Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni:
et ómnium Sanctórum tuórum; quorum méritis precibúsque
concédas, ut in ómnibus protectiόνis tuæ muniámur auxílio.

Iungit manus. Per eúndem Christum Dóminum nostrum.
Amen.

A VIGILIA PENTECOSTES

usque ad sequens sabbatum inclusive

Communicántes, et diem sacratíssimum Pentecóstes celebrántes, quo
Spíritus Sanctus Apóstolis innúmeris linguis appáruit: sed et memóriam
venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis Dei et
Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Virginis Sponsi, et
beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Iacóbi,
Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thad-
dæi; Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni,
Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum
méritis precibúsque concédas, ut in ómnibus protectiόνis tuæ muniámur
auxílio. **Iungit manus.** Per eúndem Christum Dóminum nostrum. Amen.

PER OCTAVAM PASCHATIS ET PENTECOSTES

A Missa Vigiliæ Paschalis usque ad sabbatum in albis et a Vigilia Pentecóstes
usque ad sequens sabbatum.

Tenens manus expansas super oblata, dicit:

Hanc ígitur oblatiόνem servitútis nostræ, sed et cunctæ familiæ tuæ,
quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex
aqua et Spíritu Sancto, tríbuens eis remissiόνem ómnium peccatórum: quæ-
sumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas,
atque ab ætéRNA damnatióne nos éripi, et in electórum tuórum iúbeas grege
numerári. **Iungit manus.** Per Christum Dóminum nostrum. Amen.

Quam oblatiόνem, **ut infra** 280.

35. Tenens manus expansas super oblata, dicit:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. **Iungit manus.** Per Christum Dóminum nostrum. Amen.

36.

Quam oblationem tu, Deus, in ómnibus, quæsumus, **signat ter super oblata**, bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris: **signat semel super hostiam**, ut nobis Cor ✠ pus, **et semel super calicem**, et San ✠ guis fiat dilectíssimi Fílii tui, **iungit manus**, Dómini nostri Iesu Christi.

37.

Qui pridie quam paterétur, **accipit hostiam**, accépit panem in sanctas ac venerábiles manus suas, **elevat oculos**, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, **caput inclinat**, tibi grátias agens, **signat super hostiam**, bene ✠ díxit, fregit, dedítque discípulis suis, dicens: Accípite, et manducáte ex hoc omnes.

Tenens ambabus manibus hostiam inter indices et pollices, profert verba consecrationis distincte et attente super hostiam, et simul super omnes, si plures sint consecrandae.

Hoc est enim Corpus meum.

Quibus verbis prolatis, statim hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, et genuflexus iterum adorat: nec amplius pollices et indices disiungit, nisi quando hostia tractanda est, usque ad ablutionem digitorum.

38. Tunc, detecto calice, dicit:

Símili modo postquam cenátum est, **ambabus manibus accipit calicem**, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas: item **caput inclinat**, tibi grátias agens, **sinistra tenens calicem, dextera signat super eum**, bene ✠ díxit, dedítque discípulis suis, dicens: **Accípite, et bíbite ex eo omnes.**

Profert verba consecrationis super calicem attente et continue, tenens illum parum elevatum.

**Hic est enim Calix Sánguini mei,
novi et ætérni testamenti:
mystérium fídei:
quí pro vobis et pro multis effundétur
in remissiónem peccatórum.**

Quibus verbis prolatis, deponit calicem super corporale, et dicens:

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.

39. *Deinde, disiunctis manibus, dicit:*

Unde et mēiores, Dómine, nos servi tui, sed et plebs tua sancta, eiúsdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab ínferis resurrectiόnis, sed et in cælos gloriósæ ascensiόnis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis **iungit manus, et signat ter super hostiam et calicem simul, dicens:** hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, **signat semel super hostiam, dicens:** Panem ✠ sanctum vitæ æternæ, **et semel super calicem, dicens:** et Cálicem ✠ salútis perpétuæ.

40. *Extensis manibus prosequitur:*

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

41. *Profunde inclinatus, iunctis manibus et super altare positus, dicit:*

Súpplices te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ: ut, quotquot **osculatur altare**, ex hac altáris participatióne sacrosáctum Fílii tui **iungit manus, et signat semel super hostiam, et semel super calicem**, Cor ✠ pus et Sán ✠ guinem sumpsérimus, **seipsum signat, dicens:** omni benedictiόne cælésti et grátia repleámur. **Iungit manus.** Per eúndem Christum Dóminum nostrum. Amen.

42.

COMMEMORATIO PRO DEFUNCTIS

Memento étiam, Dómine, famulórum famularúmque tuárum **N.** et **N.**, qui nos præcessérunt cum signo fidei, et dórmiunt in somno pacis.

Et orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur:

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur. **Iungit manus, dicens:** Per eúndem Christum Dóminum nostrum. Amen.

43. *Manu dextera percutit sibi pectus, elata aliquantulum voce dicens:*

Nobis quoque peccatóribus **extensis manibus ut prius, secrete prosequitur:** fámulis tuis, de multitúdine miserationum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Ioánnē, 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 véniaē, quæsumus, largítor admítte. **Iungit manus.** Per Christum Dóminum nostrum.

44.

Per quem hæc ómnia, Dómine, semper bona creas, **signat** **ter super hostiam et calicem simul, dicens:** sanctí ✠ **ficas, viví ✠ ficas, bene ✠ dícis et præstas nobis.**

45. *Discooperit calicem, genuflectit, accipit hostiam inter pollicem et indicem manus dexteræ, sinistra autem calicem, et elevans eum parum cum hostia, quam tenet super calicem, clara voce cantat vel dicit:*

**Per ipsum, et cum ipso, et in ipso,
est tibi Deo Patri omnipoténti,
in unitáte Spíritus Sancti,
omnis honor, et glória,
per ómnia sæcula sæculórum.**

Omnes respondent: Amen.

46. *Calice et hostia depositis, calicem palla cooperit, genuflectit, surgit et, iunctis manibus, clara voce cantat vel dicit:*

**Orémus. Præcéptis salutáribus
móniti, et divína institutíone
formáti, audémus dicere:**

Extendit manus.

**Pater noster, qui es in cælis:
Sanctificétur nomen tuum: Ad-
véniat regnum tuum: Fiat vo-
lúntas tua, sicut in cælo, et in
terra. Panem nostrum cotidiá-
num da nobis hódie: Et dimítte
nobis débita nostra, sicut et
nos dimíttimus debitóribus no-
stris. Et ne nos indúcas in
tentatíonem; sed líbera nos a
malo.**

Non dicitur Amen.

46. *Having replaced the chalice and the host upon the corporal, he covers the chalice with the pall. He genuflects, rises, and, with his hands joined, chants or recites in a clear voice:*

Let us pray.

**Taught by our Savior's command, and
formed by the word of God, we dare to say:**

He extends his hands.

Our Father, who art in heaven, *
hallowed be thy name; *
thy kingdom come; *
thy will be done on earth as it is in heaven. *
Give us this day our daily bread; *
and forgive us our trespasses *
as we forgive those who trespass against
us; *
and lead us not into temptation, *
but deliver us from evil.

Amen is not said.

47. *Deinde, manibus extensis, celebrans cantat vel clara voce dicit:*

Líbera nos, quæsumus, Dómine, ab ómnibus malis, præteritis, præsentibus et futuris: et intercedente beáta et gloriosa semper Vírgine Dei Genetrice María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.

Discooperit calicem, genuflectit, surgit, súbmittit patenam hostiæ, accipit hostiam, et eam super calicem tenens utraque manu, frangit per medium, dicens:

Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum.

Et mediam partem, quam in dextera manu tenet, ponit super patenam. Deinde ex parte, quæ in sinistra remanserat, frangit particulam, dicens:

Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus.

Aliam mediam partem, quam in sinistra manu habet, adiungit mediæ super patenam positæ, et particulam parvam dextera retinens super calicem, quem sinistra per nodum infra cuppam tenet, dicit:

Per ómnia sæcula sæculórum. R. Amen.

Cum ipsa particula signat ter super calicem, dicens:

Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

R. Et cum spíritu tuo.

47. *Then, with his hands extended, the celebrant, chants or recites in a clear voice:*

Deliver us, we beg you, O Lord, from every evil, past, present, and to come; and by the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, of the blessed apostles Peter and Paul, of Andrew, and all the saints, in your mercy grant peace in our days, that by your compassionate aid we may be ever free from sin and sheltered from all turmoil.

He uncovers the chalice, genuflects, and rises. He places the paten under the host, then takes the host and, holding it above the chalice with both hands, breaks it down the middle, saying:

Through Jesus Christ, your Son, our Lord.

The celebrant places the half of the host which he holds in his right hand upon the paten. Then he breaks a particle from the part which remains in his left hand, saying:

Who lives and reigns with you in the unity of the Holy Spirit, God.

Then he joins the part which he holds in his left hand to the half of the host which he has placed upon the paten. Holding the small particle in his right hand above the chalice and holding the chalice itself in his left hand by the node below the cup, he says:

Forever and ever. R. Amen.

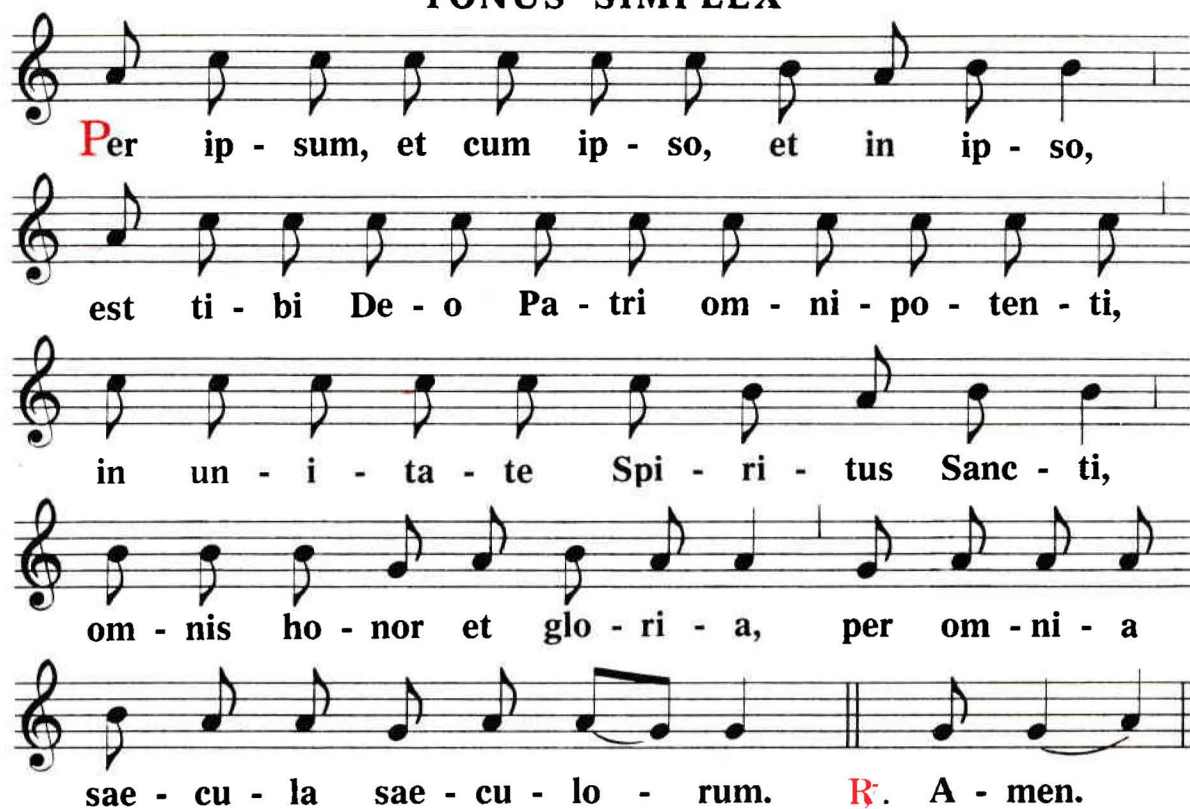
He makes the sign of the cross three times over the chalice with the particle, saying:

May the peace ✠ of the Lord ✠ be always with ✠ you.

R. And with your spirit.

TONI DOXOLOGIÆ CANONIS

TONUS SIMPLEX



Per ip - sum, et cum ip - so, et in ip - so,
 est ti - bi De - o Pa - tri om - ni - po - ten - ti,
 in un - i - ta - te Spi - ri - tus Sanc - ti,
 om - nis ho - nor et glo - ri - a, per om - ni - a
 sae - cu - la sae - cu - lo - rum. R. A - men.

TONUS SOLEMNIS



Per ip - sum, et cum ip - so, et in ip - so,
 est ti - bi De - o Pa - tri om - ni - po - ten - ti,
 in un - i - ta - te Spi - ri - tus Sanc - ti,
 om - nis ho - nor et glo - ri - a, per om - ni - a
 sae - cu - la sae - cu - lo - rum. R. A - men.

Ordinary of the Mass

LORD'S PRAYER I



Let us pray: Taught by our Sav - ior's com-mand and formed



by the word of God, we dare to say: Our Fa-ther, who



art in heav-en, hal-lowed be thy name; thy king-dom come;



thy will be done on earth as it is in heav-en. Give us



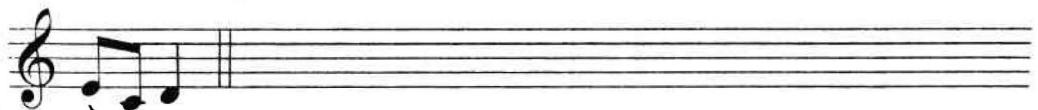
this day our dai-ly bread; and for - give us our tres-pass-



es as we for - give those who tres-pass a-against us;



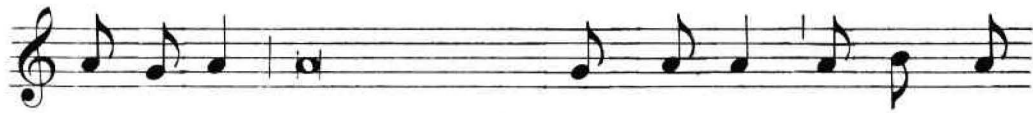
and lead us not in-to temp-ta -tion, but de-liv-er us from



e - vil.

Ordinary of the Mass

LORD'S PRAYER II



Let us pray: Taught by our Sav-ior's com-mand and formed by



the word of God, we dare to say: Our Fa-ther who art in



heav-en, hal-lowed be thy name; thy king-dom come; thy



will be done on earth as it is in heav-en. Give us this



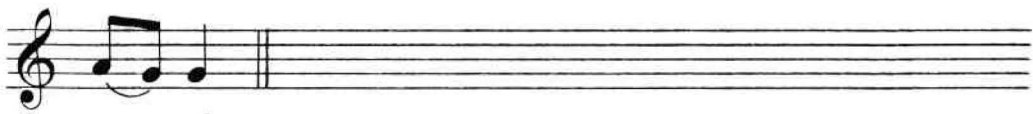
day our dai-ly bread; and for-give us our tres-pass-es



as we forgive those who tres-pass a- gainst us; and lead



us not in-to temp-ta - tion, but de-liv - er us from



e - vil.

Ordinary of the Mass

LORD'S PRAYER III



Let us pray: Taught by our Sav-ior's com-mand



and formed by the word of God, we dare to say:



Our Fa-ther, who art in heav-en, hal-lowed be thy



name; thy king-dom come; thy will be done on earth



as it is in heav-en. Give us this day our dai-ly



bread; and for-give us our tres-pass-es as we for-give

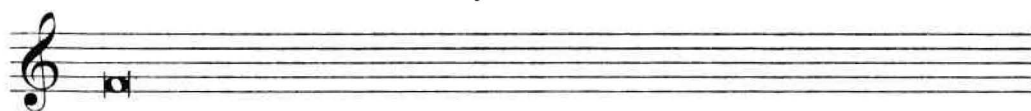


those who tres-pass a- gainst us; and lead us



not in-to temp-ta-tion, but de-liv-er us from e-vil.

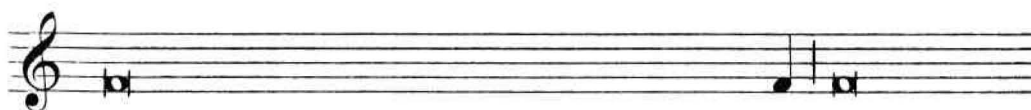
Ordinary of the Mass



Deliver us, we beg you, O Lord, from every evil, past,



present, and to come,* and by the intercession of the blessed



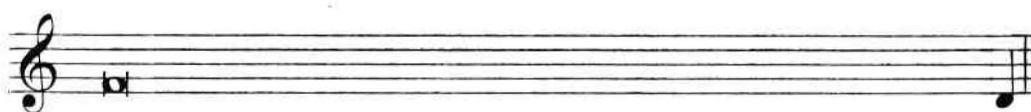
and glorious ever-Virgin Mary, Mother of God, of the blessed



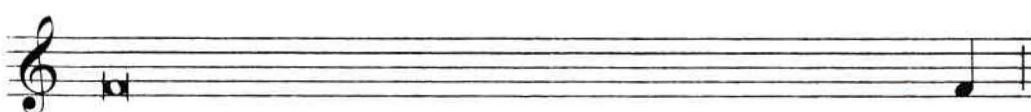
apostles Peter and Paul, of Andrew, and all the saints, in



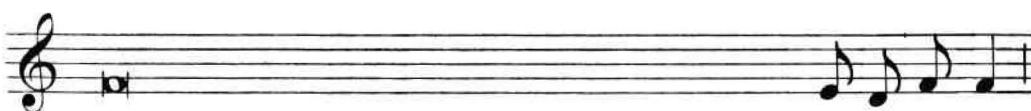
your mercy grant peace in our days,* that by your compassionate



aid we may be ever free from sin and sheltered from all turmoil.



Through Jesus Christ your Son, our Lord.



Who lives and reigns with you in the unity of the Hol-ly Spiri-it.*



God, forever and eve-er. A-men.

Ordinary of the Mass

46 *Having replaced the chalice and the host upon the corporal, he covers the chalice with the pall. He genuflects, rises, and, with his hands joined, chants or recites in a clear voice:*

Let us pray.

Taught by our Savior's command, and formed by the word of God, we dare to say:

He extends his hands.

Our Father, who art in heaven,*
hallowed be thy name;*
thy Kingdom come;*
thy will be done on earth as it is in heaven.*
Give us this day our daily bread;*
and forgive us our trespasses*
as we forgive those who trespass against us;*
and lead us not into temptation,*
but deliver us from evil.*

Amen is not said.

47 *Then, with his hands extended, the celebrant chants or recites in a clear voice:*

Deliver us, we beg you, O Lord, from every evil, past, present, and to come; and by the intercession of the blessed and glorious ever-virgin Mary, mother of God, of the blessed apostles Peter and Paul, of Andrew, and all the saints, in your mercy grant peace in our days, that by your compassionate aid we may be ever free from sin and sheltered from all turmoil.

He uncovers the chalice, genuflects, and rises. He places the paten under the host, then takes the host and, holding it above the chalice with both hands, breaks it down the middle, saying:

Through Jesus Christ, your Son, our Lord.

46. *Calice et hostia depositis, calicem palla cooperit, genuflectit, surgit et, iunctis manibus, clara voce cantat vel dicit:*

Orémus.

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

Extendit manus.

Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum cotidiánum 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.

Non dicitur Amen.

47. *Deinde, manibus extensis, celebrans cantat vel clara voce dicit:*

Libera nos, quæsumus, Dómine, ab ómnibus malis, prætéritis, præséntibus et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri.

Discooperit calicem, genuflectit, surgit, submittit patenam hostiæ, accipit hostiam, et eam super calicem tenens utraque manu, frangit per medium, dicens:

Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum.

Ordinary of the Mass

Et mediam partem, quam in dextera manu tenet, ponit super patenam. Deinde ex parte, quæ in sinistra remanserat, frangit particulam, dicens:

Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus.

The celebrant places the half of the host which he holds in his right hand upon the paten. Then he breaks a particle from the part which remains in his left hand, saying:

Who lives and reigns with you in the unity of the Holy Spirit, God.

Aliam mediam partem, quam in sinistra manu habet, adiungit mediæ super patenam positæ, et particulam parvam dextera retinens super calicem, quem sinistra per nodum infra cuppam tenet, dicit:

Per omnia sæcula sæculorum. R. Amen.

Then he joins the part which he holds in his left hand to the half of the host which he has placed upon the paten. Holding the small particle in his right hand above the chalice and holding the chalice itself in his left hand by the node below the cup, he says:

Forever and ever. R. Amen.

Cum ipsa particula signat ter super calicem, dicens:

Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

He makes the sign of the cross three times over the chalice with the particle, saying:

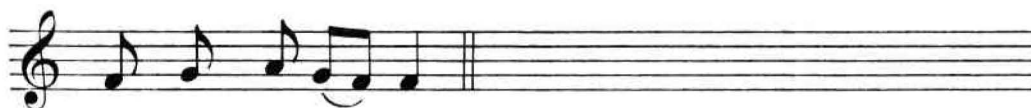
May the peace ✠ of the Lord ✠ be always with ✠ you.

R. Et cum spíritu tuo.

R. And with your spirit.



May the peace of the Lord be al - ways with you.



R. And with your spir - it.

48. *Particulam ipsam immittit in calicem, dicens secreto:*

48 *He places the particle in the chalice, saying in a low voice:*

Hæc commixtio, et consecratio Corporis et Sanguinis Dómini nostri Iesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

49. *Cooperit calicem, genuflectit et surgit. Sequitur Agnus Dei, quod, si a populo vel a schola cantatur vel recitatur, celebrans privatim non dicit; potest tamen illud una cum populo*

49 *The celebrant covers the chalice, genuflects, and rises. The Agnus Dei follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or*

Ordinary of the Mass

schola, with his hands joined, and striking his breast three times. But if the Agnus Dei is not chanted by the people or the schola, the celebrant says it in a clear tone of voice, bowing toward the Sacrament, with his hands joined, and striking his breast three times.

vel schola cantare vel recitare, iunctis manibus, et ter pectus percutiens. Si vero a populo vel a schola non cantatur, celebrans illud clara voce dicit inclinatus Sacramento, iunctis manibus, et ter pectus percutiens.

Lamb of God, who take away the sins of the world,*

have mercy on us.*

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

Lamb of God, who take away the sins of the world,*

have mercy on us.*

Lamb of God, who take away the sins of the world,*

grant us peace.

In Masses for the dead have mercy on us is not said, but grant them rest is said in its place, and the third time grant them eternal rest is said.

In Missis defunctorum non dicitur miserére nobis, sed eius loco dona eis réquiem, et in tertio additur sempitérnam.

50 Next, placing his joined hands upon the altar and bowing, the celebrant says the following prayers in a low voice:

50. Deinde, iunctis manibus super altare, inclinatus dicit secreto sequentes orationes:

Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta mea, sed fidem Ecclesiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris: Qui vivis et regnas, Deus, per ómnia sæcula sæculórum. Amen.

If the pax is to be given, he kisses the altar and, giving the pax, says:

Si danda est pax, osculatur altare et, dans pacem, dicit:

Peace be with you.

℟. And with your spirit.

Pax tecum.

℟. Et cum spíritu tuo.

In Masses for the dead the pax is not given nor is the preceding prayer said.

In Missis defunctorum non datur pax, neque dicitur præcedens oratio.

Ordinary of the Mass

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

Percéptio Córporis tui, Dómine Iesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in iudícium et condemnationem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

51. *Genuflectit, surgit, et dicit:*

51 *The celebrant genuflects, rises, and says:*

Pamen cæléstem accípiam, et nomen Dómini invocábo.

Deinde, parum inclinatus, accipit ambas partes hostiæ inter pollicem et indicem sinistræ manus, et patenam inter eundem indicem et medium supponit, et dextera tribus vicibus percutiens pectus, elata aliquantulum voce, ter dicit devote et humiliter:

Then, bowing a little, he takes both parts of the host between the thumb and index finger of his left hand, and holds the paten under the host between the same index finger and the middle finger of his left hand. Striking his breast three times with his right hand and raising his voice somewhat, he says three times devoutly and humbly:

Dómine, non sum dignus, *and he continues in a low voice:* ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

Postea, dextera se signans cum hostia super patenam, dicit:

After this, making the sign of the cross with the host above the paten, he says:

Corpus Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Ordinary of the Mass

Bowing, the celebrant reverently receives both parts of the host. Then he places the paten upon the corporal and, standing erect, joins his hands and spends a little while in meditation upon the most holy Sacrament.

52 Then the celebrant uncovers the chalice and genuflects. He gathers the fragments, if there are any, and purifies the paten over the chalice, saying meanwhile:

Quid retríbuam Dómino pro ómnibus quæ retríbuit mihi? Cálicem salutáris accípíam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

He takes the chalice in his right hand and, making the sign of the cross with it, he says:

Sanguis Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérrnam. Amen.

Holding the paten in his left hand under the chalice, he reverently receives all the Blood together with the particle.

53 After this, he gives communion to the faithful. Taking the paten or ciborium in his left hand, he holds a host between the thumb and index finger of his right hand raised a little above the paten or ciborium and, turned toward the communicants, he says in a clear voice:

Behold the Lamb of God,*
behold him who takes away the sins of the world.

Then the communicants add three times, striking their breasts;

Lord, I am not worthy that you should come under my roof.*
Speak but the word and my soul will be healed.

Et, se inclinans, reverenter sumit ambas partes hostiæ: quibus sumptis, deponit patenam super corporale, et erigens se iungit manus, et quiescit aliquantulum in meditatione sanctissimi Sacramenti.

52. Deinde discooperit calicem, genuflectit, colligit fragmenta, si quæ sint, extergit patenam super calicem, interim dicens:

Accipit calicem manu dextera et, eo se signans, dicit:

Et, sinistra supponens patenam calici, reverenter sumit totum Sanguinem cum particula.

53. Quo sumpto, fideles communicat. Accipit itaque patenam vel pyxidem manu sinistra, dextera vero hostiam quam inter pollicem et indicem tenet aliquantulum elevatam super patenam vel pyxidem, et versus ad fideles communicandos clara voce dicit:

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

Mox communicandi subdunt ter, pectus percutientes:

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

Ordinary of the Mass

Celebrans deinde accedit ad communicandos, et hostiam parum elevatam super patenam vel pyxidem unicuique communicando ostendit, dicens:

Corpus Christi.

Communicandus autem respondet: Amen, et communicatur.

54. *Distributione Communionis inchoata, vel, si non sunt communicandi, dum celebrans sumit Sacramentum, cantatur vel recitatur antiphona ad Communionem cum suo psalmo, quam celebrans privatim non legit; secus eam dicit immediate ante post-communionem.*

55. *Distributione Communionis expleta, celebrans purificat patenam vel pyxidem super calicem. Postea dicit:*

Interim porrigit calicem ministro, qui infundit in eo parum vini, quo se purificat: deinde prosequitur:

Abluit et extergit digitos, ac sumit ablutionem: extergit os et calicem, quem, plicato corporali, operit et collocat in altari ut prius: deinde prosequitur Missam.

56. *Dicto, post ultimam orationem,*

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo,

dicit *Ite, missa est, vel, si qua liturgica processio sequatur, Benedicámus Dómino.*

℣. Deo grátias.

The celebrant then goes to the communicants and, holding the host a little raised above the paten or ciborium, shows it to each communicant, saying:

The Body of Christ.

The communicant replies: Amen, and receives communion.

54 *When the distribution of communion has begun or, if there are no communicants, while the celebrant receives the Sacrament, the antiphon to the communion is chanted or recited together with its psalm; and the celebrant does not read the antiphon privately. Otherwise he says it immediately before the prayer after communion.*

55 *When the distribution of communion has been completed, the celebrant purifies the paten or ciborium over the chalice. Afterwards he says:*

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

Meanwhile he holds the chalice out to the minister, who pours into it a small quantity of wine, which the celebrant drinks. Then he continues;

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 sácula sæculórum. Amen.

The celebrant washes and dries his fingers and receives the ablution; he wipes his mouth and the chalice and, having folded the corporal, he covers the chalice and places it on the altar as before. Then he continues the Mass.

56 *After the last prayer, when he has said,*

℣. The Lord be with you.

℟. And with your spirit,

he says, The Mass is ended. Go in peace, or, if a liturgical procession is to follow, Let us bless the Lord.

℟. Thanks be to God.

Ordinary of the Mass

In Masses for the dead he says:

℣. May they rest in peace.

℟. Amen.

In Missis defunctorum dicit:

℣. Requiéscant in pace.

℟. Amen.



The Mass is end-ed. Go in peace. ℣ Thanks be to God.



Let us bless the Lord. ℣ Thanks be to God._



May they rest in peace. ℣ A-men.

57 Then the celebrant bows before the center of the altar and, placing his joined hands upon it, says in a low voice:

Pláceat tibi, sancta Trínitas, obséquium servitútis meæ; et præsta; ut sacrificium, quod oculis tuæ maiestátis indígnus óbtuli, tibi sit acceptábile, mihíque et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

58 Then he kisses the altar and, having lifted up his eyes, extending, raising, and joining his hands, he says:

May almighty God bless you,

and, turning toward the people and blessing them, he continues:

the Father, and the Son, ✠ and the Holy Spirit.

℣. Amen.

Then he goes down and, having made the required reverence, he departs.

57. Tunc celebrans inclinat se ante medium altaris, et, manibus iunctis super illud, dicit secreto:

58. Deinde osculatur altare: et elevatis oculis, extendens, elevans et iungens manus, dicit:

Benedícat vos omnípotens Deus, et versus ad populum, benedicens, prosequitur:

Pater, et Fílius, ✠ et Spíritus Sanctus. ℟. Amen.

Deinde descendit et, facta debita reverentia, recedit.

Ordinary of the Mass

59. *In Missa pontificali ter benedicitur, ut in Pontificali habetur.*

60. *In Missis quibus dictum est Benedicamus Dómino vel Requiéscant in pace, non datur benedictio. Dicto autem Pláceat, celebrans osculatur altare, descendit et, facta debita reverentia, recedit.*

59 *In pontifical Mass the threefold blessing is given, as in the Pontifical.*

60 *In Masses in which Let us bless the Lord or May they rest in peace is said, the blessing is not given. Having said Pláceat, the celebrant kisses the altar, goes down, and, having made the required reverence, departs.*

PROPER OF THE SAINTS

The Masses which are given in this proper for individual feasts are celebrated also as votive Masses, with the exception of Masses of particular mysteries of the Lord or of the feasts of the Blessed Virgin Mary for which no special indication is given, and the Masses of Saint Joseph and of Saints Peter and Paul, apostles. In the Masses from the proper, unless it is noted otherwise, after the Epistle the gradual with the following verse or with the tract, or, in the Easter season, the Alleluia with its verse, which may be lacking, are taken from the respective Common. For the votive Masses of martyrs in the Easter season, the Mass Protexisti or the Mass Sancti tui, as the case requires, is celebrated and the proper parts, if any, are said in the Mass.

In the individual prayers the words referring to this day, annual celebration, and the like are omitted where they occur; the words referring to the day of birth or the feast are changed to commemoration or memorial.

Missæ, quæ de singulis festis in hoc Proprio habentur, exceptis tamen Missis de peculiaribus mysteriis Domini aut de festis beatæ Mariæ Virginis pro quibus specialis non habeatur indicatio, necnon Missis de S. Ioseph ac de Ss. Petro et Paulo App., dicuntur etiam ut votivæ; sed in eis, nisi aliter suis locis habeatur, post Epistolam sumitur graduale cum versu sequenti aut cum suo tractu, vel, tempore paschali, Allelûia cum suis versibus, quæ desint, de respectivo Communi. Pro Martyribus autem, tempore paschali, dicitur Missa Protexisti vel Sancti tui, prout casus ferat, et in ea dicuntur partes propriæ, si habeantur. In singulis tamen orationibus omittuntur verba hodierna die, ánnua et similia, ubicumque habentur, et immutantur voces natális, natalitium, festívitás in commemorátio, memória. Itemque loco antiphonæ ad Introitum Gaudeámus, dicitur antiphona e respectivo Communi. Extra tempus paschale omittuntur Allelûia, quæ in antiphona ad Introitum forte inveniuntur. Allelûia autem, quod aliquando exstat in antiphonis ad Offertorium et ad Communionem, omittitur tantum a Septuagesima ad Pascha.

SAINT SATURNINUS

Martyr

November 29

Mass Lætabitur (Common of one martyr IV), page (13), with the following prayers:

Prayer

O God, you fill us with joy at the celebration of your martyr Saturninus' birthday. * Grant that the merits of this saint may help us. Through Jesus Christ.

Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord. * May the prayers of your blessed martyr Saturninus help these offerings to win your mercy for us. Through Jesus Christ.

Prayer after Communion

O Lord, may the reception of your sacrament sanctify us * and make us acceptable to you through the intercession of your saints. Through Jesus Christ.

Commemoratio

Missa Lætabitur, de Communi unius Martyris 4º loco (13), cum orationibus ut infra.

Deus, qui nos beáti Saturníni Mártiris tui concédís natalítio pérfrui: eius nos tribue méritis adiuvári. Per Dóminum.

Múnera, Dómini, tibi dicáta sanctífica: et intercedénte beáto Saturníno Mártire tuo, per hæc éadem nos placátus inténde. Per Dóminum.

Sanctíficet nos, quæsumus, Dómine, tui percéptio sacraménti: et intercessióne Sanctórum tuórum tibi reddat accéptos. Per Dóminum.

II classis

SAINT ANDREW
Apostle

November 30

Entrance Antiphon
Ps. 138, 17

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps. ibid., 1-2* Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *¶. Glória Patri. Mihi.*

Maiestatem tuam, Domine, suppliciter exoramus: ut, sicut Ecclesiae tuae beatus Andreas Apostolus existit praedicator et rector; ita apud te sit pro nobis perpetuus intercessor. Per Dominum.

Et, in Adventu, fit commemoratio feriae.

Lectio Epistolae beati Pauli
Apostoli ad Romanos
Rom. 10, 10-18

Fratres: Corde enim creditur ad iustitiam: ore autem confessio fit ad salutem. Dicit enim Scriptura: Omnis, qui credit in illum, non confundetur. Non enim est distinctio Iudaei, et Graeci: nam idem Dominus omnium, dives in omnes, qui invocant illum. Omnis enim, quicumque invocaverit nomen Domini, salvus erit. Quomodo ergo invocabunt, in quem non crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine praedicante? Quomodo vero praedicabunt, nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem, evangelizantium bona! Sed non omnes obediunt Evangelio. Isaías enim dicit: Domine, quis credidit auditui nostro? Ergo fides ex auditu auditus autem per verbum Christi. Sed dico: Numquid non audierunt? Et quidem in omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum.

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *¶. Glory be to the Father. To me.*

Prayer

O Lord, we humbly implore your divine majesty to give us for our perpetual intercessor in heaven the blessed apostle Andrew,* who was so outstanding a preacher and ruler in your Church. Through Jesus Christ.

In Advent, commemoration of the weekday

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 10, 10-18

Brethren: The faith that is in one's heart brings justice; the profession of faith on his lips leads to salvation. For Scripture says: "No one who believes in him will be disappointed." There is no distinction between Jew and Greek; all have the same Lord, and he gives generously to all who call on him. For "everyone shall be saved who calls on the name of the Lord." But how are they to call upon him if they have not believed in him? And how are they to believe if they have never heard of him? And how are they to hear without someone to preach? And how can men preach unless they be sent to do so? As it is written: "How beautiful upon the mountains are the feet of those who bear the good news." But not all believe the gospel. Isaia says: "Lord, who has believed what we have heard?" Faith, then, comes from hearing, and hearing comes from the preaching about Christ. But, I ask,

have they not heard? Certainly they have; for "through all the earth their voice resounds, and to the ends of the world, their message."

Gradual Ps. 44, 17-18 You shall make them princes through all the land; they shall remember your name, O Lord. *℣*. The place of your fathers your sons shall have; therefore shall nations praise you.

Alleluia, alleluia. *℣*. The Lord loved Andrew in an odor of sweetness. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 4, 18-22

At that time, as Jesus was walking along the sea of Galilee, he watched two brothers, Simon, now known as Peter, and his brother Andrew, casting a net into the sea. They were fishermen. He said to them, "Come and follow me: I will make you go fishing for men." They immediately abandoned their nets and followed him. He walked along further and caught sight of two other brothers, James, Zebedee's son, and his brother John. They were in their boat with their father Zebedee, getting their nets ready. He called them, and immediately they abandoned boat and father to follow him.

Creed

Offertory Antiphon
Ps. 138, 17

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Prayer over the Gifts

May the prayers of the blessed apostle Andrew accompany our sacrifice, O Lord,* so that his merits, which we commemorate by these offerings, may make it acceptable to you. Through Jesus Christ.

*In Advent, commemoration of the weekday
Preface of the Apostles*

Graduale Ps. 44, 17-18 Constitues eos principes super omnem terram: memores erunt nominis tui, Dómine. *℣*. Pro pátribus tuis nati sunt tibi filii: propterea pópuli confitebúntur tibi.

Allelúia, allelúia. *℣*. Diléxit Andréam Dóminus in odórem suavitátis. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 4, 18-22

In illo témpore: Ambulans Iesus iuxta mare Galilææ, vidit duos fratres, Simónem, qui vocátur Petrus, et Andréam fratrem eius, mitténtes rete in mare (erant enim piscatóres), et ait illis: Veníte post me, et fáciam vos fieri piscatóres hóminum. At illi contínuo, relíctis rétibus, secúti sunt eum. Et procedens inde, vidit álios duos fratres, Iacóbum Zebedæi, et Ioánnem fratrem eius in navi cum Zebedæo patre eórum, reficiéntes rétia sua: et vocávit eos. Illi autem statim relíctis rétibus et patre, secúti sunt eum.

Credo

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Sacrificium nostrum tibi, Dómine, quæsumus, beáti Andréæ Apóstoli precátio sancta concíliet: ut, in cuius honóre solémniter exhibétur, eius méritis efficiátur accéptum. Per Dóminum.

*Et, in Adventu, fit commemoratio feriæ.
Præfatio de Apostolis.*

Communion Antiphon
Matth. 4, 19–20

Veníte post me: fáciam vos fieri
piscatóres hóminum: at illi continuo,
relictis rétibús, secúti sunt Dóminum.

“Come, follow me, and I will make you
fishers of men.” And at once they left the
nets, and followed the Lord.

Prayer after Communion

We have received your divine mysteries
with joy, O Lord, on the feast of your
blessed apostle Andrew.* May they give
glory to your saints and bring us your for-
giveness. Through Jesus Christ.

Súmpsimus, Dómine, divína mysté-
ria, beáti Andréæ Apóstoli festivi-
táte lætántes: quæ, sicut tuis Sanctis
ad glóriam, ita nobis, quæsumus, ad
véniám prodésse perfícias. Per Dó-
minum.

Et, in Adventu, fit commemoratio feriæ.

In Advent, commemoration of the weekday

*In Missis votivis post Septuagesimam
omnia dicuntur ut supra, sed post gra-
duale, omissis Alleluia et versu sequenti,
dicitur*

*In votive Masses after Septuagesima all as above, but after
the gradual, the Alleluia with its following verse is omitted,
and there is said:*

Tractus Ps. 20, 3–4 Desidérium
ánimæ eius tribuísti ei: et voluntáte
labiórú eius non fraudásti eum. *℣.*
Quóniam prævenísti eum in bene-
dictiónibus dulcédinis. *℣.* Posuísti in
cápite eius corónam de lápide pretiós-
so.

Tract Ps. 20, 3–4 You have granted him his
heart’s desire: you refused not the wish of
his lips. *℣.* For you welcomed him with
goodly blessings. *℣.* You placed upon his
head a crown of precious stones.

*Tempore autem paschali, antiphonæ ad
Introitum et ad Offertorium sumuntur ex
Missa Protexísti, de Communi Martyrum
1º loco (27), reliqua dicuntur ut supra;
sed post Epistolam omittitur graduale, et
eius loco dicitur:*

*In paschal time, the antiphons at the introit and offertory
are taken from the Mass Protexísti, Common of several
Martyrs I, page (27); the rest is as above, but after the
Epistle the gradual is omitted, and in its place is said:*

Alleluia, alleluia. *℣.* Diléxit An-
dréam Dóminus in odórem suavitátis.
Alleluia. *℣.* *Ps. 20, 4* Posuísti, Dó-
mine, super caput eius corónam de
lápide pretiósso. Alleluia.

Alleluia, alleluia. *℣.* The Lord loved An-
drew in an odor of sweetness. Alleluia.
℣. *Ps. 20, 4* You placed on his head, O
Lord, a crown of precious stones. Alleluia.

FEASTS OF DECEMBER

SAINT BIBIANA
Virgin and Martyr

December 2

III classis

*Missa Me expectavérunt, de Communi
Virginum 2º loco (56), præter orationem
sequentem:*

*Mass Me expectavérunt (Common of virgins II), page (56),
except the following prayer:*

P

Prayer

Deus, ómnium largítor bonórum,
qui in fámula tua Bibiána cum vir-
ginitátis flore martýrii palmam co-
niunxísti: mentes nostras eius inter-

O God, the giver of all good gifts, you united
the grace of virginity and the palm of martyr-
dom in the blessings conferred upon your
servant Bībiana.* Unite our souls to you by

Dec. 3. St. Francis Xavier

love through the intercession of this saint, so that we may be shielded from all danger and obtain eternal rewards. Through Jesus Christ.

In Advent, commemoration of the weekday

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed virgin martyr Bibiana * and grant us your unending assistance through these offerings. Through Jesus Christ.

In Advent, commemoration of the weekday

Prayer after Communion

We have been nourished by your divine gift, O Lord our God.* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed virgin martyr Bibiana. Through Jesus Christ.

In Advent, commemoration of the weekday

SAINT FRANCIS XAVIER Confessor

December 3

Entrance Antiphon Ps. 118, 46-47

I will speak of your decrees before kings without being ashamed. And I will delight in your commands, which I love exceedingly. *Ps. 116, 1-2* Praise the Lord, all you nations; glorify him, all you peoples! For steadfast is his kindness toward us, and the fidelity of the Lord endures forever. *V.* Glory be to the Father. I will speak.

Prayer

O God, you brought the peoples of the Indies into your Church through the preaching and miracles of blessed Francis.* Grant that we who venerate his glorious merits may also imitate his virtues. Through Jesus Christ.

Commemoration of the weekday

cessióne tibi caritate coniúge; ut, amótiis perículis, præmia consequámur æténa. Per Dóminum.

Et, in Adventu, fit commemoratio feriae.

C

Hóstias tibi, Dómine, beátæ Bibiánae Vírginis et Mártiris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbe proveníre subsidium. Per Dóminum.

Et, in Adventu, fit commemoratio feriae.

C

Divíni múnis largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedénte beáta Bibiána Vírgine et Mártire tua, in eius semper participatióne vivámus. Per Dóminum.

Et, in Adventu, fit commemoratio feriae.

III classis

Loquébar de testimoniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quæ diléxi nimis. *Ps. 116, 1-2* Laudáte Dóminum, omnes gentes, laudáte eum, omnes pópuli: quóniam confirmáta est super nos misericórdia eius, et véritas Dómini manet in ætérnum. *V.* Glória Patri. Loquébar.

Deus, qui Indiárum gentes beáti Francisci prædicatióne et miráculis Ecclesiæ tuæ aggregáre voluísti: concede propítius; ut, cuius gloriósa mérita venerámur, virtútum quoque imitémur exéempla. Per Dóminum.

Et fit commemoratio feriae.

Dec. 3. St. Francis Xavier

Lectio Epistolæ beati Pauli
Apóstoli ad Romános
Rom. 10, 10-18

Fratres: Corde enim créditur ad iustítiam: ore autem conféssio fit ad salútem. Dicit enim Scriptúra: Omnis, qui credit in illum, non confundétur. Non enim est distíctio Iudæi, et Græci: nam idem Dóminus ómnium, dives in omnes, qui invocant illum. Omnis enim, quicúmque invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non credidérunt? Aut quómodo credent ei, quem non audierunt? Quómodo autem áudient sine prædicánte? Quómodo vero prædicábunt, nisi mittántur? sicut scriptum est: Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Sed non omnes obédiunt Evangélio. Isaías enim dicit: Dómine, quis crédidit auditui nostro? Ergo fides ex auditu, auditus autem per verbum Christi. Sed dico: Numquid non audierunt? Et quidem in omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

Graduale Ps. 91, 13 et 14 Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *℟.* *Ibid. 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. Allelúia, allelúia. *℟.* *Iac. 1, 12* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Marcum
Marc. 16, 15-18

In illo témpore: Dixit Iesus discipulis suis: Eúntes in mundum univérsum,

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 10, 10-18

Brethren: The faith that is in one's heart brings justice; the profession of faith on his lips leads to salvation. For Scripture says: "No one who believes in him will be disappointed." There is no distinction between Jew and Greek; all have the same Lord, and he gives generously to all who call on him. For "everyone shall be saved who calls on the name of the Lord." But how are they to call upon him if they have not believed in him? And how are they to believe if they have never heard of him? And how are they to hear without someone to preach? And how can men preach unless they be sent to do so? As it is written: "How beautiful upon the mountains are the feet of those who bear the good news." But not all believe the gospel. Isaia says: "Lord, who has believed what we have heard?" Faith, then, comes from hearing, and hearing comes from the preaching about Christ. But, I ask, have they not heard? Certainly they have; for "through all the earth their voice resounds, and to the ends of the world, their message."

Gradual Ps. 91, 13 and 14 The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *℟.* *Ibid., 3* To proclaim your kindness at dawn, and your faithfulness throughout the night.

Alleluia, alleluia. *℟.* *James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

A Reading from the holy Gospel
according to Mark
Mark 16, 15-18

At that time Jesus said to his disciples: "Go into the whole world, and proclaim

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the good news to the whole of creation. The man who believes in it and accepts baptism will be saved; the man who refuses to believe in it will be condemned. And signs like these will accompany those who have professed their faith: they will use my name to expel demons; they will speak entirely new languages; they will be able to handle serpents; they will even be able to drink deadly poison without harm; and the sick upon whom they lay their hands will recover."

Offertory Antiphon
Ps. 88, 25

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

Accept this offering which we humbly present in honor of your saints, almighty God,* and through it purify our bodies and our souls. Through Jesus Christ.

Commemoration of the weekday

Communion Antiphon
Matth. 24, 46-47

Blessed is that servant, whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods.

Prayer after Communion

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity * through the intercession of your blessed confessor Francis. Through Jesus Christ.

Commemoration of the weekday

prædicâte Evangélium omni creatūræ. Qui crediderit, et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur. Signa autem eos, qui crediderint, hæc sequentur: in nómine meo dæmónia eiicient: linguis loquentur novis: serpentes tollent: et si mortíferum quid biberint, non eis nocébit: super ægros manus impónent, et bene habébunt.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Præsta nobis, quæsumus, omnípotens Deus: ut nostræ humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

Et fit commemoratio ferie.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constitúet eum.

Quæsumus, omnípotens Deus: ut, qui cæléstia aliménta percépimus, intercedénte beáto Francíscó Confessore tuo, per hæc contra ómnia adversa muniámur. Per Dóminum.

Et fit commemoratio ferie.

SAINT PETER CHRYSOLOGUS

*Bishop, Confessor, and
Doctor of the Church*

December 4

Entrance Antiphon

Eccli. 15, 5

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. *Ps. 91, 2* Bonum et confitéri Dómino: et psállere nómini tuo, Altíssime. *℣.* Glória Patri. In médio.

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣.* Glory be to the Father. In the midst.

Prayer

Deus, qui beátum Petrum Chrysologum Doctórem egrégium, divinitus præmonstrátum, ad regéndam et instruéndam Ecclésiám tuam éligi voluísti: præsta, quæsumus; ut, quem Doctórem vitæ habuimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

O God, you miraculously chose the blessed and illustrious doctor Peter Chrysologus to rule and instruct your Church.* Grant that he who on earth was our guide along the way of supernatural life may be our intercessor in heaven. Through Jesus Christ.

Et fit commemoratio feriæ.

Commemoration of the weekday

Deinde commemoratio S. Barbaræ Virginis et Martyris:

Commemoration of Saint Barbara, virgin and martyr:

Prayer

Deus, qui inter cétera poténtiæ tuæ miracula, étiam in sexu frágili victóriam martýrii contulisti: concéde propítius; ut, qui beátæ Bárbaræ Vírginis et Mátyris tuæ natalítia cólimus, per eius ad te exémpla gradiámur. Per Dóminum.

O God, one of the marvelous examples of your power was granting the victory of martyrdom to women.* May the example of the blessed virgin martyr Barbara, whose birthday we celebrate today, draw us closer to you. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Timótheum
2 Tim. 4, 1-8

A Reading from the Epistle of blessed
Paul the Apostle to Timothy
2 Tim. 4, 1-8

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta opportúne, importúne: árgue, óbsecra, íncrepa in omni patiéntia, et doctrína. Erit enim

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with

Dec. 4. St. Peter Chrysologus

every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the good fight, I have run the race, I have kept faith. As for the future, a merited crown is reserved for me, and on that day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

Gradual Eccli. 44, 16, Behold a great priest, who in his days pleased God. *V. Ibid., 20* There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. *V. Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 5, 13–19

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of

tempus, cum sanam doctrinam non sustinebunt, sed ad sua desideria coacervabunt sibi magistros, pruriētes auribus, et a veritate quidem auditum avērent, ad fabulas autem convertētur. Tu vero vīgila, in omnibus labóra, opus fac Evangelistæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutionis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In reliquo repósita est mihi coróna iustitiæ, quam reddet mihi Dóminus in illa die, iustus iudex: non solum autem mihi, sed et iis, qui díligunt advéntum eius.

Graduale Eccli. 44, 16 Ecce sacerdos magnus, qui in diébus suis plácuít Deo. *V. Ibid., 20* Non est invēntus símilis illi, qui conserváret legem Excélsi. Allelúia, allelúia. *V. Ps. 109, 4* Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 5, 13–19

In illo témpore: Dixit Iesus discíplulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo salíetur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat omnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvēre legem, aut prophétas: non veni sólvēre, sed adimplére. Amen quippe dico vobis, donec transeat cælum et terra, ióta unum, aut unus apex non præteríbit a lege,

Dec. 4. St. Peter Chrysologus

donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven."

Offertory Antiphon

Ps. 91, 13

Iustus ut palma florébit; sicut cedrus, quæ in Líbano est, multiplicábitur.

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow.

Prayer over the Gifts

Sancti Petri Chrysólogi Pontíficis tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Et fit commemoratio ferie.

O Lord, let the blessed bishop and doctor Chrysologus always help us.* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

Commemoration of the weekday

Pro S. Barbara

Súscipe, Dómine, múnera, quæ in beátæ Bárbaræ Vírginis et Mártiris tuæ solemnitate deférimus: cuius nos confídimus patrocínio liberári. Per Dóminum.

For Saint Barbara

Prayer over the Gifts

O Lord, accept the gifts we bring you on the feast of your blessed virgin Barbara,* through whose intercession we hope to be set free. Through Jesus Christ.

Communion Antiphon

Matth. 25, 20 and 21

Dómine, quinque talénta tradidísti mihi: ecce ália quinque superlucrátus sum. Euge, serve bone, et fidélis, quia in pauca fuísti fidélis, supra multa te constitúam, intra gáudium Dómini tui.

"Master, you delivered to me five talents: behold I have gained other five over and above." "Well done, good and faithful servant, because you have been faithful over a few things, I will set you over many; enter into the joy of your master."

Prayer after Communion

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Petrus Chrysólogus

O Lord, may this sacrifice bring us closer to our salvation * through the intercession of

Dec. 5. St. Sabba

your blessed bishop and illustrious doctor Chrysologus. Through Jesus Christ.

Commemoration of the weekday

For Saint Barbara

Prayer after Communion

O Lord, through the intercession of your blessed virgin martyr Barbara,* may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

SAINT BARBARA
Virgin and Martyr

December 4

Mass Loquébar (Common of virgins I), page (53).

SAINT SABBA
Abbot

December 5

Mass Os iusti (Common of abbots), page (50), with the following prayers:

Prayer

Let the blessed abbot Sabba intercede for us, O Lord.* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

Prayer over the Gifts

May the offerings we lay upon your sacred altar, O Lord,* bring us closer to our salvation through the intercession of the blessed abbot Sabba. Through Jesus Christ.

Prayer after Communion

May the sacrament we have received and the prayers of the blessed abbot Sabba protect us, O Lord.* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

Pontifex tuus et Doctor egregius, quæsumus, precator accedat. Per Dominum.

Et fit commemoratio feriae.

Pro S. Barbara

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Bárbara Vírgine et Mártire tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

Commemoratio

Missa Loquébar, de Communi Virginum 1º loco (53).

Commemoratio

Missa Os iusti, de Communi Abbatum (50), cum orationibus ut infra:

C

Intercéssio nos, quæsumus, Dómine, beáti Sabbæ Abbátis comméndet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

P

Sacris altáribus, Dómine, hóstias superpósitas sanctus Sabbas, quæsumus, in salútem nobis proveníre depóscat. Per Dóminum.

P

Prótegat nos, Dómine, cum tui perceptióne sacraménti beátus Sabbas, pro nobis intercedéndo: ut et conversatiónis eius experiámur insígnia, et intercessiónis percipiámus suffrágia. Per Dóminum.

III classis

SAINT NICHOLAS
Bishop and Confessor

December 6

Entrance Antiphon
Eccli. 45, 30

Státuit ei Dóminus testaméntum
pacis, et príncipem fecit eum: ut sit
illi sacerdotii dígnitas in ætérnum.
Ps. 131, 1 Meménto, Dómine, David:
et omnis mansuetúdinis eius. *℣.*
Glória Patri. Státuit.

The Lord made a covenant of friendship
with him, and made him a prince, that he
should possess the dignity of priesthood
forever. *Ps. 131, 1* Remember, O Lord,
David and all his meekness. *℣.* Glory be to
the Father. The Lord made.

Prayer

Deus, qui beátum Nicoláum Pontífi-
cem innúmeris decorásti miráculis:
tríbe, quæsumus; ut eius méritis et
précibus a gehénnæ incéndiis liberé-
mur. Per Dóminum.

O God, you glorified the blessed bishop
Nicholas by working countless miracles
through him. * Grant that we may be spared
from the flames of hell by his merits and
prayers. Through Jesus Christ.

Et fit commemoratio feriae.

Commemoration of the weekday

Léctio Epístolæ beáti Pauli
Apóstoli ad Hebræos
Hebr. 13, 7-17

A Reading from the Epistle of blessed
Paul the Apostle to the Hebrews
Hebr. 13, 7-17

Fratres: Mementóte præpositórum
vestrórum, qui vobis locúti sunt
verbum Dei: quorum intuéntes éxi-
tum conversatiónis, imitámini fidem.
Iesus Christus heri, et hódie: ipse et
in sæcula. Doctrínis váriis et pere-
grínis nolíte abdúci. Optimum est
enim grátia stabilíre cor, non escis,
quæ non profuérunt ambulántibus in
eis. Habémus altáre, de quo édere
non habent potestátem, qui taber-
náculo desérviunt. Quorum enim
animálium infértur sanguis pro pec-
cáto in Sancta per pontíficem, horum
córpora cremántur extra castra.
Propter quod et Iesus, ut sanctificáret
per suum sánguinem pópulum, extra
portam passus est. Exeámus ígitur ad
eum extra castra, impropérium eius
portántes. Non enim habémus hic
manéntem civitátem, sed futúram
inquírimus. Per ipsum ergo offerámus
hóstiam laudis semper Deo, id est,
fructum labiórum confiténtium nó-

Brethren: Remember your rulers who pro-
posed to you the word of God. Consider
the end of their lives and imitate their
faith. Jesus Christ, the same yesterday,
today and forever. Do not be carried away
by all kinds of strange teachings. It is good
to have the heart strengthened by God's
favor, not by foods which are useless to
those who take them as a norm for living.
We have an altar from which those who
serve the tent have no authority to eat.
The bodies of those animals whose blood is
brought into the sanctuary by the high
priest to make atonement for sin are burned
outside the camp. Therefore Jesus died
outside the gate in order to sanctify the
people by his own blood. Let us go to him
outside the camp bearing the insult which
he bore. We do not have a lasting city here;

we are seeking the one which is to come. Through him therefore let us constantly offer to God a sacrifice of praise, that is, the fruit of lips which acknowledge his name. Do not neglect good deeds and generosity; God is pleased by sacrifices of that sort. Have confidence in your rulers and obey them; for they keep watch over you as men who must render an account.

Gradual Ps. 88, 21–23 I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong. *℣.* No enemy shall have an advantage over him, nor shall the son of iniquity have power to hurt him.

Alleluia, alleluia. ℣. Ps. 91, 13 The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. *Alleluia.*

✠ A Reading from the holy Gospel
according to Matthew
Matth. 25, 14–23

At that time Jesus told his disciples this parable: “A man was going on a journey. He called in his own slaves and handed his property over to them, according to each man’s abilities, giving one five thousand dollars, a second, two thousand, a third, a thousand. Then he went away. Immediately, the man who received the five thousand went and invested it, and made another five thousand. Similarly, the man who received the two thousand, also made another two thousand. But the man who received the thousand, went off, dug a hole in the ground and buried his master’s money. A long time afterwards, the master of those slaves came home and settled accounts with them. Now the man who had received the five thousand stepped forward bringing the additional five thousand. ‘My lord,’ he said, ‘you handed me five thousand dollars. See, I have made five thousand more.’ His

mini eius. Beneficentiae autem, et communionis nolite oblivisci: talibus enim hostiis promeretur Deus. Obedite praepositis vestris, et subiacete eis. Ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri.

Graduale Ps. 88, 21–23 Inveni David servum meum, oleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum. *℣.* Nihil proficiet inimicus in eo, et filius iniquitatis non nocēbit ei. *Alleluia, alleluia. ℣. Ps. 91, 13* Iustus ut palma florēbit: sicut cedrus Libani multiplicabitur. *Alleluia.*

✠ Sequētia sancti Evangēlii
secundum Matthaeum
Matth. 25, 14–23

In illo tempore: Dixit Iesus discipulis suis parabolam hanc: Homo peregre proficiscens, vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. Abiit autem qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque. Similiter et qui duo acceperat, lucratus est alia duo. Qui autem unum acceperat, abiens fodit in terram, et abscondit pecuniam domini sui. Post multum vero temporis venit dominus servorum illorum, et posuit rationem cum eis. Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Ait illi dominus eius: Euge, serve bone, et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui. Accessit autem et qui duo talenta acceperat, et ait:

Dec. 6. St. Nicholas

Dómine, duo talénta tradidísti mihi, ecce ália duo lucrátus sum. Ait illi dóminus eius: Euge, serve bone, et fidélis, quia super pauca fuísti fidélis, supra multa te constítuam: intra in gáudium dómini tui.

master said to him, 'Well done! You are an industrious and reliable slave. Since you were reliable in a small matter, I will put you in charge of greater affairs. Come, share your lord's joy!' The man who had received the two thousand dollars stepped forward and said, 'My lord, you handed me two thousand dollars. See, I have made two thousand more.' His master said to him, 'Well done! You are an industrious and reliable slave. Since you were reliable in a small matter, I will put you in charge of greater affairs. Come, share your lord's joy!' "

Offertory Antiphon

Ps. 88, 25

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Prayer over the Gifts

Sanctífica, quæsumus, Dómine Deus, hæc múnera, quæ in solemnitate sancti Antístitis tui Nicolái offérimus: ut per ea, vita nostra inter advérsa et próspera ubique dirigátur. Per Dóminum.

O Lord God, sanctify these gifts we offer on the feast of your holy bishop Nicholas,* and grant that they may guide our lives in prosperity as well as in adversity. Through Jesus Christ.

Et fit commemoratio feriæ

Commemoration of the weekday

Communion Antiphon

Ps. 88, 36–38

Semel iurávi in sancto meo: semen eius in ætérnum manébit, et sedes eius sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cælo fidélis.

Once, by my holiness, have I sworn; his posterity shall continue forever, and his throne shall be like the sun before me; like the moon, which remains forever—a faithful witness in the sky.

Prayer after Communion

Sacrificia, quæ sumpsimus, Dómine, pro solemnitate sancti Pontíficis tui Nicolái, sempitérna nos protectióne consérvent. Per Dóminum.

O Lord, keep us ever under your protection through this sacrifice of which we have partaken in honor of the feast of your holy bishop Nicholas. Through Jesus Christ.

Et fit commemoratio feriæ.

Commemoration of the weekday

Dec. 7. St. Ambrose

SAINT AMBROSE
*Bishop, Confessor, and
Doctor of the Church*

III classis

December 7

Entrance Antiphon
Eccli. 15, 5

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℟.* Glory be to the Father. In the midst.

In médio Ecclésiæ apéruit os eius: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℣.* Glória Patri. In médio.

Prayer

O God, you have given us blessed Ambrose as a guide on our way to eternal salvation.* Let him who once instructed your faithful on earth, now intercede for us in heaven. Through Jesus Christ.

Deus, qui pópulo tuo ætérne salútis beátum Ambrósium mínistrum tribuísti: præsta, quæsumus; ut, quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

Commemoration of the weekday

Et fit commemoratio feriæ.

A Reading from the Epistle of blessed
Paul the Apostle to Timothy
2 Tim. 4, 1-8

Léctio Epístolæ beáti Pauli
Apóstoli ad Timótheum
2 Tim. 4, 1-8

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta opportúne, importúne: árgue, óbsecra, íncrepa in omni paciéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritáte quidem auditum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangelistæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna iustítiæ, quam reddet mihi Dóminus in illa die, iustus iudex:

non solum autem mihi, sed et iis, qui
diligunt advéntum eius.

Graduale Eccli. 44, 16 Ecce sacerdos
magnus, qui in diébus suis plácuít
Deo. *℣. Ibid., 20* Non est invéntus
símilis illi, qui conserváret legem
Excélsi.

Allelúia, allelúia. *℣. Ps. 109, 4* Iurávit
Dóminus, et non pænitébit eum: Tu
es sacerdos in ætérnum, secúndum
órdinem Melchisedech. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 5, 13–19

In illo témpore: Dixit Iesus discípu-
lis suis: Vos estis sal terræ. Quod si sal
evanúerit, in quo salíétur? Ad níhilum
valet ultra, nisi ut mittátur foras, et
conculcétur ab homínibus. Vos estis
lux mundi. Non potest cívitas ab-
scóndi supra montem pósita. Neque
accéndunt lucérnam, et ponunt eam
sub módio, sed super candelábrum,
ut lúceat ómnibus qui in domo sunt.
Sic lúceat lux vestra coram homíni-
bus, ut vídeant ópera vestra bona, et
gloríficent Patrem vestrum, qui in
cælis est. Nolite putáre, quóniam
veni sólvare legem, aut prophétas:
non veni sólvare, sed adimplére.
Amen quippe dico vobis, donec
tránseat cælum et terra, ióta unum,
aut unus apex non præteríbit a lege,
donec ómnia fiant. Qui ergo sólverit
unum de mandátis istis mínimis, et
docúerit sic hómines, mínimus vocá-
bitur in regno cælórum: qui autem
fécerit, et docúerit, hic magnus
vocábitur in regno cælórum.

good fight, I have run the race, I have kept
faith. As for the future, a merited crown is
reserved for me, and on that day the Lord,
just judge that he is, will bestow it on me—
and not only on me but on all who desire
his appearance.

Gradual Eccli. 44, 16 Behold a great priest,
who in his days pleased God. *℣. Ibid., 20*
There was not found the like to him, who
kept the law of the Most High.

Alleluia, alleluia. *℣. Ps. 109, 4* The Lord
has sworn, and he will not repent: “You are
a priest forever, according to the order of
Melchisedec.” Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 5, 13–19

At that time Jesus said to his disciples: “You
are the salt of the earth. Suppose salt be-
comes insipid; how can you restore its
tang? Then it is good for nothing but to be
thrown out, and trampled underfoot. You
are the light of the world. A city on a moun-
tain top cannot be concealed. Men do not
light a lamp and then put it under a bushel
basket. They set it on a stand where it gives
light to all in the house. In the same way, your
light must shine before men so that they may
see your good deeds and glorify your heav-
enly Father. Don’t think that I have come to
abolish the Law and the Prophets. I have
come, not to abolish them, but to bring them
to perfection. I assure you of this: until
heaven and earth pass away, not the smallest
letter, not even the smallest part of a letter,
of the Law will be done away with, until it
all comes true. Consequently, the man who
breaks the least important of these com-
mandments and teaches others to follow his
example will be called least in the kingdom
of heaven. It is the man who observes them
and teaches them who will be called great in
the kingdom of heaven.”

Dec. 8. Immaculate Conception of B. V. M.

Offertory Antiphon

Ps. 88, 25

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Prayer over the Gifts

O almighty and eternal God, grant that the gifts we have offered to your divine majesty may bring us to eternal salvation* through the intercession of the blessed confessor bishop Ambrose. Through Jesus Christ.

Omnípotens sempitérne Deus, múnere tuæ maiestáti obláta, per intercessiónem beáti Ambrósii Confessóris tui atque Pontíficis, ad perpétuam nobis fac proveníre salútem. Per Dóminum.

Commemoration of the weekday

Et fit commemoratio feriae.

Communion Antiphon

Ps. 88, 36–38

Once, by my holiness, have I sworn; his posterity shall continue forever, and his throne shall be like the sun before me; like the moon, which remains forever—a faithful witness in the sky.

Semel iurávi in sancto meo: semen eius in ætérnum manébit, et sedes eius sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cælo fidélis.

Prayer after Communion

O almighty God, grant that we who have received the sacraments of our salvation may ever be helped by the prayers of your blessed confessor bishop Ambrose,* in whose honor we have offered this sacrifice to your majesty. Through Jesus Christ.

Sacraménta salútis nostræ suscipiéntes, concéde, quæsumus, omnípotens Deus: ut beáti Ambrósii Confessóris tui atque Pontíficis, nos ubique orátio ádiuvet; in cuius veneratióne hæc tuæ obtúlimus maiestáti. Per Dóminum.

Commemoration of the weekday

Et fit commemoratio feriae.

IMMACULATE CONCEPTION OF
THE BLESSED VIRGIN MARY

I classis

December 8

Entrance Antiphon

Isaia 61, 10

I will heartily rejoice in the Lord, in my God is the joy of my soul; for he has clothed me with a robe of salvation, and wrapped me in a mantle of justice, like a bride bedecked with her jewels. *Ps. 29, 2* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. *℟.* Glory be to the Father. I will heartily rejoice.

Gaudens gaudébo in Dómino, et exultábit ánima mea in Deo meo: quia índuit me vestiméntis salútis: et induménto iustítiæ circúmdedit me, quasi sponsam ornátam monilibus suis. *Ps. 29, 2* Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. *℟.* Glória Patri. Gaudens.

Dec. 8. Immaculate Conception of B. V. M.

Prayer

Deus, qui per immaculatam Virginitis Conceptionem dignum Filio tuo habitaculum pręparasti: quęsumus: ut, qui ex morte eiúsdem Filii tui pręvisa, eam ab omni labe pręservasti, nos quoque mundos eius intercessiõe ad te pervenire concędas. Per eúndem Dóminum.

Et fit commemoratio ferię.

Lectio libri Sapiętię
Prov. 8, 22–35

Dóminus possédit me in inítio viárum suárum, ántequam quidquam fáceret a princípio. Ab ætérno ordináta sum, et ex antíquis, ántequam terra fieret. Nondum erant abyssi, et ego iam concępta eram: necdum fontes aquárum erúperant: necdum montes gravi mole constítierant: ante colles ego parturiébar: adhuc terram non fécerat, et flúmina, et cárdines orbis terrę. Quando pręparábat cęlos, áderam: quando certa lege et gyro vallábat abyssos: quando æthera firmábat sursum, et librábat fontes aquárum: quando circúmdabat mari términum suum, et legem ponébat aquis, ne transírent fines suos: quando appendébat fundaménta terrę. Cum eo eram cuncta compónens: et delectábar per singulos dies, ludens coram eo omni témpore: ludens in orbe terrárum: et delícię meę esse cum filiis hóminum. Nunc ergo, filii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínam, et estóte sapiéntes, et nolíte abiícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas cotídie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

O God, by foreseen merits of the death of Christ, you shielded Mary from all stain of sin and preserved the Virgin Mother immaculate at her conception so that she might be a fitting dwelling place for your Son.* Cleanse us from sin through her intercession so that we also may come to you untainted by sin. Through Jesus Christ.

Commemoration of the weekday

A Reading from the Book of Proverbs
Prov. 8, 22–35

“The Lord begot me, the firstborn of his ways,
the forerunner of his prodigies of long ago;
From of old I was poured forth,
at the first, before the earth.
When there were no depths I was brought forth,
when there were no fountains or springs of water;
Before the mountains were settled into place,
before the hills, I was brought forth;
While as yet the earth and the fields were not made,
nor the first clods of the world.
“When he established the heavens I was there,
when he marked out the vault over the face of the deep;
When he made firm the skies above,
when he fixed fast the foundations of the earth;
When he set for the sea its limit,
so that the waters should not transgress his command;
Then was I beside him as his craftsman,
and I was his delight day by day,
Playing before him all the while,

Dec. 8. Immaculate Conception of B. V. M.

playing on the surface of his earth and I
found delight in the sons of men.
“So now, O children, listen to me;
instruction and wisdom do not reject!
Happy the man who obeys me,
and happy those who keep my ways,
Happy the man watching daily at my gates,
waiting at my doorposts:
For he who finds me finds life,
and wins favor from the Lord.”

Gradual Judith 13, 23 Blessed are you, O
Virgin Mary, by the Lord the most high
God, above all women upon the earth. *℣.*
Ibid., 15, 10 You are the glory of Jerusalem,
you are the joy of Israel, you are the honor
of our people.
Alleluia, alleluia. *℣. Cant. 4, 7* You are all-
beautiful, O Mary, and there is in you no
stain of original sin. Alleluia.

*After Septuagesima, in votive Masses, the Alleluia with its
following verse is omitted, and there is said:*

Tract Ps. 86, 1–2 His foundation upon the
holy mountains the Lord loves: the gates of
Sion, more than any dwelling of Jacob. *℣.*
Ibid., 3 Glorious things are said of you, O
city of God. *℣. Ibid., 5* A man is born in her;
and he who established her is the most High
Lord.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Judith 15, 10* You are
the glory of Jerusalem, you are the joy of
Israel, you are the honor of our people.
Alleluia. *℣. Cant. 4, 7* You are all-beautiful,
O Mary, and there is in you no stain of
original sin. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 1, 26–28

At that time the angel Gabriel was sent from
God to a town of Galilee named Nazareth,

Graduale Iudith 13, 23 Benedicta
es tu, Virgo María, a Dómino Deo
excélso, præ ómnibus muliéribus
super terram. *℣. Ibid., 15, 10* Tu
glória Ierúsalem, tu lætítia Israël,
tu honorificéntia pópuli nostri.
Allelúia, allelúia. *℣. Cant. 4, 7* Tota
pulchra es, María: et mácula originális
non est in te. Allelúia.

*In Missis votivis post Septuagesimam,
omissis Allelúia, et versu sequenti, dicitur:*

Tractus Ps. 86, 1–2 Fundaménta
eius in móntibus sanctis: díligit
Dóminus portas Sion super ómnia
tabernácula Iacob. *℣. Ibid., 3* Glorió-
sa dicta sunt de te, civitas Dei. *℣.*
Ibid., 5 Homo natus est in ea, et
ipse fundávit eam Altíssimus.

*Tempore autem paschali omittitur gra-
duale, et eius loco dicitur:*

Allelúia, allelúia. *℣. Iudith 15, 10*
Tu glória Ierúsalem, tu lætítia
Israël, tu honorificéntia pópuli nostri.
Allelúia. *℣. Cant. 4, 7* Tota pulchra
es, María: et mácula originális non
est in te. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 1, 26–28

In illo témpore: Missus est Angelus
Gábriel a Deo in civitátem Galilææ,

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cui nomen Náza^{re}th, ad Víginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Víginis María. Et ingréssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus.

Credo.

In Missis votivis post Septuagesimam, in fine sequentis antiphonæ Alleluia omit-titur.

Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, alleluia.

Salutárem hóstiam, quam in solemnitate immaculatæ Conceptionis beátæ Víginis Mariæ tibi, Dómine, offéri-mus, súscipe et præsta: ut, sicut illam tua grátia præveniéntem ab omni labe immúnem profitémur; ita eius intercessióne a culpis ómnibus liberémur. Per Dóminum.

Et fit commemoratio feriae.

Præfatio de B. Maria Virgine. Et te in Conceptione immaculata.

Gloriósá dicta sunt de te, María: quia fecit tibi magna qui potens est.

Sacraménta quæ sumpsimus, Dómine Deus noster: illius in nobis culpæ vúlnera réparent; a qua immaculatam beátæ Mariæ Conceptionem singuláriter præservásti. Per Dóminum.

Et fit commemoratio feriae.

to a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary.

The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

Creed.

In votive Masses after Septuagesima, at the end of the following antiphon the Alleluia is omitted.

Hail, Mary, full of grace, the Lord is with you; blessed are you among women, alleluia.

Offertory Antiphon *Luke 1, 28*

Prayer over the Gifts

Accept this life-giving sacrifice, O Lord, which we offer you in commemoration of the Immaculate Conception of the blessed Virgin Mary.* We proclaim that she was spotless through the power of your grace; may we be freed from our faults through her holy intercession. Through Jesus Christ.

Commemoration of the weekday

Preface of the Blessed Virgin Mary (on this feast of the Immaculate Conception)

Communion Antiphon

Glorious things are said of you, O Mary, because he who is mighty has done great things for you.

Prayer after Communion

O Lord our God, may the sacrament that we have received heal in us the wounds of that sin from which blessed Mary alone was preserved by her immaculate Conception. Through Jesus Christ.

Commemoration of the weekday

Dec. 11. St. Damasus I

SAINT MELCHIADES *Pope and Martyr*

December 10

Mass Si diligis me (*Common of one or more supreme pontiffs*), page (1).

Prayer

O eternal Shepherd, who appointed blessed Melchiades shepherd of the whole Church,* let the prayers of this martyred pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT DAMASUS I *Bishop and Confessor*

December 11

Entrance Antiphon *John 21, 15-17*

If you love me, Simon Peter, feed my lambs, feed my sheep. *Ps. 29, 1* I will extol you, O Lord, for you drew me clear and did not let my enemies rejoice over me. *℣.* Glory be to the Father. If you love me.

Commemoratio

Missa Si diligis me, *de Communi unius aut plurium Summorum Pontificum* (1).

Cl

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Melchíadem, Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Cl

Oblátis munéribus, quæsumus Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Cl

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

III classis

Si diligis me, Simon Petre, pasce agnos meos, pasce oves meas. *Ps. 29, 1* Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me. *℣.* Glória Patri. Si diligis.

Prayer

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Dámasum Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Et fit commemoratio feriæ.

Léctio Epístolæ beáti Petri
Apóstoli
1 Petr. 5, 1-4 et 10-11

Caríssimi: Senióres, qui in vobis sunt, óbsecro consénior et testis Christi passiónum, qui et eius, quæ in futúro revelánda est, glóriæ comunicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánee secúndum Deum, neque turpis lucrí grátia, sed voluntárie: neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et, cum apparúerit princeps pastórum, percipiétis immarcescibilem glóriæ corónam. Deus autem omnis grátia, qui vocávit nos in ætérnam suam glóriam in Christo Iesu, módicum passos ipse perficiet, confirmábit solidabítque. Ipsi glória et impérium in sæcula sæculórum. Amen.

Graduale Ps. 106, 32, 31 Exáltent eum in Ecclésia plebis: et in cáthedra seniórum laudent eum. *℣.* Confiteántur Dómino misericórdia eius; et mirábilia eius filiis hóminum.

Allelúia, allelúia. *℣. Matth. 16, 18* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 16, 13-19

In illo témpore: Venit Iesus in partes Cæsaráe Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixérunt: Alii Ioánnem Baptís-

O eternal Shepherd, who appointed blessed Damasus shepherd of the whole Church,* let the prayers of this confessor and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Commemoration of the weekday

A Reading from the Epistle of blessed
Peter the Apostle
1 Peter 5, 1-4, 10-11

Beloved: I make this appeal to the elders among you, I who am fellow elder and witness of the sufferings of Christ and sharer also in the glory that is to be revealed: shepherd the flock of God among you, watching over it not perforce, but willingly as God would have it; not in avarice, but generously; not lording it over your charges, but being examples for the flock. Then when the chief shepherd appears, you will receive the unfading crown of glory. And the God of all grace, who called you into his eternal glory in Christ, when you have suffered briefly, will himself form, support, strengthen and establish you. His is the sovereignty forever and ever. Amen.

Gradual Ps. 106, 32, 31 Let them extol him in the assembly of the people and praise him in the council of the elders. *℣.* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia, alleluia. *℣. Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 16, 13-19

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who do people say the Son of Man is?" They replied,

"Some, John the Baptist; others, Elia; still others, Jeremia, or one of the prophets." "And you," he said to them, "who do you say I am?" "You are the Messiah," Simon Peter answered, "the Son of the living God!" Jesus replied, "Happy are you, Simon, son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death's realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven."

Offertory Antiphon

Jerem. 1, 9-10

See, I place my words in your mouth! Behold, I set you over nations and over kingdoms, to root up and to tear down, and to build and to plant.

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, may be truly pleasing to you. Through Jesus Christ.

Commemoration of the weekday

Communion Antiphon

Matth. 16, 18

You are Peter, and upon this rock I will build my Church.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

Commemoration of the weekday

tam, álíi autem Elíam, álíi vero Ieremíam, aut unum ex prophétis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Iesus, dixit ei: Beátus es, Simon Bar Iona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ ínferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

Ecce dedi verba mea in ore tuo: ecce constitui te super gentes et super regna, ut evéllas et déstruas, et ædífices et plantes.

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nóminí tuo, te gubernánte, pastóres. Per Dóminum.

Et fit commemoratio ferie.

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Et fit commemoratio ferie.

Dec. 13. St. Lucy

III classis

SAINT LUCY
Virgin and Martyr

December 13

Entrance Antiphon

Ps. 44, 8

Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consórtibus tuis. *Ps. ibid., 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *℣.* Glória Patri. Dilexisti.

You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *Ps. ibid., 2* My heart overflows with a goodly theme; as I sing my ode to the king. *℣.* Glory be to the Father. You love.

Prayer

Exáudi nos, Deus, salutáris noster: ut, sicut de beátæ Lúciæ Virgínis et Mártýris tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Hear our prayer, O God, our savior, and let us learn the spirit of true devotion from your blessed virgin and martyr Lucy,* as we joyfully celebrate her feast. Through Jesus Christ.

Et fit commemoratio feriæ.

Commemoration of the weekday

Lectio Epístolæ beáti Pauli
Apóstoli ad Corínthios
2 Cor. 10, 17-18; 11, 1-2

A Reading from the Epistle of
blessed Paul the Apostle to the
Corinthians

2 Cor. 10, 17-18; 11, 1-2

Fratres: Qui gloriátur, in Dómino gloriétur. Non enim qui seípsum comméndat, ille probátus est: sed quem Deus comméndat. Utinam sustinerétis módicum quid insipiéntiæ meæ, sed et supportáte me: æmulor enim vos Dei æmulatióne. Despóndi enim vos uni viro vírginem castam exhibére Christo.

Brethren: "Let him who would boast, boast in the Lord." For it is not the man who recommends himself who is approved, but the man whom the Lord recommends. I hope you will put up a little with my foolishness. Please put up with me! I am jealous of you with the jealousy of God, because I have given you in marriage to one husband, presenting you as a chaste virgin to Christ.

Graduale Ps. 44, 8 Dilexisti iustitiam, et odisti iniquitatem. *℣.* Propterea unxit te Deus, Deus tuus, oleo lætitiæ.
Allelúia, allelúia. *℣. Ibid., 3* Diffúsa est grátia in lábiis tuis: propterea benedíxit te Deus in ætérnum. Allelúia.

Gradual Ps. 44, 8 You love justice and hate wickedness. *℣.* Therefore, God, your God, has anointed you with the oil of gladness. Alleluia, alleluia. *℣. Ibid., 3* Grace is poured out upon your lips; thus God has blessed you forever. Alleluia.

In Missis votivis, post Septuagesimam tractus, et tempore paschali Allelúia cum suis versibus, ex Missa Dilexisti, de Communi Virginum 3º loco (61).

In votive Masses, the tract after Septuagesima and the Alleluia with its verses in paschal time are taken from the Mass Dilexisti, Common of virgins III, page (61).

✠ A Reading from the holy
Gospel according to Matthew
Matth. 13, 44-52

At that time Jesus told his disciples this parable: "The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant's search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints, and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?" "Yes," they said to him. Then he told them, "So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old."

Offertory Antiphon
Ps. 44, 15 and 16

Behind her the virgins of her train are brought to the king. Her neighbors are brought to you with gladness and joy; they enter the palace of the Lord, the king.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Commemoration of the weekday

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 13, 44-52

In illo témpore: Dixit Iesus discí-
pulis suis parábolam hanc: Símile
est regnum cælórum thesáuro ab-
scóndito in agro: quem qui invénit
homo, abscóndit, et præ gáudio
illíus vadit, et vendit univérsa, quæ
habet, et emit agrum illum. Iterum
símile est regnum cælórum hómini
negotiátóri, quærénti bonas margar-
ítas. Invénta autem una pretiósa mar-
garíta, ábiit, et véndidit ómnia, quæ
hábuít, et emit eam. Iterum símile
est regnum cælórum sagénæ missæ
in mare, et ex omni génere píscium
congregánti. Quam, cum impléta
esset, educéntes, et secus litus se-
déntes, elegérunt bonos in vasa,
malos autem foras misérunt. Sic
erit in consummatione sáculi: exí-
bunt Angeli, et separábunt malos de
médio iustórum, et mittent eos in
camínium ignis: ibi erit fletus, et
stridor déntium. Intellexístis hæc
ómnia? Dicunt ei: Etiam. Ait illis:
Ideo omnis scriba doctus in regno
cælórum símilis est hómini patrifa-
mílias, qui profert de thesáuro suo
nova et vétera.

Afferéntur regi vírgines post eam:
próximæ eius afferéntur tibi in
lætítia et exsultatione: adducéntur
in templum regi Dómino.

Accépta tibi sit, Dómine, sacrátæ
plebis oblátio pro tuórum honóre
Sanctórum: quorum se méritis de
tribulatione percepisse cognóscit au-
xílium. Per Dóminum.

Et fit commemoratio feræ.

Dec. 16. St. Eusebius

Communion Antiphon
Ps. 118, 161–162

Príncipes persecúti sunt me gratis,
et a verbis tuis formidávit cor meum:
lætabor ego super elóquia tua, quasi
qui invénit spólia multa.

Princes persecute me without cause, but my
heart stands in awe of your word. I rejoice
at your promise, as one who has found rich
spoil.

Prayer after Communion

Satiásti, Dómine, famíliam tuam mu-
néribus sacris: eius, quæsumus, sem-
per interventióne nos réfove, cuius
solémnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with
the food of heaven.* Refresh us always
through the intercession of your saint whose
feast we celebrate this day. Through Jesus
Christ.

Et fit commemoratio feriæ.

Commemoration of the weekday

III classis

SAINT EUSEBIUS
Bishop and Martyr

December 16

*Missa Sacerdótes Dei, de Communi
unius Martyris 2º loco (8).*

Mass Sacerdótes Dei (Common of one martyr II), page (8).

C

Prayer

Deus, qui nos beáti Eusépii Mátyris
tui atque Pontíficis ánnua solem-
nitáte lætíficas: concéde propítius;
ut, cuius natalítia cólimus, de eiús-
dem étiam protectióne gaudeámus.
Per Dóminum.

O God, you gladden us each year by the
feast of your blessed martyr bishop Euse-
bius.* Mercifully grant that we who cele-
brate his birthday may also enjoy his
protection. Through Jesus Christ.

Et fit commemoratio feriæ.

Commemoration of the weekday

C

Prayer over the Gifts

Munera tibi, Dómine, dicáta sanctí-
fica: et, intercedénte beáto Eusébio
Mátyre tuo atque Pontífice, per
éadem nos placátus inténde. Per
Dóminum.

Bless the gifts we have set apart for you, O
Lord.* May the prayers of your blessed
bishop Eusebius help these offerings to win
your mercy for us. Through Jesus Christ.

Et fit commemoratio feriæ.

Commemoration of the weekday

C

Prayer after Communion

Hæc nos commúnio, Dómine, purget
a crimine: et, intercedénte beáto
Eusébio Mátyre tuo atque Pontífice,
cæléstis remédii fáciat esse consórtes.
Per Dóminum.

O Lord, may this communion cleanse us
from sin,* and bestow on us spiritual health
from heaven through the intercession of
your martyr bishop Eusebius. Through
Jesus Christ.

Et fit commemoratio feriæ.

Commemoration of the weekday

Dec. 21. St. Thomas

SAINT THOMAS

Apostle

December 21

Entrance Antiphon

Ps. 138, 17

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *℟.* Glory be to the Father. To me.

Prayer

O Lord, may we celebrate the solemn feast of your apostle Thomas with joy,* so that we may be always aided by his prayers to imitate his faith with sincere devotion. Through Jesus Christ.

Commemoration of the weekday

A Reading from the Epistle of blessed
Paul the Apostle to the Ephesians
Ephes. 2, 19-22

Brethren: You are no longer strangers and aliens; no, you are fellow citizens of the saints and members of the household of God. You form a building which rises upon the foundation of the apostles and prophets, with Christ Jesus himself as the key-stone. In him the whole structure is closely fitted together and grows into a holy temple in the Lord; in him you too are being built into this temple to become a dwelling place for God in the spirit.

Gradual Ps. 138, 17-18 Your friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened. *℟.* I will number them and they will outnumber the sands.

Alleluia, alleluia. *℟. Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. Alleluia.

II classis

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps. ibid., 1-2* Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *℟.* Glória Patri. Mihi autem.

Da nobis, quæsumus, Domine, beati Apóstoli tui Thomæ solemnitatibus gloriári: ut eius semper et patrociniis sublevémur; et fidem cógrua devotióne sectémur. Per Dóminum.

Et fit commemoratio ferie.

Lectio Epistolæ beati Pauli
Apóstoli ad Ephésios
Ephes. 2, 19-22

Fratres: Iam non estis hóspites, et ádvenæ: sed estis cives sanctórum, et doméstici Dei: superædificáti super fundaméntum Apostolórum, et Prophetárum, ipso summo angulári lápide Christo Iesu: in quo omnis ædificatio constructa crescit in templum sanctum in Dómino, in quo et vos coædificámini in habitáculum Dei in Spíritu.

Graduale Ps. 138, 17-18 Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *℟.* Dinumerábo eos, et super arénam multiplicabúntur.

Allelúia, allelúia. *℟. Ps. 32, 1* Gaudéte, iusti, in Dómino: rectos decet collaudátio. Allelúia.

Dec. 21. St. Thomas

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 20, 24–29

In illo témpore: Thomas, unus ex duódecim, qui dícitur Dídy mus, non erat cum eis, quando venit Iesus. Dixérunt ergo ei álii discípuli: Vídimus Dóminum. Ille autem dixit eis: Nisi vídero in mánibus eis fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus eius, non credam. Et post dies octo, íterum erant discípuli eius intus, et Thomas cum eis. Venit Iesus iánuis clausis, et stetit in médio, et dixit: Pax vobis. Deínde dicit Thomæ: Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incrédulus, sed fidélis. Respóndit Thomas, et dixit ei: Dóminus meus, et Deus meus. Dixit ei Iesus: Quia vidísti me, Thoma, credidísti: beáti qui non víderunt, et credidérunt.

Credo.

In omnem terram exívit sonus eórum:
et in fines orbis terræ verba eórum.

Débitum tibi, Dómine, nostræ réddimus servitútis, suppliciter exorantes: ut, suffrágiis beáti Thomæ Apóstoli, in nobis tua múnера tueáris, cuius honoránda confesiónе laudis tibi hóstias immolámus. Per Dóminum.

Et fit commemoratio feríe.

Præfatio de Apostolis.

Mitte manum tuam, et cognósce loca clavórum: et noli esse incrédulus, sed fidélis.

✠ A Reading from the holy Gospel
according to John
John 20, 24–29

At that time it happened that one of the Twelve, Thomas (this name means “Twin”), was absent when Jesus came. So the other disciples kept telling him: “We have seen the Lord!” But he answered them, “I’ll never believe without first examining the marks of the nails on his hands, and putting my finger right into the mark of the nails, and my hand into his side.” Now, a week later, his disciples were once more in the room; this time Thomas was with them. Even though the doors were locked, Jesus came and stood in front of them. “Peace be with you,” he said. Then he told Thomas, “Take your finger and examine my hands; take your hand and put it into my side; and don’t persist in your disbelief. Become a believer!” Thomas answered with the words, “My Lord and my God!” Jesus told him, “You have believed because you have seen me. Happy those who have not seen but have believed.”

Creed.

Through all the earth their voice resounds,
and to the ends of the world, their message.

Prayer over the Gifts

We worship you, O Lord, as is our duty.*
Watch over the gifts you have bestowed upon us through the prayers of your blessed apostle Thomas, whose faith we honor by offering you this sacrifice of praise. Through Jesus Christ.

Commemoration of the weekday

Preface of the Apostles

Communion Antiphon
John 20, 27

Put in your hand and know the place of the nails, and be not unbelieving, but believing.

Jan. 14. St. Hilary

Prayer after Communion

Be close to us, merciful God,* and through the prayers of your blessed apostle Thomas, graciously watch over the gifts you have given us. Through Jesus Christ.

Commemoration of the weekday

In votive Masses after Septuagesima all as above, but after the gradual the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 20, 3–4 You have granted him his heart's desire: you refused not the wish of his lips. *℟.* For you welcomed him with goodly blessings. *℣.* You placed upon his head a crown of precious stones.

In paschal time the antiphons at the introit and offertory are taken from the Mass Protexisti, Common of several Martyrs I, page (27), the rest is as above, but after the Epistle the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. Alleluia. *℣. Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your faithfulness, in the assembly of the holy ones. Alleluia.

AFTER EPIPHANY
FEASTS OF JANUARY

SAINT HILARY
*Bishop, Confessor, and
Doctor of the Church*

January 14

Mass In médio (Common of doctors), page (41).

Prayer

O God, you have given us blessed Hilary as a guide on our way to eternal salvation.* Let him who once instructed your faithful on earth, now intercede for us in heaven. Through Jesus Christ.

Commemoration of Saint Felix, priest and martyr:

Adesto nobis, misericors Deus: et, intercedente pro nobis beato Thoma Apóstolo, tua circa nos propitiatus dona custodi. Per Dóminum.

Et fit commemoratio feriae.

In Missis votivis post Septuagesimam omnia dicuntur ut supra, sed post graduale, omissis Alleluia, et versu sequenti, dicitur:

Tractus Ps. 20, 3–4 Desiderium animæ eius tribuisti ei: et voluntate labiorum eius non fraudasti eum. *℣.* Quoniam prævenisti eum in benedictionibus dulcedinis. *℣.* Posuisti in capite eius coronam de lapide pretioso.

Tempore autem paschali, antiphonæ ad Introitum et ad Offertorium sumuntur ex Missa Protexisti, de Communi Martyrum 1º loco (27) reliqua dicuntur ut supra, sed post Epistolam omittitur graduale, et eius loco dicitur:

Alleluia, alleluia. *℣. Ps. 32, 1* Gaudete, iusti, in Dómino: rectos decet collaudatio. Alleluia. *℣. Ps. 88, 6* Confitebuntur cæli mirabilia tua, Dómine: etenim veritatem tuam in ecclesia sanctorum. Alleluia.

III classis

Missa In médio, de Communi Doctorum (41).

Deus, qui pópulo tuo æternæ salutis beátum Hilárium místrum tribuisti; præsta, quæsumus; ut, quem Doctórem vitæ habuimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

Et fit commemoratio S. Felicis Presbyteri et Martyris:

Prayer

Concéde, quæsumus, omnipotens Deus: ut ad meliorem vitam Sanctorum tuorum exempla nos provocent; quatenus, quorum sollemnia ágimus, étiam actus imitémur. Per Dóminum.

O almighty God, may the example of your saints encourage us to lead a better life,* so that we may not only commemorate their feasts but imitate their deeds as well. Through Jesus Christ.

CI

Prayer over the Gifts

Sancti Hilárii Pontíficis tui atque Doctóris, nobis, Dómine, pia non desit orátio: quæ, et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

O Lord, let the blessed bishop and doctor Hilary always help us,* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

Pro S. Felice

For Saint Felix

Prayer over the Gifts

Hóstias tibi, Dómine, beáti Felícis Mártiris tui dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue proveníre subsidium. Per Dóminum.

O Lord, graciously accept the gifts we offer you in honor of your blessed martyr Felix,* and help us find in them unending assistance. Through Jesus Christ.

CI

Prayer after Communion

Ut nobis, Dómine, tua sacrificia dent salutem: beátus Hiláriu Pontífex tuus et Doctor egrégíus, quæsumus, precátor accédát. Per Dóminum.

O Lord, may this sacrifice bring us closer to our salvation through the intercession of your blessed bishop and illustrious doctor Hilary. Through Jesus Christ.

Pro S. Felice

For Saint Felix

Prayer after Communion

Quæsumus, Dómine, salutáribus repléti mystériis: ut, beáti Felícis Mártiris tui, cuius solémnia celebrámus, oratióibus adiuvémur. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

We have been nourished by the sacrament of salvation, O Lord.* May we be aided also by the prayers of your saint Felix, whom we honor this day. Through Jesus Christ your son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. R. Amen.

SAINT FELIX

Priest and Martyr

January 14

Commemoratio

Missa Lætábitur, de Communi unius Martyris 4º loco (13), cum orationibus propriis in præcedenti Missa notatis.

Mass Lætábitur (Common of one martyr IV), page (13), with the prayers given above.

Jan. 15. St. Paul the First Hermit

SAINT PAUL
The First Hermit, Confessor

January 15

III classis

Entrance Antiphon
Ps. 91, 13–14

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow: planted in the house of the Lord, in the courts of the house of our God. *Ps. ibid. 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *V.* Glory be to the Father. The just man.

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. *Ps. ibid., 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Glória Patri. Iustus.

Prayer

O God, it is a joy for us to celebrate each year the feast of your blessed confessor Paul.* May we who commemorate his birthday also imitate his example. Through Jesus Christ.

Deus, qui nos beáti Pauli Confesoris tui ánnua solemnitate lætificas: concéde propítius; ut, cuius natalítia cólimus, étiam actiónes imitémur. Per Dóminum.

Commemoration of Saint Maur, abbot:

Et fit commemoratio S. Mauri Abbatis:

Prayer

Let the blessed abbot Maur intercede for us, O Lord.* May his prayers win us your help; since our own actions cannot merit it. Through Jesus Christ.

Intercéssio nos, quæsumus, Dómine, beáti Mauri Abbátis comméndet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

A Reading from the Epistle of
blessed Paul the Apostle to the
Philippians
Philipp. 3, 7–12

Léctio Epístolæ beáti Pauli
Apóstoli ad Philippenses
Philipp. 3, 7–12

Brethren: Now, whatever I used to consider as profitable I have revalued, in the light of Christ, as loss. In fact, I rate all else as loss because of the supreme good of knowing my Lord Jesus Christ. For his sake I underwent total loss of all things, and I value them as mere dung so that Christ alone may be my wealth, and I may be found in him, possessing not my own justice based on observance of the Law, but that justice which comes through faith in Christ, the justice which

Fratres: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Christum detriménta. Verúmtamen existimo ómnia detriméntum esse propter eminentem sciéntiam Iesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbitor ut stércora, ut Christum lucrifáciam, et invéniam in illo, non habens meam iustítiam, quæ ex lege est, sed illam, quæ ex fide est Christi Iesu: quæ ex Deo est iustítia in fide, ad cognoscéndum illum, et virtútem re-

surrectiōnis eius, et societātem passiōnum illius: configurātus morti eius: si quo modo occurrā ad resurrectiōnem, quæ est ex mōrtuis: non quod iam accēperim, aut iam perfēctus sim: sequor autem, si quo modo comprehēdam, in quo et comprehēsus sum a Christo Iesu.

Graduale Ps. 91, 13 et 14 Iustus ut palma florēbit: sicut cedrus Libani multiplicābitur in domo Dōmini. *℣. Ibid., 3* Ad annuntiāndum mane misericōrdiam tuam, et veritātem tuam per noctem. Allelūia, allelūia. *℣. Osee 14, 6* Iustus germinābit sicut liliū: et florēbit in ætēnum ante Dōminum. Allelūia.

✠ Sequētia sancti Evangēlii
secūndum Matthæum
Matth. 11, 25–30

In illo tēpore: Respōdens Iesus, dixit: Confiteor tibi, Pater, Dōmine cæli et terræ, quia abscondisti hæc a sapiētibūs et prudētibus, et revelāsti ea pārvulis. Ita Pater: quōniam sic fuit plācitum ante te. Omnia mihi trādita sunt a Patre meo. Et nemo novit Fīlium, nisi Pater: neque Patrem quis novit, nisi Fīlius, et cui volūerit Fīlius revelāre. Venite ad me omnes, qui laborātis, et onerāti estis, et ego reficiam vos. Tōllite iugum meum super vos, et discite a me, quia mitis sum, et hūmilis corde: et inveniētis requiem animābus vestris. Iugum enim meum suāve est, et onus meum leve.

comes from God and is based on faith. All this is that I may know Christ and the power flowing from his resurrection; that I may know how to share in his sufferings by being formed into the pattern of his death, in the hope that thus I may also arrive at the resurrection from the dead. I do not mean that I have already achieved this or that I have already become perfect. But I am hastening on to try to grasp it, having been myself already grasped by Christ Jesus.

Gradual Ps. 91, 13 and 14 The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *℣. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night. Alleluia, alleluia. *℣. Osee 14, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

✠ A Reading
from the holy Gospel
according to Matthew
Matth. 11, 25–30

At that time Jesus declared, “Thank you, Father, Master of heaven and earth, because what you have hidden from the learned and the clever, you have revealed to infants. Yes, Father—for you have graciously willed it this way. Everything has been handed over to me by my Father. No one knows the Son except the Father. No one knows the Father except the Son—or anyone to whom the Son wishes to reveal him. Come to me, all of you who are wearied from toil and heavily burdened, and I will refresh you. Take my yoke upon your shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy; this burden of mine is light.”

Jan. 15. St. Paul the First Hermit

Offertory Antiphon

Ps. 20, 2-3

O Lord, in your strength the just man is glad; in your victory how greatly he rejoices! You have granted him his heart's desire.

In virtúte tua, Dómine, lætábitur iustus, et super salutáre tuum exultábit veheménter: desidérium ánimæ eius tribuísti ei.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus exui malis confidimus, et futúris. Per Dóminum.

For Saint Maur

Pro S. Mauro

Prayer over the Gifts

May the offerings we lay upon your sacred altar, O Lord,* bring us closer to our salvation through the intercession of the blessed abbot Maur. Through Jesus Christ.

Sacris altáribus, Dómine, hóstias superpósitas sanctus Maurus Abbas, quæsumus, in salutem nobis provenire depóscat. Per Dóminum.

Communion Antiphon

Ps. 63, 11

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised.

Lætábitur iustus in Dómino, et sperábit in eo: laudabúntur omnes recti corde.

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,* that we may be strengthened by the prayers of the saint in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súplices exorámus: ut, in cuius hæc commemoratióne percépimus, eius muniámur et précibus. Per Dóminum.

For Saint Maur

Pro S. Mauro

Prayer after Communion

May the sacrament we have received and the prayers of the blessed abbot Maur protect us, O Lord.* Grant also that we may imitate the virtues of this saint, who is our intercessor with you in heaven. Through Jesus Christ.

Prótegat nos, Dómine, cum tui perceptiône sacraménti beátus Maurus Abbas, pro nobis intercedéndo: ut et conversatiónis eius experiámur insígnia, et intercessiόνis percipiámus suffrágia. Per Dóminum.

Jan. 17. St. Anthony

SAINT MAUR

Abbot

January 15

Commemoratio

Missa Os iusti, de Communi Abbatum.
(50)

Mass Os iusti (Common of abbots), page (50).

SAINT MARCELLUS I

Pope and Martyr

January 16

III classis

*Missa Si diligis me, de Communi unius
aut plurium Summorum Pontificum (1),
præter Orationem sequentem:*

*Mass Si diligis me (Common of one or more supreme pon-
tiffs), page (1), except the following prayer:*

P

Prayer

Preces pópuli tui, quæsumus, Dó-
mine, cleménter exáudi: ut beáti Mar-
célli Mártiris tui atque Pontíficis
méritis adiuvémur, cuius passióne
lætámur. Per Dóminum.

O Lord, graciously hear the prayers of your
people.* May the merits of the martyred
pope Marcellus help us, just as his sufferings
have given us cause for spiritual joy.
Through Jesus Christ.

CI

Prayer over the Gifts

Oblátis munéribus, quæsumus, Dó-
mine, Ecclesiám tuam benígnus illú-
mina: ut, et gregis tui proficiat ubí-
que succéssus, et grati fiant nómini
tuo, te gubernánte, pastóres. Per
Dóminum.

We have offered our gifts to you, O Lord.*
Let your light graciously shine upon your
Church, so that this flock may everywhere
prosper and its pastors, under your guid-
ance, be truly pleasing to you. Through
Jesus Christ.

CI

Prayer after Communion

Refectióne sancta enutrítam gubérna,
quæsumus, Dómine, tuam placátus
Ecclesiám: ut poténti moderatióne
dirécta, et incrementa libertátis accí-
piat et in religiónis integritáte persís-
tat. Per Dóminum.

O Lord, govern the Church, which you have
been pleased to nourish with your heavenly
food.* Guide her by your powerful direction
so that she may enjoy greater freedom and
remain unshaken in the fullness of faith.
Through Jesus Christ.

SAINT ANTHONY

Abbot

January 17

III classis

Entrance Antiphon

Ps. 36, 30-31

Os iusti meditábitur sapiéntiam, et
lingua eius loquétur iudícium: lex
Dei eius in corde ipsíus. *Ps. ibid., 1*
Noli æmulári in malignántibus: ne-

The mouth of the just man tells of wisdom,
and his tongue utters what is right. The
law of his God is in his heart. *Ps. ibid., 1* Be
not vexed over evildoers, nor jealous of

Jan. 17. St. Anthony

those who do wrong. *℟.* Glory be to the Father. The mouth of the just.

que zeláveris faciētes iniquitatem.
℟. Glória Patri. Os iusti.

Prayer

Let the blessed abbot Anthony intercede for us, O Lord.* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

Intercēssio nos, quāsumus, Dómine, beāti Antónii Abbátis commēdet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

A Reading from the Book of Sirach
Eccli. 45, 1-6

Lectio libri Sapientiae
Eccli. 45, 1-6

Dear to God and men,
his memory is held in benediction.
God's honor devolved upon him,
and the Lord strengthened him with
fearful powers;
God wrought swift miracles at his words
and sustained him in the king's presence.
He gave him the Commandments for his
people,
and revealed to him his glory.
For his trustworthiness and meekness
God selected him from all mankind;
He permitted him to hear his voice,
and led him into the cloud,
Where, face to face, he gave him the Com-
mandments,
the law of life and understanding.

Dilēctus Deo et homínibus, cuius memória in benedictióne est. Símilem illum fecit in glória sanctorum, et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et iussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide et lenitáte ipsíus sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsíus et, indúxit illum in nubem. Et dedit illi coram praecepta, et legem vitæ et disciplinæ.

Gradual Ps. 20, 4-5 O Lord, you welcomed him with goodly blessings, you placed on his head a crown of precious stones. *℟.* He asked life of you and you gave him length of days forever and ever.

Graduale Ps. 20, 4-5 Dómine, prævenísti eum in benedictiónibus dulcedínis: posuísti in cápite eius corónam de lápide pretiósó. *℟.* Vitam pétiiit a te, et tribuísti ei longitúdinem diérum in sáculum sáculi.

Alleluia, alleluia. *℟. Ps. 91, 13* The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. Alleluia.

Allelúia, allelúia. *℟. Ps. 91, 13* Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúia.

✠ A Reading from the holy Gospel
according to Luke
Luke 12, 35-40

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 12, 35-40

At that time Jesus said to his disciples: "Let your belts be fastened round your waists and your lamps burning ready. Be like men awaiting their master's return from a wed-

In illo témpore: Dixit Iesus discípulis suis: Sint lumbi vestri præcincti, et lucernæ ardéntes in máni-bus vestris, et vos símiles homínibus

Jan. 17. St. Anthony

expectantibus dominum suum, quando revertatur a nuptiis: ut, cum venerit, et pulsaverit, confestim aperiant ei. Beati servi illi, quos, cum venerit dominus, invenerit vigilantes: amen dico vobis, quod praecinet se, et faciet illos discumbere, et transiens ministrabit illis. Et si venerit in secunda vigilia, et si in tertia vigilia venerit, et ita invenerit, beati sunt servi illi. Hoc autem scitote, quoniam si sciret paterfamilias, qua hora fur veniret, vigilaret utique, et non sinneret perfodi domum suam. Et vos estote parati: quia qua hora non putatis, Filius hominis veniet.

Desiderium animae eius tribuisti ei, Domine, et voluntate labiorum eius non fraudasti eum: posuisti in capite eius coronam de lapide pretioso.

Sacris altaribus, Domine, hostias superpositas sanctus Antonius Abbas, quaesumus, in salutem nobis provenire deprecatur. Per Dominum.

Fidelis servus et prudens, quem constituit dominus super familiam suam: ut det illis in tempore tritici mensuram.

Protegat nos, Domine, cum tui perceptione sacramenti beatus Antonius Abbas, pro nobis intercedente: ut, et conversationis eius experiamur insignia, et intercessionis percipiamus suffragia. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia secula seculorum.

ding; so that you open up for him as soon as he comes and knocks.

Happy for those servants whom the master finds vigilant on his arrival! I tell you, he will fasten his belt, seat them at table, and come and wait on them. Even if he comes at midnight or before sunrise and finds them prepared, it will be happy for them. Bear in mind, if the head of the house had known at what time the thief was coming he would certainly not have let him break into his house. You too should be vigilant because the Son of Man comes at a time you least expect."

Offertory Antiphon

Ps. 20, 3 and 4

You have granted him his heart's desire, O Lord; you refused not the wish of his lips: you placed on his head a crown of precious stones.

Prayer over the Gifts

May the offerings we lay upon your sacred altar, O Lord,* bring us closer to our salvation through the intercession of the blessed abbot Anthony. Through Jesus Christ.

Communion Antiphon

Luke 12, 42

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Prayer after Communion

May the sacrament we have received and the prayers of the blessed abbot Anthony protect us, O Lord.* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. R. Amen.

Jan. 19. Sts. Marius, Martha, Audifax and Abachum

SAINT PRISCA
Virgin and Martyr

January 18

Mass Me expectavérunt (*Common of virgins II*), page (56),
with the following prayers:

Prayer

O almighty God, we celebrate today the birthday of your blessed virgin martyr Prisca.* May her feast fill us with joy, and may we profit by the example of her great faith. Through Jesus Christ.

Prayer over the Gifts

May these gifts, O Lord, which we offer in remembrance of the birthday of your saints* free us from the slavery of sin and win for us the gift of your mercy. Through Jesus Christ.

Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord.* Help us also through the prayers of your saint whom we honor this day. Through Jesus Christ.

SAINTS MARIUS, MARTHA, AUDIFAX
AND ABACHUM

Martyrs

January 19

Entrance Antiphon

Ps. 67, 4

The just rejoice and exult before God; they are glad and rejoice. *Ps. ibid., 2* God arises; his enemies are scattered, and those who hate him flee before him. *℟.* Glory be to the Father. The just.

Prayer

Hear, O Lord, the prayers of your people and your saints who intercede for them.* Grant us peace in this life and your assistance to attain eternal life. Through Jesus Christ.

Commemoratio

Missa Me expectavérunt, *de Communi Virginum 2º loco* (56), *cum Orationibus propriis ut infra:*

Da, quæsumus, omnipotens Deus: ut, qui beátæ Priscæ Vírginis et Mártiris tuæ natalítia cólimus; et ánnua solemnitate lætémur, et tantæ fidei proficiámus exémplo. Per Dóminum.

Hæc hóstia, quæsumus, Dómine, quam Sanctórum tuórum natalítia recenséntes offérimus, et víncula nostræ pravitatís absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

Quæsumus, Dómine, salutáribus repléti mystériis: ut, cuius solénnia celebrámus, eius oratióibus adiuvémur. Per Dóminum.

Commemoratio

Iusti epuléntur, et exsúltent in conspéctu Dei, et delecténtur in lætítia. *Ps. ibid., 2* Exsúrgat Deus, et dissipéntur inimíci eius: et fúgiant qui odérunt eum, a fácie eius. *℟.* Glória Patri. Iusti.

Exáudi, Dómine, pópulum tuum cum Sanctórum tuórum patrocínio supplicántem: ut et temporális vitæ nos tribuas pace gaudére; et æternæ reperíre subsidium. Per Dóminum.

Jan. 19. Sts. Marius, Martha, Audifax and Abachum

*Deinde commemoratio S. Canuti Regis,
Martyris:*

Commemoration of Saint Canute, king, martyr:

Prayer

Deus, qui ad illustrándam Ecclésiám tuam beátum Canútum regem martýrii palma et gloriósis miráculis decoráre dignátus es: concéde propítius; ut, sicut ipse Domínice passiónis imitátor fuit, ita nos per eius vestígia gradiéntes, ad gáudia sempitérna perveníre mereámur. Per eúndem Dóminum.

O God, you have added glory to your Church by granting to the blessed king Canute the gift of miracles and the crown of martyrdom.* May we walk in the footsteps of your saint and follow our Lord's own path of suffering, so that we too may enter into everlasting happiness. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Hebræos
Hebr. 10, 32–38

A Reading from the Epistle of blessed
Paul the Apostle to the Hebrews
Hebr. 10, 32–38

Fratres: Rememorámini prístinos dies, in quibus illumináti, magnum certámen sustinuístis passiónum: et in áltero quidem oppróbriis, et tribulatióibus spectáculum facti: in áltero autem sócii táliter conversántium effécti. Nam et vinctis compássi estis, et rapínam bonórum vestrórum cum gáudio suscepístis, cognoscéntes vos habére meliórem, et manéntem substántiam. Nolíte itaque amittere confidéntiam vestram, quæ magnam habet remunerationem. Patiéntia enim vobis necesária est: ut voluntátem Dei faciéntes, reportétis promissiónem. Adhuc enim módicum aliquántulum, qui ventúrus est, véniet, et non tardábit. Iustus autem meus ex fide vivit.

Brethren: Recall the days gone by when, after you had been enlightened, you endured a great contest of suffering. At times you were publicly exposed to insult and trial; at times you associated yourselves with those who were treated in that way. And you even joined in the sufferings of those who were in prison, and joyfully accepted the confiscation of your goods, knowing that you had better and permanent possessions. Therefore, don't cast away your courage; it will have a great reward. You need patience so that you may do God's will and receive what he has promised. For, just "a brief moment, and he who is to come will come and will not delay. My just man will live because of his fidelity."

Graduale Sap. 3, 1, 2 et 3 Iustórum ánimæ in manu Dei sunt: et non tanget illos torméntum malítiæ. *V.* Visi sunt óculis insipiéntium mori: illi autem sunt in pace.
Allelúia, allelúia. V. Ps. 67, 36 Mirábilis Deus noster in Sanctis suis. *Allelúia.*

Gradual Wis. 3, 1, 2 and 3 The souls of the just are in the hand of God, and no torment shall touch them. *V.* They seemed, in the view of the foolish, to be dead; but they are in peace.

Alleluia, alleluia. V. Ps. 67, 36 Our God is wonderful in his saints. *Alleluia.*

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tractus Ps. 125, 5–6 Qui séminant in lácrimis, in gáudio metent. *V.* Eúntes ibant et flebant, mitténtes sémina sua. *V.* Veniéntes autem

Tract Ps. 125, 5–6 Those that sow in tears shall reap rejoicing. *V.* Going, they went and wept, casting their seeds. *V.* But coming,

Jan. 19. Sts. Marius, Martha, Audifax and Abachum

they shall come with joyfulness, carrying their sheaves.

vénient cum exsultatióne, portántes manípulos suos.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 24, 3–13

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 24, 3–13

At that time, while Jesus was seated on the Mount of Olives, his disciples came up to him privately and said, “Tell us, when will this occur? What will be the sign of your coming and of the end of the world?” In reply, Jesus said to them, “Watch out; let no one mislead you. Many will come, attempting to impersonate me. ‘I am the Messiah,’ they will claim, and will mislead many. You are going to hear about wars and war-scares; see to it that you do not become frightened. It is bound to happen. Still, this is not yet the end. Nation will rise against nation, one kingdom against another. There will be famines and pestilence and earthquakes in different places. Now all this is the start of the birthpangs. Then they will hand you over to torture and will kill you. Indeed, because of my name, you will be hated by all nations. And then many people will falter, betraying one another and hating one another. Many false prophets will appear and will mislead many. Because of the increase of evil, most men’s love will grow cold. Still, it is the man who bears up patiently to the end who will be saved.”

In illo témpore: Sedénte Iesu super montem Olivéti, accessérunt ad eum discípuli secréto, dicéntes: Dic nobis, quando hæc erunt? et quod signum advéntus tui, et consummationis sáculi? Et respóndens Iesus, dixit eis: Vidéte, ne quis vos sedúcat. Multi enim vénient in nómine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditúri enim estis prœlia, et opiniónes prœliórum. Vidéte, ne turbémini. Opórtet enim hæc fieri, sed nondum est finis. Con-súrget enim gens in gentem, et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia, iníitia sunt dolórum. Tunc tradent vos in tribulatióne, et occídent vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et ínvicem tradent, et ódio habébunt ínvicem. Et multi pseudoprophætæ surgent, et sedúcent multos. Et quóniam abundávit iníquitas, refrigéscet caritas multórum. Qui autem perseveráverit usque in finem, hic salvus erit.

Offertory Antiphon
Ps. 123, 7

We were rescued like a bird from the fowlers’ snare; broken was the snare, and we were freed.

Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Prayer over the Gifts

Look favorably on the prayers and offerings of your people, O Lord.* May this celebration of the feast of your saints please you and bring us your merciful help. Through Jesus Christ.

Preces, Dómine, tuórum réspice, oblationésque fidélium: ut et tibi gratæ sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxílium. Per Dóminum.

Jan. 20. Sts. Fabian and Sebastian

Pro S. Canuto

Accépta sit in conspéctu tuo, Dómine, nostra devótio: et eius nobis fiat supplicatióne salutáris, pro cuius solemnitáte defértur. Per Dóminum.

Dico autem vobis amícis meis: Ne terreámini ab his, qui vos persecúntur.

Sanctórum tuórum, Dómine, intercessióne placátus: præsta, quæsumus; ut, quæ temporáli celebrámus actiône, perpétua salvatióne capiámus. Per Dóminum.

Pro S. Canuto

Refécti participatióne múnieris sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedénte beáto Canúto Mártire tuo, sentiámus efféctum. Per Dóminum.

Commemoratio

Missa In virtúte, de *Communi unius Martyris* 3º loco (10), cum orationibus propriis in præcedenti Missa notatis.

III classis

Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicinis

For Saint Canute

Prayer over the Gifts

Accept our worship, O Lord. May it aid our salvation * through the prayers of your saint whom we honor by this sacred rite. Through Jesus Christ.

Communion Antiphon

Luke 12, 4

But I say to you, my friends: Do not be afraid of those who persecute you.

Prayer after Communion

May the prayers of your saints win forgiveness for us, O Lord.* Grant that the sacrifice we offer in this life may be our everlasting possession in the life to come. Through Jesus Christ.

For Saint Canute

Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord our God.* May the prayers of your blessed martyr Canute make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

SAINT CANUTE

King, Martyr

January 19

Mass In virtúte (*Common of one martyr III*), page (10), with prayers given above.

SAINT FABIAN

Pope

SAINT SEBASTIAN

Martyr

January 20

Entrance Antiphon

Ps. 78, 11, 12, and 10

Let the prisoners' sighing come before you, O Lord; repay our neighbors sevenfold into

Jan. 20. Sts. Fabian and Sebastian

their bosoms; avenge the blood of your saints which has been shed. *Ps. ibid., 1* O God, the nations have come into your inheritance; they have defiled your holy temple, they have made Jerusalem as a place to keep fruit. *℟.* Glory be to the Father. Let the prisoners.

Prayer

O almighty God, look upon our weakness and the heavy burden we carry because of our own deeds.* Let the prayers of your blessed martyrs Fabian and Sebastian in heaven be our protection. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to the Hebrews
Hebr. 11, 33–39

Brethren: By faith the saints conquered kingdoms, did what was just, obtained what was promised; they broke the jaws of lions, put out raging fires, escaped the piercing sword; though weak they were made powerful, they became strong in time of war, they turned back foreign invaders. Women received back their dead through resurrection. Others were tortured and did not accept deliverance in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, they were tested, they were sawed in two, they were put to death at sword's point, they went about garbed in the skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They used to wander about in deserts and on mountains, and dwell in caves and in holes of the earth. To all these approval was given because of their faith, and they were found in Christ Jesus our Lord.

Gradual Exodus 15, 11 God is glorious in his saints, wonderful in majesty, a worker of wonders. *℟.* *Ibid., 6* Your right hand, O

nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps. ibid., 1* Deus, venérunt gentes in hereditátem tuam: polluérent templum sanctum tuum: posuérent Ierúsalem in pomórum custódiam. *℟.* Glória Patri. Intret.

Infirmítatem nostram réspice, omnipotens Deus: et, quia pondus própriæ actióis gravat, beatórum Mártýrum tuórum Fabiáni et Sebastiáni intercésio gloriósa nos prótegat. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Hebréos
Hebr. 11, 33–39

Fratres: Sancti per fidem vicérunt regna, operáti sunt iustítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt ímpetum ignis, effugérunt áciem gládii, conváluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt mulieres de resurrectióne mórtuos suos: álíi autem disténti sunt, non suscipiéntes redemptiónem, ut meliorem invenírent resurrectiónem: álíi vero ludíbria, et vérbera expérti, ínsuper et víncula, et cárceres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt: circuíérunt in melóti, in péllibus caprínis, egéntes, angustiáti, afflícti: quibus dignus non erat mundus: in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terræ. Et hi omnes testimonió fidei probáti, invénti sunt in Christo Iesu Dómino nostro.

Graduale Exodi 15, 11 Gloriósus Deus in sanctis suis: mirábilis in maiestáte fáciens prodígia. *℟.* *Ibid.,*

Jan. 20. Sts. Fabian and Sebastian

6 D xtera tua, D mine, glorific ta
est in virt te: d xtera manus tua
confr git inimicos.

Allel ia, allel ia.  . Ps. 144, 10-11
Sancti tui, D mine, benedicent te:
gl riam regni tui dicent. Allel ia.

*Post Septuagesimam, omissis Allel ia,
et versu sequenti, dicitur:*

Tractus Ps. 125, 5-6 Qui s minant
in l cimis, in g udio metent.  .
E ntes ibant et flebant, mitt ntes
s mina sua.  . Veni ntes autem
venient cum exultati ne, port ntes
man pulos suos.

  Sequ ntia sancti Evangelii
sec ndum Lucam
Luc. 6, 17-23

In illo t mpore: Desc dens Iesus
de monte, stetit in loco camp stri,
et turba discipul rum eius, et mul-
tit do copi sa plebis ab omni Iud a,
et Ierusalem, et mar tima, et Tyri,
et Sid nis, qui v nerant ut audirent
eum, et sanarentur a languoribus
suis. Et qui vexabantur a spir tibus
imm ndis, curabantur. Et omnis
turba qu erebat eum t ngere: quia
virtus de illo exibat, et sanabat
omnes. Et ipse elev tis  culis in
disc pulos suos, dicebat: Be ti p u-
peres: quia vestrum est regnum
Dei. Be ti, qui nunc esur tis: quia
saturabimini. Be ti, qui nunc fletis:
quia ridebitis. Be ti  ritis, cum vos
 derint h mines, et cum separaverint
vos, et exprobraverint, et ei cerint
nomen vestrum tamquam malum
propter Filium h minis. Gaud te
in illa die, et exult te: ecce enim
merces vestra multa est in c elo.

L t mini in D mino, et exult te,
iusti: et glori mini omnes recti
corde.

Lord, is magnificent in power; your right
hand has shattered the enemy.

Alleluia, alleluia.  . Ps. 144, 10-11 Let your
faithful ones bless you, O Lord. Let them
discourse of the glory of your kingdom.
Alleluia.

*After Septuagesima, the Alleluia with its following verse is
omitted, and there is said:*

Tract Ps. 125, 5-6 Those that sow in tears
shall reap rejoicing.  . Going, they went and
wept, casting their seeds.  . But coming,
they shall come with joyfulness, carrying
their sheaves.

  A Reading from the holy Gospel
according to Luke
Luke 6, 17-23

At that time, coming down the mountain,
Jesus came to a halt on a level stretch with a
great number of his disciples, and a large
crowd of people from all Judea and Jerusa-
lem and the coast of Tyre and Sidon, who
came to hear him and to be cured of their
diseases. Those who were troubled with
unclean spirits were cured, and all in the
crowd were trying to touch him, because
power went out from him and cured all.
Then raising his eyes to his disciples he said:
"Happy are you poor, for yours is the king-
dom of God,

Happy are you who are now hungry, for you
shall be full.

Happy are you who now weep, for you shall
laugh.

Happy will you be when men hate you, when
they ostracize you and insult you, and
proscribe your name as evil, because of
the Son of Man.

On that day rejoice and exult, for your re-
ward will be great in heaven."

Offertory Antiphon
Ps. 31, 11

Be glad in the Lord, and rejoice, you just;
exult, all you upright of heart.

Jan. 21. St. Agnes

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyrs Fabian and Sebastian;* and grant us your unending assistance through these offerings. Through Jesus Christ.

Hóstias tibi, Dómine, beatórum Mártyrum tuórum Fabiáni et Sebastiáni dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

Communion Antiphon

Luke 6, 18 and 19

A multitude of sick, and those who were troubled with unclean spirits, came to him; for power went forth from him and healed all.

Multitúdo languéntium, et qui vexabántur a spirítibus immúndis, veniébant ad eum: quia virtus de illo exhibat, et sanábat omnes.

Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord our God.* May the prayers of your blessed martyrs Fabian and Sebastian make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

Refécti participatióne múnery sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedéntibus sanctis Martýribus tuis Fabiáno et Sebastiáno, sentiámus efféctum. Per Dóminum.

SAINT AGNES

Virgin And Martyr

January 21

III classis

Entrance Antiphon

Ps. 118, 95-96

Sinners wait to destroy me, but I pay heed to your decrees, O Lord. I see that all fulfillment has its limits; broad indeed is your command. *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. Sinners wait.

Me exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummationis vidi finem: latum mandátum tuum nimis. *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℟.* Glória Patri. Me exspectavérunt.

Prayer

O almighty and eternal God, you choose the weak things of the world to confound the strong.* May your blessed virgin martyr Agnes intercede for us who celebrate her feast. Through Jesus Christ.

Omnípotens sempitérne Deus, qui infírma mundi éligis, ut fórtia quæque confúndas: concéde propítius; ut, qui beátæ Agnétis Vírginis et Mártyris tuæ solémnia cólimus, eius apud te patrocínia sentiámus. Per Dóminum.

Lectio libri Sapientiae
Eccli. 51, 1-8 et 12

Confitébor tibi, Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adiutor, et protéctor factus es mihi, et liberásti corpus meum a perditíone, a láqueo linguae iniquae, et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adiutor. Et liberásti me secúndum multitudinem misericórdiae nóminis tui a rugiéntibus, prae-parátis ad escam, de mánibus quæréntium ánimam meam, et de portis tribulatiónum, quæ circumdedérunt me: a pressúra flammæ, quæ circúmdedit me, et in médio ignis non sum æstuáta: de altitúdine ventris ínferi, et a lingua coinquináta, et a verbo mendácii, a rege iníquo, et a lingua iniústa: laudábit usque ad mortem ánima mea Dóminum: quóniam éruis sustinéntes te, et líberas eos de mánibus géntium, Dómine Deus noster.

Graduale Ps. 44, 3 Diffúsa est grátia in lábiis tuis: propterea benedíxit te Deus in ætérnum. *V. Ibid., 5* Propter veritátem, et mansuetúdinem, et iustítiam: et dedúcet te mirábiliter dextera tua. Allelúia, allelúia. *V. Matth. 25, 4 et 6* Quinque prudéntes vírgines acceperunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviam Christo Dómino. Allelúia.

A Reading from the Book of Sirach
Eccli. 51, 1-8 and 12

I give you thanks, O God of my father;
I praise you, O God my savior!
I will make known your name, refuge of my life;
you have been my helper against my adversaries.
You have saved me from death,
and kept back my body from the pit,
From the clutches of the nether world you have snatched my feet;
you have delivered me, in your great mercy
From the scourge of a slanderous tongue,
and from the lips that went over to falsehood;
From the snare of those who watched for my downfall,
and from the power of those who sought my life;
From many a danger you have saved me,
from flames that hemmed me in on every side;
From the midst of unremitting fire,
from the deep belly of the nether world;
From deceiving lips and painters of lies,
from the unjust king and the arrows of dishonest tongues.
Till I die my soul will praise you, O Lord;
because you rescue those who trust in you,
And you free them from the grasp of the pagan nations,
O Lord, our God.

Gradual Ps. 44, 3 Grace is poured out upon your lips; thus God has blessed you forever. *V. Ibid., 5* Because of truth, and meekness, and justice; and may your right hand show you wondrous deeds. Alleluia, alleluia. *V. Matth. 25, 4 and 6* The five wise virgins took oil in their vessels with the lamps; and at midnight a cry arose, "Behold the bridegroom is coming, go forth to meet Christ our Lord." Alleluia.

Jan. 21. St. Agnes

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Come, spouse of Christ, receive the crown which the Lord has prepared for you forever: for the love of whom you shed your blood. *℣. Ps. 44, 8 and 5* You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. *℣. Ibid., 5* In your splendor and your beauty ride on triumphant, and reign.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 25, 1-13

At that time Jesus told his disciples this parable: "The kingdom of heaven will be comparable to ten virgins who took their torches and went out to welcome the bridegroom. Now five of them were foolish, and five, sensible. The foolish ones, in taking their torches, carried no oil along; but the sensible ones took flasks of oil, as well as their torches. As the bridegroom took his time, they all began to doze, and fell fast asleep. At midnight, someone shouted, 'Here is the bridegroom! Come out and welcome him.' Then all those virgins woke up, and got their torches ready. The foolish ones said to the sensible ones, 'Give us some of your oil; our torches are going out.' But the sensible ones replied, 'No, there may not be enough for both you and us. You had better go to the dealers and buy yourselves some.' While they went off to buy it, the bridegroom arrived, and the ones who were ready went into the wedding with him. Then the door was barred. Later on, the other virgins came back. 'Lord, lord!' they cried, 'Open the door for us.' But he answered, 'I assure you, I do not know you.' Therefore, keep your eyes open, because you do not know the exact day or hour."

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Veni, sponsa Christi, accipe coronam, quam tibi Dóminus præparávit in ætérnum: pro cuius amóre sánguinem tuum fudísti. *℣. Ps. 44, 8* Dilexísti iustítiam, et odísti iniquitátem: propterea unxit te Deus, Deus tuus, óleo lætítiae præ consortibus tuis. *℣. Ibid., 5* Spécie tua, et pulchritúdine tua inténde prospere procéde, et regna.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 25, 1-13

In illo témpore: Dixit Iesus discipulis suis parábolam hanc: Símile erit regnum cælórum decem virgínibus: quæ accipiéntes lámpades suas, exiérunt óbviám sponso et sponsæ. Quinque autem ex eis erant fátuæ, et quinque prudéntes: sed quinque fátuæ, accéptis lámpádibus, non sumpsérunt óleum secum: prudéntes vero acceperunt óleum in vasis suis cum lámpádibus. Moram autem faciénté sponso, dormitáverunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviám ei. Tunc surrexérunt omnes vírgines illæ, et ornavérunt lámpades suas. Fátuæ autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostræ exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non suffíciat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quæ parátæ erant, intravérunt cum eo ad núprias, et clausa est iánua. Novíssime vero véniunt et réliquæ vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, nésco vos. Vigiláte itaque, quia nescítis diem, neque horam.

Jan. 22. Sts. Vincent and Anastasius

Offertory Antiphon
Ps. 44, 15 and 16

Afferéntur regi vírgines post eam:
próximæ eius afferéntur tibi in
lætítia, et exsultatíone: adducéntur
in templum regi Dómino.

Behind her the virgins of her train are
brought to the king. Her neighbors are
brought to you with gladness and joy; they
enter the palace of the Lord, the king.

Prayer over the Gifts

Hóstias, Dómine, quas tibi offéri-
mus, propítius súscipe: et interce-
dén-te beáta Agnéte Vírgine et Már-
tyre tua, víncula peccatórum nostró-
rum absólve. Per Dóminum.

O Lord, graciously accept the sacrifices we
offer you,* and free us from the slavery of
sin through the intercession of your blessed
virgin martyr Agnes. Through Jesus Christ.

Communion Antiphon
Matth. 25, 4 and 6

Quinque prudéntes vírgines accepé-
runt óleum in vasis suis cum lam-
pádibus: média autem nocte clamor
factus est: Ecce sponsus venit: exíte
óbviám Christo Dómino.

The five wise virgins took oil in their vessels
with the lamps; and at midnight a cry arose,
“Behold the bridegroom is coming, go forth
to meet Christ our Lord.”

Prayer after Communion

Refécti cibo potúque cælésti, Deus
noster, te súpplices exorá-mus: ut, in
cuius hæc commemoratióne percépi-
mus, eius muniámur et précibus. Per
Dóminum.

Refreshed with heavenly food and drink we
humbly pray you, our God,* that we may be
strengthened by the prayers of your saint, in
whose memory we have received this sacra-
ment. Through Jesus Christ.

SAINTS VINCENT AND
ANASTASIUS
Martyrs

January 22

III classis

*Missa Intret, de Communi plurimorum
Martyrum 1º loco (16) cum orationibus
ut infra:*

*Mass Intret (Common of several martyrs I), page (16), with
the following prayers:*

P

Prayer

Adésto, Dómine, supplicatió-nibus
nostris: ut, qui ex iniquitáte nostra
reos nos esse cognóscimus, beató-
rum Mártyrum tuórum Vincéntii et
Anastásii intercessióne liberémur.
Per Dóminum.

O Lord, hear our humble prayers.* May the
intercession of your blessed martyrs Vincent
and Anastasius free us from the guilt of the
sins we have committed. Through Jesus
Christ.

Jan. 23. St. Raymond of Penafort

Prayer over the Gifts

P

We offer these gifts to you in sacrifice, O Lord.* May the honor we pay to your saints please you, and may these offerings, through your mercy, bring us closer to our salvation. Through Jesus Christ.

Múnera tibi, Dómine, nostræ devoti-
tionis offérimus: quæ et pro tuórum
tibi grata sint honóre iustórum, et
nobis salutária, te miseránte, red-
dántur. Per Dóminum.

Prayer after Communion

P

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity* through the intercession of your blessed martyrs Vincent and Anastasius. Through Jesus Christ.

Quæsumus, omnipotens Deus: ut,
qui cælestia aliménta percépimus,
intercedéntibus beátis Martýribus
tuis Vincéntio et Anastásio, per hæc
contra ómnia advérsa muniámur.
Per Dóminum.

SAINT RAYMOND OF PENAFORT

Confessor

January 23

Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:

III classis

Missa Os iusti, de Communi Confessoris non Pontificis Iº loco (45), præter orationem sequentem:

Prayer

P

O God, you chose blessed Raymond to be an example of the true minister of the sacrament of penance and marked his life by the miraculous trip across the sea.* May his intercession help us prove our repentance by our deeds and reach the harbor of our eternal salvation. Through Jesus Christ.

Deus, qui beátum Raymúndum pæ-
niténtiæ sacraménti insígnem miní-
strum elegísti, et per maris undas
mirábiliter traduxísti: concéde; ut
eius intercessióne dignos pæniténtiæ
fructus fácere, et ad æternæ salutis
portum perveníre valeámus. Per
Dóminum.

Commemoration of Saint Emerentiana, virgin and martyr:

*Et fit commemoratio S. Emerentianæ
Virginis et Martyris:*

Prayer

O Lord, pardon our sins through the intercession of the blessed virgin martyr Emerentiana,* who pleased you by her purity and her faith. Through Jesus Christ.

Indulgéntiam nobis, quæsumus, Dó-
mine, beáta Emerentiána Virgo et
Martyr implóret: quæ tibi grata
semper éxstitit, et mérito castitátis,
et tuæ professióne virtútis. Per Dó-
minum.

Prayer over the Gifts

C

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immo-
lámus in tuórum commemoratióne
Sanctórum: quibus nos et præsénti-
bus éxui malis confídimus, et futúris.
Per Dóminum.

Jan. 24. St. Timothy

Pro S. Emerentiana

Hóstias tibi, Dómine, beátæ Emerentiánæ Vírginis et Mártýris tuæ dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

C

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

Pro S. Emerentiana

Divíni múnis largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedénte beáta Emerentiána Vírgine et Mártýre tua, in eius semper participatióne vivámus. Per Dóminum.

Commemoratio

Missa Me expectavérunt, de Communi Virginum 2º loco (56).

III classis

Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdótii dígnitas in ætérnum. *Ps. 131, 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *℣.* Glória Patri. Státuit.

Infirmítatem nostram réspice, omnipotens Deus: et, quia pondus pró-

For Saint Emerentiana

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed virgin martyr Emerentiana,* and grant us your unending assistance through these offerings. Through Jesus Christ.

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

For Saint Emerentiana

Prayer after Communion

We have been nourished by your divine gift, O Lord our God.* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed virgin martyr Emerentiana. Through Jesus Christ.

SAINT EMERENTIANA

Virgin and Martyr

January 23

Mass Me expectavérunt (Common of virgins II), page (56).

SAINT TIMOTHY

Bishop and Martyr

January 24

Entrance Antiphon

Eccli. 45, 30

The Lord made a covenant of friendship with him, and made him a prince; that he should possess the dignity of priesthood forever. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *℣.* Glory be to the Father. The Lord made.

Prayer

O almighty God, look upon our weakness and the heavy burden we carry because of

Jan. 24. St. Timothy

our own deeds.* Let the prayers of your blessed martyr bishop Timothy in heaven be our protection. Through Jesus Christ.

priæ actiōnis gravat, beāti Timóthei Mátyris tui atque Pontíficis intercessiō gloriósa nos prótegat. Per Dóminum.

A Reading from the Epistle of blessed
Paul the Apostle to Timothy
1 Tim. 6, 11–16

Léctio Epístolæ beāti Pauli
Apóstoli ad Timótheum
1 Tim. 6, 11–16

Beloved: Strive for justice, piety, faithfulness, love, patience and gentleness. Fight a good fight for the faith, take hold of eternal life to which you were called and for which you made the splendid profession of faith before many witnesses. I order you by God who gives life to all, and by Jesus Christ who gave witness by his splendid profession before Pontius Pilate: Keep the commandment spotless and irreproachable until the appearance of our Lord Jesus Christ. In his own time God will bring that about—he who is our blessed and sole Ruler, king of kings and lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal rule! Amen.

Carissime: Sectáre iustítiam, pietátem, fidem, caritátem, patiéntiam, mansuetúdinem. Certa bonum certámen fidei, apprehénde vitam ætérnam, in qua vocátus es, et conféssus bonam confessiōnem coram multis téstibus. Præcipio tibi coram Deo, qui vivificat ómnia, et Christo Iesu, qui testimónium réddidit sub Póntio Piláto, bonam confessiōnem: ut serves mandátum sine mácula, irreprehensibile usque in advéntum Dómini nostri Iesu Christi, quem suis tempóribus osténdet beátus, et solus potens, Rex regum, et Dóminus dominántium: qui solus habet immortalitátem, et lucem inhábitat inaccessibilem: quem nullus hóminum vidit, sed nec vidére potest: cui honor, et impérium sempitérnum. Amen.

Gradual Ps. 88, 21–23 I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong. *V.* No enemy shall have an advantage over him, nor shall the son of iniquity have power to hurt him.

Alleluia, alleluia. *V. Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

Graduale Ps. 88, 21–23 Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum. *V.* Nihil proficiet inimicus in eo, et fílius iniquitátis non nocébit ei.

Allelúia, allelúia. *V. Ps. 109, 4* Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tract Ps. 20, 3–4 You have granted him his heart's desire, you refused not the wish of his lips. *V.* For you welcomed him with goodly blessings. *V.* You placed on his head a crown of precious stones.

Tractus Ps. 20, 3–4 Desidérium animæ eius tribuísti ei: et voluntáte labiórū eius non fraudásti eum. *V.* Quóniam prævenísti eum in benedictiōnibus dulcédinis. *V.* Posuísti in cápite eius corónam de lápide pretiósó.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 14, 26–33

In illo témpore: Dixit Iesus turbis:
Si quis venit ad me, et non odit
patrem suum, et matrem, et uxó-
rem, et filios, et fratres, et soróres,
adhuc autem et ánimam suam, non
potest meus esse discípulus. Et qui
non báulat crucem suam, et venit
post me, non potest meus esse di-
scípulus. Quis enim ex vobis volens
turrím aedificáre, non prius sedens
cómputat sumptus, qui necessarií
sunt, si hábeat ad perficiéndum; ne,
posteaquam posúerit fundaméntum,
et non potúerit perfícere, omnes, qui
vident, incípíant illúdere ei, dicéntes:
Quia hic homo cœpit aedificáre, et
non pótuít consummáre? Aut quis
rex itúrus commíttere bellum ad-
vérsus álíum regem, non sedens prius
cógitat, si possit cum decem míllibus
occurrere ei, qui cum vigínti míllibus
venit ad se? Alióquin, adhuc illo
longe agénte, legatiónem mittens,
rogat ea, quæ pacis sunt. Sic ergo
omnis ex vobis, qui non renúnciat
ómnibus quæ póssidet, non potest
meus esse discípulus.

Véritas mea, et misericórdia mea
cum ipso: et in nómine meo exal-
tábitur cornu eius.

Hóstias tibi, Dómine, beáti Ti-
móthei Mártiris tui atque Pontíficis
dicátas méritis, benígnus assúme:
et ad perpétuum nobis tríbue pro-
veníre subsidium. Per Dóminum.

Semel iurávi in sancto meo: semen
eius ætérnum manébit: et sedes eius

✠ A Reading from the holy Gospel
according to Luke
Luke 14, 26–33

At that time Jesus said to the crowds: "If
anyone comes to me and does not hate his
father and mother, and wife and children,
and brothers and sisters, and even his own
life, he cannot be my disciple. One who does
not carry his cross and follow me cannot be
my disciple. If one of you is thinking of
building a tower, will he not first sit down
and calculate the outlay to see if he has
enough to complete the project? For fear
that, if he lays the foundations and is not
able to finish, all who see it will begin to
laugh at him saying: 'That is the man who
began to build but could not finish.' Or if a
king is about to march on another king to do
battle with him, will he not sit down first
and consider whether with ten thousand men
he can encounter an enemy marching against
him twenty thousand strong? If he cannot,
he sends a delegation while the enemy is
still at a distance, asking for terms of peace.
So then, none of you who does not renounce
all his possesssions can be my disciple."

Offertory Antiphon
Ps. 88, 25

My faithfulness and my kindness shall be
with him, and through my name shall his
horn be exalted.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer
you in honor of your blessed martyr bishop
Timothy* and grant us your unending assist-
ance, through these offerings. Through
Jesus Christ.

Communion Antiphon
Ps. 88, 36, 37 and 38

Once by my holiness have I sworn: his
posterity shall continue forever, and his

Jan. 25. Conversion of St. Paul

throne shall be like the sun before me, like the moon perfect forever—a faithful witness in the sky.

sicut sol in conspéctu meo, et sicut luna perfécta in ætérnum, et testis in cælo fidélis.

Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord our God.* May the prayers of your blessed martyr bishop Timothy make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

Refécti participatióne múnérís sacri, quæsumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedénte beáto Timótheo Mártýre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

CONVERSION OF SAINT PAUL

Apostle

January 25

III classis

Entrance Antiphon

2 Tim. 1, 12

I know whom I have believed, and I am certain that he is able to guard the trust committed to me against that day, being a just judge. *Ps. 138, 1–2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *℣.* Glory be to the Father. I know.

Scio cui crédidi, et certus sum, quia potens est depósitum meum serváre in illum diem, iustus iudex. *Ps. 138, 1–2* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectionem meam. *℟.* Glória Patri. Scio.

Prayer

We celebrate the conversion of the blessed apostle Paul today.* You taught the whole world through his preaching, O God; may we come to you by following his example.

Deus, qui univérsum mundum beáti Pauli Apóstoli prædicatióne docuísti: da nobis, quæsumus; ut, qui eius hódie Conversionem cólimus, per eius ad te exémpa gradiámur.

Commemoration of Saint Peter, apostle, under one conclusion:

Et fit commemoratio S. Petri Apostoli sub unica conclusione:

Prayer

O God, you entrusted the keys of the kingdom of heaven to your blessed apostle Peter, and gave him the power of bishop to bind or to loose.* May his intercession help free us from the slavery of sin: You who live and reign.

Deus, qui beáto Petro Apóstolo tuo, collátis clávis regni cæléstis, ligándi atque solvéndi pontificium tradidísti concéde; ut, intercessiónis eius auxílio, a peccatórum nostrórum néxibus liberémur: Qui vivis.

Lectio Actuum Apostolorum
Act. 9, 1-22

In diēbus illis: Saulus adhuc spirans minarum, et cædis in discipulos Dómini, accéssit ad principem sacerdotum, et pétiit ab eo epístolas in Damáscum ad synagógas: ut si quos invenísset huius viæ viros, ac mulieres, vinctos perduceret in Ierúsalem. Et cum iter fáceret, cóntigit, ut appropinquáret Damáscó: et súbito circumfúlsit eum lux de cælo. Et cadens in terram, audívit vocem dicéntem sibi: Saule, Saule, quid me perséqueris? Qui dixit: Quis es, Dómine? Et ille: Ego sum Iesus, quem tu perséqueris: durum est tibi contra stímulum calcitráre. Et tremens, ac stupens, dixit: Dómine, quid me vis fácere? Et Dóminus ad eum: Surge, et ingrédere civitátem, et ibi dicétur tibi quid te opórteat fácere. Viri autem illi, qui comitábantur cum eo, stabant stupefacti, audiéntes quidem vocem, néminem autem vidéntes. Surréxit autem Saulus de terra, apertisque óculis nihil vidébat. Ad manus autem illum trahéntes, introduxérunt Damáscum. Et erat ibi tribus diēbus non videns, et non manducávit, neque bibít. Erat autem quidam discipulus Damásci, nómine Ananías: et dixit ad illum in visu Dóminus: Ananía. At ille ait: Ecce ego, Dómine. Et Dóminus ad eum: Surge, et vade in vicum, qui vocátur Rectus: et quære in domo Iudæ Saulum nómine Tarsensem: ecce enim crat. (Et vidit virum, Ananíam nómine, introeúntem, et imponéntem sibi manus, ut visum recípiat.) Respóndit autem Ananías: Dómine, audívi a multis de viro hoc, quanta mala fécerit sanctis tuis in Ierúsalem: et hic habet potestátem a princípibus sacerdotum alligándi omnes, qui invocant nomen tuum. Dixit autem ad eum Dóminus: Vade, quóniam vas electiónis est mihi iste, ut portet nomen meum coram géntibus, et régibus, et fíliis Israël. Ego enim osténdam illi, quanta opórteat eum pro nómine meo pati. Et ábiit Ananías, et introívit in domum: et

A Reading from the Acts of the
Apostles
Acts 9, 1-22

Now in those days Saul, still breathing murderous threats against the Lord's disciples, went to the high priest. He asked him for letters to the synagogues in Damascus, empowering him to arrest and bring to Jerusalem anyone he might find, man or woman, living according to the New Way. But as he travelled along and was approaching Damascus, a light from the sky suddenly flashed about him. He fell to the ground and heard a voice saying, "Saul, Saul, why do you persecute me?" He said, "Who are you, sir?" The voice answered, "I am Jesus, whom you are persecuting. Get up and go into the city, and you will be told what you must do." The men who were travelling with him stood there speechless, for they had heard the voice, but could see no one. Saul got up from the ground, and though he opened his eyes, he could not see. They had to take him by the hand and lead him into Damascus. For three days he could not see, and neither ate nor drank.

There was a disciple in Damascus named Ananias, to whom the Lord appeared in a vision, saying, "Ananias." He answered, "Here I am, Lord." The Lord said to him, "Go at once to Straight Street and at the house of Judas ask for a certain Saul of Tarsus. He is there praying." (He saw in a vision a man named Ananias coming to him and laying hands on him that he might recover his sight.) But Ananias protested, "Lord, I have heard from many sources about this man and all the harm he has done to your holy people in Jerusalem. He is here now with authority from the chief priests to arrest all those who call upon your name." The Lord said to him, "You must go! This man is the instrument I have chosen to bring my name to the Gentiles and their kings, and to the people of Israel. I myself

Jan. 25. Conversion of St. Paul

shall instruct him how much he will have to suffer for the sake of my name.”

So Ananias went. When he entered the house, he laid his hands on Saul, and said, “Saul, my brother, the Lord Jesus who appeared to you on the road as you came here has sent me that you might recover your sight and be filled with the Holy Spirit.” Immediately something like scales fell from his eyes and he regained his sight. He got up and was baptized, and after taking food, he recovered his strength.

Saul stayed some time with the disciples in Damascus, and soon began to preach about Jesus in the synagogues, declaring that he was the Son of God. Those who heard it were amazed and all kept saying, “Isn’t this the man who caused such havoc in Jerusalem among those who call upon this name? Didn’t he come here purposely to arrest and bring such people before the chief priests?” But Saul grew steadily more powerful and confounded the Jews who lived in Damascus with proofs that this man was the Messiah.

Gradual Gal. 2, 8 and 9 He who worked in Peter for the apostleship, worked also in me among the Gentiles, and they recognized the grace of God that was given to me. *℣.* The grace of God in me has not been fruitless; but his grace always remains in me. Alleluia, alleluia. *℣.* The great saint Paul, a vessel of election, is indeed worthy to be glorified, for he was made worthy to sit upon the twelfth throne. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract O holy Apostle Paul, you are a vessel of election and indeed worthy to be glorified. *℣.* You are the preacher of truth and teacher of the Gentiles in faith and truth. *℣.* Through you all nations have known the grace of God. *℣.* Intercede for us with God who chose you.

impónens ei manus, dixit: Saule frater, Dóminus misit me Iesus, qui apparuit tibi in via, qua veniébas, ut vídeas, et impleáris Spíritu Sancto. Et conféstim cecidérunt ab óculis eius tamquam squamæ, et visum recépit: et surgens baptizátus est. Et cum accepísset cibum, confortátus est. Fuit autem cum discípulis, qui erant Damásci, per dies áliquot. Et continuo in synagógis prædicábat Iesum, quóniam hic est Fílius Dei. Stupébant autem omnes, qui audiébant, et dicébant: Nonne hic est, qui expugnábat in Ierúsalem eos, qui invocábant nomen istud: et huc ad hoc venit, ut vinctos illos dúceret ad príncipes sacerdotum? Saulus autem multo magis convalescébat, et confundébat Iudæos, qui habitábant Damásci, affírmans quóniam hic est Christus.

Graduale Gal. 2, 8 et 9 Qui operátus est Petro in apostolatúm, operátus est et mihi inter gentes: et cognovérunt grátiam Dei, quæ data est mihi. *℣.* Grátia Dei in me vácuá non fuit: sed grátia eius semper in me manet.

Allelúia, allelúia. *℣.* Magnus sanctus Paulus, vas electiónis, vere digne est glorificándus, qui et méruit thronum duodécimum possidére. Allelúia.

Post Septuagesimam, omissis Allelúia et versu sequenti, dicitur:

Tractus Tu es vas electiónis, sancte Paule Apóstole: vere digne es glorificándus. *℣.* Prædicátor veritátis, et doctor géntium in fide et veritáte. *℣.* Per te omnes gentes cognovérunt grátiam Dei. *℣.* Intercéde pro nobis ad Deum, qui te elégit.

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✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 19, 27–29

In illo témpore: Dixit Petrus ad Iesum: Ecce nos reliquimus ómnia, et secúti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede maiestátis suæ, sedébitis et vos super sedes duódecim, iudicántes duódecim tribus Israël. Et omnis, qui reliquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut fílios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætérnam possidébit.

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Apóstoli tui Pauli précibus, Dómine plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis.

Et fit commemoratio S. Petri Apostoli sub unica conclusione:

Ecclésiæ tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illíus glória celebrámus, nobis prosit ad véniam. Per Dóminum.

Præfatio de Apostolis.

Amen dico vobis: quod vos, qui reliquistis ómnia, et secúti estis me,

✠ A Reading from the holy Gospel
according to Matthew
Matth. 19, 27–29

At that time Peter spoke up and said to Jesus, “Look, we have given up everything and have followed you. What are we going to possess?” Jesus said to them, “I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of Israel. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life.”

Offertory Antiphon
Ps. 138, 18

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Prayer over the Gifts

O Lord, sanctify the offerings of your people through the intercession of the blessed apostle Paul.* The sacrifice we offer is already acceptable to you because you instituted it; may it become even more pleasing to you through the prayers of your saint.

For Saint Peter

Prayer over the Gifts

O Lord, accept the prayers and sacrifice of your Church through the intercession of your apostle Peter.* May this Mass which we celebrate in his honor win pardon for us. Through Jesus Christ.

Preface of the Apostles

Communion Antiphon
Matth. 19, 28 and 29

Amen, I say to you, that you who have left all things, and followed me, shall receive a

Jan. 26. St. Polycarp

hundredfold, and shall possess life everlasting.

céntuplum accipiétis, et vitam ætérnam possidébitis.

Prayer after Communion

We have been made holy by this life-giving sacrifice, O Lord.* May we always be aided by the prayers of your saint, whom you gave us as a protector and a guide.

Sanctificáti, Dómine, salutári mystério: quæsumus; ut nobis eius non desit orátio, cuius nos donásti patrocinio gubernári.

For Saint Peter

Et fit commemoratio S. Petri Apostoli sub unica conclusione:

Prayer after Communion

May our offering bring us happiness, O Lord.* We praise you for the wondrous things you accomplished through your apostle Peter, and ask for forgiveness through his intercession. Through Jesus Christ.

Lætificet nos, Dómine, munus oblátum: ut sicut in Apóstolo tuo Petro te mirábilem prædicámus; sic per illum tuæ sumámus indulgentiæ largitatem. Per Dóminum.

SAINT POLYCARP

Bishop and Martyr

January 26

III classis

Entrance Antiphon

Dan. 3, 84 and 87

Priests of the Lord, bless the Lord; holy men of humble heart, praise God. *Ibid.*, 57 Bless the Lord, all you works of the Lord, praise and exalt him above all forever. *℟*. Glory be to the Father. Priests.

Sacerdótes Dei, benedicite Dóminum: sancti, et húmiles corde, laudáte Deum, *Ibid.*, 57 Benedicite, ómnia ópera Dómini, Dómino: laudáte et superexaltáte eum in sæcula. *℟*. Glória Patri. Sacerdótes Dei.

Prayer

O God, you gladden us each year by the feast of your blessed martyr bishop Polycarp.* Mercifully grant that we who celebrate his birthday may also enjoy his protection. Through Jesus Christ.

Deus, qui nos beáti Polycárpi Mátyris tui atque Pontíficis ánnua solemnitáte lætíficas: concéde propítius; ut, cuius natalítia cólimus, de eiúsdem étiam protectióne gaudeámus. Per Dóminum.

A Reading from the Epistle of blessed
John the Apostle
John 3, 10–16

Léctio Epístolæ beáti Ioánnis
Apóstoli
1 Ioann. 3, 10–16

Beloved, anyone who does not act justly does not belong to God, nor does anyone who does not love his brother. For this is the

Caríssimi: Omnis qui non est iustus, non est ex Deo, et qui non díligit fratrem suum: quóniam hæc est

Jan. 26. St. Polycarp

annuntiatio, quam audistis ab initio, ut diligatis alterutrum. Non sicut Cain, qui ex maligno erat, et occidit fratrem suum. Et propter quid occidit eum? Quoniam opera eius maligna erant: fratris autem eius iusta. Nolite mirari, fratres, si odit vos mundus. Nos scimus quoniam translati sumus de morte ad vitam, quoniam diligimus fratres. Qui non diligit, manet in morte: omnis qui odit fratrem suum, homicida est. Et scitis, quoniam omnis homicida non habet vitam aeternam in semetipso manentem. In hoc cognovimus caritatem Dei, quoniam ille animam suam pro nobis posuit: et nos debemus pro fratribus animas ponere.

Graduale Ps. 8, 6-7 Glória et honóre coronásti eum. *℟.* Et constituísti eum super ópera mánuum tuárum, Dómine. *Allelúia, allelúia. ℟.* Hic est sacérdos, quem coronávit Dóminus. *Allelúia.*

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Ps. 111, 1-3 Beátus vir qui timet Dóminum: in mandátis eius cupit nimis. *℟.* Potens in terra erit semen eius: generatio rectórum benedicétur. *℟.* Glória et divítiæ in domo eius: et iustítia eius manet in sæculum sæculi.

✠ Sequéntia sancti Evangélíi
secúndum Mattháeum
Matth. 10, 26-32

In illo témpore: Dixit Iesus discipulis suis: Nihil est opértum, quod non revelábitur; et occúltum, quod non sciétur. Quod dico vobis in ténebris, dicite in lúmine: et quod in aure audítis prædicáte super tecta.

message which you have heard from the beginning: we should love one another, not following the example of Cain who belonged to the Evil One and killed his brother. And why did he kill him?—because his own deeds were wicked, while his brother's were just. No need then, brothers, to be surprised if the world hates you. That we have passed from death to life we know because we love the brothers. The man without love is still in the abode of death. Everyone who hates his brother is a murderer; and, as you know, no murderer has eternal life abiding within him. The way we came to understand love was that he laid down his life for us; so must we too lay down our lives for the brothers.

Gradual Ps. 8, 6-7 You crowned him with glory and honor. *℟.* You have given him rule over the works of your hands, O Lord. *Alleluia, alleluia. ℟.* This is the priest whom the Lord has crowned. *Alleluia.*

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 111, 1-3 Happy the man who fears the Lord, who greatly delights in his commands. *℟.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity shall endure forever.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 10, 26-32

At that time Jesus said to his disciples: "There is nothing concealed that will not be revealed, nothing hidden that will not be made known. What I tell you under cover of darkness you must speak in broad daylight;

Jan. 26. St. Polycarp

what is whispered in your ear you must proclaim from the house-tops. Don't be afraid of those who deprive the body of life, but cannot do away with life itself. Rather, be afraid of him who can destroy both life and body in Gehenna. A pair of sparrows, you know, sells for only a few cents. Yet not one of them will fall to the ground without your Father's consent. As for you, every hair on your head has been counted. So don't be afraid. You are worth far more than many sparrows. Now every one who acknowledges me before his fellow men I will acknowledge before my heavenly Father."

Offertory Antiphon
Ps. 88, 21-22

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

Et nolite timere eos, qui occidunt corpus, animam autem non possunt occidere; sed potius timeate eum, qui potest et animam et corpus perdere in gehennam. Nonne duo passeressse veneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capilli capitis omnes numerati sunt. Nolite ergo timere: multis passeribus meliores estis vos. Omnis ergo, qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui in caelis est.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord.* May the prayers of your blessed martyr bishop Polycarp help these offerings to win your mercy for us. Through Jesus Christ.

Múnera tibi, Dómine, dicata sanctifica: et, intercedente beáto Polycárpo Mártire tuo atque Pontífice, per eádem nos placátus inténde. Per Dóminum.

Communion Antiphon
Ps. 20, 4

You placed on his head, O Lord, a crown of precious stones.

Posuísti, Dómine, in cápite eius corónam de lápide pretiósó.

Prayer after Communion

We are refreshed by the reception of your sacred gift O Lord our God.* May the prayers of your blessed martyr bishop Polycarp make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

Refécti participatióne múnemis sacri, quásumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedente beáto Polycárpo Mártire tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

Jan. 27. St. John Chrysostom

SAINT JOHN CHRYSOSTOM

*Bishop, Confessor, and
Doctor of the Church*

III classis

January 27

Entrance Antiphon

Eccli. 15, 5

In médio Ecclésiæ aperuit os eius:
et implévit eum Dóminus spíritu
sapientíæ et intelléctus: stolam gló-
riæ induit eum. *Ps. 91, 2* Bonum
est confitéri Dómino: et psállere
nómini tuo, Altíssime. *℣.* Glória
Patri. In médio.

In the midst of the assembly he opened his
mouth; and the Lord filled him with the
spirit of wisdom and understanding; he
clothed him with a robe of glory. *Ps. 91, 2*
It is good to give thanks to the Lord, to
sing praise to your name, Most High. *℣.*
Glory be to the Father. In the midst.

Prayer

Ecclésiám tuam, quæsumus, Dómine,
grátia cæléstis amplíficet: quam beáti
Ioánnis Chrysóstomi Confessóris tui
atque Pontíficis illustráre voluísti
gloriósis méritis, et doctrínis. Per
Dóminum.

O Lord, the merits and teachings of the
blessed confessor bishop John Chrysostom
have reflected glory on your Church.* May
she flourish and increase through your
divine grace. Through Jesus Christ.

Lectio Epístolæ beáti Pauli
Apóstoli ad Timótheum
2 Tim. 4, 1-8

A Reading from the Epistle of blessed
Paul the Apostle to Timothy
2 Tim. 4, 1-8

Caríssime: Testificor coram Deo,
et Iesu Christo, qui iudicatúrus est
vivos et mórtuos, per advéntum
ipsíus, et regnum eius: prædica
verbum, insta opportúne, impor-
túne árgue, óbsecra, íncrepa in
omni patiéntia, et doctrína. Erit
enim tempus, cum sanam doctrínam
non sustinébunt, sed ad sua desidéria
coacervábunt sibi magístros, pruri-
éntes áuribus, et a veritaté quidem
audítum avértent, ad fábulas autem
converténtur. Tu vero vígila, in
ómnibus labóra, opus fac Evangeli-
stæ, ministérium tuum imple. Só-
brius esto. Ego enim iam delíbor,
et tempus resolutiónis meæ instat.
Bonum certámen certávi, cursum
consummávi, fidem servávi. In ré-
liquo repósita est mihi coróna iusti-
tiæ, quam reddet mihi Dóminus in
illa die, iustus iudex: non solum
autem mihi, sed et iis, qui díligunt
advéntum eius.

Beloved: Before God and before Jesus
Christ who will judge the living and the
dead, I charge you by his appearance and his
kingdom: Preach the word, apply yourself
to the task both when convenient and incon-
venient, correct, rebuke, exhort with every
kind of teaching and never lose patience.
The time will come when men will not
listen to sound teaching but, with ears
itching, will pile up for themselves teach-
ers who suit their pleasure. They will
turn their hearing away from the truth to
fables. As for yourself, be self-possessed in
all circumstances, bear with evil, perform
your work as preacher, fulfill your ministry.
I am already being poured out like a
libation, and my death is imminent. I have
fought the good fight, I have run the race, I
have kept faith. As for the future, a merited

crown is reserved for me, and on that day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

Gradual Eccli. 44, 16 Behold, a great priest, who in his days pleased God. *℣. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *℣. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 111, 1–3 Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

In votive Masses in paschal time the gradual is omitted, and in its place are said Alleluia with its verses from the Mass Os iusti, Common of a Confessor not a Bishop I, page (45).

✠ A Reading from the holy Gospel
according to Matthew
Matth. 5, 13–19

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put in under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you

Graduale Eccli. 44, 16 Ecce sacerdos magnus, qui in diébus suis plácuít Deo. *℣. Ibid., 20* Non est invéntus símilis illi, qui conserváret legem Excélsi.

Allelúia, allelúia. *℣. Iac. 1, 12* Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Ps. 111, 1–3 Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generatió rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

In Missis votivis tempore paschali omititur graduale, et eius loco dicuntur Allelúia cum suis versibus, ex Missa Os iusti, de Communi Confessoris non Pontificis 1º loco (45).

✠ Sequéntia sancti Evangélíi
secúndum Mattháeum
Matth. 5, 13–19

In illo témpore: Dixit Iesus discí-pulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscóndi supra montem pó-sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvare legem, aut prophétas: non veni sólvare, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, ióta unum, aut unus apex non præteríbit a lege, donec ómnia fiant.

Qui ergo sólverit unum de mandá-
tis istis mínimis, et docúerit sic
homines, mínimus vocábitur in re-
gno cælórum: qui autem fécerit et
docúerit, hoc magnus vocábitur in
regno cælórum.

of this: until heaven and earth pass away,
not the smallest letter, not even the smallest
part of a letter, of the Law will be done
away with, until it all comes true. Conse-
quently, the man who breaks the least
important of these commandments and
teaches others to follow his example will be
called least in the kingdom of heaven. It is
the man who observes them and teaches
them who will be called great in the king-
dom of heaven."

Offertory Antiphon

Ps. 91, 13

Iustus ut palma florébit: sicut
cedrus, quæ in Líbano est, multi-
plicábitur.

The just man shall flourish like the palm
tree, like a cedar of Lebanon shall he grow.

Prayer over the Gifts

Sancti Ioánnis Chrysóstomi Pontí-
ficis tui atque Doctóris nobis, Dó-
mine, pia non desit orátio: quæ, et
múnera nostra concíliet; et tuam no-
bis indulgéntiam semper obtíneat.
Per Dóminum.

O Lord, let the blessed bishop and doctor
John Chrysostom always help us,* and
through his intercession accept our offering
and pardon our sins. Through Jesus Christ.

Communion Antiphon

Luke 12, 42

Fidélis servus, et prudens, quem
constítuit dóminus super famíliam
suam: ut det illis in témpore trítici
mensúram.

The faithful and prudent servant whom the
master will set over his household to give
them their ration of grain in due time.

Prayer after Communion

Ut nobis, Dómine, tua sacrificia
dent salútem: beátus Ióannes Chry-
sóstomus Póntifex tuus et Doctor
egrégus, quæsumus, precátor accé-
dat. Per Dóminum.

O Lord, may this sacrifice bring us closer to
our salvation* through the intercession of
your blessed bishop and illustrious doctor
John Chrysostom. Through Jesus Christ.

SAINT PETER NOLASCO

Confessor

January 28

III classis

*Missa Iustus, de Communi Confessoris
non Pontificis 2º loco (48), cum orationi-
bus ut infra:*

*Mass Iustus (Common of a confessor not a bishop II), page
(48), with the following prayers:*

P

Deus, qui in tuæ caritátis exéplum,
ad fidélium redemptiónem sanctum
Petrum Ecclesiám tuam nova prole

Prayer

O God, St. Peter was divinely guided by the
example of your own love to enrich your
Church with a new community dedicated to

Jan. 28. St. Peter Nolasco

the ransoming of imprisoned Christians.* Release us from the slavery of sin through his intercession so that we may enjoy the eternal freedom of our home in heaven: You who live and reign.

Commemoration of Saint Agnes, virgin and martyr for the second time:

Prayer

We are made happy, O God, by the annual feast of your blessed virgin martyr Agnes.* May we be inspired by the example of your saint, as we honor her in this Mass. Through Jesus Christ.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

For Saint Agnes

Prayer over the Gifts

Pour out your rich blessings, O Lord, upon this sacrifice.* May it make us more holy and help us to rejoice on the feast of your martyrs. Through Jesus Christ.

For Saint Agnes

Prayer after Communion

We have partaken of your sacrament, O Lord, with which we yearly celebrate this feast.* May it help us in this life and in the life to come. Through Jesus Christ.

fecundare divinitus docuisti: ipsius nobis intercessione concede; a peccati servitute solutis, in caelesti patria perpetua libertate gaudere: Qui vivis.

Et fit commemoratio S. Agnetis Virginis et Martyris, secundo:

Deus, qui nos annua beatae Agnetis Virginis et Martyris tuae solemnitate laetificas: da, quaesumus; ut, quam veneramur officio, etiam pie conversationis sequamur exemplo. Per Dominum.

P

Laudis tibi, Domine, hostias immolamus in tuorum commemoratione Sanctorum quibus nos et praesentibus exui malis confidimus, et futuris. Per Dominum.

Pro S. Agnete

Super has, quaesumus, Domine, hostias benedictio copiosa descendat: quae et sanctificationem nobis clementer operetur, et de Martyrum nos solemnitate laetificet. Per Dominum.

P

Refecti cibo potuque caelesti, Deus noster, te supplices exoramus: ut, in cuius haec commemoratione percipimus, eius muniamur et precibus. Per Dominum.

Pro S. Agnete

Sumpsimus, Domine, celebritatis annuae votiva sacramenta: praesta, quaesumus; ut et temporalis vitae nobis remedia praebeant, et aeternae. Per Dominum.

Jan. 28. St. Agnes, Second Feast

SAINT AGNES
Virgin and Martyr
Second Feast

Secundo Commemoratio

January 28

Entrance Antiphon
Ps. 44, 13, 15 and 16

Vultum tuum deprecabúntur omnes
dívites plebis: adducéntur Regi vír-
gines post eam: próximæ eius addu-
céntur tibi in lætítia et exsultatióne.
Ps. ibid., 2 Eructávit cor meum ver-
bum bonum: dico ego ópera mea
Regi. *℣.* Glória Patri. Vultum.

All the rich among the people seek your
favor. Behind her the virgins of her train are
brought to the king. Her neighbors are
brought to you with gladness and joy.
Ps. ibid., 2 My heart overflows with a goodly
theme; as I sing my ode to the king. *℣.*
Glory be to the Father. All the rich.

Prayer

Deus, qui nos ánnua beátæ Agnétis
Virginis et Mártýris tuæ solemnitáte
lætificas: da, quæsumus; ut, quam
venerámur officio, étiam piæ con-
versatiónis sequámur exémplo. Per
Dóminum.

We are made happy, O God, by the annual
feast of your blessed virgin martyr Agnes.*
May we be inspired by the example of your
saint, as we honor her in this Mass. Through
Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
2 Cor. 10, 17-18; 11, 1-2

A Reading from the Epistle of blessed
Paul the Apostle to the Corinthians
2 Cor. 10, 17-18; 11, 1-2

Fratres: Qui gloriátur, in Dómino
gloriétur. Non enim qui seípsum
comméndat, ille probátus est; sed
quem Deus comméndat. Utinam
sustinerétis módicum quid insipiénti-
æ meæ, sed et supportáte me:
æmulor enim vos Dei æmulatióne.
Despóndi enim vos uni viro vírginem
castam exhibére Christo.

Brethren: "Let him who would boast, boast
in the Lord." For it is not the man who
recommends himself who is approved, but
the man whom the Lord recommends. I
hope you will put up a little with my foolish-
ness. Please put up with me! I am jealous of
you with the jealousy of God, because I
have given you in marriage to one husband,
presenting you as a chaste virgin to Christ.

Graduale Ps. 44, 5 Spécie tua, et
pulchritúdine tua inténde, prospere
procéde, et regna. *℣.* Propter veritá-
tem, et mansuetúdinem, et iustítiam,
et dedúcet te mirabiliter dextera tua.
Allelúia, allelúia. *℣. Ibid., 15 et*
16 Adducéntur Regi vírgines post
eam: próximæ eius afferéntur tibi
in lætítia Allelúia.

Gradual Ps. 44, 5 In your splendor and your
beauty ride on triumphant, and reign. *℣.*
Because of truth, and meekness, and justice;
and may your right hand show you
wondrous deeds. Alleluia, alleluia. *℣. Ibid.,*
15 and 16 Behind her the virgins of her
train are brought to the king. Her neighbors
are brought to you with gladness. Alleluia.

Post Septuagesimam, omissis Allelúia,
et versu sequenti, dicitur:

After Septuagesima, the Alleluia with its following verse is
omitted, and there is said:

Jan. 28. St. Agnes, Second Feast

Tract Ps. 44, 11 and 12 Hear, O daughter, and see; and turn your ear: for the king shall desire your beauty. *℣. ibid., 13 and 10* All the rich among the people seek your favor; the daughters of kings come in your honor. *℣. ibid., 15–16* Behind her the virgins of her train are brought to the king. Her neighbors are brought to you. *℣.* They are brought with gladness and joy; they enter the palace of the king.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 13, 44–52

At that time Jesus told his disciples this parable: “The kingdom of heaven is like hidden treasure which a man found in a field. He hid it again, and happy with his find, went and sold all he had and bought that field. Or again, the kingdom of heaven is like a merchant’s search for fine pearls. When he finally found one really valuable pearl, he went back and auctioned off all he had and bought it. Or again, the kingdom of heaven is like a dragnet that was thrown into the lake and collected all sorts of things. When it was full, they hauled it ashore, and sat down to collect what was worthwhile in tubs. What was useless they threw away. That is how it will be at the end of the world. The angels will go out and separate the evil men from the saints and hurl them into the fiery furnace where they will wail and gnash their teeth. Have you understood everything I have said?” “Yes,” they said to him. Then he told them, “So every scribe who has become a disciple of the kingdom of heaven is like the head of the house who can bring out of his storeroom the new as well as the old.”

Offertory Antiphon
Ps. 44, 3

Grace is poured out upon your lips; thus
God has blessed you forever and ever.

Tractus Ps. 44, 11 et 12 Audi, filia, et vide, et inclina aurem tuam: quia concupivit rex sp̄ciem tuam. *℣. Ibid., 13 et 10* Vultum tuum deprecabuntur omnes divites plebis: filiae regum in honore tuo. *℣. Ibid., 15–16* Adduc̄entur Regi virgines post eam: proxima eius afferentur tibi. *℣.* Afferentur in lætitia, et exultatione: adduc̄entur in templum Regis.

✠ Sequētia sancti Evangēlii
secūndum Matthæum
Matth. 13, 44–52

In illo tēpore: Dixit Iesus discipulis suis parabolam hanc: Símile est regnum cælórum thesauro abscondito in agro: quem qui invénit homo, abscondit, et præ gáudio illius vadit, et vendit univérsa, quæ habet, et emit agrum illum. Iterum símile est regnum cælórum hómini negotiatóri, quærenti bonas margaritas. Invénta autem una pretiosa margarita, ábiit, et véndidit ómnia, quæ hábuit, et emit eam. Iterum símile est regnum cælórum sagénæ missæ in mare, et ex omni genere piscium congregánti. Quam, cum impléta esset, educéntes, et secus litus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatione sáculi: exhibunt Angeli, et separábunt malos de médio iustórum, et mittent eos in camínium ignis: ibi erit fletus et stridor déntium. Intellexístis hæc ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scribe doctus in regno cælórum símilis est hómini patrifamílias, qui profert de thesauro suo nova et vétéra.

Diffúsa est grátia in lábiis tuis:
proptérea benedixit te Deus in
ætérnum, et in sáculum sáculi.

Prayer over the Gifts

Super has, quæsumus, Dómine, hóstias benedictio copiósa descéndat: quæ et sanctificatióem nobis cleménter operétur, et de Mártyrum nos solemnitate lætíficet. Per Dóminum.

Pour out your rich blessings, O Lord, upon this sacrifice.* May it make us more holy and help us to rejoice on the feast of your martyrs. Through Jesus Christ.

Communion Antiphon

Matth. 13, 45-46

Símile est regnum cælórum hómini negotiatóri, quærénti bonas margarítas: invénta autem una pretiósa margaríta, dedit ómnia sua, et comparávit eam.

The kingdom of heaven is like a merchant in search of fine pearls. When he finds a single pearl of great price, he goes and sells all that he has and buys it.

Prayer after Communion

Súmptimus, Dómine, celebritátis ánnuæ votíva sacraménta: præsta, quæsumus; ut et temporális vitæ nobis remédia præbeant, et æternæ. Per Dóminum.

We have partaken of your sacrament, O Lord, with which we yearly celebrate this feast.* May it help us in this life and in the life to come. Through Jesus Christ.

SAINT FRANCIS DE SALES

*Bishop, Confessor, and
Doctor of the Church*

January 29

III classis

Missa In médio, de Communi Doctorum (41), præter orationem sequentem:

Mass In médio (Common of doctors), page (41), except the following prayer:

P.

Prayer

Deus, qui ad animárum salútem beatum Francíscum Confessórem tuum atque Pontíficem ómnibus ómnia factum esse voluisti: concéde propítius; ut caritátis tuæ dulcédine perfúsi, eius dirigéntibus mónitis ac suffragántibus méritis, æterna gáudia consequámur. Per Dóminum.

O God, you willed that the blessed confessor bishop Francis should become all things to all men to save their souls.* Fill us with the spirit of your love, so that guided by the counsels of your saint and aided by his merits we may come to the happiness of eternal life. Through Jesus Christ.

CI

Prayer over the Gifts

Sancti Francísci Pontíficis tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

O Lord, let the blessed bishop and doctor Francis always help us,* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

CI

Prayer after Communion

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Francíscus

O Lord, may this sacrifice bring us closer to our salvation* through the intercession of

Jan. 31. St. John Bosco

your blessed bishop and illustrious doctor
Francis. Through Jesus Christ.

Póntifex tuus et Doctor egrégius,
quæsumus, precátor accédât. Per
Dóminum.

SAINT MARTINA
Virgin And Martyr

January 30

Mass Loquébar (Common of virgins), page (53).

III classis

*Missa Loquébar, de Communi Virginum
1º loco. (53)*

Prayer

C

O God, one of the marvelous examples of
your power was granting the victory of mar-
tyrdom to women.* May the example of the
virgin martyr Martina, whose birthday we
celebrate today, draw us closer to you.
Through Jesus Christ.

Deus, qui inter cétera poténtiæ tuæ
mirácula, étiam in sexu frágili victó-
riam martýrii contulísti: concéde pro-
pítius; ut, qui beátæ Martínæ Vírgi-
nis et Mátyris tuæ natalítia cólimus,
per eius ad te exémpla gradiámur Per
Dóminum.

Prayer over the Gifts

C

O Lord, accept the gifts we bring you on the
feast of your blessed virgin martyr Marti-
na,* through whose intercession we hope to
be set free. Through Jesus Christ.

Súscipe, Dómine, múnera, quæ in be-
átæ Martínæ Vírginis et Mátyris tuæ
solemnitáte deférimus: cuius nos con-
fidimus patrocínio liberári. Per Dó-
minum

Prayer after Communion

C

O Lord, through the intercession of your
blessed virgin martyr Martina,* may we be
aided by the reception of the blessed sacra-
ment and rejoice in your everlasting protec-
tion. Through Jesus Christ.

Auxiliéntur nobis, Dómine, sumpta
mystéria: et, intercedénte beáta Mar-
tína Vírgine et Mátyre tua, sempi-
térna fáciant protectióne gaudére.
Per Dóminum.

SAINT JOHN BOSCO
Confessor

January 31

Entrance Antiphon
3 Kings 4, 28

III classis

God gave him wisdom and understanding
exceeding much, and largeness of heart as
the sand that is on the seashore. *Ps. 112, 1*
Praise, you servants of the Lord, praise the
name of the Lord. *℟.* Glory be to the Father.
God gave.

Dedit illi Deus sapiéntiam, et pru-
déntiam multam nimis, et latitú-
dinem cordis, quasi arénam quæ
est in lítore maris. *Ps. 112, 1* Lau-
dáte, púeri, Dóminum: laudáte no-
men Dómini. *℟.* Glória Patri. Dedit.

Prayer

Deus, qui sanctum Ioánnem Confessórem tuum adolescentium patrem et magistrum excitasti, ac per eum, auxiliatrice Virgine María, novas in Ecclesia tua familias florescere voluisti: concède, quæsumus; ut eodem caritatis igne succénsi, ánimas quærere, tibi que soli servíre valeámus. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Philippenses
Philipp. 4, 4-9

Fratres: Gaudete in Dómino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dóminus prope est. Nihil solliciti sitis; sed in omni oratione et obsecratione, cum gratiarum actione, petitiones vestrae innotescant apud Deum. Et pax Dei quæ exsuperat omnem sensum, custodiat corda vestra et intelligentias vestras, in Christo Iesu. De cetero, fratres, quaecumque sunt vera, quaecumque pudica, quaecumque iusta, quaecumque sancta, quaecumque amabilia, quaecumque bonæ famæ, si qua virtus, si qua laus disciplinæ, hæc cogitate. Quæ et didicistis, et accepistis, et audistis, et vidistis in me, hæc agite: et Deus pacis erit vobiscum.

Graduale Ps. 36, 3-5 Spera in Dómino, et fac bonitatem, et inhábita terram, et pascéris in divitiis eius. *℣.* Delectáre in Dómino, et dabit tibi petitiones cordis tui; revéla Dómino viam tuam et spera in eum, et ipse fáciat.

Allelúia. allelúia. *℣. Ps. 73, 21* Pauper et inops laudábunt nomen tuum. Allelúia.

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Ps. 60, 4-6 Factus es spes mea, Dómine: turris fortitudinis a fácie inimíci. *℣.* Inhabítábo in tabernáculo tuo in sácula: prótegar in velaménto alárum tuárum. *℣.*

O God, you appointed your holy confessor John a father and teacher for the young and willed that he should found in your Church flourishing new communities under the protection of the Virgin Mary. * Enkindle in us the same fire of love to seek after souls and serve you alone. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to the Philippians
Philipp. 4, 4-9

Brethren: Rejoice in the Lord always; I say it again, rejoice! All men should notice how kind you are. The Lord is near. Put all anxiety away from your minds. Present your needs to God in every form of prayer and in petitions full of gratitude. Then will God's own peace, which goes beyond all comprehension, stand guard over your hearts and minds, in Christ Jesus. Finally, my brothers, your thoughts should be wholly directed toward all that is true, whatever deserves respect, everything that is honest, pure, lovely, decent, virtuous, worthy of praise. Live according to what you have learned and accepted from me, what you have heard me saying and have seen me doing. Then will the God of peace be with you.

Gradual Ps. 36, 3-5 Trust in the Lord and do good, that you may dwell in the land and be fed with its riches. *℣.* Take delight in the Lord, and he will grant you your heart's requests. Commit to the Lord your way; trust in him, and he will act.

Alleluia, alleluia. *℣. Ps. 73, 21* The afflicted and the poor shall praise your name. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 60, 4-6 You are my refuge, O Lord, a tower of strength against the enemy *℣.* Oh, that I might lodge in your tent forever, take refuge in the shelter of your wings! *℣.* You

indeed, O God, have accepted my vows; you granted me the heritage of those who fear your name.

In votive Masses in paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Ps. 73, 21* The afflicted and the poor shall praise your name. Alleluia. *℣. Ps. 35, 9* They have their fill of the prime gifts of your house; from your delightful stream you give them to drink. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 18, 1–5

At that time the disciples came up to Jesus with the question, “Who, then, is the most important in the kingdom of heaven?” So he called a little child over, stood him in the middle of them, and said: “I assure you, unless you change and become like little children, you shall not enter the kingdom of heaven. For whoever considers himself of little account, like this little child, is the most important in the kingdom of heaven. Moreover, whoever welcomes one such child for my sake is welcoming me.”

Offertory Antiphon
Ps. 33, 12

Come, children, hear me; I will teach you the fear of the Lord.

Prayer over the Gifts

Accept, O Lord, the offering of this life-giving sacrifice.* May we love you in all things and above all things so that our lives may praise and glorify you. Through Jesus.

Communion Antiphon
Rom. 4, 18

Hoping against hope he believed, so that he became father of many nations, according to what was said to him.

Quóniam tu, Deus, exaudisti orationem meam: dedisti hereditatem timéntibus nomen tuum.

In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:

Allelúia, allelúia. *℣. Ps. 73, 21* Pauper et inops laudábunt nomen tuum. Allelúia. *℣. Ps. 35, 9* Inebriábuntur ab ubertáte domus tuæ: et torrénite voluptátis tuæ potábis eos. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 18, 1–5

In illo témpore: Accessérunt discípuli ad Iesum dicéntes: Quis putas, maior est in regno cælórum? Et ádvocans Iesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est maior in regno cælórum. Et qui suscepérit unum párvulum talem in nómine meo, me súscipit.

Veníte, filii, audíte me: timórem Dómini docébo vos.

Súscipe, Dómine, oblatiónem mundam salutáris hóstiæ et præsta: ut, te in ómnibus et super ómnia diligétes, in glóriæ tuæ laudem vívere mereámur. Per Dóminum.

Contra spem in spem crédidit, ut fieret pater multárum géntium, secúndum quod dictum est ei.

Feb. 1. St. Ignatius

Prayer after Communion

Córpore et Ságuinis tui, Dómine, mystério satiáti, concéde, quásumus; ut, intercedente sancto Ioáñne Confessóre tuo, in gratiárum semper actióne maneámus: Qui vivis et regnas.

We have partaken of the sacred mystery of your body and blood, O Lord.* Remind us always of our obligation of gratitude through the intercession of your holy confessor John: You who live and reign.

FEASTS OF FEBRUARY

SAINT IGNATIUS

Bishop and Martyr

February 1

Entrance Antiphon

Gal. 6, 14

III classis

Mihi autem absit gloriári nisi in cruce Dómini nostri Iesu Christi, per quem mihi mundus crucifíxus est, et ego mundo. *Ps. 131, 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *Ÿ. Glória Patri. Mihi autem.*

But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *Ÿ. Glory be to the Father. But as for me.*

Prayer

Infirmítatem nostram respice, omnípotens Deus: et, quia pondus própriæ actiónis gravat, beáti Ignátii Mártiris tui atque Pontíficis intercessio gloriósa nos próteget. Per Dóminum.

O almighty God, look upon our weakness and the heavy burden we carry because of our own deeds.* Let the prayers of your blessed martyr bishop Ignatius in heaven be our protection. Through Jesus Christ.

Lectio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 8, 35-39

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 8, 35-39

Fratres: Quis nos separábit a caritáte Christi: tribulatio, an angústia, an fames, an núditas, an periculum, an persecútio, an gládus? (sicut scriptum est: Quia propter te mortificámur tota die: æstimáti sumus sicut oves occisiónis.) Sed in his ómnibus superámus propter eum, qui diléxit nos. Certus sum enim, quia neque mors, neque vita, neque ángeli, neque principátus, neque virtútes, neque instántia, neque futúra, neque fortitúdo, neque altitúdo, neque profúndum, neque creatúra ália póterit nos separáre

Brethren: Who will separate us from the love of Christ? Trial, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? Just as it is written: "For your sake we are being slain all the day; we are looked upon as sheep to be slaughtered." Yet in all this we are more than conquerors through him who loved us. Indeed, I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth, nor any other creature, will be

Feb. 1. St. Ignatius

able to separate us from the love of God that comes to us in Christ Jesus our Lord.

Gradual Eccli. 44, 16 Behold, a great priest who in his days pleased God. *℣. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *℣. Gal. 2, 19–20* With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 20, 3–4 You have granted him his heart's desire; you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed on his head a crown of precious stones.

In votive Masses in paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Gal. 2, 19–20* With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. Alleluia. *Ps. 20, 4* You, O Lord, placed on his head a crown of precious stones. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 12, 24–26

At that time Jesus said to his disciples: "I solemnly assure you, unless the grain of wheat falls into the earth and dies, it remains just a grain of wheat. But if it dies, it bears much fruit. The man who loves himself destroys himself; while the man who hates himself in this world, preserves himself for eternal life. If anyone is to be my servant, he must follow me; and where I am, my servant will also be. The Father will honor anyone who serves me."

a caritate Dei, quæ est in Christo Iesu Domino nostro.

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

Allelúia, allelúia. *℣. Gal. 2, 19–20* Christo confixus sum cruci: vivo ego, iam non ego, vivit vero in me Christus. Allelúia.

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Ps. 20, 3–4 Desiderium animæ eius tribuisti ei: et voluntate labiorum eius non fraudasti eum. *℣.* Quoniam prævenisti eum in benedictionibus dulcedinis. *℣.* Posuisti in capite eius coronam de lapide pretioso.

In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:

Allelúia, allelúia. *℣. Gal. 2, 19–20* Christo confixus sum cruci: vivo ego, iam non ego, vivit vero in me Christus. Allelúia. *℣. Ps. 20, 4* Posuisti, Domine, super caput eius coronam de lapide pretioso. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 12, 24–26

In illo témpore: Dixit Iesus discipulis suis: Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam ætérnam custódit eam. Si quis mihi mínistrat, me sequátur: et ubi sum ego, illic et mínister meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

Feb. 2. Purification of the B. V. M.

Offertory Antiphon

Ps. 8, 6-7

Glória et honóre coronásti eum:
et constituísti eum super ópera
mánuum tuárum, Dómine.

O Lord, you crowned him with glory and
honor and you have given him rule over the
works of your hands.

Prayer over the Gifts

Hóstias tibi, Dómine, beáti Ignátii
Mártiris tui atque Pontíficis dicátas
méritis, benígnus assúme: et ad per-
pétuum nobis tríbue proveníre sub-
sídium. Per Dóminum.

O Lord, graciously accept the gifts we offer
you in honor of your blessed martyr bishop
Ignatius * and grant us your unending assist-
ance through these offerings. Through Jesus
Christ.

Communion Antiphon

Fruméntum Christi sum: déntibus
bestiárum molar, ut panis mundus
invéníar.

I am the wheat of Christ; may I be ground
by the teeth of beasts, that I may be found
pure bread.

Prayer after Communion

Refécti participatióne múnemis sacri,
quæsumus, Dómine Deus noster: ut,
cuius exséquimur cultum, intercedén-
te beáto Ignátio Mártire tuo atque
Pontífice sentiámus efféctum. Per
Dóminum.

We are refreshed by the reception of your
sacred gift, O Lord our God.* May the
prayers of your blessed martyr bishop Igna-
tius make us feel the benefit of the sacred rite
we have performed. Through Jesus Christ.

PURIFICATION OF THE BLESSED VIRGIN MARY

February 2

II classis

*Festum Purificationis B. Mariæ Virg.
habetur tamquam festum Domini.*

*The feast of the Purification of the Blessed Virgin Mary is
celebrated as a feast of the Lord.*

BLESSING OF CANDLES

*Si candelarum benedictio et processio, ob
defectum ministrorum sacrorum, forma
solemni fieri nequeat, licet formam
simplicem adhibere, etiam absque cantu,
dummodo tres saltem ministrantes cele-
branti inserviant.*

*If the blessing of candles and the procession cannot take
place in the solemn form, because of the absence of sacred
ministers, it is lawful to use the simple form, even without
chant, provided that at least three servers assist the celebrant.*

*Celebrans indutus pluviali albo, vel sine
casula, cum ministris similiter indutis,
procedit ad benedicendas candelas, in
medio ante altare vel ad latus Epistolæ
positas, et ipse ibidem stans versus ad
altare, dicit manibus iunctis in tono
feriali:*

*The celebrant vests in a white cope or without the chasuble,
and goes with the ministers who are similarly vested to bless
the candles, which are placed in the center before the altar or
on the epistle side. Standing and facing the altar, the priest
chants without inflection, with his hands joined:*

Feb. 2. Purification of the B. V. M.

℣. The Lord be with you.

℟. And with your spirit.

A single prayer may be said from among the following prayers.

Prayer

Let us pray.

O Lord, holy Father, almighty and eternal God who created all things out of nothing, at your creative command this liquid was transformed into wax by the industry of the bees. On this day on which you granted the just man Simeon his request, we invoke your most holy name and ask you through the intercession of the blessed ever-virgin Mary—whose feast we reverently observe today—and through the prayers of all your saints, graciously to bless ✠ and sanctify ✠ these candles for the use of men, and for the health of bodies and souls of all on land and on the sea. From your throne of majesty in heaven, hear the voices of your people who desire to hold these lights in their hands to honor you and praise you with song. Be merciful to all who call upon you, all those whom you have redeemed with the precious blood of your Son: who lives and reigns with you forever and ever. ℟. Amen.

Prayer

Let us pray.

O almighty and eternal God, blessed Simeon held your only-begotten Son in his arms today in your holy temple. We humbly beg you to bless, ✠ sanctify, ✠ and kindle these candles with the light of your heavenly blessing. We, your servants, will take them and carry them lighted to pay honor to your name. May the offering of these candles to you, the Lord our God, inflame us with the holy fire of your most sweet love in order that we ourselves may be presented in the holy temple of your glory. Through Christ our Lord. ℟. Amen.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Ex sequentibus orationibus una tantum dici potest.

Orémus.

Dómine sancte, Pater omnipotens, ætérne Deus, qui ómnia ex níhilo creásti, et iussu tuo per ópera apum, hunc liquórem ad perfectiónem cérei veníre fecísti: et qui hodiérna die petitióem iusti Simeónis implésti: te humíliter deprecámur; ut has candélas ad usus hóminum, et sanitátem córporum et animárum, sive in terra, sive in aquis, per invocatióem tui sanctíssimi nóminis, et per intercessiόem beátæ Mariæ semper Vírginis, cuius hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum, bene ✠ dicere, et sancti ✠ ficáre dignéris: et huius plebis tuæ, quæ illas honorífice in mánibus desiderat portáre, teque cantándo laudáre, exáudias voces de cælo sancto tuo, et de sede maiestátis tuæ: et propítius sis ómnibus clamántibus ad te, quos redemísti pretiόso ságuine Fílii tui: Qui tecum vivit et regnat in sæcula sæculórum. ℟. Amen.

Orémus.

Omnípotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum præsentásti: tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestáre cúpimus luce accénsas, bene ✠ dicere, et sancti ✠ ficáre, atque lúmine supérnæ benedictiόnis accéndere dignéris: quátenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimæ caritátis tuæ succénsi, in templo sancto glóriæ tuæ repræsentári mereámur. Per eúndem Christum Dóminum nostrum. ℟. Amen.

Feb. 2. Purification of the B. V. M.

Prayer

Orémus.

Dómine Iesu Christe, lux vera, quæ illúminas omnem hóminem veniéntem in hunc mundum: effúnde bene ✠ dictionem tuam super hos céreos, et sanctí ✠ fica eos lúmine grátiae tuæ, et concéde propítius; ut, sicut hæc luminária igne visíbili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisíbili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitiórum cæcitate cáreant: ut, purgáto mentis óculo, ea cernere possímus, quæ tibi sunt plácita, et nostræ salúti útilia quátenus post huius sæculi caliginósa discrímína, ad lucem indeficiéntem perveníre mereámur. Per te, Christe Iesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, in sæcula sæculórum. *R.* Amen.

Orémus.

Omnípotens sempitérne Deus, qui per Móysen fámulum tuum puríssimum ólei liquórem ad luminária ante conspéctum tuum iúgiter concinnánda præparári iussisti: bene ✠ dictionis tuæ grátiam super hos céreos benígnus infúnde; quátenus sic adminístrent lumen extérius, ut, te donánte, lumen Spíritus tui nostris non desit méntibus intérius. Per Christum Dóminum nostrum. *R.* Amen.

Orémus.

Dómine Iesu Christe, qui hodiérna die in nostræ carnis substántia inter hómines appárens a paréntibus in templo es præsentátus: quem Simeon venerábilis senex, lúmine Spíritus tui irradiátus, agnóvit, suscepit, et benedíxit: præsta propítius; ut eiúsdem Spíritus Sancti grátia illumináti, atque edócti, te veráciter agnoscámus, et fidéliter diligámus: Qui vivis et regnas in sæcula sæculórum. *R.* Amen.

Let us pray.

O Lord Jesus Christ, you are the true light that enlightens every man born into this world. Pour out your blessing ✠ upon these candles and sanctify ✠ them with the light of your grace. A visible flame lights these candles to dispel the darkness of night; enlighten our hearts by the invisible fire that is the radiance of the Holy Spirit, and free our souls from the blindness of sin. Purify our minds that they may clearly perceive the things that please you and the things that are beneficial to our salvation. And after the dark dangers of this world are passed, may we come to the never-failing light; through you, Christ Jesus, savior of the world, who live and reign in perfect Trinity, forever and ever. *R.* Amen.

Prayer

Let us pray.

O almighty and eternal God, through your servant Moses you commanded that the purest oil be prepared to keep the lamps burning continually before you. Pour forth the full measure of your blessings ✠ upon these candles, so that while they provide us with external lights, our minds may also be enlightened by the light of your Spirit. Through Christ our Lord. *R.* Amen.

Prayer

Let us pray.

O Lord Jesus Christ, who appeared among men in the substance of our flesh, on this day your parents presented you in the temple, and the venerable old Simeon, under the guidance of your Spirit, recognized you, held you in his arms, and blessed you. May the grace of the same Holy Spirit enlighten and instruct us so that we may acknowledge you in truth and faithfully love you: You who live and reign forever and ever. *R.* Amen.

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After the prayers the celebrant places incense in the thurible. Then he sprinkles the candles with holy water, saying the antiphon Sprinkle me, without chant and without the psalm. Then he incenses the candles three times.

DISTRIBUTION OF CANDLES

Next the senior cleric goes to the altar and the celebrant, without genuflecting, receives a candle from him. Then the celebrant stands in the center before the altar, turns toward the people, and distributes the candles, first to the senior cleric from whom he has received the candle, then to the vested deacon and subdeacon, and to the other clerics in order, one by one, and last of all to the laity. All kneel with the exception of prelates, if any are present.

When the distribution of the candles begins, the choir sings:

Antiphon Luke 2, 32 A light of revelation to the gentiles, and a glory for your people Israel.

Cantic. ibid., 29–31 Now you dismiss your servant, O Lord,* according to your word, in peace.

The antiphon is repeated: A light of revelation to the gentiles, and a glory for your people Israel.

Because my eyes have seen* your salvation.

The antiphon is repeated: A light of revelation to the gentiles, and a glory for your people Israel.

Which you have prepared* before the face of all peoples.

The antiphon is repeated: A light of revelation to the gentiles, and a glory for your people Israel.

The antiphons and canticle are repeated, if necessary, until the end of the distribution, and the conclusion is as follows:

Glory be to the Father, and to the Son,* and to the Holy Spirit.

The antiphon is repeated: A light of revelation to the gentiles, and a glory for your people Israel.

Finitis orationibus, celebrans ponit incensum in thuribulum: deinde ter aspergit candelas aqua benedicta, dicendo antiphonam Aspérget me, sine cantu, et sine psalmo: et ter adolet incenso.

Tum dignior ex clero accedit ad altare, et ab eo celebrans accipit candellam, non genuflectens. Postea celebrans stans in medio ante altare, versus ad populum, distribuit candelas, primum digniori, a quo ipse acceperat; deinde diacono et subdiacono paratis, et aliis clericis singulatim per ordinem, ultimo laicis: omnibus genuflectentibus, exceptis Prælati, si adsint. Et cum inceperit distribuere candelas, a choro cantatur:

Antiphona Luc. 2, 32 Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israë́l.

Cantic. ibid., 29–31 Nunc dimíttis servum tuum, Dómine,* secúndum verbum tuum in pace.

Et repetitur antiphona: Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israë́l.

Quia vidérunt óculi mei * salutáre tuum.

Et repetitur antiphona: Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israë́l.

Quod parásti * ante fáciem ómnium populórum.

Et repetitur antiphona: Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israë́l.

Quod si non sufficiant, repetantur quousque distributio finiatur; et clauditur cum

Glória Patri, et Fílio, * et Spirítui Sancto.

Et repetitur antiphona: Lumen ad revelatiónem géntium: et glóriam plebis tuæ Israë́l.

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Sicut erat in principio, et nunc, et
semper, * et in sæcula sæculorum.
Amen.

Et repetitur antiphona: Lumen ad
revelationem gentium: et glóriam
plebis tuæ Israël.

His expletis, sacerdos dicit:

℣. Dóminus vobiscum.

℟. Et cum spíritu tuo.

Orémus.

Exáudi, quæsumus, Dómine, plebem
tuam: et, quæ extrínsecus ánnua trí-
buis devotióne venerári, intérius
ássequi grátiae tuæ luce concéde. Per
Christum Dóminum nostrum. ℟. Amen.

Primo celebrans ponit incensum in thuribulum: postea diaconus vertens se ad populum, dicit: Procedámus in pace. Et chorus respondet: In nómine Christi. Amen.

Præedit thuriferarius cum thuribulo fumigante: deinde subdiaconus paratus, deferens crucem, medius inter duos acolythos cum candelabris accensis: sequitur clerus per ordinem, ultimo celebrans cum diacono a sinistris, omnes cum candelis accensis in manibus: et cantantur antiphonæ sequentes:

Antiphona Adórna thálamum tuum, Sion, et súscipe Regem Christum: ampléctere Maríam, quæ est cæléstis porta: ipsa enim portat Regem glóriæ novi lúminis: subsístit Virgo, addúcens mánibus Fílium ante lucíferum génitum: quem accípiens Símeon in ulnas suas, prædicávit pópulis, Dóminum eum esse vitæ et mortis, et Salvatórem mundi.

Alia ant. Luc. 2, 26, 27 et 28–29
Respónsum accépit Símeon a Spí-
ritu Sancto, non visúrum se mortem,

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

The antiphon is repeated: A light of revelation to the gentiles, and a glory for your people Israel.

After the distribution of candles, the priest says:

℣. The Lord be with you.

℟. And with your spirit.

Prayer

Let us pray.

O Lord, hear the pleas of your people and enlighten us by your grace so that the mysteries we commemorate each year with this solemn ceremony may have meaning in our lives. Through Christ our Lord. ℟. Amen.

PROCESSION

First the celebrant places incense in the thurible, and then the deacon, turning to the people, says: Let us go forth in peace. The choir replies: In the name of Christ. Amen.

The thurifer goes first, carrying the thurible, followed by the vested subdeacon, who carries the cross between two acolytes with lighted candles, then the clergy in order, finally the celebrant with the deacon at his left. All hold lighted candles in their hands.

The following antiphons are sung:

Antiphon. Adorn your bridal chamber, Sion, and welcome Christ the King; embrace Mary, who is the gate of heaven, for she carries the glorious King of the new light. She remains a virgin, bearing in her hands the Son begotten before the daystar. Holding him in his arms, Simeon proclaimed to the peoples, "He is the Lord of life and death and the Savior of the world."

Another Antiphon. Luke 2, 26, 27 and 28–29
It had been revealed to Simeon by the Holy Spirit that he should not see death before he

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had seen the Christ of the Lord. And when they brought the child into the temple, he received him into his arms and blessed God, saying: "Now you dismiss your servant, O Lord, in peace." *℣*. When his parents brought in the child Jesus, to do for him according to the custom of the Law, he received him into his arms.

nisi vidéret Christum Dómini: et cum inducerent púrum in templum, accépit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimíttis servum tuum, Dómine, in pace. *℣*. Cum inducerent púrum Iesum parentes eius, ut fácerent secúndum consuetúdinem legis pro eo, ipse accépit eum in ulnas suas.

As the procession enters the church, the following is sung:

Et ingrediendo ecclesiam, cantatur:

R They offered for him to the Lord a pair of turtledoves or two young pigeons, * As it is written in the law of the Lord. *℣*. After the days of Mary's purification were fulfilled, according to the law of Moses, they took Jesus up to Jerusalem to present him to the Lord. As it is written in the law of the Lord. *℣*. Glory be to the Father, and to the Son, and to the Holy Spirit. As it is written in the law of the Lord.

℣. Obtulerunt pro eo Dómino par turturum, aut duos pullos columbárum: * Sicut scriptum est in lege Dómini. *℣*. Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulerunt Iesum in Ierúsalem, ut sístèrent eum Dómino. Sicut scriptum est in lege Dómini. *℣*. Glória Patri, et Fílio, et Spirítui Sancto. Sicut scriptum est in lege Dómini.

MASS

When the procession has been completed, the celebrant and ministers put on the vestments for Mass.

In the Mass which follows the blessing of candles, the prayers to be said at the foot of the altar are omitted, as well as the prayers Aufer a nobis and Orámus te, Dómine. When the priest comes to the altar, he immediately goes up to it and kisses it in the center.

The candles are held during the Gospel and throughout the Canon.

Finita processione, celebrans et ministri accipiunt paramenta pro Missa. In Missa quæ benedictionem candelarum sequitur, omittuntur omnes preces ad gradus altaris dicendæ necnon orationes Aufer a nobis et Orámus te, Dómine. Sacerdos igitur cum ad altare accesserit, statim illud ascendit et osculatur in medio. Candelæ in manibus tenetur ad Evangelium et toto Canone.

Entrance Antiphon

Ps. 47, 10-11

O God, we ponder your kindness within your temple. As your name, O God, so also your praise reaches to the ends of the earth. Of justice your right hand is full. *Ps. ibid., 2* Great is the Lord, and wholly to be praised in the city of our God, his holy mountain. *℣*. Glory be to the Father. O God, we ponder.

Suscépi-mus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ: iustítia plena est dextera tua. *Ps. ibid., 2* Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto eius. *℣*. Glória Patri. Suscépi-mus.

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Prayer

Omnípotens sempitérne Deus, maiestatem tuam supplices exoramus: ut, sicut unigénitus Fílius tuus hodiérna die cum nostræ carnis substántia in templo est præsentátus; ita nos fácias purificátis tibi méntibus præsentári. Per eúndem Dóminum.

O almighty and eternal God, we humbly ask that we may be presented to you with purified souls* just as your only-begotten Son was presented this day in the temple after he had taken on the substance of our flesh. Through Jesus Christ.

Lectio Malachíæ Prophætæ *Malach. 3, 1-4*

Hæc dicit Dóminus Deus: Ecce ego mitto Angelum meum, et præparábit viam ante fáciem meam. Et statim véniet ad templum suum Dominátor, quem vos quæritis, et Angelus testaménti, quem vos vultis. Ecce venit, dicit Dóminus exercítuum: et quis póterit cogitare diem advéntus eius, et quis stabit ad vidéndum eum? Ipse enim quasi ignis conflans, et quasi herba fullónum: et sedébit conflans, et emúndans argéntum, et purgábit filios Levi et colábit eos quasi aurum, et quasi argéntum: et erunt Dómino offeréntes sacrificia in iustítia. Et placébit Dómino sacrificium Iuda, et Ierúsalem, sicut dies sæculi, et sicut anni antiqui: dicit Dóminus omnípotens.

A Reading from the Prophet Malachia *Mal. 3, 1-4*

Thus says the Lord God:
Lo, I am sending my messenger
to prepare the way before me;
And suddenly there will come to the temple
the Lord whom you seek,
And the messenger of the covenant whom
you desire.

Yes, he is coming, says the Lord of hosts.
But who will endure the day of his coming?
And who can stand when he appears?
For he is like the refiner's fire,
or like the fuller's lye.
He will sit refining and purifying silver,
and he will purify the sons of Levi,
Refining them like gold or silver
that they may offer due sacrifice to the
Lord.

Then the sacrifice of Juda and Jerusalem
will please the Lord,
As in the days of old, as in years gone by,
says the Lord Almighty.

Graduale Ps. 47, 10-11 et 9 Suscépimus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terræ. *℣.* Sicut audívimus, ita et vídimus in civitaté Dei nostri, in monte sancto eius.
Allelúia, allelúia. *℣.* Senex púerum portábat: puer autem senem regébat. Allelúia.

Gradual Ps. 47, 10-11 and 9 O God, we ponder your kindness within your temple. As your name, O God, so also your praise reaches to the ends of the earth. *℣.* As we have heard, so have we seen, in the city of our God, in his holy mountain. Alleluia, alleluia. *℣.* The old man carried the Child: but the Child governed the old man. Alleluia.

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

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Tract Luke 2, 29–32 Now you dismiss your servant, O Lord, according to your word, in peace. *℣.* Because my eyes have seen your salvation. *℣.* Which you have prepared before the face of all peoples. *℣.* A light of revelation to the Gentiles, and a glory for your people Israel.

✠ A Reading from the holy Gospel
according to Luke
Luke 2, 22–32

When the day came for Mary to be purified according to the Law of Moses, they brought Jesus up to Jerusalem to present him to the Lord as it is written in the Law of the Lord: “Every first-born male shall be consecrated to the Lord,” and to offer as their sacrifice the “pair of turtle doves or two young doves” prescribed in the Law of the Lord.

And there was in Jerusalem a man named Simeon. This man, just and pious, was awaiting the consolation of Israel, and the Holy Spirit was upon him. And it was revealed to him by the Holy spirit that he would not experience death before he had seen the Messiah of the Lord. He now came to the temple, inspired by the Spirit, and when the parents brought in the child Jesus to perform for him the customary ritual of the Law, he took him in his arms and blessed God, saying:

“Now you dismiss your servant, O Lord,
according to your word, in peace;
Because my eyes have seen your salvation,
which you have provided in the sight of all
the peoples,
A light of revelation for the Gentiles,
and the glory of your people Israel.”

Creed.

Offertory Antiphon
Ps. 44, 3

Grace is poured out upon your lips; thus
God has blessed you forever and ever.

Tractus Luc. 2, 29–32 Nunc dimittis servum tuum, Dómine, secúndum verbum tuum in pace. *℣.* Quia vidérunt óculi mei salutáre tuum. *℣.* Quod parásti ante fáciem ómnium populórum. *℣.* Lumen ad revelatiónem géntium, et glóriam plebis tuæ Israël.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 2, 22–32

In illo témpore: Postquam impléti sunt dies purgatiónis Mariæ, secúndum legem Móysi, tulérunt Iesum in Ierúsalem, ut sístèrent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculínium adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstiam secúndum quod dictum est in lege Dómini, par túrturum, aut duos pullos columbárum. Et ecce homo erat in Ierúsalem, cui nomen Símeon, et homo iste iustus et timorátus, exspéctans consolatiónem Israël, et Spíritus Sanctus erat in eo. Et respónsum accéperat a Spíritu Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et venit in spíritu in templum. Et cum indúcerent púerum Iesum paréntes eius, ut fácerent secúndum consuetúdinem legis pro eo: et ipse accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimittis servum tuum, Dómine, secúndum verbum tuum in pace: Quia vidérunt óculi mei salutáre tuum: Quod parásti ante fáciem ómnium populórum: Lumen ad revelatiónem géntium, et glóriam plebis tuæ Israël.

Creed

Diffúsa est grátia in lábiis tuis:
proptérea benedíxit te Deus in
aetérnum, et in sáeculum sáeculi.

Feb. 3. St. Blaise

Prayer over the Gifts

Exáudi, Dómine, preces nostras: et, ut digna sint múnera, quæ óculis tuæ maiestátis offérimus, subsidium nobis tuæ pietátis impénde. Per Dóminum.

Præfatio de Nativitate

Respónsum accépit Símeon a Spíritu Sancto, non visúrum se mortem, nisi vidéret Christum Dómini.

Quæsumus, Dómine Deus noster: ut sacrosáncta mystéria, quæ pro reparatiónis nostræ munímine contulisti, intercedénte beáta María semper Vírgine, et præsens nobis remédium esse fácias, et futúrum. Per Dóminum.

Commemoratio

Missa Sacerdótes Dei, de Communi unius Martyris 2º loco. (8)

C

Deus qui nos beáti Blásii Mártyris tui atque Pontíficis ánnua solemnitate lætíficas: concéde propítius; ut, cuius natalítia cólimus, de eiúsdem étiam protectióne gaudeámus. Per Dóminum.

C

Múnera tibi, Dómine, dicáta sanctífica: et intercedénte beáto Blásio Mártyre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

C

Hæc nos commúnio, Dómine, purget a crimine: et, intercedénte beáto Blásio Mártyre tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

O Lord, graciously hear our prayers * and in your mercy help us so that our offering may be worthy of your majesty. Through Jesus.

Preface of Christmas

Communion Antiphon

Luke 2, 26

It was revealed to Simeon by the Holy Spirit that he should not see death before he had seen the Christ of the Lord.

Prayer after Communion

O Lord our God, may this sacred rite, which you instituted to protect us in our new life of grace, bring us healing now and forever through the intercession of the blessed ever-virgin Mary. Through Jesus Christ.

SAINT BLAISE

Bishop and Martyr

February 3

Mass Sacerdótes Dei (Common of one martyr II), page (8).

Prayer

O God, you gladden us each year by the feast of your blessed martyr bishop Blaise.* Mercifully grant that we who celebrate his birthday may also enjoy his protection. Through Jesus Christ.

Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord.* May the prayers of your blessed martyr bishop Blaise help these offerings to win your mercy for us. Through Jesus Christ.

Prayer after Communion

O Lord, may this communion cleanse us from sin,* and bestow on us spiritual health, from heaven through the intercession of your martyr bishop Blaise. Through Jesus Christ.

Feb. 5. St. Agatha

SAINT ANDREW CORSINI

Bishop and Confessor

February 4

Mass Státuit (Common of a confessor bishop I), page (35), except the following prayer:

Prayer

O God, you continually provide your Church with new examples of virtue.* May your people follow in the footsteps of the blessed confessor bishop Andrew and obtain the same reward he now enjoys. Through Jesus Christ.

Prayer over the Gifts

O Lord, may your saints everywhere be a source of joy for us,* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Prayer after Communion

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,* through the intercession of your blessed confessor bishop Andrew. Through Jesus Christ.

SAINT AGATHA

Virgin and Martyr

February 5

Entrance Antiphon

Let us all rejoice in the Lord, celebrating the feast in honor of blessed Agatha, Virgin and Martyr, for whose passion the angels rejoice and praise the Son of God. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *℟.* Glory be to the Father. Let us all rejoice.

III classis

Missa Státuit, de Communi Confessoris Pontificis 1º loco (35), præter orationem sequentem:

P

Deus, qui in Ecclesia tua nova semper instauras exempla virtutum: da populo tuo beati Andréæ Confessoris tui atque Pontificis ita sequi vestigia; ut assequatur et præmia. Per Dóminum.

C

Sancti tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eorum mérita recólimus, patrocínia sentiámus. Per Dóminum.

C

Præsta, quæsumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Andréa Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

III classis

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Agathæ Virginis et Mátyris: de cuius passióne gaudent Angeli, et colláudant Fílium Dei. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *℟.* Glória Patri. Gaudeámus.

Feb. 5. St. Agatha

Prayer

Deus, qui inter cétera poténtiæ tuæ
mirácula étiam in sexu frágili victó-
riam martýrii contulísti concéde
propítius; ut, qui beátæ Agathæ
Víriginis et Mártýris tuæ natalítia
cólimus, per eius ad te exémpa
gradiámur. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
1 Cor. I, 26–31

Fratres: Vidéte vocatióem vestram,
quia non multi sapiéntes secúndum
carnem, non multi poténtes, non
multi nóbiles: sed quæ stulta sunt
mundi elégit Deus, ut confúndat
sapiéntes: et infirma mundi elégit
Deus, et confúndat fórtia: et igno-
bília mundi, et contemptibília elégit
Deus, et ea quæ non sunt, ut ea
quæ sunt destrúeret: ut non gloriétur
omnis caro in conspéctu eius. Ex
ipso autem vos estis in Christo Iesu,
qui factus est nobis sapiéntia a Deo,
et iustítia et sanctificátio, et redém-
ptio: ut quemádmódum scriptum est:
Qui gloriátur, in Dómino gloriétur.

Graduale Ps. 45, 6 Adiuvábit eam
Deus vultu suo: Deus in médio
eius, non commovébitur. *℣. Ibid., 5*
Flúminis ímpetus lætíficat civitátem
Dei: sanctificávit tabernáculum su-
um Altíssimus.

Allelúia, allelúia. *℣. Ps. 118, 46*
Loquébar de testimoniis tuis in
conspéctu regum, et non confun-
débar. Allelúia.

*Post Septuagesimam, omissis Allelúia,
et versu sequenti, dicitur:*

Tractus Ps. 125, 5–6 Qui séminant
in lácrimis, in gáudio metent. *℣.*

O God, one of the marvelous examples of
your power was granting the victory of mar-
tyrdom to women.* May the example of the
blessed virgin martyr Agatha, whose birth-
day we celebrate today, draw us closer to
you. Through Jesus Christ.

A Reading from the Epistle of
blessed Paul the Apostle to the
Corinthians
1 Cor. I, 26–31

Brethren: Look at yourselves who have been
called. Not many of you are wise as men
account wisdom, not many powerful, not
many well-born. No, God has chosen those
who in the world are fools in order to shame
the wise; he has chosen those who in the
world are weak in order to shame the strong;
he has chosen those who in the world are
lowly born and count for nothing—and who
really were nothing!—in order to make
nothing those who are something so that no
flesh can boast before God. It is God who
has given you life in Christ Jesus, whom he
has made our wisdom and also our justice,
sanctification and redemption; so just as it is
written, “Let him who would boast, boast
in the Lord.”

Gradual Ps. 45, 6 God will help her with his
countenance; God is in her midst, she shall
not be disturbed. *℣. Ibid., 5* There is a
stream whose runlets gladden the city of
God; the Most High has sanctified his
dwelling.

Alleluia, alleluia. *℣. Ps. 118, 46* I will speak
of your decrees before kings without being
ashamed. Alleluia.

*After Septuagesima, the Alleluia with its following verse is
omitted, and there is said:*

Tract Ps. 125, 5–6 Those that sow in tears
shall reap rejoicing. *℣.* Going, they went

Feb. 5. St. Agatha

and wept, casting their seeds. *℣*. But coming, they shall come with joyfulness carrying their sheaves.

Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 19, 3–12

At that time some Pharisees came up to Jesus and as a test said to him, “Is it permissible for a man to divorce his wife for any reason whatever?” In reply he said, “Have you not read that the Creator at the beginning made them male and female, and declared, ‘For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall become one flesh’? So they are no longer two but one flesh. Therefore man must not separate what God has joined together.” They said to him, “Then why did Moses command divorce and the serving of a decree of divorce?” “On account of your stubbornness,” he replied, “Moses permitted you to divorce your wives. At the beginning, however, it was not that way. But now I warn you that whoever divorces his wife (except in an invalid marriage) and marries another, is committing adultery.” His disciples said to him, “If that’s the way it is between man and wife, it’s better not to marry.” But he told them, “Not everyone can accept this teaching, but only those who receive the grace. There are men incapable of marriage from birth; others who have been made incapable of marriage by men; and there are those who have made themselves thus for the sake of the kingdom of heaven. Let those who can, accept this.”

✠ Sequéntia sancti Evangélii
secúndum Mattháeum
Matth. 19, 3–12

In illo témpore: Accessérunt ad Iesum phariséi tentántes eum, et dicéntes: Si licet hómini dimíttre uxórem suam quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia, qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet hómo patrem, et matrem, et adhaerébit uxóri suæ, et erunt duo in carne una. Itaque iam non sunt duo, sed una caro. Quod ergo Deus coniúnxit, homo non séparet. Dicunt illi: Quid ergo Móyses mandávit dare libéllum repúdií, et dimíttre? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimíttre uxóres vestras: ab inítio autem non fuit sic. Dico autem vobis, quia quicúmque dimíserit uxórem suam, nisi ob fornicatiónem, et áliam dúxerit, mœchátur: et qui dimíssam dúxerit, mœchátur. Dicunt ei discípuli eius: Si ita est causa hóminis cum uxóre, non éxpedit núbere. Qui dixit illis: Non omnes cápiunt verbum istud, sed quibus datum est. Sunt enim eunúchi, qui de matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípsos castravérunt propter regnum cælórum. Qui potest cápere, cápiat.

Offertory Antiphon
Ps. 44, 15

Behind her the virgins of her train are brought to the king. Her neighbors are brought to you.

Afferéntur Regi vírgines post eam: próximæ eius afferéntur tibi.

Feb. 6. St. Titus

Prayer over the Gifts

Súscipe, Dómine, múnera, quæ in beátæ Agathæ Virgínis et Mártýris tuæ solemnitate deférimus: cuius nos confidimus patrocínio liberári. Per Dóminum.

O Lord, accept the gifts we bring you on the feast of your blessed virgin martyr Agatha,* through whose intercession we hope to be set free. Through Jesus Christ.

Communion Antiphon

Qui me dignátus est ab omni plaga curáre, et mamíllam meam meo péctori restituere, ipsum ínvocho Deum vivum.

I invoke him, the living God, who deigned to cure me of every wound, and to restore my breast to my body.

Prayer after Communion

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Agatha Virgine et Mártýre tua, sempiterna protectióne confirment. Per Dóminum.

O Lord, through the intercession of your blessed virgin martyr Agatha,* may we be aided by the reception of the blessed sacrament and rejoice in your everlasting protection. Through Jesus Christ.

SAINT TITUS

Bishop and Confessor

February 6

Entrance Antiphon

Eccli. 45, 30

III classis

Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdotií dignitas in ætérnum. *Ps. 131, 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *Ÿ.* Glória Patri. Státuit.

The Lord made a covenant of friendship with him, and made him a prince, that he should possess the dignity of priesthood forever. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *Ÿ.* Glory be to the Father. The Lord.

Prayer

Deus, qui beátum Titum Confessórem tuum atque Pontíficem apostólicis virtútibus decorásti: eius méritis et intercessióne concéde: ut iuste et pie vivéntes in hoc sáculo, ad cæléstem pátriam perveníre mereámur. Per Dóminum.

O God, you gave Titus, your blessed confessor bishop, all the virtues of an apostle.* May his merits and prayers help us to lead just and holy lives in this world so that we may reach our final home in heaven. Through Jesus Christ.

Et fit commemoratio S. Dorotheæ Virgínis et Mártýris:

Commemoration of Saint Dorothy, virgin and martyr:

Prayer

Indulgéntiam nobis, quæsumus, Dómine, beáta Doróthea Virgo et

O Lord, pardon our sins through the intercession of the blessed virgin martyr Doro-

thy,* who pleased you by her purity and her faith. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *R.* Amen.

A Reading from the Book of Sirach
Eccli. 44, 16–27; 45, 3–20

Here is a great priest who pleased God in his lifetime and was found a just man, a peacemaker, in time of wrath. He had no equal in keeping the Law of the Most High. For this reason God promised under oath to have him grow into a people of God. He set him as a blessing for all nations, and God's covenant rested upon him. He acknowledged him through blessings and showed him constant kindness. He found favor in the eyes of the Lord who made him great in the sight of kings and gave him a glorious crown. God made with him a lasting covenant, appointed him high priest, and blessed and glorified him, that he might serve God by his priesthood, bless his people in God's name, and offer him the sweet odor of a worthy incense.

Gradual Eccli. 44, 16 Behold, a great priest, who in his days pleased God. *V. Ibid., 20* There was not found the like to him, who kept the law of the Most High.

Alleluia, alleluia. *V. Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 111, 1–3 Happy the man who fears the Lord, who greatly delights in his commands. *V.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *V.* Wealth and riches shall be in his house; his generosity shall endure forever.

Martyr impleret: quæ tibi grata semper exstitit, et merito castitatis, et tuæ professione virtutis. Per Dñm nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum.

Lectio libri Sapientiae
Eccli. 44, 16–27; 45, 3–20

Ecce sacerdos magnus, qui in diebus suis placuit Deo, et inventus est iustus: et in tempore iracundiae factus est reconciliatio. Non est inventus similis illi, qui conservavit legem Excelsi. Ideo iureiurando fecit illum Dominus crescere in plebem suam. Benedictionem omnium gentium dedit illi, et testamentum suum confirmavit super caput eius. Agnovit eum in benedictionibus suis: conservavit illi misericordiam suam: et invenit gratiam coram oculis Domini. Magnificavit eum in conspectu regum: et dedit illi coronam glorie. Statuit illi testamentum æternum, et dedit illi sacerdotium magnum: et beatificavit illum in gloria. Fungi sacerdotio, et habere laudem in nomine ipsius: et offerre illi incensum dignum in odorem suavitatis.

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

Alleluia, alleluia. *V. Ps. 109, 4* Tu es sacerdos in æternum, secundum ordinem Melchisedech. Alleluia.

Post Septuagesimam, omissis Alleluia, et versu sequenti, dicitur:

Tractus Ps. 111, 1–3 Beatus vir, qui timet Dominum: in mandatis eius cupit nimis. *V.* Potens in terra erit semen eius: generatio rectorum benedicetur. *V.* Gloria et divitiæ in domo eius: et iustitia eius manet in sæculum sæculi.

Feb. 6. St. Titus

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 10, 1-9

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutáveritis. In quacúmque domum intráveritis, primum dícite: Pax huic dómui: et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quacúmque civitátem intráveritis, et susciperint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum.

Sancti tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Pro S. Dorothea

Hóstias tibi, Dómine, beátæ Dorótheæ Virgínis et Mártiris tuæ dicá-

✠ A Reading from the holy Gospel
according to Luke
Luke 10, 1-9

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Offertory Antiphon
Ps. 88, 21-22

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

Prayer over the Gifts

O Lord, may your saints everywhere be a source of joy for us,* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

For Saint Dorothy

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed virgin martyr

Feb. 7. St. Romuald

Dorothy,* and grant us your unending assistance through these offerings. Through Jesus Christ.

Communion Antiphon

Luke 12, 42

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Prayer after Communion

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,* through the intercession of your blessed confessor bishop Titus. Through Jesus Christ.

For Saint Dorothy

Prayer after Communion

We have been nourished by your divine gift, O Lord our God.* May the reception of this bread of heaven bring us eternal life through the intercession of your blessed virgin martyr Dorothy. Through Jesus Christ.

SAINT DOROTHY
Virgin and Martyr

Februaury 6

Mass Me expectavérunt (Common of virgins II), page (56).

SAINT ROMUALD
Abbot

February 7

Mass Os iusti (Common of abbots), page (50).

Prayer

Let the blessed Abbot Romuald intercede for us, O Lord.* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

tas méritis, benígnus assúme: et ad perpétuum nobis tribue proveníre subsidium. Per Dóminum.

Fidélis servus, et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore tritici mensúram.

Præsta, quæsumus, omnipotens Deus; ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Tito Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

Pro S. Dorothea

Divíni múnemis largitáte satiáti, quæsumus, Dómine Deus noster: ut, intercedénte beáta Doróthea Vírgine et Mártýre tua, in eius semper participatióne vivámus. Per Dóminum.

Commemoratio

Missa Me expectavérunt, de Communi Virginitum 2º loco (56).

III classis

Missa Os iusti, de Communi Abbatum (50).

C

Intercéssio nos, quæsumus, Dómine, beáti Romuáldi Abbátis comméndet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

Feb. 8. St. John of Matha

C

Prayer over the Gifts

Sacris altáribus, Dómine, hóstias superpósitas sanctus Romuáldus Abbas, quæsumus, in salútem nobis proveníre depóscat. Per Dóminum.

May the offerings we lay upon your sacred altar, O Lord,* bring us closer to our salvation through the intercession of the blessed abbot Romuáld. Through Jesus Christ.

C

Prayer after Communion

Prótegat nos, Dómine, cum tui perceptióne sacraménti beátus Romuáldus Abbas, pro nobis intercedéndo: ut, et conversatiónis eius experiámur insígnia, et intercessiόνis percipiámus suffrágia. Per Dóminum.

May the sacrament we have received and the prayers of the blessed abbot Romuald protect us, O Lord.* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

SAINT JOHN OF MATHA

Confessor

February 8

III classis

Missa Os iusti, de Communi Confessoris non Pontificis 1º loco (45), præter orationem sequentem;

Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:

P

Prayer

Deus, qui per sanctum Ioánnem ordinem sanctíssimæ Trinitátis ad rediméndum de postestáte Saracenórum captívos cælitus institúere dignátus es: præsta, quæsumus; ut, eius suffragántibus méritis, à captivitate córporis et ánimæ, te adiuvánte, liberémur. Per Dóminum.

O God, through St. John you founded the order of the most Holy Trinity to ransom captives from the oppression of the Saracens.* By your grace keep our souls and bodies free from any enslavement, through the prayers and merits of your saint. Through Jesus Christ.

C

Prayer over the Gifts

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

C

Prayer after Communion

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépimus, eius muniámur et précibus. Per Dóminum.

Refreshed with heavenly food and drink, we humbly pray you, our God,* that we may be strengthened by the prayers of your saint in whose memory we have received this sacrament. Through Jesus Christ.

Feb. 9. St. Cyril

SAINT CYRIL
*Bishop of Alexandria,
Confessor, and
Doctor of the Church*

February 9

Mass In médio (Common of doctors), page (41), with the following prayers:

Prayer

O God, you made Cyril, your blessed confessor bishop, the invincible champion of the most blessed Virgin Mary's divine motherhood.* We firmly believe that she is truly the Mother of God; may her motherly protection save us through the prayers of Saint Cyril. Through Jesus Christ.

Commemoration of Saint Apollonia, virgin and martyr:

Prayer

O God, one of the marvelous examples of your power was granting the victory of martyrdom to women.* May the example of the virgin martyr Apollonia, whose birthday we celebrate today, draw us closer to you. Through Jesus Christ.

Prayer over the Gifts

O almighty God, look graciously upon these offerings of ours.* Through the intercession of blessed Cyril may we worthily receive into our hearts your only-begotten Son, Jesus Christ, our Lord, who is coeternal with you in glory: Who lives and reigns.

For Saint Apollonia

Prayer over the Gifts

O Lord, accept the gifts we bring you on the feast of your blessed virgin martyr Apollonia,* through whose intercession we hope to be set free. Through Jesus Christ your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. R. Amen.

III classis

Missa In médio, de Communi Doctorum (41), cum orationibus ut infra.

P

Deus, qui beátum Cyrillum Confessórem tuum atque Pontíficem divinæ maternitátis beatíssimæ Virginis Mariæ assertórem invictum effecísti: concéde, ipso intercedénte; ut, qui vere eam Genetrícem Dei crédimus, matérna eiúsdem protectióne salvémur. Per eúndem Dóminum.

Et fit commemoratio S. Appolloniæ Virginis et Martyris:

Deus, qui inter cétera poténtiæ tuæ miracula étiam in sexu frágili victóriam martyrii contulísti concéde propítius; ut, qui beátæ Appollóniæ Virginis et Mátyris tuæ natalítia cólimus, per eius ad te exéempla gradiámur. Per Dóminum.

P

Múnera nostra, omnípotens Deus, benígnus réspice: et, intercedénte beáto Cyrillo, præsta; ut unigénitum tuum Iesum Christum Dóminum nostrum in tua tecum glória coætérnum, in córdibus nostris digne suscípere mereámur: Qui tecum.

Pro S. Appollonia

Súscipe, Dómine, múnera, quæ in beátæ Appollóniæ Virginis et Mátyris tuæ solemnité deférimus cuius nos confídimus patrocínio liberári. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

Feb. 10. St. Scholastica

P

Divinis, Dómine, refécti mystériis,
te súplices deprecámur: ut exémp-
lis et méritis beáti Cyrílli Pontíficis
adiúti, sanctíssimæ Genetríci Uni-
géniti tui dígne famulári valeámus:
Qui tecum.

Pro S. Apollonia

Auxiliéntur nobis, Dómine, sump-
ta mystéria: et, intercedénte beáta
Appollónia Vírgine et Mártire tua,
sempitérna fáciant protectióne gau-
dére. Per Dóminum.

Commemoratio

*Missa Loquébar, de Communi Virginum
1º loco (53).*

III classis

*Missa Dilexisti, de Communi Virginum
3º loco (61), præter orationem sequentem:*

P

Deus, qui ánimam beátæ Vírginis
tuæ Scholásticæ ad ostendéndam in-
nocéntiæ viam in colúmbæ spécie
cælum penetráre fecísti: da nobis
eius méritis et précibus ita innocéter
vivere; ut ad ætéRNA mereámur gáu-
dia perveníre. Per Dóminum.

C

Accépta tibi sit, Dómine, sacrátæ
plebis oblátio pro tuórum honóre
Sanctórum: quorum se méritis de
tribulatióne percepísse cognóscit au-
xílium. Per Dóminum.

Prayer after Communion

O Lord, we have been refreshed by your
divine sacrament.* May the example and
merits of the blessed bishop Cyril help us to
serve fittingly the most holy Mother of your
only-begotten Son: Who lives and reigns.

For Saint Apollonia

Prayer after Communion

O Lord, through the intercession of your
blessed virgin martyr Apollonia, may we be
aided by the reception of the blessed sacra-
ment and rejoice in your everlasting protec-
tion. Through Jesus Christ.

SAINT APOLLONIA

Virgin and Martyr

February 9

Mass Loquébar (Common of virgins I), page (53).

SAINT SCHOLASTICA

Virgin

February 10

*Mass Dilexisti (Common of virgins III), page (61), except
the following prayer:*

Prayer

O God, you brought the soul of the blessed
virgin Scholastica to heaven in the form of a
dove in order to bring to our notice her life
of innocence.* Through the prayers and
merits of your saint may we live such a life
that we too may attain everlasting happi-
ness. Through Jesus Christ.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedi-
cated to you.* We offer it in honor of your
saints for the help we have received through
them when we were in trouble. Through
Jesus Christ.

Feb. 11. Appearance of the B. V. M. at Lourdes

Prayer after Communion

C

O Lord, you have feasted your family with the food of heaven.* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus.

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

APPEARANCE OF THE
IMMACULATE VIRGIN MARY
OF LOURDES

February 11

III classis

Entrance Antiphon

Apoc. 21, 2

I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *V.* Glory be to the Father. I saw.

Vidi civitátem sanctam, Ierúsalem novam, descendéntem de cælo a Deo, parátam sicut sponsam ornátam viro suo. *Ps. 44, 2* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. *V.* Glória Patri. Vidi.

Prayer

O God, you prepared a fitting dwelling place for your Son by preserving the Blessed Virgin immaculate at the moment of her conception.* Grant health of mind and body to all of us who celebrate the feast of her apparition today. Through Jesus Christ.

Deus, qui per immaculátam Vírginis Conceptionem dignum Filio tuo habitáculum præparásti: supplices a te quæsumus; ut eiúsdem Vírginis Apparitióne celebrántes, salútem mentis et córporis consequámur. Per eúndem Dóminum.

A Reading from the Book of the Apocalypse
of blessed John the Apostle
Apoc. 11, 19; 12, 1 and 10

Léctio libri Apocalýpsis beáti
Ioánnis Apóstoli
Apoc. 11, 19; 12, 1 et 10

Now God's temple in heaven was thrown open, so that the ark of his covenant could be seen in his temple. Lightning flashes followed, peals of thunder, earthquake, and a mighty hailstorm. A great sign was seen in the sky: a Woman clothed in the sun, the moon under her feet, a crown of twelve stars on her head. Then I heard a mighty voice from heaven: "From now on," it said, "the victory and the reign of our God are in force, and the domination of his Christ."

Apértum est templum Dei in cælo: et visa est arca testaménti eius in templo eius, et facta sunt fúlgora, et voces, et terrámótus, et grando magna. Et signum magnum apparuit in cælo. Múlier amícta sole, et luna sub pédibus eius, et in cápite eius coróna stellárum duódecim. Et audivi vocem magnum in cælo dicéntem: Nunc facta est salus, et virtus, et regnum Dei nostri, et potéstas Christi eius.

Gradual Cant. 2, 12 The flowers appear in our land, the time of pruning has come, the

Graduale Cant. 2, 12 Flores apparuérunt in terra nostra, tempus

Feb. 11. Appearance of the B. V. M. at Lourdes

putatiónis advénit, vox túrturis audíta est in terra nostra. *℟. Ibid., 10 et 14* Surge, amíca mea, speciósá mea, et veni: colúmba mea in foráminibus petræ, in cavérna macériæ. Allelúia, allelúia. *℟. Osténde mihi faciém tuam, sonet vox tua in áuribus meis: vox enim tua dulcis, et faciés tua decóra. Allelúia.*

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Judith 15, 10 Tu glória Ierúsalem, tu lætítia Israë!l, tu honorificéntia pópuli nostri. *℟. Cant. 4, 7* Tota pulchra es, María: et mácula originális non est in te. *℟. Felix es, sacra Virgo María, et omni laude digníssima, quæ serpéntis caput virgíneo pede contrivísti.*

In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:

Allelúia, allelúia. *℟. Judith 15, 10* Tu glória Ierúsalem, tu lætítia Israë!l, tu honorificéntia pópuli nostri. Allelúia. *℟. Cant. 4, 7* Tota pulchra es, María: et mácula originális non est in te. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 1, 26–31

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingrèssus Angelus ad eam dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne eius, et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tíneas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen eius Iesum.

song of the dove is heard in our land. *℟. Ibid., 10 and 14* Arise, my beloved, my beautiful one, and come! O my dove, in the clefts of the rock, in the secret recesses of the cliff. Alleluia, alleluia. *℟. Show me your face, let me hear your voice, for your voice is sweet and your face is beautiful. Alleluia.*

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Judith 15, 10 You are the glory of Jerusalem, you are the joy of Israel, you are the honor of our people. *℟. Cant. 4, 7* You are all beautiful, O Mary, and there is in you no stain of original sin. *℟. Happy are you, O holy Virgin Mary, and most worthy of all praise, for with your virgin foot you have crushed the serpent's head.*

In votive Masses in paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℟. Judith 15, 10* You are the glory of Jerusalem, you are the joy of Israel, you are the honor of our people. Alleluia. *℟. Cant. 4, 7* You are all beautiful, O Mary, and there is in you no stain of original sin. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 1, 26–31

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David, and the virgin's name was Mary.

The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women." But she was troubled by this message, and wondered what this salutation meant.

But the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And, now, you shall conceive and bear a son, and you shall name him Jesus."

Feb. 12. Seven Holy Founders

Offertory Antiphon

Luke 1, 28

Hail, full of grace, the Lord is with you.
Blessed are you among women.

Ave, grátia plena: Dóminus tecum:
benedícta tu in muliéribus.

Prayer over the Gifts

O Lord, we offer you this sacrifice of praise through the merits of the glorious and immaculate Virgin.* May it please you and win for us the health of body and mind we seek. Through Jesus Christ.

Hóstia laudis, quam tibi, Dómine, per mérita gloriósæ et immaculátæ Virgínis offérimus, sit tibi in odórem suavitátis, et nobis optátam cónferat córporis et ánimæ sanitátem. Per Dóminum.

Preface of the Blessed Virgin Mary (on this feast of the Immaculate Conception)

Præfatio de B. Maria Virg. Et te in Conceptione immaculáta.

Communion Antiphon

Ps. 64, 10

You have visited the land and watered it;
greatly have you enriched it.

Visitásti terram et inebriásti eam,
multiplicásti locupletáre eam.

Prayer after Communion

O Lord, you have nourished us with the food of heaven.* May your immaculate Mother now strengthen us with her own power and help us to reach our everlasting home: You who live and reign.

Quos cælésti, Dómine, aliménto satiásti, súblevet dextera Genetrícis tuæ immaculátæ: ut ad ætérrnam pátriam, ipsa adiuvánte, pervenire mereámur: Qui vivis.

SEVEN HOLY FOUNDERS OF THE
ORDER OF SERVITES OF THE
BLESSED VIRGIN MARY

Confessors

February 12

III classis

Entrance Antiphon

Wis. 10, 20-21

The just sang, O Lord, your holy name and praised in unison your conquering hand—because wisdom opened the mouths of the dumb, and gave ready speech to infants. *℟.* *Ps. 8, 2* Lord, our Lord, how glorious is your name over all the earth! *℟.* Glory be to the Father. The just sang.

Iusti decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt páriter: quóniam sapiéntia apéruit os mutum, et linguas infántium fecit disertas. *Ps. 8, 2* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! *℟.* Glória Patri. Iusti.

Feb. 12. Seven Holy Founders

Prayer

Dómine Iesu Christe, qui ad recolendam memóriam dolórum sanctíssimæ Genetrícis tuæ, per septem beátos Patres nova Servórum eius família Ecclésiám tuam fecundásti: concéde propítius; ita nos eórum consociári flétibus, ut perfruámur et gáudiis: Qui vivis.

Lectio libri Sapiéntiæ *Eccli. 44, 1-15*

Laudémus viros gloriósos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnificéntia sua a sæculo. Dominántes in potestátibus suis, hómines magni virtúte, et prudéntia sua præditi, nuntiántes in prophétis dignitátem prophetárum, et imperántes in præsénti pópulo, et virtúte prudéntiæ pópulis sanctíssima verba. In perítia sua requiréntes modos músicos, et narrántes cármina scripturárum. Hómines dívites in virtúte, pulchritúdinis stúdiúm habéntes: pacificántes in dómibus suis. Omnes isti in generatió nibus gentis suæ glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt, reliqué runt nomen narrándi laudes eórum. Et sunt quorum non est memória: periérunt quasi qui non fúerint: et nati sunt, quasi non nati, et filii ipsórum cum ipsis. Sed illi viri misericórdiæ sunt, quorum pietátes non defué runt: cum sémíne eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinqué tur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatió nem et generatió nem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia.

O Lord Jesus Christ, through the seven blessed fathers you enriched your Church with the new Order of Servites in order to keep alive the memory of the sorrows of your most holy Mother.* May we be united in the sorrows of these saints so that we may also share in their joys: You who live and reign.

A Reading from the Book of Sirach *Eccli. 44, 1-15*

Now I will praise these godly men,
our ancestors, each in his own time:
Rulers of the earth by their authority,
men of renown for their might,
Or counselors in their wisdom,
or seers of all things in prophecy;
Resolute governors of peoples,
or judges with discretion;
Authors skilled in composition,
or poets with collected proverbs;
Composers of melodious psalms,
or discourses on lyric themes;
Stalwart men, solidly established
and at peace in their own estates—
All these were glorious in their time,
each illustrious in his day.
Some of them have left behind a name
that is remembered to their praise;
But of others there is no memory,
for it perished when they perished,
And they are as though they had never
lived,
they and their children after them.
Yet these also were godly men
whose virtues have not been forgotten;
Their wealth remains in their families;
their heritage with their descendants,
Through God's covenant with them their
family endures,
and their hopes are never shattered.
All these are buried in peace,
but their name lives on and on.
At gatherings their wisdom is retold,
and the assembly sings their praises.

Feb. 12. Seven Holy Founders

Gradual Isaia 65, 23 My elect shall not toil in vain, nor beget children for sudden destruction; for a race blessed by the Lord are they and their offspring. *℣. Eccli. 44, 14* Their bodies are buried in peace, and their name lives on and on.

Alleluia, alleluia. *℣. Ibid., 15* At gatherings their wisdom is retold, and the assembly sings their praises. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 125, 5–6 Those that sow in tears shall reap rejoicing. *℣. Going, they went and wept, casting their seeds. ℣. But coming, they shall come with joyfulness, carrying their sheaves.*

In votive Masses in paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Eccli. 44, 15* At gatherings their wisdom is retold, and the assembly sings their praises. Alleluia. *℣. Ps. 36, 28* For the Lord forsakes not his faithful ones; they shall be preserved forever. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 19, 27–29

At that time Peter spoke up and said to Jesus, “Look, we have given up everything and have followed you. What are we going to possess?” Jesus said to them, “I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of Israel. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life.”

Graduale Isai. 65, 23 Elécti mei non laborábunt frustra, neque germinábunt in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis. *℣. Eccli. 44, 14* Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatióem et generatióem.

Allelúia, allelúia. *℣. Ibid., 15* Sapiéntiam ipsórum narrent pópuli, et laudem eórum núnctiet Ecclésia. Allelúia.

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Ps. 125, 5–6 Qui séminant in lácrimis, in exsultatióne metent. *℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.*

In Missis votivis tempore paschali omititur graduale, et eius loco dicitur:

Allelúia, allelúia. *℣. Eccli. 44, 15* Sapiéntiam ipsórum narrent pópuli, et laudem eórum núnctiet Ecclésia. Allelúia. *℣. Ps. 36, 28* Non derelínquet Dóminus sanctos suos: in aetérnum conservabúntur. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Mattháeum
Matth. 19, 27–29

In illo témpore: Dixit Petrus ad Iesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede maiestátis suæ, sedébitis et vos super sedes duódecim, iudicántes duódecim tribus Israél. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, céntuplum accípiet, et vitam aetérnam possidébit.

Feb. 14. St. Valentine

Offertory Antiphon

Isaia 56, 7

Adducam eos in montem sanctum meum, et lætificabo eos in domo orationis meæ: holocausta eorum, et victimæ eorum placébunt mihi super altare meum.

I will bring them to my holy mountain, and make them joyful in my house of prayer; their holocausts and sacrifices will be acceptable on my altar.

Prayer over the Gifts

Accipe, quæsumus, Dómine, hóstias quas tibi offérimus: et præsta; ut, intercedéntibus Sanctis tuis, líbera tibi mente serviámus, et perdoléntis Virgínis Genetrícis Fílii tui amóre inflammémur. Per eúndem Dóminum.

O Lord, graciously accept the sacrificial gifts we offer you.* Through the prayers of your saints inflame us with love for the sorrowing virgin Mother of your Son and let us serve you in freedom of spirit. Through Jesus Christ.

Communion Antiphon

John. 15, 16

Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat.

I have chosen you from the world that you should go and bear fruit, and that your fruit should remain.

Prayer after Communion

Cælestibus refécti mystériis te, Dómine, deprecámur: ut quorum festa percólimus imitántes exémpia; iuxta Crucem Iesu cum María Matre eius fidéliter adstémus, et eiúsdem redemptionis fructum percípere mereámur. Per eúndem Dóminum.

We are refreshed by the sacrament of heaven, O Lord.* May we follow the examples of these saints, whom we honor today, and stand faithfully beneath the cross of Jesus with Mary his Mother, in order that we may also share in the effects of his redeeming sacrifice. Through Jesus Christ.

SAINT VALENTINE

Priest and Martyr

February 14

Commemoratio

Missa In virtúte tua, *de Communi unius Martyris 3º loco* (10) *cum orationibus ut infra:*

P

Præsta, quæsumus, omnipotens Deus: ut, qui beáti Valentíni Mátyris tui natalítia cólimus, a cunctis malis imminéntibus, eius intercessióne, liberémur. Per Dóminum.

P

Súscipe, quæsumus, Dómine, múnera dignánter obláta: et beáti Valentíni

Mass In virtúte tua (*Common of one martyr III*), page (10), with the following prayers:

Prayer

O almighty God, today we are celebrating the birthday of your blessed martyr Valentine.* Hear his prayers and rescue us from all the dangers that threaten us. Through Jesus Christ.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you,* and let them aid our salvation

Feb. 18. St. Simeon

through the merits of your blessed martyr Valentine. Through Jesus Christ.

Prayer after Communion

May this heavenly sacrament bring us health of soul and body, O Lord,* and may the intercession of the blessed martyr Valentine make us feel the power of the sacred rite we have celebrated. Through Jesus Christ.

SAINTS FAUSTINUS AND JOVITA

Martyrs

February 15

Mass Salus autem (Common of several martyrs III), page (23), with the following prayers:

Prayer

We are made happy, O God, by the annual feast of your holy martyrs Faustinus and Jovita.* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Prayer over the Gifts

O Lord, hear the prayers we offer on the feast of your saints.* Since we cannot rely on our own merits, let the merits of those who have been pleasing to you be our assistance. Through Jesus Christ.

Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord.* Help us also through the prayers of your saints whom we honor this day. Through Jesus Christ.

SAINT SIMEON

Bishop and Martyr

February 18

Mass Stáuit (Common of one martyr I), page (5).

Prayer

O almighty God, look upon our weakness and the heavy burden we carry because of our own deeds.* Let the prayers of your blessed martyr bishop Simeon in heaven be our protection. Through Jesus Christ.

Máryris tui suffragántibus méritis, ad nostræ salútis auxiliúm proveníre concéde. Per Dóminum.

P

Sit nobis, Dómine, reparátio mentis et córporis cæléste mystérium: ut, cuius exséquimur actiónem, intercedénte beáto Valentíno Máryre tuo, sentiámus efféctum. Per Dóminum.

Commemoratio

Missa Salus autem, de Communi plurimorum Martyrum 3° loco (23), cum orationibus ut infra:

C

Deus, qui nos ánnua sanctórum Máryrum tuórum Faustíni et Iovítæ solemnitate læíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémpis. Per Dóminum.

P

Adésto, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus: ut, qui nostræ iustítiæ fidúciám non habémus, eórum qui tibi placuérunt, méritis adiuvémur. Per Dóminum.

P

Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solénnia celebrámus, eórum oratióibus adiuvémur. Per Dóminum.

Commemoratio

Missa Stáuit, de Communi unius Martyris 1° loco (5).

C

Infirmítatem nostram réspice, omnípotens Deus: et, quia pondus propriæ actiós gravat, beáti Simeónis Máryris tui atque Pontíficis intercessio gloriósa nos próteget. Per Dóminum.

Feb. 22. Chair of St. Peter

C

Hóstias tibi, Dómine, beáti Simeónis Mártiris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbe proveníre subsidium. Per Dóminum.

C

Refécti participatióne múnere sacri, quásumus, Dómine Deus noster: ut, cuius exséquimur cultum, intercedente beáto Simeóne Mártire tuo atque Pontífice, sentiámus effectum. Per Dóminum.

II classis

Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdotií dígnitas in ætérnum. *Ps. 131, 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *℣.* Glória Patri. Státuit.

Deus, qui beáto Petro Apóstolo tuo, collátis clévis regni cælestis, ligándi atque solvéndi pontificium tradidisti: concéde; ut, intercessiόνis eius auxílio, a peccatórum nostrórum néxibus liberémur.

Et fit commemoratio S. Pauli Ap. sub unica conclusione:

Deus, qui multitudínem géntium beáti Pauli Apóstoli prædicatióne docuisti: da nobis, quásumus; ut, cuius commemoratióem cólimus, eius apud te patrocínia sentiámus. Per Dóminum.

Deinde, tempore quadragesimali, fit commemoratio feriæ.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyr bishop Simeon,* and grant us your unending assistance, through these offerings. Through Jesus Christ.

Prayer after Communion

We are refreshed by the reception of your sacred gift, O Lord our God.* May the prayers of your blessed martyr bishop Simeon make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

CHAIR OF SAINT PETER

Apostle

February 22

Entrance Antiphon

Eccli. 45, 30

The Lord made a covenant of friendship with him, and made him a prince; that he should possess the dignity of priesthood forever. *Ps. 131, 1* Remember, O Lord, David and all his meekness. *℣.* Glory be to the Father. The Lord made.

Prayer

O God, you entrusted the keys of the kingdom of heaven to your blessed apostle Peter, and gave him the power of bishop to bind or to loose.* May his intercession help free us from the slavery of sin.

Commemoration of Saint Paul, apostle, under one conclusion:

Prayer

O God, you have instructed many nations through the preaching of the blessed apostle Paul.* Let the power of his intercession with you help us who venerate his memory this day. Through Jesus Christ.

In Lent, commemoration of the weekday

A Reading from the Epistle of blessed
Peter the Apostle
1 Peter 1, 1–7

It is Peter, an apostle of Jesus Christ, who writes to those who live as strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; to men chosen according to the plan of God the Father, by a consecration of the Spirit, for obedience to Jesus Christ, for a sprinkling with his blood. May favor and peace be yours in abundance. Praised be the God and Father of our Lord Jesus Christ. He, in his great mercy, gave us a new birth: a birth into a hope that draws its life from the resurrection of Jesus Christ from the dead; a birth into an imperishable estate—inviolable and unfading—that has been kept in heaven for us who are guarded with God's power through faith; a birth into a salvation that stands ready to be revealed in the last time. Here is cause for rejoicing. You may for the moment have to suffer distress in many a trial; but this is so that the genuineness of your faith, more precious than perishable and fire-tried gold, may prove a cause for praise, glory, and honor when Jesus Christ appears.

Gradual Ps. 106, 32 and 31 Let them extol him in the assembly of the people and praise him in the council of the elders. *℣.* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men.

Tract Matth. 16, 18–19 You are Peter, and upon this rock I will build my Church. *℣.* And the gates of hell shall not prevail against it. And I will give you the keys of the kingdom of heaven. *℣.* And whatever you shall bind on earth shall be bound in heaven. *℣.* And whatever you shall loose on earth shall be loosed in heaven.

In votive Masses before Septuagesima or after Pentecost, the gradual is as above, but the tract is omitted and there is said:

Lectio Epistolæ beāti Petri
Apóstoli
1 Petr. 1, 1–7

Petrus Apóstolus Iesu Christi, eléctis ádvenis dispersiónis Ponti, Galátiae, Cappadóciae, Asiæ et Bithýniæ secundum præsciéntiam Dei Patris, in sanctificatióem Spíritus, in obediéntiam, et aspersionem ságuinis Iesu Christi: grátia vobis, et pax multiplicétur. Benedíctus Deus, et Pater Dómini nostri Iesu Christi, qui secundum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectionem Iesu Christi ex mórtuis, in hereditátem incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in cælis in vobis, qui in virtúte Dei custodímmini per fidem in salútem, parátam revelári in témpore novíssimo. In quo exsultábitis, módicum nunc si opórtet contristári in váriis tentatióibus: ut probátio vestræ fidei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Iesu Christi Dómini nostri.

Graduale Ps. 106, 32 et 31 Exáltent eum in ecclésia plebis: et in cathedra seniórum laudent eum. *℣.* Confiteántur Dómino misericórdiæ eius, et mirabília eius fílius hóminum.

Tractus Matth. 16, 18–19 Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. *℣.* Et portæ inferi non prævalébunt advérsus eam: et tibi dabo claves regni cælórum. *℣.* Quodcúmque ligáveris super terram, erit ligátum et in cælis. *℣.* Et quodcúmque sólveris super terram, erit solútum et in cælis.

In Missis votivis ante Septuagesimam vel post Pentecosten, graduale ut supra, sed, omisso tractu, dicitur:

Feb. 22. Chair of St. Peter

Allelúia, allelúia. *℣. Matth. 16, 18*
Tu es Petrus, et super hanc petram
ædificábo Ecclesiám meam. Allelúia.

Tempore autem paschali, omissis graduale et tractu, dicitur:

Allelúia, allelúia. *℣. Ps. 106, 15*
Confiteántur Dómino misericórdiæ
eius, et mirabília eius fíliis hóminum.
Allelúia. *℣. Matth. 16, 18* Tu es
Petrus, et super hanc petram ædi-
ficábo Ecclesiám meam. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 16, 13–19

In illo témpore: Venit Iesus in partes
Cæsaráe Philíppi, et interrogábat
discípulos suos, dicens: Quem di-
cunt hómines esse Fílium hóminis?
At illi dixerunt: Alii Ioánnem Bap-
tístam, álii autem Elíam, álii vero
Ieremíam, aut unum ex prophétis.
Dicit illis Iesus: Vos autem quem
me esse dicitis? Respóndens Simon
Petrus, dixit: Tu es Christus Fílius
Dei vivi. Respóndens autem Iesus,
dixit ei: Beátus es, Simon Bar Iona:
quia caro et sanguis non revelávit
tibi, sed Pater meus, qui in cælis est.
Et ego dico tibi, quia tu es Petrus, et
super hanc petram ædificábo Ec-
clesiám meam, et portæ ínferi non
prævalébunt advérsus eam. Et tibi
dabo claves regni cælórum. Et
quodcúmque ligáveris super terram,
erit ligátum et in cælis: et quodcúm-
que sólveris super terram, erit solú-
tum et in cælis.

Credo.

Tu es Petrus, et super hanc petram
ædificábo Ecclesiám meam: et portæ
ínferi non prævalébunt advérsus
eam: et tibi dabo claves regni cæló-
rum.

Alleluia, alleluia. *℣. Matth. 16, 18* You
are Peter, and upon this rock I will build
my Church. Alleluia.

*In paschal time the gradual and tract are omitted, and there
is said:*

Alleluia, alleluia. *℣. Ps. 106, 15* Let them
give thanks to the Lord for his kindness and
his wondrous deeds to the children of men.
Alleluia. *℣. Matth. 16, 18* You are Peter,
and upon this rock I will build my Church.
Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 16, 13–19

At that time, when Jesus came into the
neighborhood of Caesarea Philippi, he
asked his disciples this question: "Who do
people say the Son of Man is?" They replied,
"Some, John the Baptist; others, Elia; still
others, Jeremiah, or one of the prophets."
"And you," he said to them, "who do you
say I am?" "You are the Messiah," Simon
Peter answered, "the Son of the living God!"
Jesus replied, "Happy are you, Simon son
of John! No mere man has disclosed this
to you, but my heavenly Father. And I, for
my part, declare to you: you are Peter, and
on this rock I will build my Church, and
the forces of Death's realm shall not subdue
it. I will entrust to you the keys of the
kingdom of heaven: whatever you shall de-
clare unlawful upon earth shall be held
unlawful in heaven; whatever you shall de-
clare lawful upon earth shall be held lawful
in heaven."

Creed.

Offertory Antiphon
Matth. 16, 18–19

You are Peter, and upon this rock I will
build my Church, and the gates of hell shall
not prevail against it. And I will give you
the keys of the kingdom of heaven.

Feb. 22. Chair of St. Peter

Prayer over the Gifts

O Lord, accept the prayers and sacrifice of your Church through the intercession of your apostle Peter.* May this Mass, which we celebrate in his honor, win pardon for us.

For Saint Paul

Ecclésiæ tuæ, quæsumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illius glória celebrámus, nobis prosit ad véniam.

Et fit commemoratio S. Pauli Ap. sub unica conclusione:

Prayer over the Gifts

O Lord, sanctify the offerings of your people through the intercession of the blessed apostle Paul.* The sacrifice we offer is already acceptable to you because you instituted it; may it become even more pleasing to you through the prayers of your saint. Through Jesus Christ.

*In Lent, commemoration of the weekday
Preface of the Apostles*

Apóstoli tui Pauli précibus, Dómine, plebis tuæ dona sanctífica: ut, quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

*Deinde, tempore quadragesimali, fit commemoratio feriæ.
Præfatio de Apostolis.*

Communion Antiphon

Matth. 16, 18

You are Peter, and upon this rock I will build my Church.

Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam.

Prayer after Communion

May our offering bring us happiness, O Lord.* We praise you for the wondrous things you accomplished through your apostle Peter, and ask for forgiveness through his intercession.

For Saint Paul

Lætíficet nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirábilem prædicámus; sic per illum tuæ sumámus indulgéntiæ largitátem.

Et fit commemoratio S. Pauli Ap. sub unica conclusione:

Prayer after Communion

We have been made holy by this life-giving sacrifice, O Lord.* May we always be aided by the prayers of your saint, whom you gave us as a protector and a guide. Through Jesus Christ.

In Lent, commemoration of the weekday

Sanctificáti, Dómine, salutári mystério: quæsumus; ut nobis eius non desit orátio, cuius nos donásti patrocínio gubernári. Per Dóminum.

Deinde, tempore quadragesimali, fit commemoratio feriæ.

Feb. 24 or 25. St. Matthias, Apostle

SAINT PETER DAMIAN

*Bishop, Confessor, and
Doctor of the Church*

February 23

III classis

*Missa In médio, de Communi Doctorum
(41), præter orationem sequentem.*

P

Concede nos, quæsumus, omnipotens Deus: beāti Petri Confessōris tui atque Pontificis mōnita et exempla sectāri; ut per terrēstrium rerum contemptum æterna gaudia consequāmur. Per Dōminum.

CI

Sancti Petri Pontificis tui atque Doctoris nobis, Dōmine, pia non desit oratio: quæ et mūnera nostra conciliet; et tuam nobis indulgētiā semper obtineat. Per Dōminum.

CI

Ut nobis, Dōmine, tua sacrificia dent salutem: beātus Petrus Pōtifex tuus et Doctor egrēgius, quæsumus, precātor accēdat. Per Dōminum.

II classis

Mihi autem nimis honorāti sunt amici tui, Deus: nimis confortātus est principātus eōrum. *Ps. ibid., 1-2* Dōmine, probāsti me, et cognovisti me: tu cognovisti sessiōnem meam, et resurrectiōnem meam. *℣. Glória Patri. Mihi autem.*

Deus, qui beātum Matthiam Apostolorum tuorum collēgio sociāsti: tribue, quæsumus; ut eius interventionē, tuæ circa nos pietātis semper viscera sentiāmus. Per Dōminum.

Et, tempore quadragesimali, fit commemoratio feriæ.

Mass In médio (Common of doctors), page (41), except the following prayer:

Prayer

O almighty God, grant that we may follow the teaching and example of your blessed confessor bishop Peter. * Help us turn away from the things of earth and attain the joys of heaven. Through Jesus Christ.

Prayer over the Gifts

O Lord, let the blessed bishop and doctor Peter help us. * Through his intercession, accept our offering and pardon our sins. Through Jesus Christ.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation * through the intercession of your blessed bishop and illustrious doctor Peter. Through Jesus Christ.

SAINT MATTHIAS

Apostle

February 24 or 25

Entrance Antiphon

Ps. 138, 17

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *℣. Glory be to the Father. To me.*

Prayer

O God, you made blessed Matthias one of the group of your apostles. * May his intercession enable us to feel the effects of your mercy. Through Jesus Christ.

In Lent, commemoration of the weekday

Feb. 24 or 25. St. Matthias, Apostle

A Reading from the Acts of the
Apostles
Acts 1, 15–26

During those days Peter stood up in the midst of the brotherhood—there must have been about one hundred and twenty gathered together. “Brothers,” he said, “a saying in Scripture uttered long ago by the Holy Spirit through the mouth of David was destined to be fulfilled in Judas, the leader of those who arrested Jesus. He had been one of our number and was given a share in this ministry of ours. (Now the wretch had bought a piece of ground with his ill-gotten money. But he fell down on it head first; and his body burst open and all his insides poured out. This became known to all the inhabitants of Jerusalem, and they named the piece of ground in their own language Haceldama, that is “Field of Blood.”) For in the Book of Psalms it is written, ‘Let his estate be made desolate, let there be no one to dwell on it.’ And again, ‘Let another take his office.’ Therefore one of those who shared our company all the while the Lord Jesus moved among us, from the baptism of John until the day he was taken up from us, must become a witness with us to his resurrection.” So they nominated two men, Joseph (called Barsabbas, who also had the name Justus) and Matthias. Then they prayed, “O Lord, searcher of all men’s hearts, make known to us which of these two you choose for this apostolic ministry, to take the place which Judas deserted to go to the place of his own choice.” So they drew lots for them and the choice fell to Matthias; and he was added to the eleven apostles.

Gradual Ps. 138, 17–18 Your friends O God, are made exceedingly honorable; their principality is exceedingly strengthened. *℟.* Were I to recount them, they would outnumber the sands.

Lectio Actuum Apostolorum
Act. 1, 15–26

In diébus illis exsurgens Petrus in médio fratrum, dixit (erat autem turba hóminum simul, fere centum viginti): Viri fratres, opórtet impléri Scriptúram, quam prædixit Spíritus Sanctus per os David de Iuda, qui fuit dux eórum, qui comprehendérunt Iesum: qui connumerátus erat in nobis, et sortítus est sortem ministérii huius. Et hic quidem possédit agrum de mercéde iniquitátis, et suspénsus crépuit médius: et diffúsa sunt ómnia víscera eius. Et notum factum est ómnibus habitántibus Ierúsalem, ita ut appellaré tur ager ille, lingua eórum, Hacéldama, hoc est, ager sánguinis. Scriptum est enim in libro Psalmórum: Fiat commorátio eórum desérta, et non sit qui inhábitet in ea: et episcopátum eius accípiat alter. Opórtet ergo ex his viris, qui nobíscum sunt congregáti in omni témpore, quo intrávit et exívit inter nos Dóminus Iesus, incípiens a baptísmate Ioánnis usque in diem, qua assúptus est a nobis, testem resurrectionis eius nobíscum fieri unum ex istis. Et statuérunt duos, Ioseph qui vocabátur Bársabbas, qui cognominátus est Iustus, et Matthíam. Et orántes dixerunt: Tu, Dómine, qui corda nosti ómnium, osténde, quem elégeris ex his duóbus unum, accípere locum ministérii huius, et apostolátus, de quo prævaricátus est Iudas, ut abíret in locum suum. Et dedérunt sortes eis, et cécidit sors super Matthíam, et annumerátus est cum úndecim Apóstolis.

Graduale Ps. 138, 17–18 Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *℟.* Dinumerábo eos, et super arénam multiplicabúntur.

Feb. 24 or 25. St. Matthias, Apostle

Tractus Ps. 20, 3-4 Desiderium animæ eius tribuisti ei: et voluntate labiorum eius non fraudasti eum. V. Quoniam prævenisti eum in benedictionibus dulcedinis. V. Posuisti capite eius coronam de lapide pretioso.

✠ Sequentia sancti Evangelii
secundum Matthæum
Matth. 11, 25-30

In illo tempore: Respondens Iesus, dixit: Confiteor tibi, Pater, Domine cæli et terræ, quia abscondisti hæc a sapientibus et prudentibus, et revelasti ea parvulis. Ita Pater: quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a Patre meo. Et nemo novit Filium, nisi Pater: neque Patrem quis novit, nisi Filius, et cui voluerit Filius revelare. Venite ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos. Tollite iugum meum super vos, et discite a me, quia mitis sum, et humilis corde: et invenietis requiem animabus vestris. Iugum enim meum suave est, et onus meum leve.

Credo.

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progénie et generatione.

Hóstias tibi, Domine, quas nómini tuo sacrandas offerimus, sancti Mattheæ Apóstoli tui prosequatur oratio: per quam nos expiari facias, et defendi. Per Dóminum.

*Et, tempore quadragesimali, fit commemoratio feriæ.
Præfatio de Apostolis.*

Tract Ps. 20, 3-4 You have granted him his heart's desire; you refused not the wish of his lips. V. For you welcomed him with goodly blessings. V. You placed on his head a crown of precious stones.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 11, 25-30

At that time Jesus declared, "Thank you, Father, Master of heaven and earth, because what you have hidden from the learned and the clever, you have revealed to infants. Yes, Father—for you have graciously willed it this way. Everything has been handed over to me by my Father. No one knows the Son except the Father. No one knows the Father except the Son—or anyone to whom the Son wishes to reveal him. Come to me, all of you who are wearied from toil and heavily burdened, and I will refresh you. Take my yoke upon your shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy; this burden of mine is light."

Creed.

You shall make them princes through all the land; they shall remember your name, O Lord, through all generations.

Offertory Antiphon
Ps. 44, 17-18

Prayer over the Gifts

May your blessed apostle Matthias join his prayers to the sacrificial gifts we offer to your name, O Lord,* so that we may win your pardon and protection. Through Jesus Christ.

*In Lent, commemoration of the weekday.
Preface of the Apostles.*

Feb. 27 or 28. St. Gabriel, of the Sorrowing Virgin

Communion Antiphon

Matth. 19, 28

You who have followed me shall sit on thrones judging the twelve tribes of Israel.

Vos, qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israël.

Prayer after Communion

O almighty God, may the holy sacrament we have received and the prayers of your blessed apostle Matthias bring us your pardon and peace. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut per hæc sancta, quæ sumpsimus, interveniēte beáto Matthía Apóstolo tuo, véniam consequámur, et pacem. Per Dóminum.

In Lent, commemoration of the weekday

Et, tempore quadragesimali, fit commemoratio feriæ.

In votive Masses before Septuagesima or after Pentecost, the tract after the gradual is omitted and there is said:

In Missis votivis ante Septuagesimam vel post Pentecosten, omisso tractu, post graduale, dicitur:

Alleluia, alleluia. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. Alleluia.

Allelúia, allelúia. *Ps. 32, 1* Gaudéte, iusti, in Dómino: rectos decet collaudátio. Allelúia.

In paschal time the antiphon at the Introit, the Alleluia with its verses after the epistle, also the antiphons at the offertory and the Communion are taken from the Mass Protexisti, Common of several Martyrs I (27), the rest is as above.

Tempore autem paschali, antiphona ad Introitum, Allelúia cum suis versibus post Epistolam, necnon antiphonæ ad Offertorium et ad Communionem sumuntur ex Missa Protexisti, de Communi Martyrum 1º loco (27), reliqua dicuntur ut supra.

SAINT GABRIEL
OF THE SORROWING VIRGIN

Confessor

February 27 or 28

Entrance Antiphon

Eccli. 11, 13

The eye of God looks favorably upon him; he raises him free of the vile dust, and lifts up his head to the amazement of the many who glorify God. *Ps. 72, 1* How good is God to Israel, to those who are clean of heart! *Ps.* Glory be to the Father. The eye.

III classis

Oculus Dei respéxit illum in bono, et eréxit eum ab humilitáte ipsíus, et exaltávit caput eius; et miráti sunt in illo multi, et honoravérunt Deum. *Ps. 72, 1* Quam bonus Israël Deus his, qui recto sunt corde! *Ps.* Glória Patri. Oculus.

Prayer

O God, you taught blessed Gabriel to meditate constantly on the sorrows of your most sweet Mother, and you exalted him by virtues and miracles.* Through his prayers and example may we share the sorrows of your Mother and come to eternal life under her motherly care: You who live and reign.

Deus, qui beátum Gabriélem dulcíssimæ Matris tuæ dolóres assidue recólere docuísti, ac per illam sanctitátis et miraculórum glória sublimásti: da nobis, eius intercessióne et exémplo; ita Genetrícis tuæ consociári flétibus, ut matérna eiúsdem protectióne salvémur: Qui vivis.

Feb. 27 or 28. St. Gabriel, of the Sorrowing Virgin

A Reading from the Epistle of blessed
John the Apostle
1 John 2, 14–17

Beloved young men, I addressed you because you are strong, and the word of God abides in you, and you have conquered the Evil One. Have no love for the world, nor for the things the world affords. If anyone loves the world, he has no room left for the Father's love. For not a thing that the world affords comes from the Father: carnal allurements, eye-catching enticements, the glamorous life—all this comes from the world itself. And the world is passing away with all its charms, but the man who does God's will endures forever.

Gradual Ps. 30, 20 How great is the goodness O Lord, which you have in store for those who fear you. *℣.* And which, toward those who take refuge in you, you show in the sight of men.

Tract Ps. 83, 6–7, 11 and 13 Happy the man whose strength you are! his heart is set upon the pilgrimage in the vale of tears, in the place he has set. *℣.* I had rather lie at the threshold of the house of my God than dwell in the tents of the wicked. *℣.* He withholds no good thing from those who walk in sincerity. O Lord of hosts, happy the man who trusts in you.

In votive Masses before Septuagesima or after Pentecost the gradual is as above, but the tract is omitted and there is said:

Alleluia, alleluia. *℣. Ps. 8, 6–7* O Lord, you have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands. Alleluia.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Ps. 8, 6–7* O Lord, you have made him little less than the angels

Lectio Epistolæ beāti
Ioānnis Apóstoli
1 Ioann. 2, 14–17

Caríssimi: Scribo vobis, iúvenes, quóniam fortes estis, et verbum Dei manet in vobis, et vicístis malignum. Nolíte dilígere mundum neque ea, quæ in mundo sunt. Si quis díligit mundum, non est cáritas Patris in eo: quóniam omne, quod est in mundo, concupiscéntia carnis est, et concupiscéntia oculórum, et supérbia vitæ: quæ non est ex Patre, sed ex mundo est. Et mundus transit et concupiscéntia eius. Qui autem facit voluntátem Dei, manet in ætérnum.

Graduale Ps. 30, 20 Quam magna multitúdo dulcédinis tuæ, Dómine, quam abscondísti tíméntibus te! *℣.* Perfecísti eis, qui sperant in te, in conspéctu filiórú hómínú.

Tractus Ps. 83, 6–7, 11 et 13 Beátus vir, cuius est auxiliúm abs te: ascensióes in corde suo dispósuit, in valle lacrimárum, in loco, quem pósuit. *℣.* Elégi abiéctus esse in domo Dei mei, magis quam habitáre in tabernáculis peccatórum. *℣.* Non privábit bonis eos, qui ámbulant in innocéntia: Dómine virtútum, beátus homo, qui sperat in te.

In Missis votivis ante Septuagesimam vel post Pentecosten, graduale, ut supra, sed, omisso tractu dicitur:

Allelúia, allelúia. *℣. Ps. 8, 6–7* Minuísti eum, Dómine, paulo minus ab Angelis: glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Allelúia.

Tempore autem paschali omittitur graduale, et eius loco dicitur:

Allelúia, allelúia. *℣. Ps. 8, 6–7* Minuísti eum, Dómine, paulo minus

Feb. 27 or 28. St. Gabriel, of the Sorrowing Virgin

and crowned him with glory and honor. You have given him rule over the works of your hands. Alleluia. *℣. Eccli. 11, 24* God's blessing is the lot of the just man, and in due time his hopes bear fruit. Alleluia.

✠ A Reading from the holy Gospel
according to Mark
Mark 10, 13–21

At that time people began to bring their little children to Jesus to have him touch them, but the disciples began to scold them. When Jesus noticed it, he became indignant and said to them, "Allow the children to come to me. Do not hinder them. It is to such as these the kingdom of God belongs. I assure you, whoever does not accept the kingdom of God like a little child, will not enter it." Then he put his arms around them, and blessed them, placing his hands upon them. As he was setting out on a journey, a man came running up, knelt down before him and asked, "Good Master, what must I do to inherit eternal life?" Jesus answered, "Why do you call me good? No one is good except the one God. You know the commandments: 'You shall not kill'; 'You shall not commit adultery'; 'You shall not steal'; 'You shall not bear false witness'; 'You shall not defraud'; 'Honor your father and your mother.'" He replied, "Master, I have observed all these since my childhood." Then Jesus looked at him with love, and told him, "There is one thing more you need to do. Go, sell what you have and give the money to the poor. Then you will possess heavenly treasure. And come back and follow me."

Offertory Antiphon
Ps. 115, 16–17

O Lord, I am your servant, the son of your handmaid; you have loosed my bonds. To you will I offer sacrifice of thanksgiving.

ab Angelis: glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum. Allelúia. *℣. Eccli. 11, 24* Benedíctio Dei in mercédem iusti festínat, et in hora velóci procéssus illíus fructíficat. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Marcum
Marc. 10, 13–21

In illo témpore: Offerébant Iesu párvulos, ut tángeret illos. Discípuli autem comminabántur offeréntibus. Quos cum vidéret Iesus, indígne tulit, et ait illis: Sínite párvulos veníre ad me, et ne prohibéritis eos: tálíum enim est regnum Dei. Amen, dico vobis: Quisquis non recéperit regnum Dei velut párvulus, non intrábit in illud. Et compléxans eos et impónens manus super illos, benedicébat eos. Et cum egréssus esset in viam, procúrrens quidam genu flexo ante eum, rogábat eum: Magíster bone, quid fáciam, ut vitam ætérrnam percípiam? Iesus autem dixit ei: Quid me dicis bonum? Nemo bonus, nisi unus Deus. Præcépta nosti: Ne adúlteres, Ne occídas, Ne furéris, Ne falsum testimónium díxeris, Ne fraudem féceris. Honóra patrem tuum et matrem. At ille respóndens, ait illi: Magíster, hæc ómnia observávi a iuventúte mea. Iesus autem intúitus eum, diléxit eum et dixit ei: Unum tibi deest: vade, quæcúmque habes, vende, et da paupéribus, et habébis thesáurum in cælo: et veni, séquere me.

O Dómine, quia ego servus tuus, et fílius ancíllæ tuæ: dirupísti víncula mea, tibi sacrificábo hóstiam laudis.

Prayer over the Gifts

Salutárem hóstiam in memóriam sancti Gabriélis tibi, Dómine, offeréntes, fac nos sacrificium mortis tuæ rite recólere, ac, méritis perdoléntis Vírginis, eiúsdem sacrificii fructum copióse percípere: Qui vivis.

We offer you, O Lord, this life-giving sacrifice in memory of Saint Gabriel.* Make us always remember the sacrifice of your death, and let us share in the abundant effects of that sacrifice through the merits of the sorrowing Virgin, You who live and reign.

Communion Antiphon

Apoc. 3, 20

Ecce, sto ad óstium et pulso: si quis audierit vocem meam, et aperúerit mihi iánuam, intrábo ad illum, et cenábo cum illo, et ipse mecum.

Behold, I stand at the door and knock. If any man listens to my voice and opens the door to me, I will come in to him and will sup with him, and he with me.

Prayer after Communion

Quas tibi, Dómine, in festivitáte sancti Gabriélis Confessóris tui, pro collátis donis grátias ágimus: súscipe propítius per manus gloriósæ semper Vírginis Mariæ, ex qua carnem illam assumpsísti, cuius in hoc salutári convívio merúimus gustáre dulcédinem: Qui vivis.

O Lord, on this feast of your holy confessor Gabriel, we give thanks for the gifts we have received from you.* Graciously accept our gratitude through the hands of the glorious ever-virgin Mary, from whom you took flesh. We have tasted the goodness of this flesh in this banquet of salvation: You who live.

FEASTS OF MARCH
SAINT CASIMIR

Confessor

March 4

III classis

Missa Os iusti, de Communi Confessoris non Pontificis 1º loco (45), præter orationem sequentem:

Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:

P

Deus, qui inter regáles delicias et mundi illécebras, sanctum Casimírum virtúte constántiæ roborásti: quæsumus; ut eius intercessióne fidéles tui terréna despiciant, et ad cæléstia semper aspírent. Per Dóminum.

Et fit commemoratio S. Lucii I Papæ et Martyris:

Gregem tuum, Pastor ætérne placátus inténde: et per beátum Lú-

Prayer

O God, you strengthened blessed Casimir to persevere in virtue even amid royal surroundings and worldly pleasures.* May all your faithful despise earthly things and seek those of heaven through the intercession of this saint. Through Jesus Christ.

Commemoration of Saint Lucius I, pope and martyr:

Prayer

O eternal Shepherd, who appointed blessed Lucius shepherd of the whole Church,* let

March 4. St. Lucius I

the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust you will free us from evil now and in the future through their intercession. Through Jesus Christ.

For Saint Lucius

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God, * that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

For Saint Lucius

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT LUCIUS I
Pope and Martyr

March 4

Mass Si diligis me (Common of one or more supreme pontiffs), page (1).

cium Mártýrem tuum atque Summum Pontíficem, perpétua protectione custódi; quem totius Ecclésiæ præstitísti esse pastórem. Per Dóminum.

C

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

Pro S. Lucio

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

C

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

Pro S. Lucio

Refectiône sancta enutrítam guberná, quæsumus, Dómine, tuam placátus Ecclésiám; ut poténti moderatióne dirécta, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Commemoratio

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).

March 7. St. Thomas Aquinas

SAINTS PERPETUA AND
FELICITAS

Martyrs

March 6

III classis

Missa Me expectavérunt, *de Communi non Virginum 1° loco* (68), *cum orationibus ut infra:*

Mass Me expectavérunt (*Common of holy women I*), *page* (68), *with the following prayers:*

C2

Da nobis, quæsumus, Dómine Deus noster, sanctárum Mártyrum tuárum Perpétuæ et Felicitátis palmas incesábili devotióne venerári: ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obsequiis. Per Dóminum.

C2

Inténde, quæsumus, Dómine, múnera altáribus tuis pro sanctárum Mártyrum tuárum Perpétuæ et Felicitátis festivitáte propósita: ut, sicut per hæc beáta mystéria illis glóriam contulisti; ita nobis indulgéntiam largiáris. Per Dóminum.

P

Mýsticis, Dómine, repléti sumus votis et gáudiis: præsta, quæsumus; ut intercessiόνibus sanctárum Mártyrum tuárum Perpétuæ et Felicitátis, quæ temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

III classis

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spírítu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℣.* Gloria Patri. In médio.

Prayer

O Lord our God, grant that we may always honor the victories of your blessed martyrs Perpetua and Felicitas.* Although we are unable to pay them the honor that is due, may we at least offer them our humble tribute. Through Jesus Christ.

Prayer over the Gifts

O Lord, see the gifts placed upon your altar in honor of your blessed virgin martyrs Perpetua and Felicitas.* As you granted them glory through these sacred mysteries, so bestow your pardon upon us. Through Jesus Christ.

Prayer after Communion

We have been filled with spiritual gifts and joy, O Lord.* May we always profit spiritually from the sacred rite we celebrate here on earth, through the intercession of your holy martyrs Perpetua and Felicitas. Through Jesus Christ.

SAINT THOMAS AQUINAS

*Confessor and Doctor
of the Church*

March 7

Entrance Antiphon

Eccli. 15, 5

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣.* Glory be to the Father. In the midst.

March 7. St. Thomas Aquinas

Prayer

O God, the wondrous learning of your blessed confessor Thomas enlightens your Church and his holy life still makes her fruitful.* Grant that we may understand his teachings and follow his example. Through Jesus Christ.

Deus, qui Ecclesiam tuam beati Thomae Confessoris tui mira eruditione clarificas, et sancta operatione fecundas: da nobis, quæsumus; et quæ docuit, intellectu conspiciere, et quæ egit, imitatione complere. Per Dñm.

A Reading from the Book of Wisdom *Wis. 7, 7-14*

I prayed, and prudence was given me;
I pleaded and the spirit of Wisdom came to me.
I preferred her to scepter and throne
and deemed riches nothing in comparison with her.
Nor did I liken any priceless gem to her;
because all gold, in view of her, is a little sand, and before her, silver is to be accounted mire.
Beyond health and comeliness I loved her,
and I chose to have her rather than the light, because the splendor of her never yields to sleep.
Yet all good things together came to me in her company,
and countless riches at her hands;
And I rejoiced in them all, because Wisdom is their leader,
though I had not known that she is the mother of these.
Simply I learned about her, and ungrudgingly do I share—
her riches I do not hide away;
For to men she is an unfailing treasure;
those who gain this treasure win the friendship of God, to whom the gifts they have from discipline commend them.

Gradual Ps. 36, 30-31 The mouth of the just man tells of wisdom, and his tongue utters what is right. V. The law of his God is in his heart, and his steps do not falter.

Lectio libri Sapiëntiæ *Sap. 7, 7-14*

Optavi, et datus est mihi sensus: et invocavi, et venit in me spiritus sapiëntiæ: et præposui illam regnis et sedibus, et divitias nihil esse duxi in comparatione illius: nec comparavi illi lapidem pretiosum quoniam omne aurum in comparatione illius, arena est exigua, et tamquam lutum aestimabitur argentum in conspectu illius. Super salutem et speciem dilexi illam, et proposui pro luce habere illam: quoniam inextinguibile est lumen illius. Venérunt autem mihi omnia bona pariter cum illa, et innumerabilis honestas per manus illius, et lætatus sum in omnibus: quoniam antecederat me ista sapiëntia, et ignorabam quoniam horum omnium mater est. Quam sine fictione didici, et sine invidia comunico, et honestatem illius non abscondo. Infinitus enim thesaurus est hominibus: quo qui usi sunt, participes facti sunt amicitiae Dei, propter disciplinæ dona commendati.

Graduale Ps. 36, 30-31 Os iusti meditabitur sapiëntiam, et lingua eius loquetur iudicium. V. Lex Dei eius in corde ipsius: et non supplantabuntur gressus eius.

March 7. St. Thomas Aquinas

Tractus Ps. 111, 1-3 Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

✠ Sequéntia sancti Evangélíi
secúndum Mattháeum
Matth. 5, 13-19

In illo témpore: Dixit Iesus discí-
pulis suis: Vos estis sal terræ. Quod
si sal evanúerit, in quo saliétur? Ad
níhilum valet ultra, nisi ut mittátur
foras, et conculcétur ab homínibus.
Vos estis lux mundi. Non potest
cívitas abscóndi supra montem pó-
sita. Neque accéndunt lucérnam, et
ponunt eam sub módio, sed super
candelábrum, ut lúceat ómnibus qui
in domo sunt. Sic lúceat lux vestra
coram homínibus, ut vídeant ópera
vestra bona, et gloríficent Patrem
vestrum, qui in cælis est. Nolíte
putáre, quóniam veni sólvare legem,
aut prophétas: non veni sólvare, sed
adimplére. Amen quippe dico vobis,
donec tránseat cælum et terra, ióta
unum, aut unus apex non præteríbit
a lege, donec ómnia fiant. Qui ergo
sólvérit unum de mandátis istis míni-
mis, et docúerit sic hómines, míni-
mus vocábitur in regno cælórum: qui
autem fécerit, et docúerit, hic ma-
gnus vocábitur in regno cælórum.

Iustus ut palma florébit: sicut cedrus,
quæ in Líbano est, multiplicábitur.

Tract Ps. 111, 1-3 Happy the man who fears
the Lord, who greatly delights in his com-
mands. *℣.* His posterity shall be mighty
upon the earth; the upright generation shall
be blessed. *℣.* Wealth and riches shall be in
his house; his generosity shall endure
forever.

✠ A Reading
from the holy Gospel
according to Matthew
Matth. 5, 13-19

At that time Jesus said to his disciples: "You
are the salt of the earth. Suppose salt be-
comes insipid; how can you restore its tang?
Then it is good for nothing but to be thrown
out, and trampled underfoot. You are the
light of the world? A city on a mountain top
cannot be concealed. Men do not light a
lamp and then put it under a bushel basket.
They set it on a stand where it gives light to
all in the house. In the same way, your light
must shine before men so that they may see
your good deeds and glorify your heavenly
Father. Don't think that I have come to
abolish the Law and the Prophets. I have
come, not to abolish them, but to bring
them to perfection. I assure you of this:
until heaven and earth pass away, not the
smallest letter, not even the smallest part of a
letter, of the Law will be done away with,
until it all comes true. Consequently, the
man who breaks the least important of these
commandments and teaches others to follow
his example will be called least in the king-
dom of heaven. It is the man who observes
them and teaches them who will be called
great in the kingdom of heaven."

Offertory Antiphon
Ps. 91, 13

The just man shall flourish like the palm
tree, like a cedar of Lebanon shall he grow.

March 8. St. John of God

Prayer over the Gifts

O Lord, let the blessed confessor and doctor Thomas always help us,* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

Sancti Thomæ Confessóris tui atque Doctóris, nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Communion Antiphon

Luke 12, 42

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation * through the intercession of your blessed confessor and illustrious doctor Thomas. Through Jesus Christ.

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Thomas Confessor tuus et Doctor egrégius, quæsumus, precátor accédât. Per Dóminum.

SAINT JOHN OF GOD

Confessor

March 8

III classis

Entrance Antiphon

Ps. 36, 30-31

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of God is in his heart. *Ps. ibid.*, 1 Be not vexed over evildoers, nor jealous of those who do wrong. *℟.* Glory be to the Father. The mouth.

Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium: lex Dei eius in corde ipsíus. *Ps. ibid.*, 1 Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *℟.* Glória Patri. Os iusti.

Prayer

O God, you brought blessed John unharmed through fire, burning only with love of you.* You also enriched your Church by his establishment of a new religious order.* May the fire of your love burn away our sins and heal us for eternal life through his merits. Through Jesus Christ.

Deus, qui beátum Ioánnem, tuo amóre succénsum, inter flammæ innóxiû incédere fecísti, et per eum Ecclesiám tuam nova prole fecundásti: præsta, ipsíus suffragántibus méritis; ut igne caritátis tuæ vítia nostra curéntur, et remédia nobis æténa provéniant. Per Dóminum.

A Reading from the Book of Sirach

Eccli. 31, 8-11

Lectio libri Sapiéntiæ

Eccli. 31, 8-11

Happy the man found without fault,
who turns not aside after gain!

Beátus vir, qui invéntus est sine mácula et qui post aurum non ábiit,

March 8. St. John of God

nec sperávit in pecúnia et thesáuris.
Quis est hic, et laudábimus eum?
fecit enim mirábilia in vita sua. Qui
probátus est in illo, et perféctus est,
erit illi glória ætérna: qui pótuit
tránsgrredi, et non est transgréssus:
fácere mala, et non fecit: ideo stabi-
líta sunt bona illíus in Dómino, et
eleemósynas illius enarrábit omnis
ecclésia sanctórum.

Graduale Ps. 91, 13 et 14 Iustus ut
palma florébit: sicut cedrus Líbani
multiplicábitur in domo Dómini.
V. *Ibid.*, 3 Ad annuntiándum mane
misericórdiam tuam, et veritátem
tuam per noctem.

Tractus Ps. 111, 1-3 Beátus vir, qui
timet Dóminum: in mandátis eius
cupit nimis. V. Potens in terra erit
semen eius: generátio rectórum bene-
dicétur. V. Glória et divítiae in domo
eius: et iustítia eius manet in sáeculum
sáeculi.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 22, 34-46

In illo témpore: Accessérunt ad
Iesum pharisæi: et interrogávit eum
unus ex eis legis doctor, tentans eum:
Magíster, quod est mandátum ma-
gnum in lege? Ait illi Iesus: Díliges
Dóminum Deum tuum ex toto corde
tuo, et in tota ánima tua, et in tota
mente tua. Hoc est máximum, et
primum mandátum. Secúndum au-
tem símile est huic: Díliges próxi-
mum tuum, sicut teípsum. In his
duóbus mandátis univérsa lex pendet,
et prophétæ. Congregátis autem
pharisæis, interrogávit eos Iesus,
dicens: Quid vobis vidétur de Chri-
sto? cuius filius est? Dicunt ei:
David. Ait illis: Quómodo ergo
David in spíritu vocat eum Dómi-

Who is he, that we may praise him?

he, of all his kindred, has done wonders,
For he has been tested by gold and come off
safe,

and this remains his glory;
He could have sinned but did not,
could have done evil but would not,
So that his possessions are secure in the
Lord,
and the assembly recounts his praises.

Gradual Ps. 91, 13 and 14 The just man shall
flourish like the palm tree, like a cedar of
Lebanon shall he grow in the house of the
Lord. V. *ibid.*, 3 To proclaim your kindness
at dawn and your faithfulness throughout
the night.

Tract Ps. 111, 1-3 Happy the man who fears
the Lord, who greatly delights in his
commands. V. His posterity shall be mighty
upon the earth; the upright generation shall
be blessed. V. Wealth and riches shall be
in his house; his generosity shall endure
forever.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 22, 34-46

At that time the Pharisees approached Jesus,
and one of them, a lawyer, in an attempt to
trip him up, asked him, "Master, which
commandment in the Law is the greatest?"
So he said to him, " 'You shall love the Lord
your God with all your heart, with all your
soul, and with all your mind.' This is the
greatest and the first commandment. And
the second is similar to it, 'You shall love
your neighbor as yourself.' On these two
commandments, the whole Law is based,
and the Prophets as well." In turn, Jesus
put a question to the assembled Pharisees,
"What is your opinion about the Messiah?
Whose son is he?" "David's," they answered.

March 9. St. Frances of Rome

He said to them, "Then how is it that David, under divine inspiration, calls him 'Lord,' as he does, 'The Lord said to my Lord, Sit at my right hand until I humble your enemies beneath your feet'? If therefore David calls him 'Lord,' how can he be his son?" No one was able to give him an answer, and so no one dared from that day on, to ask him any more questions.

Offertory Antiphon

Ps. 88, 25

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted.

num, dicens: Dixit Dóminus Dómino meo: sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum? Si ergo David vocat eum Dóminum, quómodo fílius eius est? Et nemo póterat ei respondere verbum: neque ausus fuit quisquam ex illa die eum ámplius interrogare.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confídimus, et futúris. Per Dóminum.

Communion Antiphon

Matth. 24, 46-47

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilátem: amen dico vobis, super ómnia bona sua constituet eum.

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,* that we may be strengthened by the prayers of your saints in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

SAINT FRANCES OF ROME

Widow

March 9

Mass Cognóvi (Common of holy women II), page (72), except the following prayer:

III classis

Missa Cognóvi, de Communi non Vir-ginum 2° loco (72), præter orationem sequentem:

March 10. Forty Holy Martyrs

P

Deus, qui beátam Franciscam fámulam tuam, inter cétera grátiae tuæ dona, familiári Angeli consuetúdine decorásti: concéde, quæsumus; ut intercessiónis eius auxílio, Angelórum consórtium cónsequi mereámur. Per Dóminum.

C

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxílium. Per Dóminum.

C

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

III classis

Clamavérunt iusti, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eórum liberávit eos. *Ps. ibid., 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *V.* Glória Patri. Clamavérunt.

Præsta, quæsumus, omnípotens Deus: ut, qui gloriósos Mártýres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

Prayer

O God, among the many gifts of grace you bestowed on your blessed servant Frances, you granted her an intimate friendship with an angel.* May we be worthy of fellowship with the angels through her intercession. Through Jesus Christ.

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

FORTY HOLY MARTYRS

March 10

Entrance Antiphon

Ps. 33, 18

When the just cry out, the Lord hears them and from all their distress he rescues them. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *V.* Glory be to the Father. When the just.

Prayer

We pay honor to the bravery of your glorious martyrs in bearing witness to you, almighty God.* Grant that we may feel the power of their intercession with you. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *R.* Amen.

March 10. Forty Holy Martyrs

A Reading from the Epistle of blessed
Paul the Apostle to the Hebrews
Hebr. 11, 33–39

Brethren: By faith the saints conquered kingdoms, did what was just, obtained what was promised; they broke the jaws of lions, put out raging fires, escaped the piercing sword; though weak they were made powerful, they became strong in time of war, they turned back foreign invaders. Women received back their dead through resurrection. Others were tortured and did not accept deliverance in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, they were tested, they were sawed in two, they were put to death at sword's point, they went about garbed in the skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They used to wander about in deserts and on mountains, and dwell in caves and in holes of the earth. To all these approval was given because of their faith, and they were found in Christ Jesus our Lord.

Gradual Ps. 132, 1–2 Behold, how good it is, and how pleasant, where brethren dwell as one! *℣.* It is as when the precious ointment upon the head runs down over the beard, the beard of Aaron.

Tract Ps. 125, 5–6 Those that sow in tears shall reap rejoicing. *℣.* Going, they went and wept, casting their seeds. *℣.* But coming, they shall come with joyfulness, carrying their sheaves.

✠ A Reading from the holy Gospel
according to Luke
Luke 6, 17–23

At that time, coming down the mountain, Jesus came to a halt on a level stretch with a great number of his disciples, and a large

Lectio Epistolæ beāti Pauli
Apóstoli ad Hebræos
Hebr. 11, 33–39

Fratres: Sancti per fidem vicērunt regna, operāti sunt iustítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt ímpetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt mulieres de resurrectione mórtuos suos: álii autem disténti sunt, non suscipiéntes redemptionem, ut meliorem invenírent resurrectionem: álii vero ludibria, et vérbera expérti, insuper et víncula, et cárceres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt: circuíerunt in melótis, in péllibus caprínis, egéntes, angustiáti, afflícti: quibus dignus non erat mundus: in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terræ. Et hi omnes testimónio fidei probáti, invénti sunt in Christo Iesu Dómino nostro.

Graduale Ps. 132, 1–2 Ecce quam bonum, et quam iucúndum, habitáre fratres in unum. *℣.* Sicut unguéntum in cápite, quod descendit in barbam, barbam Aaron.

Tractus Ps. 125, 5–6 Qui sémant in lácrimis, in gáudio metent. *℣.* Eúntes ibant et flebant, mitténtes sémina sua. *℣.* Veniéntes autem vénient cum exultatióne, portántes manípulos suos.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 6, 17–23

In illo témpore: Descéndens Iesus de monte, stetit in loco campéstri, et turba discipulórum eius, et multi-

March 10. Forty Holy Martyrs

túdo copiósā plebis ab omni Iudæa, et Ierúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discí-pulos suos, dicébat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis: quia saturabímini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et eiécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

crowd of people from all Judea and Jerusalem and the coast of Tyre and Sidon, who came to hear him and to be cured of their diseases. Those who were troubled with unclean spirits were cured, and all in the crowd were trying to touch him, because power went out from him and cured all.

Then raising his eyes to his disciples he said:

“Happy are you poor, for yours is the kingdom of God.

Happy are you who are now hungry, for you shall be full.

Happy are you who now weep, for you shall laugh.

Happy will you be when men hate you, when they

ostracize you and insult you, and proscribe

your name as evil, because of the Son of Man.

On that day rejoice and exult, for your reward will be great in heaven.”

Offertory Antiphon

Ps. 31, 11

Lætámini in Dómino, et exsultáte, iusti: et gloriámini, omnes recti corde.

Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

Prayer over the Gifts

Preces, Dómine, tuórum réspice, oblationésque fidélium: ut et tibi gratae sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxiliúm. Per Dóminum.

Look favorably on the prayers and offerings of your people, O Lord.* May this celebration of the feast of your saints please you and bring us your merciful help. Through Jesus Christ.

Communion Antiphon

Matth. 12, 50

Quicúmque fécerit voluntátem Patris mei, qui in cælis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

“For whoever does the will of my Father in heaven, he is my brother and sister and mother,” says the Lord.

March 17. St. Patrick

Prayer after Communion

May the prayers of your saints win forgiveness for us, O Lord. * Grant that the sacrifice we offer in this life may be our everlasting possession in the life to come. Through Jesus Christ.

Sanctorum tuorum, Dómine, intercessióne placátus: præsta, quæsumus; ut, quæ temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum.

SAINT GREGORY I *Pope, Confessor, and Doctor of the Church*

March 12

Mass Si diligis me (Common of one or more supreme pontiffs), page (1), with the following prayers:

Prayer

O God, you rewarded the soul of your servant Gregory with eternal happiness.* Mercifully relieve us of the oppressive weight of our sins through the intercession of this saint. Through Jesus Christ.

III classis

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1) præter orationes sequentes:

P

Deus, qui animæ fámuli tui Gregórii æternæ beatitúdinis præmia contulisti: concéde propítius; ut, qui peccatórum nostrórum póndere prémi-mur, eius apud te précibus sublevémur. Per Dóminum.

Prayer over the Gifts

O Lord, grant that this offering may help us through the intercession of the blessed Gregory.* It is your will that the sins of the world be forgiven through this sacrifice. Through Jesus Christ.

P

Annue nobis, quæsumus, Dómine: ut intercessióne beáti Gregórii hæc nobis prosit oblátio, quam immolándo totíus mundi tribuísti relaxári delicta. Per Dóminum.

Prayer after Communion

O God, you bestowed the merits of the saints upon the blessed pope Gregory.* May we who celebrate this feast in his memory also follow the example of his life. Through Jesus Christ.

P

Deus, qui beátum Gregórium Pontíficem Sanctorum tuorum méritis coæquásti: concéde propítius; ut, qui commemoratiónis eius festa percólimus, vitæ quoque imitémur exéempla. Per Dóminum.

SAINT PATRICK *Bishop and Confessor*

March 17

Mass Státuit (Common of a confessor bishop I), page (35), except the following prayer:

III classis

Missa Státuit, de Communi Confessoris Pontificis 1º loco (35), præter orationem sequentem:

March 18. St. Cyril

P

Prayer

Deus, qui ad prædicandam gentibus glóriam tuam beátum Patrícium Confessorum atque Pontíficem mittere dignátus es: eius méritis et intercessióne concéde; et, quæ nobis agénda præcipis, te miseránte adimplére possímus. Per Dóminum.

O God, you sent your blessed confessor bishop Patrick to preach your glory among the nations.* May we fulfill all the duties commanded of us through his merits and intercession. Through Jesus Christ.

C

Prayer over the Gifts

Sancti tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

O Lord, may your saints everywhere be a source of joy for us,* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

C

Prayer after Communion

Præsta, quæsumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Patrício Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum.

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,* through the intercession of your blessed confessor bishop Patrick. Through Jesus Christ.

SAINT CYRIL

Bishop of Jerusalem

Confessor, and

Doctor of the Church

March 18

Entrance Antiphon

Eccli. 15, 5

III classis

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. (*T. P. Allelúia, allelúia.*) *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime, *Ÿ. Glória Patri. In médio.*

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. (*P. T. Alleluia, alleluia.*) *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *Ÿ. Glory be to the Father. In the midst.*

Prayer

Da nobis, quæsumus, omnípotens Deus, beáto Cyrillo Pontífice intercedénte: te solum verum Deum, et

O almighty God, may the prayers of your blessed bishop Cyril help us to know you, the one true God, and Jesus Christ whom

March 18. St. Cyril

you have sent,* so that we may be numbered among the flock that obeys his voice. Through Jesus Christ.

A Reading from the Book of Sirach
Eccli. 39, 6–14

The just man's care is to seek the Lord, his
Maker,
to petition the Most High,
To open his lips in prayer,
to ask pardon for his sins.
Then, if it pleases the Lord Almighty,
he will be filled with the spirit of under-
standing;
He will pour forth his words of wisdom
and in prayer give thanks to the Lord,
Who will direct his knowledge and his
counsel,
as he meditates upon his mysteries.
He will show the wisdom of what he has
learned
and glory in the Law of the Lord's
covenant.
Many will praise his understanding;
his fame can never be effaced;
Unfading will be his memory,
through all generations his name will
live;
Peoples will speak of his wisdom,
and in assembly sing his praises.

Gradual Ps. 36, 30–31 The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter.

Tract Ps. 111, 1–3 Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

In paschal time the gradual and tract are omitted, and there is said:

quem misisti Iesum Christum ita cognoscere; ut inter oves, quæ vocem eius audiunt, perpétuo connumerári mereámur. Per eúndem Dóminum.

Léctio libri Sapiéntiæ
Eccli. 39, 6–14

Iustus cor suum tradet ad vigilándum dilúculo ad Dóminum, qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delictis suis deprecábitur. Si enim Dóminus magnus volúerit, spírítu intellegéntiæ replébit illum: et ipse tamquam imbres mittet elóquia sapiéntiæ suæ, et in oratióne confitébitur Dómino: et ipse díriget consílium eius et disciplínam, et in absconditis suis consiliábitur. Ipse palam fáciét disciplínam doctrínæ suæ, et in lege testaménti Dómini gloriábitur. Colaudábunt multi sapiéntiam eius, et usque in sáeculum non delébitur. Non recédet memória eius, et nomen eius requirétur a generatióne in generatióne. Sapiéntiam eius enarrábunt gentes, et laudem eius enuntiábit ecclésia.

Graduale Ps. 36, 30–31 Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium. *℣.* Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius.

Tractus Ps. 111, 1–3 Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generatio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

Tempore paschali, omissis graduáli et tractu, dicitur:

March 18. St. Cyril

Allelúia, allelúia. *Ps. Eccli. 45, 9*
Amávit eum Dóminus, et ornávit
eum: stolam glóriæ induit eum. Al-
lelúia. *Ps. Osee 14, 6* Iustus germi-
nabit sicut lílium: et florébit in
aetérnum ante Dóminum. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 10, 23–28

In illo témpore: Dixit Iesus discí-
pulis suis: Cum persequéntur vos in
civitáte ista, fúgite in áliam. Amen
dico vobis, non consummábitis civi-
tates Israél, donec véniat Fílius
hóminis. Non est discipulus super
magístrum, nec servus super dó-
minum suum. Súfficit discípulo,
ut sit sicut magíster eius: et servo,
sicut dóminus eius. Si patremfamí-
lias Beélzebub vocavérunt; quanto
magis domésticos eius? Ne ergo
timuéritis eos. Nihil enim est opér-
tum, quod non revelábitur: et oc-
cúltum, quod non sciétur. Quod dico
vobis in ténebris, dícite in lúmine:
et quod in aure audítis, prædicáte
super tecta. Et nolíte timére eos, qui
occidunt corpus, ánimam autem
non possunt occidere: sed pótius
timéte eum, qui potest et ánimam et
corpus pérdere in gehénna.

Iustus ut palma florébit: sicut cedrus,
quæ in Líbano est, multiplicábitur.
(*T. P. Allelúia.*)

Réspice, Dómine, immaculátam hó-
stiam, quam tibi offérimus: et præ-
sta; ut méritis beáti Pontíficis et
Confessóris tui Cyrilli, eam mundo
corde suscípere studeámus. Per Dó-
minum.

Alleluia, alleluia. *Ps. Eccli. 45, 9* The Lord
loved him and adorned him: he clothed him
with a robe of glory. Alleluia. *Ps. Osee 14, 6*
The just man shall blossom like the lily; and
shall flourish forever before the Lord.
Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 10, 23–28

At that time Jesus said to his disciples:
“Whenever they persecute you in one town,
flee to the next. I assure you, you will not
have exhausted the towns of Israel before
the Son of Man comes. No pupil outranks
his teacher, no slave his master. The pupil
should be satisfied to be like his teacher, the
slave like his master. If they have called the
head of the house Beelzebul, how much
more the members of his household! So,
don’t be afraid of them. There is nothing
concealed that will not be revealed, nothing
hidden that will not be made known. What
I tell you under cover of darkness you must
speak in broad daylight; what is whispered
in your ear you must proclaim from the
house-tops. Don’t be afraid of those who
deprive the body of life, but cannot do away
with life itself. Rather, be afraid of him who
can destroy both life and body in Gehenna.”

Offertory Antiphon
Ps. 91, 13

The just man shall flourish like the palm
tree, like a cedar of Lebanon shall he grow.
(*P. T. Alleluia.*)

Prayer over the Gifts

Look with favor upon the immaculate gift
we offer you, O Lord.* May we always
receive it with clean hearts through the
intercession of your blessed confessor bishop
Cyril. Through Jesus Christ.

March 19. St. Joseph, Husband of the B. V. M.

Communion Antiphon

Luke 12, 42

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time. (P. T. Alleluia.)

Fidélis servus et prudens, quem constituit dñus super familiam suam: ut det illis in tempore tritici mensuram. (T. P. Alleluia.)

Prayer after Communion

O Lord Jesus Christ, sanctify our hearts and minds by the sacrament of your own body and blood which we have received.* Make us worthy to share in your divine nature through the intercession of the holy bishop Cyril: You who live and reign.

Sacraménto Córporis et Sanguinis tui, quæ sumpsimus, Dómine Iesu Christe, beáti Cyrilli Pontíficis precibus, mentes et corda nostra sanctificent: ut divinæ consórtes naturæ effici mereámur. Qui vivis et regnas.

SAINT JOSEPH, HUSBAND OF
THE BLESSED VIRGIN MARY

*Confessor and Patron of
the Universal Church*

March 19

I classis

Entrance Antiphon

Ps. 91, 13–14

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow: planted in the house of the Lord, in the courts of the house of our God. (P. T. Alleluia, alleluia.) *Ps. ibid., 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. V. Glory be to the Father. The just man.

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri (T. P. Alleluia, alleluia.) *Ps. ibid., 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. V. Glória Patri. Iustus.

Prayer

O Lord, may the merits of the spouse of your most holy Mother assist us,* so that what we cannot obtain through our own efforts we may have through his intercession: You who live and reign.

Sanctíssimæ Genetrícis tuæ Sponsi, quæsumus, Dómine, méritis adiuvémur: ut, quod possibílitas nostra non óbtinet, eius nobis intercessióne donétur: Qui vivis.

In Lent, commemoration of the weekday

Et, tempore quadragesimali, fit commemoratio feriæ.

March 19. St. Joseph, Husband of the B. V. M.

Lectio libri Sapientiae
Eccli. 45, 1-6

Dilēctus Deo et hominibus, cuius
memória in benedictióne est. Si-
milem illum fecit in glória sanctó-
rum, et magnificávit eum in timóre
inimicórum, et in verbis suis mon-
stra placávit. Glorificávit illum in
conspéctu regum, et iussit illi coram
pópulo suo, et osténdit illi glóriam
suam. In fide et lenitáte ipsíus san-
ctum fecit illum, et elégit eum ex
omni carne. Audívit enim eum, et
vocem ipsíus, et indúxit illum in
nubem. Et dedit illi coram præcépta,
et legem vitæ et disciplinæ.

Graduale Ps. 20, 4-5 Dómine, præ-
venísti eum in benedictiónibus dul-
cédinis: posuísti in cápite eius coró-
nam de lápide pretióso. *℣.* Vitam
pétiit a te, et tribuísti ei longitúdinem
díerum in sæculum sæculi.

Tractus Ps. 111, 1-3 Beátus vir, qui
timet Dóminum: in mandátis eius
cupit nimis. *℣.* Potens in terra erit
semen eius: generátio rectórum bene-
dicétur. *℣.* Glória et divítiæ in domo
eius: et iustítia eius manet in sæculum
sæculi.

*Tempore paschali, omissis graduali et
tractu, dicitur:*

Allelúia, allelúia. *℣. Eccli. 45, 9*
Amávit eum Dóminus, et ornávit
eum: stolam glóriæ induit eum. Al-
lelúia. *℣. Osee 14, 6* Iustus germi-
nábít sicut lílium: et florébit in ætér-
num ante Dóminum. Allelúia.

A Reading from the Book
of Sirach
Eccli. 45, 1-6

Dear to God and men,
his memory is held in benediction.
God's honor devolved upon him,
and the Lord strengthened him with
fearful powers;
God wrought swift miracles at his words
and sustained him in the king's presence.
He gave him the Commandments for his
people,
and revealed to him his glory.
For his trustworthiness and meekness
God selected him from all mankind;
He permitted him to hear his voice,
and led him into the cloud,
Where, face to face, he gave him the
Commandments,
the law of life and understanding.

Gradual Ps. 20, 4-5 O Lord, you welcomed
him with goodly blessings, you placed on his
head a crown of precious stones. *℣.* He
asked life of you; you gave him length of
days forever and ever.

Tract Ps. 111, 1-3 Happy the man who fears
the Lord, who greatly delights in his
commands. *℣.* His posterity shall be mighty
upon the earth; the upright generation shall
be blessed. *℣.* Wealth and riches shall be in
his house; his generosity shall endure
forever.

*In paschal time the gradual and tract are omitted, and there
is said:*

Alleluia, alleluia. *℣. Eccli. 45, 9* The Lord
loved him, and adorned him; he clothed him
with a robe of glory. Alleluia. *℣. Osee 14, 6*
The just man shall blossom as the lily; and
shall flourish forever before the Lord.
Alleluia.

March 19. St. Joseph, Husband of the B. V. M.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 1, 18–21

While Mary, the mother of Jesus, was engaged to Joseph, but before they came to live together, she was found to be with child, through the power of the Holy Spirit. Joseph her husband, an upright man and unwilling to expose her, decided to divorce her quietly. This was his intention when suddenly the angel of the Lord appeared in a dream and said to him, “Joseph, son of David, have no scruple about taking Mary home as your wife. It is by the Holy Spirit that she has conceived this child. You see, she is to have a son, and you are to name him Jesus, because he will save his people from their sins.”

Creed.

Offertory Antiphon
Ps. 88, 25

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. (*P. T. Alleluia.*)

Prayer over the Gifts

We worship you, O Lord, as is our duty.* Watch over the gifts you have bestowed upon us through the prayers of blessed Joseph, the spouse of the mother of Jesus, your Son and our Lord.* We offer you this sacrifice of praise on his feast day. Through Jesus Christ.

In Lent, commemoration of the weekday

Preface of Saint Joseph (on this feast of blessed Joseph)

Communion Antiphon
Matth. 1, 20

Do not be afraid, Joseph, son of David, to take to you Mary your wife, for that which is begotten in her is of the Holy Spirit. (*P. T. Alleluia.*)

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 1, 18–21

Cum esset desponsáta mater Iesu María Ioseph, ántequam convenírent, invénta est in útero habens de Spíritu Sancto. Ioseph autem vir eius, cum esset iustus, et nollet eam tradúcere, vóluit occúlte dimítttere eam. Hæc autem eo cogitánte, ecce Angelus Dómini appáruit in somnis ei, dicens: Ioseph, fili David, noli timére accípere Mariám cóniugem tuam: quod enim in ea natum est, de Spíritu Sancto est. Páriet autem fílium: et vocábis nomen eius Iesum ipse enim salvum fáciét pópulum suum a peccátis eórum.

Credo.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius (*T. P. Alleluia.*)

Débitum tibi, Dómine, nostræ rédimus servitútis, suppliciter exoránte: ut, suffrágiis beáti Ioseph, Sponsi Genetrícis Fílii tui Iesu Christi Dómini nostri, in nobis tua múnera tueáris, ob cuius venerándam festivitátem laudis tibi hóstias immolámus. Per eúndem Dóminum.

Et, tempore quadragesimali, fit commemoratio feriæ.

Præfatio de S. Ioseph. Et te in festivitáte.

Ioseph, fili David, noli timére accípere Mariám cóniugem tuam: quod enim in ea natum est, de Spíritu Sancto est. (*T. P. Alleluia.*)

March 24. St. Gabriel, Archangel

Prayer after Communion

Adesto nobis, quæsumus, miséricors Deus: et, intercedente pro nobis beato Ioseph Confessore, tua circa nos propitiatus dona custodi. Per Dóminum.

Et, tempore quadragesimali, fit commemoratio feriæ.

Pro votiva de S. Ioseph dicitur Missa Adiutor, quæ habetur inter Missas votivas circa finem Missalis.

Be close to us, merciful God, and through the prayers of your blessed confessor Joseph, watch over the gifts you have given us. Through Jesus Christ.

In Lent, commemoration of the weekday

For the votive Mass of Saint Joseph the Mass Adiutor is celebrated, as given among the votive Masses toward the end of the Missal.

SAINT BENEDICT

Abbot

March 21

III classis

Missa Os iusti, de Communi Abbatum, (50).

Mass Os iusti (Common of abbots), page (50).

C

Prayer

Intercessio nos, quæsumus, Dómine, beati Benedicti Abbátis comméndet: ut, quod nostris méritis non valémus, eius patrocínio assequámur. Per Dóminum.

Let the blessed abbot Benedict intercede for us, O Lord.* May his prayers win us your help, since our own actions cannot merit it. Through Jesus Christ.

C

Prayer over the Gifts

Sacris altáribus, Dómine, hóstias superpósitas sanctus Benedictus Abbas, quæsumus, in salútem nobis provenire depóscat. Per Dóminum.

May the offerings we lay upon your sacred altar, O Lord,* bring us closer to our salvation through the intercession of the blessed abbot Benedict. Through Jesus Christ.

C

Prayer after Communion

Prótegat nos, Dómine, cum tui perceptione sacraménti beátus Benedictus Abbas, pro nobis intercedendo: ut et conversatiónis eius experiámur insígnia, et intercessiόνis percipiámus suffrágia. Per Dóminum.

May the sacrament we have received and the prayers of the blessed abbot Benedict protect us, O Lord.* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus Christ.

SAINT GABRIEL THE ARCHANGEL

March 24

Entrance Antiphon

Ps. 102, 20

Benedícite Dóminum, omnes Angeli eius: poténtes virtúte, qui fácitis

Bless the Lord, all you his angels, you mighty in strength, who do his bidding,

March 24. St. Gabriel, Archangel

obeying his spoken word. (*P. T. Alleluia.*)
Ps. ibid., 1 Bless the Lord, O my soul; and
all my being, bless his holy name. *℣.* Glory
be to the Father. Bless the Lord.

verbum eius, ad audiendam vocem
sermónum eius. (*T. P. Allelúia,*
allelúia.) *Ps. ibid.*, 1 *Benedic, ánima*
mea, Dómino: et ómnia, quæ intra
me sunt, nómini sancto eius, ℣.
Glória Patri. Benedícite.

Prayer

O God, from among all the angels you chose
the archangel Gabriel as the messenger of
the mystery of your incarnation.* May his
intercession in heaven help us as we cele-
brate his feast (*or* commemorate him) on
earth: You who live and reign.

Deus, qui inter céteros Angelos, ad
annuntiándum incarnatiónis tuæ my-
stérium, Gabriélem Archángelum
elegísti: concéde propítius; ut, qui
festum (commemoratióem) eius ce-
lebrámus in terris, ipsíus patrocí-
nium sentiámus in cælis: Qui vivis.

A Reading from the Prophet Daniel *Dan. 9, 21–26*

In those days the man Gabriel, whom I had
seen before in vision, came to me in rapid
flight at the time of the evening sacrifice. He
instructed me in these words: “Daniel, I
have now come to give you understanding.
When you began your petition, an answer
was given which I have come to announce,
because you are beloved. Therefore, mark
the answer and understand the vision.

“Seventy weeks are decreed
for your people and for your holy city:
Then transgression will stop and sin will end,
guilt will be expiated,
Everlasting justice will be introduced,
vision and prophecy ratified,
and a most holy will be anointed.

Know and understand this:
From the utterance of the word
that Jerusalem was to be rebuilt
Until one who is anointed and a leader,
there shall be seven weeks.
During sixty-two weeks
it shall be rebuilt,
With streets and trenches,
in time of affliction.
After the sixty-two weeks
an anointed shall be cut down
when he does not possess the city;

Lectio Daniélis Prophétæ *Dan. 9, 21–26*

In diébus illis: Ecce vir Gábriel, quem
videram in visióne a principio, cito
volans tétigit me in témpore sacri-
fíci vespertíni. Et dócuit me, et
locútus est mihi, dixítque: Dániel,
nunc egréssus sum ut docérem te, et
intellégeres. Ab exórdio precum
tuarum egréssus est sermo: ego au-
tem veni ut indicárem tibi, quia vir
desideriórum es: tu ergo animad-
vérte sermónem, et intéllege visió-
nem. Septuagínta hebdómades ab-
breviatiæ sunt super pópulum tuum,
et super urbem sanctam tuam ut
consummétur prævaricatio, et finem
accipiat peccátum, et deleátur iní-
quitas, et adducátur iustítia sempi-
térna, et impleátur visio, et prophe-
tía, et ungátur Sanctus sanctorum.
Scito ergo, et animadvérte: Ab
éxitu sermónis, ut íterum ædificétur
Ierúsalem, usque ad Christum du-
cem, hebdómades septem, et heb-
dómades sexagínta duæ erunt: et
rursum ædificábitur platéa, et muri
in angústia témporum. Et post heb-
dómades sexagínta duas occidétur
Christus: et non erit eius pópulus,
qui eum negatúrus est. Et civitátem,
et sanctuárium dissipábit pópulus
cum duce ventúro: et finis eius vásti-
tas, et post finem belli statúta desolá-
tio.

March 24. St. Gabriel, Archangel

And the people of a leader who will come shall destroy the sanctuary.
Then the end shall come like a torrent; until the end there shall be war, the desolation that is decreed."

Graduale Ps. 102, 20 et 1 Benedícite Dóminum, omnes Angeli eius: poténtes virtúte, qui fácitis verbum eius. *℟.* Bénedic, ánima mea, Dóminum, et ómnia interióra mea nomen sanctum eius.

Tractus Luc. 1, 28, 42, 31 et 35 Ave, María, grátia plena: Dóminus tecum. *℟.* Benedícta tu in muliéribus: et benedíctus fructus ventris tui. *℟.* Ecce concípies, et páries Fílium, et vocábis nomen eius Emmánuel. *℟.* Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. *℟.* Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei.

Tempore paschali, omissis graduali et tractu, dicitur:

Allelúia, allelúia. *℟. Ps. 103, 4* Qui facit Angelos suos spíritus: et minístros suos flammam ignis. Allelúia. *℟. Luc. 1, 28* Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.

In Missis votivis ante Septuagesimam vel post Pentecosten, graduale ut supra, sed, omisso tractu, dicitur:

Allelúia, allelúia. *℟. Ps. 102, 21* Benedícite Dómino, omnes virtútes eius: minístri eius, qui fácitis voluntátem eius. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 1, 26-38

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galiléæ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingríssus Angelus

Gradual Ps. 102, 20 and 1 Bless the Lord, all you his angels, you mighty in strength, who do his bidding. *℟.* Bless the Lord, O my soul; and, all my being, bless his holy name.

Tract Luke 1, 28, 42, 31 and 35 Hail, Mary, full of grace, the Lord is with you. *℟.* Blessed are you among women and blessed is the fruit of your womb. *℟.* And behold, you shall conceive and shall bring forth a son, and you shall call his name Emmanuel. *℟.* The Holy Spirit shall come upon you and the power of the Most High shall overshadow you. *℟.* And therefore the Holy One to be born shall be called the Son of God.

In paschal time the gradual and tract are omitted, and there is said:

Alleluia, alleluia. *℟. Ps. 103, 4* You make the winds your messengers, and flaming fire your ministers. Alleluia. *℟. Luke 1, 28* Hail, Mary, full of grace, the Lord is with you; blessed are you among women. Alleluia.

In votive Masses before Septuagesima or after Pentecost, the gradual is as above, but the tract is omitted and there is said:

Alleluia, alleluia. *℟. Ps. 102, 21* Bless the Lord, all you his mighty ones, his ministers who do his will. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 1, 26-38

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David, and the virgin's name was Mary. The angel arrived and said to

March 24. St. Gabriel, Archangel

her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

But she was troubled by this message, and wondered what this salutation meant. Then the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And, now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over the house of Jacob forever, and his reign will have no end."

But Mary said to the angel: "How can this be, because I do not know man?"

The angel answered her: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; as a result the Holy One to be born will be called Son of God. And Elizabeth your kinswoman has also conceived a son in her old age and she who was regarded as barren is now in her sixth month, for nothing is impossible with God." Mary said: "Behold the handmaid of the Lord; be it done to me according to your word."

Offertory Antiphon

Apoc. 8, 3 and 4

An angel stood before the altar of the temple, having a golden censer in his hand; and there was given to him much incense: and the smoke of the incense went up before God. (*P. T. Alleluia.*)

Prayer over the Gifts

Accept, O Lord, this gift of our worship and the prayers of the blessed archangel Gabriel.* May he whom we venerate on earth be our advocate before you in heaven. Through Jesus Christ.

Communion Antiphon

Dan. 3, 58

Angels of the Lord, bless the Lord, sing a hymn, and exalt him above all forever. (*P. T. Alleluia.*)

ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne eius: et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tíneas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen eius Iesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris eius: et regnábit in domo Iacob in ætérnum, et regni eius non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósco? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossibile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Stetit Angelus iuxta aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: et ascéndit fumes arómatum in conspéctu Dei. (*T. P. Allelúia.*)

Accéptum fiat in conspéctu tuo, Dómine, nostræ servitútis munus, et beáti Archángeli Gabriélis oratio: ut, qui a nobis venerátur in terris, sit apud te pro nobis advocátus in cælis. Per Dóminum.

Benedícite, omnes Angeli Dómini, Dóminum: hymnum dícite, et super-exaltáte eum in sácula. (*T. P. Allelúia.*)

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Prayer after Communion

Córpore tui et Ságuinis sumptis
mystériis, tuam, Dómine Deus no-
ster, deprecámur cleméntiam: ut,
sicut Gabriéle nuntiánte, incarna-
tiónem tuam cognóvimus: ita, ipso
adiuvánte, incarnatiónis eiúsdem be-
nefícia consequámur: Qui vivis.

O Lord our God, we who have received the
sacrament of your body and blood ask for
your mercy.* May Gabriel, who brought us
the news of your incarnation, help us to ob-
tain the benefits of it: You who live and
reign.

ANNUNCIATION OF THE BLESSED VIRGIN MARY

March 25

Entrance Antiphon
Ps. 44, 13, 15 and 16

I classis

Vultum tuum deprecabúntur omnes
dívites plebis: adducéntur Regi vír-
gines post eam: próximæ eius addu-
céntur tibi in lætítia et exsultatióne
(*T. P. Allelúia, allelúia.*) *Ps. ibid., 2*
Eructávit cor meum verbum bo-
num: dico ego ópera mea Regi. *Ÿ.*
Glória Patri. Vultum.

All the rich among the people seek your
favor. Behind her the virgins of her train are
brought to the king. Her neighbors are
brought to you with gladness and joy.
(*P. T. Alleluia, alleluia.*) *Ps. ibid., 2* My heart
overflows with a goodly theme; as I sing my
ode to the king. *Ÿ.* Glory be to the Father.
All the rich.

Prayer

Deus, qui de beátæ Mariæ Vírginis
útero Verbum tuum, Angelo nun-
tiánte, carnem suscipere voluísti:
præsta supplicibus tuis; ut, qui vere
eam Genetrícem Dei crédimus, eius
apud te intercessiόνibus adiuvémur.
Per eúndem Dóminum.

O God, by your divine decree the Word was
made flesh in the womb of the blessed Virgin
Mary at the announcement of the angel.*
May her prayers help us, for we believe that
she is truly the Mother of God. Through
Jesus Christ.

*Et, tempore quadragesimali, fit com-
memoratio feriæ.*

In Lent, commemoration of the weekday

Léctio Isaíæ Prophétæ
Isai. 7, 10-15

A Reading from the Prophet Isaia
Isaia 7, 10-15

In diébus illis: Locúsus est Dóminus
ad Achaz, dicens: Pete tibi signum a
Dómino Deo tuo in profúndum in-
férni, sive in excélsus supra. Et
dixit Achaz: Non petam, et non
tentábo Dóminum. Et dixit: Audíte
ergo domus David: Numquid parum
vobis est, moléstos esse homínibus,
quia molésti estis et Deo meo?
Propter hoc dabit Dóminus ipse

In those days the Lord spoke to Achaz:
Ask for a sign from the Lord, your God;
let it be deep as the nether world, or high as
the sky! But Achaz answered, "I will not
ask! I will not tempt the Lord!" Then he
said: Listen, O house of David! Is it not
enough for you to weary men, must you
also weary my God? Therefore the Lord

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himself will give you this sign: the virgin shall be with child, and bear a son, and shall name him Emmanuel. He shall be living on curds and honey by the time he learns to reject the bad and choose the good.

Gradual Ps. 44, 3 and 5 Grace is poured out upon your lips; thus God has blessed you forever. *℣.* Because of truth, and meekness, and justice; may your right hand show you wondrous deeds.

Tract Ibid., 11 and 12 Hear, O daughter, and see; turn your ear; for the king shall desire your beauty. *℣. Ibid., 13 and 10* All the rich among the people seek your favor; the daughters of kings come to meet you. *℣. Ibid., 15–16* Behind her the virgins of her train are brought to the king; her neighbors are brought to you. *℣.* They are brought with gladness and joy; they enter the palace of the king.

In paschal time the gradual and tract are omitted, and there is said:

Alleluia, alleluia. *℣. Luke 1, 28* Hail, Mary, full of grace, the Lord is with you; blessed are you among women. Alleluia. *℣. Num. 17, 8* The rod of Jesse has blossomed: a Virgin has brought forth God and man: God has given peace, reconciling in himself the lowest with the highest. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 1, 26–38

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary. The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

But she was troubled by this message,

vobis signum. Ecce virgo concipiet, et páriet fílium, et vocábitur nomen eius Emmánuel. Butýrum et mel cómedet, ut sciat reprobáre malum, et eligere bonum.

Graduale Ps. 44, 3 et 5 Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum. *℣.* Propter veritátem, et mansuetúdinem, et iustítiam: et dedúcet te mirábiliter délixtera tua.

Tractus Ibid., 11 et 12 Audi, fília, et vide, et inclína aurem tuam: quia concupívit rex spéciem tuam. *℣. Ibid., 13 et 10* Vultum tuum deprecabúntur omnes dívites plebis: fíliæ regum in honóre tuo. *℣. Ibid., 15–16* Adducéntur Regi vírgines post eam: próximæ eius afferéntur tibi. *℣.* Adducéntur in lætítia, et exsultatióne: adducéntur in templum Regis.

Tempore paschali, omissis graduali et tractu, dicitur:

Allelúia, allelúia. *℣. Luc. 1, 28* Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia. *℣. Num. 17, 8* Virga Iesse flóruit: Virgo Deum et hómínem génuít: pacem Deus réddidit, in se reconcílians ima summis. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 1, 26–38

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galiléæ, cui nomen Názareth, ad Vírgínem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingræssus Angelus ad eum, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne eius: et cogitábat

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qualis esset ista salutatio. Et ait Angelus ei: Ne timeas, María, invenisti enim grátiam apud Deum: ecce concípies in útero, et páries filium, et vocábis nomen eius Iesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris eius: et regnabit in domo Iacob in ætérnum, et regni eius non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósko? Et respóndens Angelus, dixit ei: Spíritus Sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit filium in senectúte sua: et hic mensis sextus est illi, quæ vocátur stérilis: quia non erit impossibile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Credo.

Ave, María, grátia plena: Dóminus tecum: benedicta tu in muliéribus, et benedíctus fructus ventris tui (T. P. Alleluia.)

In méntibus nostris, quæsumus, Dómine, veræ fidei sacraménta confirmare: ut, qui concéptum de Virgine Deum verum et hómīnem confitémur; per eius salutíferæ resurrectiōnis poténtiam, ad ætérnam mereámur pervenire lætítiam. Per eúndem Dóminum.

Et, tempore quadragesimali, fit commemoratio feriæ.

Præfatio de B. Maria Virg. Et te in Annuntiatióne.

and wondered what this salutation meant. Then the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And, now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over the house of Jacob forever, and his reign will have no end."

But Mary said to the angel: "How can this be, because I do not know man?"

The angel answered her: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; as a result, the Holy One to be born will be called Son of God. And Elizabeth your kinswoman has also conceived a son in her old age and she who was regarded as barren is now in her sixth month, for nothing is impossible with God." Mary said: "Behold the handmaid of the Lord; be it done to me according to your word."

Creed

Offertory Antiphon *Luke 1, 28 and 42*

Hail, Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb (P. T. Alleluia.)

Prayer over the Gifts

O Lord, fix deeply in our minds the mysteries of the true faith.* We profess that your Son, who was conceived of the Virgin, is true God and true man.* May his life-giving resurrection bring us the reward of eternal happiness. Through Jesus Christ.

In Lent, commemoration of the weekday

Preface of the Blessed Virgin Mary (on this feast of the Annunciation)

March 27. St. John Damascene

Communion Antiphon

Isaia 7, 14

Behold, a virgin shall be with child, and bear a son, and shall name him Emmanuel (*P. T. Alleluia.*)

Ecce virgo concipiet, et páriet fílium: et vocábitur nomen eius Emmánuel. (*T. P. Allelúia.*)

Prayer after Communion

O Lord, it was through the message of an angel that we learned of the incarnation of your son Christ.* Pour your grace into our hearts, and by his passion and cross bring us to the glory of his resurrection. Through Jesus Christ.

Grátiam tuam, quásumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus; per passióem eius et crucem, ad resurrectiós glóriam perducámur. Per eúndem Dóminum.

In Lent, commemoration of the weekday

Et, tempore quadragesimali, fit commemoratio feriae.

SAINT JOHN DAMASCENE

*Confessor and Doctor
of the Church*

March 27

III classis

Entrance Antiphon

Ps. 72, 24

You have hold of my right hand; with your counsel you guide me, and you will receive me in glory. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* How good God is to Israel, to those who are clean of heart! *℣.* Glory be to the Father. You have hold.

Tenuísti manum dexteram meam: et in voluntáte tua deduxísti me, et cum glória suscepísti me. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1* Quam bonus Israël Deus his, qui recto sunt corde! *℣.* Glória Patri. Tenuísti.

Prayer

Almighty and eternal God, you endowed blessed John with divine learning and wondrous fortitude of soul in order that he might defend the veneration of sacred images.* May his example and prayers help us to imitate the virtues and enjoy the protection of the saints whose images we venerate. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *℟.* Amen.

Omnípotens sempitérne Deus, qui ad cultum sacrárum imáginum asseréndum, beátum Ioánnem calésti doctrína et admirábili spíritus fortitudine imbuísti: concéde nobis eius intercessióne et exémplo; ut, quorum cólimus imáginés, virtútes imitémur et patrocínia sentiámus. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sácula sæculórum.

March 27. St. John Damascene

Lectio libri Sapiéntiæ
Sap. 10, 10–17

Iustum dedúxit Dóminus per vias
rectás, et osténdit illi regnum Dei,
et dedit illi sciéntiam sanctórum:
honestávit illum in labóribus, et
complévit labóres illíus. In fraude
circumveniéntium illum áffuit illi,
et honéstum fecit illum. Custodívit
illum ab inimícis, et a seductóribus
tutávit illum, et certámen forte
dedit illi, ut vínceret, et sciret, quóniam
ómnium poténtior est sapién-
tia. Hæc vénditum iustum non dere-
líquit, sed a peccatóribus liberávit
eum: descendítque cum illo in fó-
veam, et in vínculis non derelíquit
illum, donec afférret illi sceptrum
regni, et poténtiam advérsus eos,
qui eum deprimébant: et mendáces
osténdit, qui maculavérunt illum,
et dedit illi claritátem ætérrnam.
Hæc pópulum iustum, et semen sine
queréla liberávit a natióribus, quæ
illum deprimébant. Intrávit in áni-
mam servi Dei, et stetit contra reges
horréndos in porténtis et signis. Et
réddidit iustis mercédem labórum
suórum.

Graduale Ps. 17, 33 et 35 Deus, qui
præcínxit me virtúte: et pósuit
immaculátam viam meam. *℣.* Qui
docet manus meas ad prælium: et
posuísti, ut arcum æreum, bráccia
mea.

Tractus Ibid., 38, 39 et 50 Pérsequar
inimicos meos, et comprehéndam
illos. *℣.* Confríngam illos, nec póte-
runt stare: cadent subtus pedes
meos. *℣.* Proptérea confitébor in

A Reading from the Book of Wisdom
Wis. 10, 10–17

The Lord guided the just man in direct ways,
Showed him the kingdom of God
and gave him knowledge of holy things;
He prospered him in his labors
and made abundant the fruit of his works,
Stood by him against the greed of his de-
frauders,
and enriched him;
He preserved him from foes,
and secured him against ambush,
And he gave him the prize for his stern
struggle
that he might recognize that devotion to
God is mightier than all else.
He did not abandon the just man when he
was sold,
but delivered him from sin.
He went down with him into the dungeon,
and did not desert him in his bonds,
Until he brought him the scepter of royalty
and authority over his oppressors,
Showed those who had defamed him false,
and gave him eternal glory.
The holy people and blameless race—it was
he
who delivered them from the nation that
oppressed them.
He entered the soul of the Lord's servant,
and withstood fearsome kings with signs
and portents.
He gave the holy ones the recompense of
their labors.

Gradual Ps. 17, 33 and 35 The God who
girded me with strength and kept my way
unerring. *℣.* Who trained my hands for war
and my arms to bend a bow of brass.

Tract Ibid., 38, 39 and 50 I pursued my
enemies and overtook them. *℣.* I smote
them, and they could not rise; they fell
beneath my feet. *℣.* Therefore will I pro-

March 27. St. John Damascene

claim you, O Lord, among the nations, and I will sing praise to your name.

In paschal time the gradual and tract are omitted and there is said:

Alleluia, alleluia. *℣. 1 Kings 25, 26 and 28*
The Lord has saved your hand for you because you fight the battles of the Lord. Alleluia. *℣. Ps. 143, 1* Blessed be the Lord my God, who trains my hands for battle, my fingers for war. Alleluia.

In votive Masses before Septuagesima or after Pentecost, the gradual is as above, but the tract is omitted and there is said:

Alleluia, alleluia. *℣.* You gave me your saving protection and your right hand sustained me. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 6, 6-11

At that time, on another Sabbath, Jesus entered the synagogue and taught. There was a man there whose right hand was withered up. The scribes and the Pharisees were on the watch to see if he would cure on the Sabbath, so that they could find a charge against him. But he knew their thoughts. He said to the man whose hand was withered up: "Arise and stand out front." He rose and stood. Jesus said to them: "I ask you, is it lawful on the Sabbath to do good or to do evil, to preserve life or to destroy it?" He looked round at them all and said to him: "Stretch out your hand." He did so and his hand was restored. They were filled with frenzy, and began discussing with one another what they could do to Jesus.

Offertory Antiphon
Job 14, 7

For a tree there is hope, if it be cut down, that it will sprout again and that its tender shoots will not cease (*P. T. Alleluia.*)

natió nibus, Dómine, et nómini tuo psalmum dicam.

Tempore paschali, omissis graduali et tractu, dicitur:

Allelúia, allelúia. *℣. 1 Reg. 25, 26 et 28* Dóminus salvávit manum tuam tibi: quia prœlia Dómini tu prœliáris, Allelúia. *℣. Ps. 143, 1* Benedíctus Dóminus Deus meus, qui docet manus meas ad prœlium, et dígitos meos ad bellum. Allelúia.

In Missis votivis ante Septuagesimam vel post Pentecosten, graduale ut supra, sed, omisso tractu, dicitur:

Allelúia, allelúia. *℣.* Dedísti mihi protectiódinem salútis tuæ: et dextera tua suscepit me. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 6, 6-11

In illo témpore: Factum est et in álio sábbato, ut intráret Iesus in synagógam, et docéret. Et erat ibi homo, et manus eius dextera erat árida. Observábunt autem scribæ et pharisæi, si in sábbato curáret: ut invenírent unde accusárent eum. Ipse vero sciébat cogitatiónes eórum. Et ait hómini, qui habébat manum áridam: Surge, et sta in médium. Et surgens stetit. Ait autem ad illos Iesus: Intérrogo vos si licet sábbatis benefácere, an male: ánimam salvam fácere, an pérdere? Et circumspéctis ómnibus dixit hómini: Exténde manum tuam. Et exténdit: et restitúta est manus eius. Ipsi autem repléti sunt insipiéntia, et colloquebántur ad ínvicem, quidnam fácerent Iesu.

Lignum habet spem, si præcisum fúerit, rursum viréscit, et rami eius púllulant. (*T. P. Allelúia.*)

March 28. St. John of Capistrano

Prayer over the Gifts

Ut, quæ tibi, Dómine, offerimus, dona tuo sint digna conspéctu: beáti Ioánnis et Sanctórum, quos eius ópera expósitos in templis cólimus, pia suffragátio conspíret. Per Dóminum.

O Lord, may our offerings be pleasing to you through the prayerful intercession of blessed John and of your saints* whose images we today venerate in our churches because of the efforts of their defender. Through Jesus Christ.

Communion Antiphon

Ps. 36, 17

Bráccia peccatórum conteréntur, confirmat autem iustos Dóminus. (T. P. Allelúia.)

The power of the wicked shall be broken, but the Lord supports the just (P. T. Alleluia.)

Prayer after Communion

Sumpta nos, quæsumus, Dómine, dona cæléstibus armis tueántur: et beáti Ioánnis patrocínia circúmdent Sanctórum unánimi suffragío cumúlata; quorum imágines evícit in Ecclésia esse venerándas. Per Dóminum.

Shield us, O Lord, with your divine protection through the gift we have just received.* Cover us over with the prayers of blessed John and of all your saints whose images are held in veneration in our churches today because of his efforts. Through Jesus Christ.

SAINT JOHN OF CAPISTRANO

Confessor

March 28

III classis

Entrance Antiphon

Habac. 3, 18-19

Ego autem in Dómino gaudébo: et exultábo in Deo Iesu meo: Deus Dóminus fortitúdo mea. (T. P. Allelúia, allelúia.) *Ps. 80, 2* Exsultáte Deo adiutóri nostro, iubiláte Deo Iacob. V. Glória Patri. Ego autem.

Yet will I rejoice in the Lord and exult in my saving God; the Lord God is my strength. (P. T. Alleluia, alleluia.) *Ps. 80, 2* Sing joyfully to God our strength; acclaim the God of Jacob. V. Glory be to the Father. Yet will I rejoice.

Prayer

Deus, qui per beátum Ioánnem fídeles tuos in virtúte sanctíssimi nóminis Iesu de crucis inimícis triumpháre fecísti: præsta, quæsumus; ut, spirituálium hóstium, eius intercessióne, superátis insidiis, corónam iustítiæ a te accípere mereámur. Per eúndem Dóminum.

O God, blessed John manifested the power of the most holy name of Jesus when he led the faithful in triumph over the enemies of the cross.* May we overcome the deceits of our spiritual enemies and receive the crown of justice from you through the intercession of this saint. Through Jesus Christ.

March 28. St. John of Capistrano

A Reading from the Book of Wisdom
Wis. 10, 10-14

The Lord guided the just man
in direct ways,
Showed him the kingdom of God
and gave him knowledge of holy things;
He prospered him in his labors
and made abundant the fruit of his works,
Stood by him against the greed of his defrauders,
and enriched him;
He preserved him from foes,
and secured him against ambush,
And he gave him the prize for his stern struggle
that he might recognize that devotion to
God is mightier than all else.
He did not abandon the just man when he
was sold,
but delivered him from sin.
He went down with him into the dungeon,
and did not desert him in his bonds.

Gradual Ps. 21, 24-25 You who fear the Lord, praise him; all you descendants of Jacob, give glory to him! *℣.* Revere him, all you descendants of Israel! For he has not spurned nor disdained the wretched man in his misery.

Tract Exodus 15, 2 and 3 My strength and my courage is the Lord, and he has been my savior. He is my God, I praise him. *℣.* The Lord is a warrior, almighty is his name. *℣.*
Judith 16, 3 The Lord who breaks battles; the Lord is his name.

In paschal time the gradual and tract are omitted and there is said:

Alleluia, alleluia. *℣. Ps. 58, 17* But I will sing of your strength and revel at dawn in your kindness. Alleluia. *℣.* You have been my stronghold, my refuge in the days of distress. Alleluia.

In votive Masses before Septuagesima or after Pentecost the gradual is as above, but the tract is omitted and there is said:

Lectio libri Sapientiae
Sap. 10, 10-14

Iustum deduxit Dóminus per vias rectas, et osténdit illi regnum Dei, et dedit illi sciéntiam sanctorum: honestávit illum in labóribus, et complévit labóres illius. In fraude circumveniéntium illum áffuit illi, et honéstum fecit illum. Custodívit illum ab inimícis, et a seductóribus tutávit illum, et certámen forte dedit illi, ut vínceret, et sciret, quóniam ómnium poténtior est sapiéntia. Hæc vénditum iustum non derelíquit, sed a peccatóribus liberávit eum: descendítque cum illo in fóveam, et in vínculis non derelíquit illum.

Graduale Ps. 21, 24-25 Qui timétis Dóminum, laudáte eum: univérsum semen Iacob, glori ficáte eum. *℣.* Timeat eum omne semen Israël: quóniam non spre vit, neque despéxit deprecatió nem páuperis.

Tractus Exodi 15, 2 et 3 Fortitúdo mea, et laus mea Dóminus, et factus est mihi in salútem: iste Deus meus, et glori ficábo eum. *℣.* Dóminus quasi vir pugnátor, omní potens nomen eius. *℣. Judith 16, 3* Dóminus cónterens bella: Dóminus nomen est illi.

Tempore paschali, omissis graduali et tractu, dicitur:

Allelúia, allelúia. *℣. Ps. 58, 17* Ego autem cantábo fortitúdinem tuam: et exsultábo mane misericórdiam tuam. Allelúia. *℣.* Quia factus es suscéptor meus, et refúgium meum in die tribulatió nis meæ. Allelúia.

In Missis votivis ante Septuagesimam vel post Pentecosten, graduale ut supra, sed, omisso tractu, dicitur:

March 28. St. John of Capistrano

Allelúia, allelúia. *Ps. 58, 17* Ego autem cantábo fortitúdinem tuam: et exultábo mane misericórdiam tuam. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 9, 1-6

In illo témpore: Convocátis Iesus duódecim Apóstolis, dedit illis virtútem et potestátem super ómnia dæmónia, et ut languóres curárent. Et misit illos prædicáre regnum Dei, et sanáre infirmos. Et ait ad illos: Nihil tuléritis in via, neque virgam, neque peram, neque panem, neque pecúniám, neque duas túnicas habéatis. Et in quacúmque domum intravéritis, ibi manéte, et inde ne exeátis. Et quicúmque non recéperint vos: exeúntes de civitaté illa, étiam púlverem pedum vestrórum excútite in testimónium supra illos. Egréssi autem circuíbant per castélla, evangelizántes, et curántes ubique.

Invocávit Altíssimum poténtem in oppugnádo inimícos úndique, et audívit illum magnus et sanctus Deus. (*T. P. Allelúia.*)

Sacrificium, Dómine, quod immolámus, placátus inténde: ut, intercedénte beáto Ioánnē Confessóre tuo, ad conteréndas inimicórum insídias nos in tuæ protectiónis securitaté constituat. Per Dóminum.

Decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt. (*T. P. Allelúia.*)

Alleluia, alleluia. *Ps. 58, 17* But I will sing of your strength and revel at dawn in your kindness. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 9, 1-6

At that time Jesus called the Twelve together and gave them power and authority over all the demons, and to cure diseases. He sent them forth to proclaim the kingdom of God and to heal the infirm. He said to them: "Take nothing for the journey, neither walking stick nor traveling bag, neither bread nor money; neither is anyone to have a second tunic. Stay at whatever house you enter, and proceed from there. And when people will not receive you, leave that town and shake its dust from your feet as a testimony against them." And, setting out, they went around from village to village, proclaiming the good news everywhere and curing diseases.

Offertory Antiphon
Eccli. 46, 6

He called upon the Most High God when his enemies beset him on all sides, and the great and holy God heard him. (*P. T. Alleluia.*)

Prayer over the Gifts

May the sacrifice we offer please you, O Lord, and protect us.* Help us to tread under foot the snares of our enemies through the intercession of your blessed confessor John. Through Jesus Christ.

Communion Antiphon
Wis. 10, 20

They sang, O Lord, your holy name and praised your conquering hand. (*P. T. Alleluia.*)

Seven Sorrows of the B. V. M.

Prayer after Communion

We have been nourished by the food of heaven and refreshed by spiritual drink.* Shield us from our evil enemies and keep your Church in enduring peace. Through Jesus Christ.

Replēti alimōnia cælesti et spirituali pōculo recreāti, quæsumus, omnipotens Deus: ut, intercedēte beāto Ioāne Confessōre tuo, nos ab hoste maligno defēdas, et Ecclēsiā tuā perpētua pace custōdias. Per Dōminum.

SEVEN SORROWS OF THE BLESSED VIRGIN MARY

FRIDAY AFTER THE FIRST SUNDAY OF PASSION TIME

On this day, in places where particular exercises of piety are celebrated in honor of the Blessed Virgin Mary under the title of Sorrowful Mother, two festive Masses of the Seven Sorrows of the Blessed Virgin Mary are permitted.

Commemoratio

Hodie, ubi peculiaria pietatis exercitia in honorem B. Mariæ Virg. Matris dolorosæ peraguntur, permittuntur duæ Missæ festivæ de septem doloribus B. Mariæ Virg.

Entrance Antiphon *John 19, 25*

There were standing by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Salome, and Mary Magdalene. *Ibid.*, 26–27 “Woman, behold your son,” said Jesus; and to the disciple, “Behold your mother.” *℣*. Glory be to the Father. There were standing.

Stabant iuxta Crucem Iesu mater eius, et soror matris eius Mariā Cléophæ, et Salôme, et Mariā Magdaléne. *Ibid.*, 26–27 Múlier, ecce fílius tuus: dixit Iesus; ad discipulum autem: Ecce mater tua. *℣*. Glória Patri. Stabant.

Prayer

O God, in your passion, the prophecy of Simeon was fulfilled that a sword of sorrow should pierce the sweet soul of your glorious virgin-mother Mary.* We reverently recall her sufferings and sorrow; mercifully grant us the fruits of your own sufferings, through the merits and prayers of all the saints watching beside the cross: You who live.

Deus, in cuius passióne, secúndum Simeónis prophetiā, dulcissimā animā gloriósæ Virgínis et Matris Mariæ doloris gládus pertransívit: concéde propítius; ut, qui transfixiónem eius et passióne[m] venerádo recólimus, gloriósis méritis et préci-bus ómnium Sanctórum Cruci fidé-liter astántium intercedéntibus, passi-ónis tuæ efféctum felícem consequá-mur: Qui vivis.

Commemoration of the weekday:

Et fit commemoratio feriæ.

Prayer

O Lord, fill our hearts with your grace so that we may avoid sin through our voluntary penance.* May we suffer here in this life rather than be condemned to punishment in eternity. Through Jesus Christ.

Córdibus nostris, quæsumus, Dómine, grátiam tuā benígnus infúnde: ut peccáta nostra castigatióne voluntária cohibéntes, temporáliter pótius macerémur, quam supplíciis deputémur ætéris. Per Dóminum.

Seven Sorrows of the B. V. M.

Lectio libri Iudith *Judith 13, 22 et 23-25*

Benedíxit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimicos nostros. Benedícta es tu filia a Dómino Deo excélso, præ ómnibus muliéribus super terram. Benedíctus Dóminus, qui creávit cælum et terram: quia hódie nomen tuum ita magnificávit, ut non recédát laus tua de ore hóminum, qui mémoires fúerint virtútis Dómini in ætérnum, pro quibus non pepercísti ánimæ tuæ propter angústias et tribulatióem géneris tui, sed subvenísti ruínæ ante conspéctum Dei nostri.

Graduale Dolorósa et lacrimábilis es, Virgo María, stans iuxta Crucem Dómini Iesu Filii tui Redemptóris. *℣.* Virgo Dei Génatrix, quem totus non capit orbis, hoc crucis fert supplícium, auctor vitæ factus homo.

Tractus Stabat sancta María, cæli Regína, et mundi Dómina, iuxta Crucem Dómini nostri Iesu Christi dolorósa. *℣. Thren. 1, 12* O vos omnes, qui transítis per viam, aténdite, et vidéte, si est dolor sicut dolor meus.

Sequentia

Stabat Mater dolorósa
Iuxta crucem lacrimósa,
Dum pendébat Fílius.

Cuius ánimam geméntem,
Contristátam et doléntem,
Pertransívit gládius.

O quam tristis et afflícta
Fuit illa benedícta
Mater Unigéniti!

Quæ mærébat, et dolébat,
Pia Mater, dum vidébat
Nati pœnas ínclýti.

A Reading from the Book of Judith *Judith 13, 22 and 23-25*

The Lord has blessed you with his power because through you he has today brought to nought the enemies of your people. Blessed are you, daughter, by the Most High God, of all the women on the earth; and blessed be the Lord God, the creator of heaven and earth, who guided your blow at the head of the chief of our enemies. Your deed of hope will never be forgotten by those who tell of the might of God. May God make this redound to your everlasting honor, rewarding you with blessings, because you risked your life when your people were being oppressed, and you averted our disaster in the sight of our God.

Gradual You are sorrowful and tearful, O Virgin Mary, standing by the cross of the Lord Jesus, your Son and Redeemer. *℣.* O Virgin Mother of God, he whom the whole earth does not contain, the author of life made man, bears this torture of the cross.

Tract Holy Mary, the Queen of heaven and Mistress of the world, filled with sorrow, stood by the cross of Our Lord Jesus Christ. *℣. Lam. 1, 12* O all you that pass by the way, look and see if there be any suffering like my suffering.

Sequence

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

Through her heart, his sorrow sharing,
All his bitter anguish bearing,
Now at length the sword had passed.

Oh, how sad and sore distressed
Was that Mother highly blessed
Of the sole begotten One!

Christ above in torment hangs,
She beneath beholds the pangs
Of her dying, glorious Son.

Seven Sorrows of the B. V. M.

Is there one who would not weep
'Whelmed in miseries so deep
Christ's dear Mother to behold?

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Bruised, derided, cursed, defiled,
She beheld her tender Child,
All with bloody scourges rent.

For the sins of his own nation
Saw him hang in desolation
Till his spirit forth he sent.

O sweet Mother! fount of love,
Touch my spirit from above,
Make my heart with yours accord.

Make me feel as you have felt;
Make my soul to glow and melt
With the love of Christ, my Lord.

Holy Mother, pierce me through
In my heart each wound renew
Of my Savior crucified.

Let me share with you his pain,
Who for all our sins was slain,
Who for me in torments died.

Let me mingle tears with you,
Mourning him who mourned for me,
All the days that I may live.

By the cross with you to stay,
There with you to weep and pray,
Is all I ask of you to give.

Virgin of all virgins blest!
Listen to my fond request:
Let me share your grief divine.

Let me, to my latest breath
In my body bear the death
Of that dying Son of yours.

Wounded with his every wound,
Steep my soul till it has swooned
In his very blood away.

Quis est homo, qui non fleret,
Matrem Christi si vidéret
In tanto supplicio?

Quis non posset contristári,
Christi Matrem contemplári
Doléntem cum Fílio?

Pro peccátis suæ gentis
Vidit Iesum in torméntis,
Et flagéllis súbditum.

Vidit suum dulcem natum
Moriéndo desolátum,
Dum emísit spíritum.

Eia Mater, fons amóris,
Me sentíre vim dolóris
Fac, ut tecum lúgeam.

Fac, ut árdeat cor meum
In amándo Christum Deum,
Ut sibi compláceam.

Sancta Mater, istud agas,
Crucifíci fige plagas
Cordi meo válide.

Tui nati vulneráti,
Tam dignáti pro me pati,
Pœnas mecum dívide.

Fac me tecum pie flere,
Crucifíxo condolére,
Donec ego víxero.

Iuxta crucem tecum stare,
Et me tibi sociáre
In planctu desídero.

Virgo víginum præclára,
Mihi iam non sis amára:
Fac me tecum plángere.

Fac, ut portem Christi mortem,
Passiónis fac consórtem,
Et plagas recólere.

Fac me plagis vulnerári,
Fac me cruce inebriári,
Et cruóre Fílii.

Seven Sorrows of the B. V. M.

Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die iudicii.

Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.

Quando corpus morietur,
Fac, ut animæ donetur
Paradisi glória. Amen.

Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In his awful judgment day.

Christ, when you shall call me hence,
Be your Mother my defense,
Be your cross my victory.

While my body here decays,
May my soul your goodness praise,
Safe in heaven eternally.
Amen.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 19, 25–27

In illo témpore: Stabant iuxta Crucem Iesu mater eius, et soror matris eius María Cléophæ, et María Magdaléne. Cum vidisset ergo Iesus matrem, et discipulum stantem, quem diligébat, dicit matri suæ: Múlier, ecce fílius tuus. Deínde dicit discipulo: Ecce mater tua. Et ex illa hora accépit eam discipulus in sua.

Recordáre, Virgo Mater Dei, dum stéteris in conspéctu Dómini, ut loquáris pro nobis bona, et ut avértat indignatióem suam a nobis.

Offérimus tibi preces et hóstias, Dómine Iesu Christe, humíliter supplícantes: ut, qui Transfixiónem dulcíssimi spíritus beátæ Mariæ Matris tuæ précibus recensémus; suo, suorumque sub Cruce Sanctórum consórtium multiplicáto piísimo intervéntu, méritis mortis tuæ, méritum cum beátis habeámus: Qui vivis.

✠ A Reading from the holy Gospel
according to John
John 19, 25–27

At that time, near the cross of Jesus there also stood his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Then seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your son." In turn he said to the disciple, "There is your mother." And from that hour the disciple took her into his care.

Offertory Antiphon
Jerem. 18, 20

Be mindful, O Virgin Mother of God, when you stand in the sight of the Lord, to speak good things for us, and to turn away his wrath from us.

Prayer over the Gifts

O Lord Jesus Christ, we offer you our prayers and sacrificial gifts.* May we, who commemorate the piercing of the soul of blessed Mary, your Mother, share the reward of the saints through her loving and constant intercession and the prayers of those who stood with her beside the cross, as well as through your own meritorious death: You who live and reign.

April 2. St. Francis of Paula

Commemoration of the weekday:

Et fit commemoratio feriæ.

Prayer over the Gifts

O merciful God, may we always serve worthily at your altars, and be saved by participating continually in these sacred rites. Through Jesus Christ.

Præsta nobis, miséricors Deus: ut digne tuis servíre semper altáribus mereámur; et eórum perpétua participatióne salvári. Per Dóminum.

Preface of the Blessed Virgin Mary (as we venerate the Seven Sorrows)

Præfatio de B. Maria Virg. Et te in Transfixióne.

Communion Antiphon

Happy the heart of the Blessed Virgin Mary, which without dying earned the palm of martyrdom beneath the cross of our Lord.

Felices sensus beátæ Mariæ Vírginis, qui sine morte meruérunt martýrii palmam sub Cruce Dómini.

Prayer after Communion

O Lord Jesus Christ, may this sacrifice which we have received in memory of the sorrows of your Virgin-Mother obtain for us from your mercy every grace and help: You who live and reign.

Sacrificia, quæ sumpsimus, Dómine Iesu Christe, Transfixiónem Matris tuæ et Vírginis devóte celebránte: nobis ímpetrent apud cleméntiam tuam omnis boni salutáris efféctum: Qui vivis.

Commemoration of the weekday:

Et fit commemoratio feriæ.

Prayer after Communion

O Lord, protect us always by the sacrament we have received,* and drive away from us all that is harmful. Through Jesus Christ.

Sumpti sacrificii, Dómine, perpétua nos tuítio non derelínquat: et nóxia semper a nobis cuncta depéllat. Per Dóminum.

FEASTS OF APRIL

SAINT FRANCIS OF PAULA

Confessor

April 2

III classis

Entrance Antiphon

Ps. 91, 13-14

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow, planted in the house of our God. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣.* Glory be to the Father. The just man.

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri (*T. P. Allelúia, allelúia.*) *Ps. ibid., 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℣.* Glória Patri. Iustus.

April 2. St. Francis of Paula

Prayer

Deus, humílium celsitúdo, qui beá-tum Francíscum Confessórem Sanc-tórum tuórum glória sublimásti: trí-bue, quæsumus; ut, eius méritis et imitatióne, promíssa humílibus præ-mia feliciter consequámur. Per Dó-minum.

O God, you are the reward of the humble; you crowned the blessed confessor Francis with the glory of sainthood.* Through his merits and prayers let us obtain the happiness you promised to those who are humble of heart. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Philippénes
Philipp. 3, 7-12

A Reading from the Epistle
of blessed Paul the Apostle
to the Philippians
Philipp. 3, 7-12

Fratres: Quæ mihi fuérunt lucra, hæc arbitrátus sum propter Chri-stum detriménta. Verúmtamen exístimo ómnia detriméntum esse prop-ter eminéntem sciéntiam Iesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbitror ut stércora, ut Christum lucrifáciam, et invéniam in illo, non habens meam iustítiam, quæ ex lege est, sed illam, quæ ex fide est Christi Iesu: quæ ex Deo est iustítia in fide, ad cogno-scéndum illum, et virtútem resur-rectiόνis eius, et societátem passió-num illíus: configurátus morti eius: si quo modo occúrram ad resurre-ctiόνem, quæ est ex mórtuis: non quod iam accéperim, aut iam per-féctus sim: sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Iesu.

Brethren: Now, whatever I used to consider as profitable I have revalued, in the light of Christ, as loss. In fact, I rate all else as loss because of the supreme good of know-ing my Lord Jesus Christ. For his sake I underwent total loss of all things and I value them as mere dung so that Christ alone may be my wealth and I may be found in him, possessing not my own justice based on observance of the Law, but that justice which comes through faith in Christ, the justice which comes from God and is based on faith. All this is that I may know Christ and the power flowing from his resurrection: that I may know how to share in his suf-ferings by being formed into the pattern of his death, in the hope that thus I may also arrive at the resurrection from the dead. I do not mean that I have already achieved this or that I have already become perfect. But I am hastening on to try to grasp it, having been myself already grasped by Christ Jesus.

Tempore paschali:

In paschal time:

Allelúia, allelúia. *Ps. 111, 1* Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. Allelúia. *Ps. Osee 4, 6* Iustus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Allelúia.

Alleluia, alleluia. *Ps. 111, 1* Happy the man who fears the Lord, who greatly de-lights in his commands. Alleluia. *Ps. Osee 4, 6* The just man shall blossom like the lily, and flourish forever before the Lord. Alleluia.

April 2. St. Francis of Paula

Outside of paschal time:

Gradual Ps. 36, 30–31 The mouth of the just man tells of wisdom, and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter.

Tract Ps. 111, 1–3 Happy the man who fears the Lord, who greatly delights in his commands. *℣.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℣.* Wealth and riches shall be in his house; his generosity shall endure forever.

✠ A Reading from the holy Gospel
according to Luke
Luke 12, 32–34

At that time Jesus said to his disciples: “Be without fear, little flock, for your Father has decided to give you the kingdom. Sell what you have and give alms. Provide yourselves with purses that do not become worn out, an unfailing treasure in heaven, where neither thief approaches nor moth destroys. For your heart will be wherever your treasure is.”

Offertory Antiphon
Ps. 20, 2–3

O Lord, in your strength the just man is glad; in your victory how greatly he rejoices! You have granted him his heart's desire. (*P. T. Alleluia.*)

Prayer over the Gifts

O Lord, may these gifts, which your devoted people have placed upon your altar, please you through the merits of blessed Francis,* and by your mercy aid our salvation. Through Jesus Christ.

Extra tempus paschale:

Graduale Ps. 36, 30–31 Os iusti meditabitur sapiéntiam, et lingua eius loquétur iudícium. *℣.* Lex Dei eius in corde ipsius: et non supplantábuntur gressus eius.

Tractus Ps. 111, 1–3 Beátus vir, qui timet Dóminum: in mandátis eius cupit nimis. *℣.* Potens in terra erit semen eius: generátio rectórum benedicétur. *℣.* Glória et divítiae in domo eius: et iustítia eius manet in sáeculum sáeculi.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 12, 32–34

In illo témpore: Dixit Iesus discipulis suis: Nolíte timére, pusíllus grex, quia complácuít Patri vestro dare vobis regnum. Véndite quæ possidéitis, et date eleemósynam. Fácite vobis sácculos, qui non veteráscunt, thesáurum non deficiéntem in cælis: quo fur non apprópiat, neque tínea corrúmpit. Ubi enim thesáurus vester est, ibi et cor vestrum erit.

In virtúte tua, Dómine, lætábitur iustus, et super salutáre tuum exsultábit veheménter: desidérium ánimæ eius tribuísti ei. (*T. P. Alleluia.*)

Hæc dona devótæ plebis, Dómine, quibus tua cumulámus altária, beáti Francísci méritis tibi grata, nobisque salutária, te miseránte, reddántur. Per Dóminum.

April 4. St. Isidore

Communion Antiphon
Matth. 19, 28 and 29

Amen dico vobis: quod vos, qui reliquistis omnia, et secuti estis me, centuplum accipietis, et vitam æternam possidebitis. (T. P. Allelúia.)

Amen I say to you that you, who have left all things and followed me, shall receive a hundred fold, and shall possess life everlasting. (P. T. Alleluia.)

Prayer after Communion

Sumpta, Dómine, sacramenta cælestia: beáto Francíscó Confessóre tuo intercedente, precámur; ut et temporális vitæ subsidia nobis conferant, et æternæ. Per Dóminum nostrum.

O Lord, may this sacrament of heaven which we have received help us in this life and in the life to come * through the intercession of your blessed confessor Francis. Through Jesus Christ.

SAINT ISIDORE
*Bishop, Confessor, and
Doctor of the Church*

April 4

III classis

Missa In médio, de Communi Doctorum
(41).

Mass In médio (Common of doctors), page (41).

C

Prayer

Deus, qui pópulo tuo æternæ salutis beátum Isidórum mínistrum tribuisti: præsta, quæsumus; ut, quem Doctórem vitæ habuimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

O God, you have given us blessed Isidore as a guide on our way to eternal salvation.* Let him who once instructed your faithful on earth, now intercede for us in heaven. Through Jesus Christ.

CI

Prayer over the Gifts

Sancti Isidóri Pontificis tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ, et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

O Lord, let the blessed bishop and doctor Isidore always help us,* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

CI

Prayer after Communion

Ut nobis, Dómine, tua sacrificia dent salutem: beátus Isidórus Póntifex tuus et Doctor egrégus, quæsumus, precátor accédât. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per omnia sæcula sæculórum.

O Lord, may this sacrifice bring us closer to our salvation * through the intercession of your blessed bishop and illustrious doctor Isidore. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. R. Amen.

April 11. St. Leo I

SAINT VINCENT FERRER

Confessor

April 5

Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:

Prayer

O God, you instructed your Church by the life and preaching of the blessed confessor Vincent.* Teach your servants through his example and shield them from all harm under his protection. Through Jesus Christ.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,* that we may be strengthened by the prayers of your saints in whose memory we have received this sacrament. Through Jesus Christ.

SAINT LEO I

*Pope, Confessor, and
Doctor of the Church*

April 11

Mass Si diligis me (Common of one or more supreme pontiffs), page (1).

Prayer

O eternal Shepherd, who appointed blessed Leo shepherd of the whole Church,* let the prayers of this pope move you to look with favor upon your flock and to keep it under continual protection. Through Jesus Christ.

III classis

Missa Os iusti, de Communi Confessoris non Pontificis 1° loco (45), præter orationem sequentem:

P

Deus, qui Ecclesiam tuam beati Vincentii Confessoris tui meritis et prædicatione illustrare dignatus es: concede nobis famulis tuis; ut et ipsius instruamur exemplis, et ab omnibus eius patrocinio liberemur adversis. Per Dominum.

C

Laudis tibi, Domine, hostias immolamus in tuorum commemoratione Sanctorum: quibus nos et presentibus exui malis confidimus, et futuris. Per Dominum.

C

Refecti cibo potuque caelesti Deus noster, te supplices exoramus: ut, in cuius hac commemoratione percipimus, eius muniamur et precibus. Per Dominum.

III classis

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).

CI

Gregem tuum, Pastor æternæ, placatus intende: et per beatum Leonem Summum Pontificem, perpétua protectione custodi; quem totius Ecclesiæ præstitisti esse pastorem. Per Dominum.

April 13. St. Hermenegild

CI

Oblátis munéribus, quæsumus Dómine, Ecclesiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

CI

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclesiám: ut poténti moderatióne dirécta, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

III classis

TEMPORE PASCHALE

Protexísti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratióne meam cum déprecor: a timóre inimíci éripe ánimam meam. *V.* Glória Patri. Protexísti.

Deus, qui beátum Hermenegíldum Mártýrem tuum cælésti regno terrénium postpónere docuísti: da, quæsumus, nobis; eius exémplo cadúca despícere, atque æténa sectári. Per Dóminum.

Léctio libri Sapiéntiæ
Sap. 5, 1-5

Stabunt iusti in magna constántia advérsus eos, qui se angustiavérun,

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT HERMENEGILD

Martyr

April 13

IN THE EASTER SEASON

Entrance Antiphon

Ps. 66, 3

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear O God, my voice in lament; from the dread enemy preserve my life. *V.* Glory be to the Father. You have sheltered me.

Prayer

O God, through your instruction the blessed martyr Hermenegild chose the kingdom of heaven in preference to the royalty of earth.* May we follow his example and spurn the passing things of this life to reach those of eternity. Through Jesus Christ.

A Reading from the Book of Wisdom
Wis. 5, 1-5

Then shall the just one with great assurance stand

April 13. St. Hermenegild

before his oppressors who set at nought
his labors.
Seeing this, they shall be shaken with dread-
ful fear,
and amazed at the unlooked-for salvation.
They shall say among themselves, rueful
and groaning through anguish of spirit:
“This is he whom once we held as a laugh-
ingstock
and as a type for mockery, fools that we
were!
His life we deemed madness,
and his death dishonored.
See how he is accounted among the sons of
God;
how his lot is with the saints!”

Alleluia, alleluia. *Ps. 88, 6* The heavens
proclaim your wonders, O Lord, and your
faithfulness in the assembly of the holy
ones. Alleluia. *Ps. 20, 4* You placed on
his head, O Lord, a crown of precious
stones. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 14, 26–33

At that time Jesus said to the crowds:
“If anyone comes to me and does not hate
his father and mother, and wife and children
and brothers and sisters, and even his own
life, he cannot be my disciple. One who
does not carry his cross and follow me can-
not be my disciple. If one of you is thinking
of building a tower, will he not first sit down
and calculate the outlay to see if he has
enough to complete the project? For fear
that, if he lays the foundations and is not
able to finish, all who see it will begin to
laugh at him saying: ‘That is the man who
began to build but could not finish.’ Or if a
king is about to march on another king to
do battle with him, will he not sit down first
and consider whether with ten thousand men
he can encounter an enemy marching

et qui abstulerunt labores eorum.
Videntes turbabuntur timore hor-
ribili, et mirabuntur in subitatio-
ne insperata salutis, dicentes intra se,
paenitentiam agentes, et pra-
angustia spiritus gementes: Hi sunt,
quos habuimus aliquando in deri-
sum, et in similitudinem improperii.
Nos insensati vitam illorum aestima-
bamus insaniam, et finem illorum
sine honore: ecce quomodo com-
putati sunt inter filios Dei, et inter
sanctos sors illorum est.

Alleluia, alleluia. *Ps. 88, 6* Con-
fitebuntur caeli mirabilia tua, Dó-
mine: etenim veritatem tuam in
ecclesia sanctorum. Alleluia. *Ps. 20, 4*
Posuisti, Dómine, super caput
eius coronam de lapide pretioso.
Alleluia.

✠ Sequentia sancti Evangelii
secundum Lucam
Luc. 14, 26–33

In illo tempore: Dixit Iesus turbis:
Si quis venit ad me, et non odit
patrem suum, et matrem, et uxó-
rem, et filios, et fratres, et soróres,
adhuc autem et animam suam, non
potest meus esse discipulus. Et qui
non baiulat crucem suam, et venit
post me, non potest meus esse di-
scipulus. Quis enim ex vobis volens
turrim aedificare, non prius sedens
computat sumptus, qui necessari
sunt, si habeat ad perficiendum;
ne, posteaquam posuerit fundamén-
tum, et non potuerit perficere, om-
nes, qui vident, incipiant illudere
ei, dicentes: Quia hic homo coepit
aedificare, et non potuit consumma-
re? Aut quis rex iturus commit-
tere bellum adversus alium regem,
non sedens prius cogitat, si possit
cum decem millibus occurrere ei,
qui cum viginti millibus venit ad se?

April 14. St. Justin

Alióquin, adhuc illo longe agénte, legatiónem mittens, rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúntiat ómnibus, quæ póssidet, non potest meus esse discípulus.

against him twenty thousand strong? If he cannot, he sends a delegation while the enemy is still at a distance, asking for terms of peace. So then, none of you who does not renounce all his possessions can be my disciple."

Offertory Antiphon

Ps. 88, 6

Confitebúntur cæli mirabília tua, Dómine: et veritátem tuam in ecclésia sanctorum, allelúia, allelúia.

The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones, alleluia, alleluia.

Prayer over the Gifts

Munéribus nostris, quæsumus, Dómine, precibúsq; suscep̃tis: et cælestibus nos munda mystériis, et cleménte exáudi. Per Dóminum.

Accept our offerings and prayers, O Lord.* Cleanse us by this heavenly rite and in your mercy hear our petitions. Through Jesus Christ.

Communion Antiphon

Ps. 63, 11

Lætábitur iustus in Dómino, et sperábit in eo; et laudabúntur omnes recti corde, allelúia, allelúia.

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

Prayer after Communion

Da, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctorum temporáli gratulamur offício; ita perpétuo lætémur aspéctu. Per Dóminum.

O Lord our God, may we who now joyfully commemorate your saints on earth rejoice one day with them in heaven. Through Jesus Christ.

EXTRA TEMPUS PASCHALE

Missa In virtúte, de Comuni unius Martyris 3º loco (10), cum oratione et Evangelio ut in Missa præcedenti.

OUTSIDE THE EASTER SEASON

Mass In virtúte (Common of one martyr III), page (10), with the prayers as in the above Mass.

SAINT JUSTIN

Martyr

April 14

Entrance Antiphon

Ps. 118, 85 and 46

Narravérunt mihi iníqui fabulatiónes, sed non ut lex tua: ego autem loquébar de testimóniis tuis in con-

The wicked have told me fables, but not as your law. I will speak of your decrees before kings without being ashamed. (*P. T.*

April 14. St. Justin

Alleluia, alleluia.) *Ps. ibid.*, / Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. The wicked.

Prayer

O God, the folly of the cross revealed the surpassing wisdom of Jesus Christ to the blessed martyr Justin.* May we triumph over error and remain unshaken in our faith through the intercession of this saint. Through Jesus Christ.

Commemoration of Saints Tiburtius, Valerian, and Maximus, martyrs:

Prayer

O almighty God, may we imitate the virtues of your holy martyrs Tiburtius, Valerian, and Maximus as we celebrate their feast. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to the Corinthians
1 Cor. 1, 18-25 and 30

Brethren: The message of the cross it is true, is foolishness to those who are perishing, but to those who are being saved, to us, it is the power of God. For it is written, "I will destroy the wisdom of the wise, and I will thwart the cleverness of the clever." Where is the wise man? Where is the scribe? Where is the reasoner of this age? Has not God made foolishness of the wisdom of the world? Since in God's wisdom the world failed to recognize God by wisdom, it pleased God to use the foolishness of our preaching to save those who believe. Yes, Jews demand "signs" and Greeks seek "wisdom," but we preach Christ crucified, to Jews indeed a stumblingblock and to Gentiles foolishness, but to those who are called, Jews and Greeks alike, Christ the

spéctu regum et non confundébar. (*T. P. Allelúia, allelúia.*) *Ps. ibid.*, / Beáti immaculáti in via, qui ámbulant in lege Dómini. *℟.* Glória Patri. Narravérunt mihi.

Deus, qui per stultítiam Crucis emínentem Iesu Christi sciéntiam beátrum Iustínium Mártýrem mirábiliter docuísti: eius nobis intercessióne concéde; ut, errórum circumventióne depúlsa, fidei firmitátem consequámur. Per eúndem Dóminum.

Et fit commemoratio Ss. Tiburtii, Valeriani et Maximi Mártýrum:

Præsta, quæsumus, omnipotens Deus: ut, qui sanctórum Mártýrum tuórum Tibúrtii, Valeriáni, et Máximi solémnia cólimus; eórum étiam virtútes imitémur. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
1 Cor. 1, 18-25 et 30

Fratres: Verbum crucis pereúntibus quidem stultítia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sápiens? ubi scriba? ubi conquisitor huius sæculi? Nonne stultam fecit Deus sapiéntiam huius mundi? Nam quia in Dei sapiéntia non cognóvit mundus per sapiéntiam Deum: plácuit Deo per stultítiam prædicatiónis salvos fácere credéntes. Quóniam et Iudæi signa petunt, et Græci sapiéntiam quærunt: nos autem prædicámus Christum crucifixum: Iudæis quidem scándalum, géntibus autem stultítiam, ipsis autem vocátis Iudæis, atque Græcis, Christum Dei virtútem, et Dei sapiéntiam: quia quod stultum est Dei, sapiéntius est homínibus: et quod infírmum est

April 14. St. Justin

Dei, fórtius est homínibus. Ex ipso autem vos estis in Christo Iesu, qui factus est nobis sapiéntia a Deo, et iustítia, et sanctificátio, et redémptio.

Tempore paschali:

Allelúia, allelúia. *℣. 1 Cor. 3, 19 et 20* Sapiéntia huius mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatíones sapiéntium, quóniam vanæ sunt. Allelúia. *℣. Philipp. 3, 8* Verúmtamen exístimo ómnia detriméntum esse propter eminéntem sciéntiam Iesu Christi Dómini mei. Allelúia.

Extra tempus paschale:

Graduale 1 Cor. 3, 19 et 20 Sapiéntia huius mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatíones sapiéntium, quóniam vanæ sunt. *℣. Ibid., 1, 19* Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo.

Tractus 1 Cor. 2, 2 et 7-8 Non iudicávi me scire áliquíd inter vos nisi Iesum Christum, et hunc crucifíxum. *℣. Lóquimur Dei sapiéntiam in mystério, quæ abscondita est, quam prædestinávit Deus ante sæcula in glóriam nostram. ℣. Quam nemo princípum huius sæculi cognóvit. Si enim cognovissent, numquam Dóminum glóriæ crucifíxissent.*

In Missis votivis ante Septuagesimam vel post Pentecosten, graduale dicitur ut supra, sed, omisso tractu, additur:

Allelúia, allelúia. *℣. Philipp. 3, 8* Verúmtamen exístimo ómnia detriméntum esse propter eminéntem sciéntiam Iesu Christi Dómini mei. Allelúia.

power of God and the wisdom of God. For a foolish thing of God is wiser than men, and a weak thing of God is more powerful than men. It is God who has given you life in Christ Jesus, whom he has made our wisdom and also our justice, sanctification and redemption.

In paschal time:

Alleluia, alleluia. *℣. 1 Cor. 3, 19 and 20* The wisdom of this world is foolishness with God. For it is written, "The Lord knows the thoughts of the wise, that they are empty." Alleluia. *℣. Philipp. 3, 8* Nay more, I count everything loss, because of the excelling knowledge of Jesus Christ, my Lord. Alleluia.

Outside of paschal time:

Gradual 1 Cor. 3, 19 and 20 The wisdom of this world is foolishness with God. For it is written, "The Lord knows the thoughts of the wise, that they are empty." *℣. Ibid., 1, 19* I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.

Tract 1 Cor. 2, 2 and 7-8 I determined not to know anything among you, except Jesus Christ and him crucified. *℣. We speak the wisdom of God, mysterious, hidden, which God foreordained before the world unto our glory. ℣. Which none of the rulers of this world has known; for had they known it they would never have crucified the Lord of glory.*

In votive Masses before Septuagesima or after Pentecost, the gradual is as above, but the tract is omitted and there is added:

Alleluia, alleluia. *℣. Philipp. 3, 8* Nay more, I count everything loss, because of the excelling knowledge of Jesus Christ, my Lord. Alleluia.

April 14. St. Justin

✠ A Reading
from the holy Gospel
according to Luke
Luke 12, 2-8

At that time Jesus said to his disciples: "There is nothing concealed that will not be revealed, nothing hidden that will not be made known. Therefore, everything you have said under cover of darkness will be heard in broad daylight and what you have whispered in locked rooms will be proclaimed from the housetops. I tell you, my friends, do not be afraid of those who kill the body, and can then do nothing further. I will show you whom you ought to fear: Fear him who has power to cast into hell after he has killed. Yes, I warn you, he is the one for you to fear. Are not five sparrows sold for two pennies? And yet not one of them is overlooked by God. Furthermore even the hairs of your head are all counted. Have no fear. You are worth more than a multitude of sparrows. I tell you: everyone who acknowledges me before men, the Son of Man will acknowledge him before the angels of God."

Offertory Antiphon
1 Cor. 2, 2

For I determined not to know anything among you, except Jesus Christ and him crucified (*P. T. Alleluia*).

Prayer over the Gifts

Graciously accept these gifts, O Lord.* It was the holy martyr Justin,* who courageously defended the mystery of this sacrifice against the slanderous attacks of evil men. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *R. Amen.*

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 12, 2-8

In illo témpore: Dixit Iesus discipulis suis: Nihil opértum est, quod non revelétur: neque absconditum, quod non sciátur. Quóniam quæ in ténebris dixistis, in lúmine dicéntur: et quod in aurem locúti estis in cubiculis, prædicábitur in tectis. Dico autem vobis amícis meis: Ne terreámini ab his qui occídunt corpus et, post hæc non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis: timeéte eum, qui, postquam occíderit, habet potestátem mittere in gehénnam; ita dico vobis, hunc timeéte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in obliuóne coram Deo? Sed et capílli cápitis vestri omnes numeráti sunt. Nolíte ergo timére: multis passéribus pluris estis vos. Dico autem vobis: Omnis, quicúmque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

Non enim iudicávi me scire áliquid inter vos, nisi Iesum Christum et hunc crucifixum (*T. P. Alleluia*).

Múnera nostra, Dómine Deus, benígnus súscipe: quorum mirábile mystérium sanctus Martyr Iústinus advérsus impiórum calúmnias strénue deféndit. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

April 14. Sts. Tiburtius, Valerian, and Maximus

Pro Ss. Tiburtio, Valeriano et Maximo

For the martyrs

Prayer over the Gifts

Hæc hóstia, quæsumus, Dómine, quam sanctorum Mátyrum tuorum natalítia recenséntes offérimus: et víncula nostræ pravítatis absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

May these sacrificial gifts O Lord, which we offer in remembrance of the birthday of your saints,* free us from the slavery of sin and win us your mercy. Through Jesus Christ.

Communion Antiphon

2 Tim. 4, 8

Repósita est mihi coróna iustítiae, quam reddet mihi Dóminus in illa die iustus iudex. (T. P. Allelúia.)

There is laid up for me a crown of justice, which the Lord, the just Judge, will give to me in that day (P. T. Alleluia.)

Prayer after Communion

Cælésti alimónia refécti súplices te, Dómine, deprecámur: ut, beáti Iustíni Mátyris tui mónitis, de accéptis donis semper in gratiárum actióne maneámus. Per Dóminum.

We are refreshed by the food of heaven, O Lord.* May we follow the teaching of your blessed martyr Justin and thank you always for the gifts we have received. Through Jesus Christ.

Pro Ss. Tiburtio, Valeriano et Maximo

For the martyrs

Prayer after Communion

Sacro múnere satiáti súplices te, Dómine, deprecámur: ut, quod debítæ servitútis, celebrámus offício, salvatiónis tuæ sentiámus augméntum. Per Dóminum.

Nourished by your sacred gift, O Lord, we humbly ask that through this worship we may receive an increase of your saving grace. Through Jesus Christ.

SAINTS TIBURTIUS, VALERIAN,
AND MAXIMUS

Martyrs

April 14

Commemoratio

Tempore autem paschali, Missa Sancti tui, de Communi Martyrum 2º loco (31), cum Epistola et Evangelio ex Missa Protexísti, de Communi Martyrum 1º loco (27), et cum orationibus pariter propriis in præcedenti Missa notatis.

In the Easter season, the Mass Sancti tui (Common of Martyrs II), page (31), with Epistle and Gospel from the Mass Protexísti (Common of Martyrs I), page (27), and with the prayers given above.

Extra tempus paschale, Missa Sapiéntiam, de Communi plurimorum Martyrum 2º loco (20), cum orationibus propriis in præcedenti Missa notatis.

Outside the Easter season, the Mass Sapiéntiam (Common of several martyrs II), page (20), likewise with the prayers given above.

April 21. St. Anselm

SAINT ANICETUS
Pope and Martyr

April 17

Mass Si diligis me (*Common of one or more supreme pontiffs*), page (1).

Prayer

O eternal Shepherd, who appointed blessed Anicetus shepherd of the whole Church,* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance may be truly pleasing to you. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT ANSELM
*Bishop, Confessor, and
Doctor of the Church*

April 21

Mass In medio (*Common of doctors*) page (41).

Prayer

O God, you have given us blessed Anselm as a guide on our way to eternal salvation.* Let him who once instructed your faithful on earth, now intercede for us in heaven. Through Jesus Christ.

Commemoratio

Missa Si diligis me, de *Communi unius aut plurium Summorum Pontificum* (1).

CI

Gregem tuum, Pastor æternæ, placatus intēde: et per beātum Anicetum Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstiti esse pastórem. Per Dóminum.

CI

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

CI

Refectióne sancta enutrítam guberná, quæsumus, Dómine, tuam placatus Ecclésiám: ut poténti moderatíone dirécta, et incrementa liberátis accípiat et in religiónis integritáte persístat. Per Dóminum.

III classis

Missa In medio, de *Communi Doctorum* (41).

C

Deus, qui pópulo tuo æternæ salútis beātum Ansélmum mínístrum tribuísti: præsta, quæsumus; ut quem Doctórem vitæ habúimus in terris, intercessórem habére mereámur in cælis. Per Dóminum nostrum.

April 22. Sts. Soter and Caius

C

Sancti Anselmi Pontificis tui atque Doctóris nobis, Dómine, pia non desit orátio; quæ, et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Cl

Ut nobis, Dómine, tua sacrificia dent salútem: beátus Anselmus Póntifex tuus et Doctor egrégius, quæsumus, precátor accédát. Per Dóminum.

Prayer over the Gifts

O Lord, let the blessed bishop and doctor Anselm always help us,* and through his intercession accept our offering and pardon our sins. Through Jesus Christ.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation * through the intercession of your blessed bishop and illustrious doctor Anselm. Through Jesus Christ.

SAINTS SOTER AND CAIUS *Popes and Martyrs*

April 22

III classis

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).

Mass Si diligis me (Common of one or more supreme pontiffs), page (1).

Cl

Gregem tuum, Pastor ætérne, placátus inténde: et per beátos Sotérem et Caium Mártynes tuos atque Summos Pontífices, perpétua protectióne custódi; quos totíus Ecclésiæ præstitísti esse pastóres. Per Dóminum.

Prayer

O eternal Shepherd, who appointed blessed Soter and Caius shepherds of the whole Church,* let the prayers of these popes and martyrs move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Cl

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance may be truly pleasing to you. Through Jesus Christ.

Cl

Refectióne sancta enutrítam gubérna quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne directá, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

April 23. St. George

SAINT GEORGE

Martyr

April 23

Entrance Antiphon

Ps. 63, 3

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear, O God, my voice in lament; from the dread enemy preserve my life. *V.* Glory be to the Father. You have sheltered me.

Prayer

O God, the merits and prayers of your blessed martyr George are a source of happiness for us.* Grant us as a gift of grace the blessings we seek through him. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to Timothy
2 Tim. 2, 8–10; 3, 10–12

Beloved, remember what I preached: Jesus Christ, David's descendant, has been raised from the dead! Because of that preaching I suffer as a criminal, even to the point of being put into chains—but there is no chaining the word of God! So I put up with all this for the sake of those whom God has chosen, that they may obtain the salvation and eternal glory which are to be found in Christ Jesus. You have observed my teaching and my manner of life, my determination fidelity, patience, love, endurance, as well as what persecutions I endured and what sufferings befell me at Antioch, Iconium and Lystra—yet the Lord rescued me from all of them. Now remember: all who want to live a life of piety in Christ Jesus will have to suffer persecution.

Commemoratio

Protexísti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratiónem meam cum déprecór: a timóre inimíci éripe ánimam meam. *V.* Glória Patri. Protexísti.

Deus, qui nos beáti Geórgii Mártiris tui méritis et intercessióne lætíficas: concéde propítius; ut qui tua per eum benefícia póscimus, dono tuæ grátiae consequámur. Per Dóminum.

Léctio Epístolæ beáti Pauli
Apóstoli ad Timótheum
2 Tim. 2, 8–10; 3, 10–12

Caríssime: Memor esto, Dóminum Iesum Christum resurrexisse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male ópe-rans: sed verbum Dei non est alligá-tum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequán-tur, quæ est in Christo Iesu, cum glória cælésti. Tu autem assecútus es meam dóctrinam, institutiónem, propósitum, fidem, longanimitátem, dilectiόnem, patiéntiam, persecutiόnes, passiόnes: quália mihi facti sunt Antiochiæ, Icónii, et Lystris: quales persecutiόnes sustínui, et ex ómnibus erípuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Iesu, persecutiόnem patiéntur.

April 23. St. George

Allelúia, allelúia. *℣. Ps. 88, 6*
Confitebúntur cæli mirabilia tua,
Dómine: etenim veritatem tuam in
ecclesia sanctorum. Allelúia. *℣. Ps.*
20, 4 Posuisti, Dómine, super caput
eius coronam de lapide pretioso.
Allelúia.

Alleluia, alleluia. *℣. Ps. 88, 6* The heavens
proclaim your wonders, O Lord, and your
faithfulness in the assembly of the holy
ones. Alleluia. *℣. Ps. 20, 4* You placed on
his head, O Lord, a crown of precious
stones. Alleluia.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 15, 1-7

In illo témpore: Dixit Iesus discí-
pulis suis: Ego sum vitis vera: et
Pater meus agrícola est. Omnem
pálmitem in me non feréntem fru-
ctum, tollet eum: et omnem, qui fert
fructum, purgábit eum, ut fructum
plus áfferat. Iam vos mundi estis
propter sermónem, quem locútus
sum vobis. Manéte in me: et ego in
vobis. Sicut palmes non potest ferre
fructum a semetípso, nisi mánserit
in vite: sic nec vos, nisi in me mán-
seritis. Ego sum vitis, vos pálmities:
qui manet in me, et ego in eo, hic
fert fructum multum: quia sine me
nihil potéstis fácere. Si quis in me
non mánserit: mittétur foras sicut
palmes, et aréscet, et cólligent eum,
et in ignem mittent, et ardet. Si
manséritis in me, et verba mea in
vobis mánserint: quodcúmque volué-
ritis, petétis, et fiet vobis.

✠ A Reading from the holy Gospel
according to John
John 15, 1-7

At that time Jesus said to his disciples:
“I am the real vine and my Father is the
gardener. He cuts away any of my branches
that does not bear fruit, but any that bears
fruit he trims clean that it may bear more
fruit. You are clean already, thanks to the
word I have spoken to you. Remain in me
as I remain in you. Just as a branch cannot
bear fruit by itself without remaining on
the vine, so neither can you without re-
maining united to me. I am the vine; you
are the branches. He who remains in me
as I in him is the one who bears much fruit,
for you can do nothing apart from me. If a
man does not remain united to me, he is
like a branch, cast off and withered, which
they gather up and throw into the fire to be
burned. If you remain united to me and
my words remain a part of you, ask for
whatever you want and you shall have it.”

Offertory Antiphon
Ps. 88, 6

Confitebúntur cæli mirabilia tua,
Dómine: et veritatem tuam in eccle-
sia sanctorum, allelúia, allelúia.

The heavens proclaim your wonders, O
Lord, and your faithfulness in the assembly
of the holy ones, alleluia alleluia.

Prayer over the Gifts

Múnera, Dómine, oblata sanctífica,
et, intercedénte beáto Geórgio Már-
tyre tuo, nos per hæc a peccatórum
nostrórum máculis emúnda. Per
Dóminum.

Bless these gifts we offer you, O Lord.* May
they cleanse us from the stain of our sins
through the intercession of your blessed
martyr George. Through Jesus Christ.

April 24. St. Fidelis of Sigmaringen

Communion Antiphon

Ps. 63, 11

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

Lætábitur iustus in Dómino, et sperábit in eo; et laudabúntur omnes recti cordi, allelúia, allelúia.

Prayer after Communion

Almighty God, we humbly ask through the intercession of your blessed martyr George* that those who are nourished with your sacrament may live a life of worthy service pleasing to you. Through Jesus Christ.

Súplices te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáto Geórgio Mártire tuo, tibi étiam plácitis móribus dignánter tribuas deservíre. Per Dóminum.

For a votive Mass outside the Easter season, the Mass In virtúte (Common of one martyr III), page (10), with the prayers given above.

Pro votiva extra tempus paschale, Missa In virtúte, de Communi unius Martyris 3º loco (10), cum orationibus ut supra.

SAINT FIDELIS OF
SIGMARINGEN

Martyr

April 24

Mass Protexísti (Common of martyrs in the Easter season I), page (27), with the following prayers:

III classis

Miss Protexísti, de Communi Martyrum tempore paschali 1º loco (27), præter orationem sequentem:

Prayer

O God, you set the heart of Fidelis on fire with a seraphic love, and granted him both the triumph of martyrdom and the gift of miracles in preaching the true faith.* May his merits and prayers make us strong in faith and love, so that by your grace we may be faithful in your service until death. Through Jesus Christ.

Deus, qui beátum Fidélem, seráphico spíritus ardóre succénsum, in veræ fidei propagatióne mártýrii palma et gloriósis miráculis decoráre dignátus es: eius, quæsumus, méritis et intercessióne, ita nos per grátiam tuam in fide et caritáte confírma; ut in servítio tuo fideles usque ad mortem inveníri mereámur. Per Dóminum.

P

Prayer over the Gifts

Accept our offerings and prayers, O Lord.* Cleanse us by this heavenly rite and in your mercy hear our petitions. Through Jesus.

Munéribus nostris, quæsumus, Dómine, precibúsq; susceptis: et cælestibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

C3

Prayer after Communion

O Lord our God, may we who now joyfully commemorate your saints on earth * rejoice one day with them in heaven. Through Jesus Christ.

Da, quæsumus, Dómine Deus noster: ut, sicut tuórum commemoratióne Sanctórum, temporáli gratulámur officio; ita perpétuo lætémur aspéctu. Per Dóminum nostrum.

C3

April 25. St. Mark

For a votive Mass outside the Easter season, the Mass In virtúte (Common of one martyr III), page (10), with the prayer given above.

Pro votiva extra tempus paschale, Missa In virtúte, de Communi unius Martyris 3º loco (10), cum oratione ut supra.

SAINT MARK Evangelist

April 25

GREATER LITANIES

For the procession the Mass of the rogations is celebrated as found in the proper of the season. If it should happen that the feast of Saint Mark is transferred, the procession is not transferred except when the feast falls on Easter Sunday or on Monday after Easter; in this case the procession is transferred to the following Tuesday.

Entrance Antiphon Ps. 63, 3

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear, O God, my voice in lament; from the dread enemy preserve my life. *V.* Glory be to the Father. You have sheltered me.

Prayer

O God, your grace raised up the blessed evangelist Mark to preach the gospel.* May we always profit by his teaching and find refuge in his intercession. Through Jesus Christ.

Commemoration of the rogations:

Prayer

In our difficulties, almighty God, we rely upon your loving mercy.* Let your protection shield us from all harm. Through Jesus Christ.

A Reading from the Prophet Ezechiel Ezech. 1, 10-14

The faces of the four living creatures were like this: each of the four had the face of a man, but on the right side was the face of a

II classis

LITANIÆ MAIORES

Statio ad S. Petrum

Ad Processionem dicitur Missa de Rogationibus, ut habetur suo loco in Proprio de Tempore, et, si contingat transferri festum S. Marci, non tamen transfertur processio, nisi quando prædictum festum dominica Paschatis vel feria II post Pascha occurrit; tunc enim in feriam III sequentem transfertur.

Protexisti me, Deus, a convéntu tu malignántium, allelúia: a multitudine operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratióem meam cum deprecor: a timóre inimíci éripe ánimam meam. *V.* Glória Patri. Protexisti.

Deus, qui beátum Marcum Evangelístam tuum evangélicæ prædicationis grátia sublimásti: tríbue, quæsumus; eius nos semper et eruditíone profícere, et oratióne deféndi. Per Dóminum.

Et fit commemoratio Rogationum.

Præsta, quæsumus, omnípotens Deus: ut qui in afflictíone nostra de tua pietáte confidimus; contra advérsa ómnia, tua semper protectione muniámur. Per Dóminum.

Léctio Ezechiélis Prophétæ Ezech. 1, 10-14

Similitúdo vultus quátuor animálium: fácies hóminis, et fácies leónis a dextris ipsórum quátuor: fácies

lion, and on the left side the face of an ox, and finally each had the face of an eagle. Human hands were under their wings, and the wings of one touched those of another. Each had two wings spread out above so that they touched one another's, while the other two wings of each covered his body. Each went straight forward; wherever the spirit wished to go, there they went; they did not turn when they moved. In among the living creatures something like burning coals of fire could be seen; they seemed like torches, moving to and fro among the living creatures. The fire gleamed, and from it came forth flashes of lightning.

Alleluia, alleluia. *℣. Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones. Alleluia. *℣. Ps. 20, 4* You placed on his head, O Lord, a crown of precious stones. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 10, 1-9

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you,

autem bovis a sinistris ipsorum quatuor, et facies aquilae desuper ipsorum quatuor. Facies eorum, et pennae eorum extētae desuper: duae pennae singulorum iungebantur, et duae tegēbant corpora eorum: et unumquodque eorum coram facie sua ambulabat: ubi erat impetus spiritus, illuc gradiebantur, nec revertēbantur cum ambularent. Et similitudo animalium aspectus eorum quasi carbonum ignis ardentium, et quasi aspectus lampadarum. Haec erat visio discurrens in medio animalium, splendor ignis, et de igne fulgur egrēdiens. Et animalia ibant, et revertēbantur in similitudinem fulguris coruscantis.

Allelúia, allelúia. *℣. Ps. 88, 6* Confitebuntur caeli mirabilia tua, Dómine: etenim veritatem tuam in ecclesia sanctorum. Allelúia. *℣. Ps. 20., 4* Posuisti, Dómine, super caput eius coronam de lapide pretioso. Allelúia.

✠ Sequētia sancti Evangelii
secundum Lucam
Luc. 10, 1-9

In illo tempore: Designavit Dóminus et alios septuaginta duos: et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci. Rogate ergo dñm mēssis ut mittat operarios in mēsem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram, neque calceamenta, et nēminem per viam salutaveritis. In quacūmq; domum intraveritis, primum dīcite: Pax huic domui: et si ibi fuerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertetur. In eadem autem domo manete edētes, et bibētes quae apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quacūmq;

April 25. St. Mark

que civitatem intraveritis, et susceperint vos, manducate quae apponuntur vobis: et curate infirmos, qui in illa sunt, et dicite illis: Appropinquavit in vos regnum Dei.

Credo.

Confitebuntur caeli mirabilia tua, Domine: et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.

Beati Marci Evangelistae tui sollemnitate, tibi munera deferentes, quaesumus, Domine: ut, sicut illum praedicatio evangelica fecit gloriosum; ita nos eius intercessio et verbo, et opere tibi reddat acceptos. Per Dominum.

Pro Rogationibus

Haec munera, quaesumus, Domine, et vincula nostrae pravitatis absolvant, et tuae nobis misericordiae dona concilient. Per Dominum.

Praefatio de Apostolis.

Latabitur iustus in Domino, et sperabit in eo: et laudabuntur omnes recti corde, alleluia, alleluia.

Tribuant nobis, quaesumus, Domine, continuum tua sancta praesidium: quo, beati Marci Evangelistae tui precibus, nos ab omnibus semper tueantur adversus. Per Dominum.

Pro Rogationibus

Vota nostra, quaesumus, Domine, pio favore prosequere: ut, dum dona

eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Creed.

Offertory Antiphon
Ps. 88, 6

The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones, alleluia, alleluia.

Prayer over the Gifts

O Lord, we offer you these gifts on the feast of your blessed evangelist Mark.* May the intercession of this illustrious preacher make us pleasing to you in word and deed. Through Jesus Christ.

For the rogations

Prayer over the Gifts

O Lord, may these offerings free us from the bondage of sin and win for us the gift of your mercy. Through Jesus Christ.

Preface of the Apostles

Communion Antiphon
Ps. 63, 11

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

Prayer after Communion

O Lord, may your holy sacrament always protect and shield us from all adversity * through the prayers of your blessed evangelist Mark. Through Jesus Christ.

For the rogations

Prayer after Communion

Mercifully grant us our requests, O Lord,* that while we receive your gifts in the midst

April 27. St. Peter Canisius

of our troubles we may be comforted and increase our love for you. Through Jesus.

For a votive Mass outside the Easter season, the Mass as on the feast of Saint Luke, evangelist, October 18, with the prayers and Epistle given above.

tua in tribulatióne percípimus, de consolatióne nostra in tuo amóre crescámus. Per Dóminum.

Pro votiva extra tempus paschale, Missa ut in festo S. Lucæ Ev., die 18 octobris, cum orationibus et Epistola ut supra.

SAINTS CLETUS AND
MARCELLINUS

Popes and Martyrs

April 26

Mass Si diligis me (Common of one or more supreme pontiffs), page (1).

Prayer

O eternal Shepherd, who appointed blessed Cletus and Marcellinus shepherds of the whole Church,* let the prayers of these martyrs and popes move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, may be truly pleasing to you. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT PETER CANISIUS
*Confessor and Doctor
of the Church*

April 27

Mass In médio (Common of doctors), page (41), except the following prayer:

III classis

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).

CI

Gregem tuum, Pastor ætérne, placátus inténde: et per beátus Cletum et Marcellínium, Mártyres tuos atque Summos Pontífices, perpétua protectiόne custódi; quos totíus Ecclésiæ præstitísti esse pastóres. Per Dóminum.

CI

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illuminá: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

CI

Refectiόne sancta enutrítam guberná, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatiόne dirécta, et incrementa libertátis accípiat et in religiόnis integritáte persístat. Per Dóminum.

III classis

Missa In médio, de Communi Doctorum (41), præter orationem sequentem.

April 28. St. Paul of the Cross

P

Prayer

Deus, qui ad tuendam catholicam fidem beatum Petrum Confessorem tuum, virtute et doctrina roborasti: concede propitius; ut, eius exemplis et monitis, errantes ad salutem resipiscant, et fideles in veritatis confessione perseverent. Per Dominum.

O God, you made the blessed confessor Peter a bulwark of virtue and learning in the defense of the Catholic Faith.* May his example and teaching lead the erring back to the path of salvation and strengthen the faithful in bearing witness to the truth. Through Jesus Christ.

C2

Prayer over the Gifts

Sancti Petri Confessoris tui atque Doctoris nobis, Domine, pia non desit oratio: quæ et munera nostra conciliet; et tuam nobis indulgentiam semper obtineat. Per Dominum.

O Lord, let the blessed confessor and doctor Peter always help us.* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

C2

Prayer after Communion

Ut nobis, Domine, tua sacrificia dent salutem: beatus Petrus Confessor tuus et Doctor egregius, quaesumus, precator accedat. Per Dominum.

O Lord, may this sacrifice bring us closer to our salvation * through the intercession of your blessed confessor and illustrious doctor Peter. Through Jesus Christ.

SAINT PAUL OF THE CROSS

Confessor

April 28

Entrance Antiphon

Gal. 2, 19-20

III classis

Christo confixus sum Cruci: vivo autem, iam non ego: vivit vero in me Christus: in fide vivo Filii Dei, qui dilexit me, et tradidit semetipsum pro me (*T. P. Alleluia, alleluia*). *Ps. 40, 2* Beatus qui intellegit super egenum et pauperem: in die mala liberabit eum Dominus. *℟. Gloria Patri. Christo.*

With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. I love in the faith of the Son of God, who loved me and gave himself up for me (*P. T. Alleluia, alleluia*). *Ps. 40, 2* Happy is he who has regard for the lowly and the poor; in the day of misfortune the Lord will deliver him *℟. Glory be to the Father. With Christ.*

Prayer

Domine Iesu Christe, qui ad mysterium crucis predicandum, sanctum Paulum singulari caritate donasti, et per eum novam in Ecclesia familiam florere voluisti: ipsius interces-

O Lord Jesus Christ, you endowed Saint Paul with a special love to preach the mystery of your cross and raised up a new community in the Church through him.*

April 28. St. Paul of the Cross

May his intercession make us always mindful of your passion so that we may share in its reward in heaven. Through Jesus Christ.

A Reading from the Epistle
of blessed Paul the Apostle
to the Corinthians
1 Cor. 1, 17–25

Brethren: Christ did not send me to baptize, but to preach the gospel—but not with wordy “wisdom,” so that the cross of Christ might not be made meaningless. The message of the cross, it is true, is foolishness to those who are perishing, but to those who are being saved, to us, it is the power of God. For it is written, “I will destroy the wisdom of the wise, and I will thwart the cleverness of the clever.” Where is the wise man? Where is the scribe? Where is the reasoner of this age? Has not God made foolishness of the wisdom of the world? Since in God’s wisdom the world failed to recognize God by wisdom, it pleased God to use the foolishness of our preaching to save those who believe. Yes, Jews demand “signs” and Greeks seek “wisdom,” but we preach Christ crucified, to Jews indeed a stumblingblock and to Gentiles foolishness, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For a foolish thing of God is wiser than men, and a weak thing of God is more powerful than men.

In paschal time:

Alleluia, alleluia. *¶. 2 Cor. 5, 15* Christ died for all, in order that they who are alive may live no longer for themselves, but for him who died for them and rose again. Alleluia. *¶. Rom. 8, 17* If we are sons, we are heirs also: heirs indeed of God and joint heirs with Christ, provided, however, we suffer with him, that we may also be glorified with him. Alleluia.

sióne concéde; ut passióne tuam
iúgiter recoléntes in terris, eiúsdem
fructum cónsequi mereámur in cælis:
Qui vivis et regnas.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
1 Cor. 1, 17–25

Fratres: Non misit me Christus baptizáre, sed evangelizáre: non in sapiéntia verbi, ut non evacuétur crux Christi. Verbum enim crucis pereúntibus quidem stultítia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sápiens? ubi scriba? ubi conquisítor huius sæculi? Nonne stultam fecit Deus sapiéntiam huius mundi? Nam quia in Dei sapiéntia non cognóvit mundus per sapiéntiam Deum: plácuit Deo per stultítiam prædicatiónis salvos fácere credéntes. Quóniam et Iudæi signa petunt, et Græci sapiéntiam quærunt: nos autem prædicámus Christum crucifixum: Iudæis quidem scándalum, géntibus autem stultítiam, ipsis autem vocátis Iudæis, atque Græcis, Christum Dei virtútem, et Dei sapiéntiam: quia quod stultum est Dei, sapiéntius est homínibus: et quod infirmum est Dei, fórtius est homínibus.

Tempore paschali:

Allelúia, allelúia. *¶. 2 Cor. 5, 15* Pro ómnibus mórtuus est Christus: ut, et qui vivunt, iam non sibi vivant, sed ei, qui pro ipsis mórtuus est, et resurréxit. Allelúia. *¶. Rom. 8, 17* Si filii, et herédes: herédes quidem Dei, coherédes autem Christi: si tamen compátimur, ut et conglorificémur. Allelúia.

April 28. St. Paul of the Cross

In Missis votivis extra tempus paschale dicitur:

Graduale Gal. 6, 14 Mihi autem absit gloriári, nisi in Cruce Dómini nostri Iesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. *℣. 1 Cor. 2, 2* Non iudicávi me scire áliquid inter vos, nisi Iesum Christum, et hunc crucifíxum.

Allelúia, allelúia. *℣. 1 Petr. 2, 21* Christus passus est pro nobis, vobis relínquens exémplum ut sequámini vestígia eius. Allelúia.

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus 1 Petr. 4, 1 Christo ígitur passo in carne, et vos eádem cogitatione armámini: quia qui passus est in carne, désiit a peccátis. *℣. 2 Cor. 4, 10* Semper mortificationem Iesu in corpore nostro circumferéntes, ut et vita Iesu manifestétur in corpóribus nostris. *℣. Hebr. 12, 2* Aspiciéntes in auctórum fídei et consummatórem Iesum, qui propósito sibi gáudio sustinuit Crucem, confusióne contémpita, atque in dextera sedis Dei sedet.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 10, 1-9

In illo témpore: Designávit Dóminus et álios septuaginta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dicite:

In votive Masses outside paschal time:

Gradual Gal. 6, 14 But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me and I to the world. *℣. 1 Cor. 2, 2* I am determined not to know anything among you, except Jesus Christ and him crucified.

Alleluia, alleluia. *℣. 1 Peter 2, 21* Christ has suffered for you, leaving you an example that you may follow in his steps. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract 1 Peter 4, 1 Since Christ therefore has suffered in the flesh, do you also arm yourself with the same intent; because he who has suffered in the flesh has ceased from sins. *℣. 2 Cor. 4, 10* We always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. *℣. Hebr. 12, 2* We look toward the author and finisher of faith, Jesus, who for the joy set before him, endured a cross, despising shame, and sits at the right hand of the throne of God.

✠ A Reading from the holy Gospel
according to Luke
Luke 10, 1-9

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On

April 28. St. Paul of the Cross

entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Pax huic dómui: et si ibi fúerit fílius pacis, requiescet super illum pax vestra: sin autem, ad vos revertetur. In eádem autem domo manéte, edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quacúmque civitátem intravéritis, et suscepérint vos, manducáte quæ apponúntur vobis: et curáte infírmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Offertory Antiphon

Ephes. 5, 2

Walk in love, as Christ also loved us, and delivered himself up for us, an offering and a sacrifice to God, in fragrant odor. (*P. T. Alleluia.*)

Ambuláte in dilectióne, sicut et Christus diléxit nos, et trádídít semetípsum pro nobis oblatiónem, et hóstiam Deo in odórem suavitátis. (*T. P. Allelúia.*)

Prayer over the Gifts

O Lord, the mysteries of your passion and death inspired blessed Paul to present his own body as a living sacrifice, holy and pleasing to you.* May these mysteries stir up in us the same divine ardor. Through Jesus.

Cæléstem nobis, Dómine, præbeant mystéria hæc passiónis et mortis tuæ fervórem: quo sanctus Paulus, ea offeréndo, corpus suum hóstiam vivéntem, sanctam, tibique placéntem exhibuit: Qui vivis.

Communion Antiphon

1 Peter 4, 13

Rejoice in as far as you are partakers of the sufferings of Christ, that you may also rejoice with exultation in the revelation of his glory. (*P. T. Alleluia.*)

Communicántes Christi passiónibus gaudéte, ut in revelatióne glóriæ eius gaudeátis exultántes. (*T. P. Allelúia.*)

Prayer after Communion

O Lord, we have received your sacrament which is a perpetual reminder of your boundless love.* May the merits and example of blessed Paul help us to draw from your fountains the water that springs upward to eternal life.* May they also engrave the memory of your sacred passion on our hearts, so that it will show itself in the conduct of our lives: You who live.

Súmptimus, Dómine, divinum sacraméntum, imménsæ caritátis tuæ memoriále perpétuum: tribue, quæsumus; ut, sancti Pauli méritis et imitatióne aquam de fóntibus tuis hauriámus in vitam ætérnam salientem, et tuam sacratíssimam passió-nem córdibus nostris impréssam móribus et vita teneámus: Qui vivis et regnas.

April 29. St. Peter

SAINT PETER

Martyr

April 29

Entrance Antiphon

Ps. 63, 3

III classis

Protexísti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, oratióne meam cum deprecor: a timóre inimíci éripe ánimam meam. *℣. Glória Patri. Protexísti.*

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear O God, my voice in lament; from the dread enemy preserve my life. *℣. Glory be to the Father. You have sheltered me.*

Prayer

Præsta, quæsumus, omnipotens Deus: ut beáti Petri Mátyris tui fidem cógrua devotióne sectémur; qui, pro eiúsdem fidei dilatatióne, mátyrii palmam mérui obtinére. Per Dóminum.

O almighty God, may we follow the faith of your blessed martyr Peter with fitting devotion,* for this saint was found worthy of the triumph of martyrdom in spreading the faith. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Timótheum
2 Tim. 2, 8–10; 3, 10–12

A Reading from the Epistle of
blessed Paul the Apostle
to Timothy
2 Tim. 2, 8–10; 3, 10–12

Caríssime: Memor esto, Dóminum Iesum Christum resurrexisse a mortuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male operans: sed verbum Dei non est alligatum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quæ est in Christo Iesu, cum glória cælésti. Tu autem assecutus es meam doctrínam, institutióne, propósitum, fidem, longanimitátem, dilectiόne, paciéntiam, persecutiόnes, passiόnes: quália mihi facta sunt Antiochiæ, Iconií, et Lystris: quales persecutiόnes sustinui, et ex ómnibus erípuít me Dóminus. Et omnes, qui pie volunt vívere in Christo Iesu, persecutiόne patiéntur.

Beloved, remember what I preached: Jesus Christ, David's descendant, has been raised from the dead! Because of that preaching I suffer as a criminal, even to the point of being put into chains—but there is no chaining the word of God! So I put up with all this for the sake of those whom God has chosen, that they may obtain the salvation and eternal glory which are to be found in Christ Jesus. You have observed my teaching and my manner of life, my determination, fidelity, patience, love, endurance, as well as what persecutions I endured and what sufferings befell me at Antioch, Iconium and Lystra—yet the Lord rescued me from all of them. Now remember: all who want to live a life of piety in Christ Jesus will have to suffer persecution.

April 29. St. Peter

Alleluia, alleluia. *Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones. Alleluia. *Ps. 20, 4* You placed on his head, O Lord, a crown of precious stones. Alleluia.

Allelúia, allelúia. *Ps. 88, 6* Confitebúntur cæli mirabília tua, Dómine: étenim veritátem tuam in ecclésia sanctorum. Allelúia. *Ps. 20, 4* Posuísti, Dómine, super caput eius coronam de lapide pretioso. Allelúia.

✠ A Reading from the holy Gospel
according to John
John 15, 1-7

At that time Jesus said to his disciples: "I am the real vine and my Father is the gardener. He cuts away any of my branches that does not bear fruit, but any that bears fruit he trims clean that it may bear more fruit. You are clean already, thanks to the word I have spoken to you. Remain in me as I remain in you. Just as a branch cannot bear fruit by itself without remaining on the vine, so neither can you without remaining united to me. I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a part of you, ask for whatever you want and you shall have it."

Offertory Antiphon
Ps. 88, 6

The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones, alleluia, alleluia.

Prayer over the Gifts

O Lord, look with kindness on the prayers we offer you through the intercession of your blessed martyr Peter.* Keep the defenders of the faith under your continual protection. Through Jesus Christ.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 15, 1-7

In illo témpore: Dixit Iesus discipulis suis: Ego sum vitis vera: et Pater meus agrícola est. Omnem pálmitem in me non feréntem fructum, tollet eum: et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Iam vos mundi estis propter sermónem, quem locútus sum vobis. Manéte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi mánserit in vite: sic nec vos, nisi in me manséritis. Ego sum vitis, vos pálmities: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluéritis, petétis, et fiet vobis.

Confitebúntur cæli mirabília tua, Dómine: et veritátem tuam in ecclésia sanctorum, allelúia, allelúia.

Preces, quas tibi, Dómine, offérimus, intercedénte beáto Petro Mártire tuo, cleménter inténde: et propugnátóres fidei sub tua protectióne custódi. Per Dóminum.

April 30. St. Catherine of Siena

Communion Antiphon

Ps. 63, 11

Lætábitur iustus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, alleluia, alleluia.

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

Prayer after Communion

Fidèles tuos, Dómine, custódiant sacraménta, quæ sumpsimus: et, intercedente beáto Petro Mártire tuo, contra omnes advérsos tueántur incúrsus. Per Dóminum.

May the sacrament that we have received safeguard the faithful, O Lord,* and protect them against the attacks of their enemies through the intercession of your blessed martyr Peter. Through Jesus Christ.

Pro votiva extra tempus paschale, Missa Lætábitur, de Communi unius Martyris 4º loco (13), cum orationibus ut supra.

For a votive Mass outside the Easter season, the Mass Lætábitur (Common of one martyr IV), page (13), with the prayers given above.

SAINT CATHERINE OF SIENA

Virgin

April 30

III classis

Missa Dilexísti, de Communi Virginum 3º loco (61), cum orationibus ut infra:

Mass Dilexísti (Common of virgins III), page (61), with the following prayers:

P.

Prayer

Da, quæsumus, omnípotens Deus: ut, qui beátæ Catharínæ Virginis tuæ natalítia cólimus; et ánnua solemnitate lætémur; et tantæ virtútis proficiámus exémplo. Per Dóminum.

O almighty God, we celebrate today the birthday of your blessed virgin Catherine.* May her feast fill us with joy and may we profit by the example of her great virtue. Through Jesus Christ.

P

Prayer over the Gifts

Ascéndant ad te, Dómine, quas in beátæ Catharínæ solemnitate offérimus, preces, et hóstia salutáris, virgíneo fragrans odóre. Per Dóminum.

O Lord, let these sacrificial gifts, offered on the feast of blessed Catherine, come before you with our prayers,* and be as pleasing as was her spotless purity. Through Jesus.

P

Prayer after Communion

Æternitátem nobis, Dómine, cónferat, qua pasti sumus, mensa cælestis: quæ beátæ Catharínæ Virginis vitam étiam áluit temporálem. Per Dóminum.

O Lord, confer eternal life on us through the food we have eaten at your heavenly banquet,* from which the blessed virgin Catherine drew support even for her earthly life. Through Jesus Christ.

May 1. St. Joseph the Workman

FEASTS OF MAY

SAINT JOSEPH THE WORKMAN,
HUSBAND OF THE BLESSED
VIRGIN MARY

Confessor

May 1

I classis

Entrance Antiphon

Wis. 10, 17

Wisdom gave the holy ones the recompense of their labors, and conducted them by a wondrous road, and became a shelter for them by day and a starry flame by night. (P. T. Alleluia, alleluia.) *Ps. 126, 1* Unless the Lord build the house, they labor in vain who build it. *V.* Glory be to the Father. Wisdom.

Sapiéntia réddidit iustis mercédem labórum suórum, et dedúxit illos in via mirábili, et fuit illis in velaménto diéi et in luce stellárum per noctem. (T. P. Allelúia, allelúia.) *Ps. 126, 1* Nisi Dóminus ædificáverit domum, in vanum labórant qui ædificant eam. *V.* Glória Patri. Sapiéntia.

Prayer

O God, the creator of all things, you have imposed on all men the obligation of work.* May the example and prayer of blessed Joseph help us to accomplish the tasks you give us and attain the reward you have promised. Through Jesus Christ.

Rerum cónditor Deus, qui legem labóris húmáno géneri statuísti: concéde propítius: ut sancti Ioseph exémplo et patrocínio, ópera perficiámus quæ præcipis, et præmia consequámur quæ promíttis. Per Dóminum.

A Reading from the Epistle of blessed
Paul the Apostle to the Colossians
Col. 3, 14–15, 17, 23–24

Léctio Epístolæ beáti Pauli
Apóstoli ad Colossénses
Col. 3, 14–15, 17, 23–24.

Brethren: Put on love which binds all virtues together and makes them perfect. Let the peace of Christ rule over your hearts; for, as members of the one body, you have been called to that peace. Be thankful. And whatever you do in word or in work, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Whatever you do, work at it with your whole soul, doing it for the Lord rather than for men, because you know that you will receive the inheritance from him as your reward. Be slaves of the Lord Christ.

Fratres: Caritátem habéte, quod est vínculum perfectiónis, et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore, et grati estóte. Omne quodcúmque fácitis in verbo aut in ópere, ómnia in nómine Dómini Iesu Christi, grátias ágéntes Deo et Patri per ipsum. Quodcúmque fácitis, ex ánimo operámini sicut Dómino, et non homínibus, sciéntes quod a Dómino accipiétis retributiónem hereditátis. Dómino Christo servíte.

May 1. St. Joseph the Workman

Tempore paschali:

Allelúia, allelúia. *℟.* De quacúmque tribulatióne clamáverint ad me, exaudiam eos, et ero protéctor eórum semper. Allelúia. *℟.* Fac nos innócuam, Ioseph, decurrere vitam: sitque tuo semper tuta patrocínio. Allelúia.

In Missis votivis extra tempus paschale dicitur:

Graduale Ps. 127, 1-2 Beátus quicúmque times Dóminum, qui ámbulas in viis eius. *℟.* Labórem mánuum tuárum manducábis et bene tibi erit.

Allelúia, allelúia. *℟.* Fac nos innócuam, Ioseph, decurrere vitam: sitque tuo semper tuta patrocínio. Allelúia.

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Ps. 111, 1-3 Beátus vir qui timet Dóminum, qui mandátis eius delectátur multum. *℟.* Potens in terra erit semen eius; generatióni rectórum benedicétur. *℟.* Opes et divitiæ erunt in domo eius, et muni-ficéntia eius manébit semper.

✠ Sequéntia sancti Evangélii secúndum Matthæum *Matth. 13, 54-58*

In illo témpore: Véniens Iesus in pátriam suam, docébat eos in synagógis eórum, ita ut miraréntur et dicerent: “Unde huic sapiéntia hæc et virtútes? Nonne hic est fabri fílius? Nonne mater eius dicitur María, et fratres eius Iacóbus et Ioseph et Simon et Iudas? Et soróres eius nonne omnes apud nos sunt? Unde ergo huic ómnia ista?” Et scandalizabántur in eo. Iesus autem dixit eis:

In paschal time:

Alleluia, alleluia. *℟.* In whatever trouble they shall call upon me, I will hear them, and I will always be their protector. Alleluia. *℟.* Obtain for us grace to lead an innocent life, O Joseph; and may it ever be secure under your protection. Alleluia.

In votive Masses outside paschal time:

Gradual Ps. 127, 1-2 Happy are you who fear the Lord, who walk in his ways! *℟.* You shall eat the fruit of your handiwork and you shall be favored.

Alleluia, alleluia. *℟.* Obtain for us grace to lead an innocent life, O Joseph; and may it ever be secure under your protection. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 111, 1-3 Happy the man who fears the Lord, who greatly delights in his commands. *℟.* His posterity shall be mighty upon the earth; the upright generation shall be blessed. *℟.* Wealth and riches shall be in his house; his generosity shall endure forever.

✠ A Reading from the holy Gospel according to Matthew *Matth. 13, 54-58*

At that time Jesus went to his native place and spent his time teaching them in their synagogue. The result was that they were spellbound and remarked, “Where did this man get such wisdom and miraculous powers? Isn’t this the carpenter’s son? Isn’t Mary known to be his mother, and James, Joseph, Simon, and Judas his brothers? Aren’t all his sisters our neighbors?

May 1. St. Joseph the Workman

Then where did this man get all this?" They found him too much to accept. But Jesus said to them, "No prophet is without honor except in his own native place and in his own home." And so he did not work many miracles there because of their lack of faith.

Creed.

"Non est prophéta sine honóre nisi in pátria sua et in domo sua." Et non fecit ibi virtútes multas propter incredulitátem illórum.

Credo

Offertory Antiphon *Ps. 89, 17*

May the gracious care of the Lord our God be ours; prosper the work of our hands for us! Prosper the work of our hands! (*P. T. Alleluia.*)

Bónitas Dómini Dei nostri sit super nos, et opus mánuum nostrárum secúnda nobis, et opus mánuum nostrárum secúnda. (*T. P. Allelúia.*)

Prayer over the Gifts

May these offerings, O Lord, which we have labored with our hands to make and which we now lay before you in sacrifice, be a pledge of unity and peace through the intercession of blessed Joseph. Through Jesus Christ.

Quas tibi, Dómine, de opéribus mánuum nostrárum offérimus hóstias, sancti Ioseph interpósito suffrágio, pignus fácias nobis unitátis et pacis. Per Dóminum.

Preface of Saint Joseph (on this solemnity of blessed Joseph)

Præfatio de sancto Ioseph: Et te in Solemnitáte.

Communion Antiphon *Matth. 13, 54–55*

Where did he get this wisdom and these miracles? Is not this the carpenter's son? Is not his mother called Mary? (*P. T. Alleluia.*)

Unde huic sapiéntia hæc et virtútes? Nonne hic est fabri fílius? Nonne mater eius dicitur María? (*T. P. Allelúia.*)

Prayer after Communion

Let these holy mysteries which we have received make up for the deficiencies of our work, O Lord,* and let them assure us of your rewards through the intercession of blessed Joseph. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God forever and ever. *R.* Amen.

Hæc sancta quæ sumpsimus, Dómine: per intercessiόνem beáti Ioseph; et operatióem nostram cómpleant, et præmia confirment. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

May 2. St. Athanasius

SAINT ATHANASIUS

*Bishop, Confessor, and
Doctor of the Church*

III classis

May 2

Entrance Antiphon

Eccli. 15, 5

In médio Ecclésiæ aperuit os eius:
et implévit eum Dóminus spíritu
sapientiæ et intelléctus: stolam gló-
riæ induit eum. (*T. P. Allelúia, al-
lelúia.*) *Ps. 91, 2* Bonum est confitéri
Dómino: et psállere nómini tuo,
Altíssime. *Ÿ. Glória Patri. In médio.*

In the midst of the assembly he opened his
mouth; and the Lord filled him with the
spirit of wisdom and understanding; he
clothed him with a robe of glory. (*P. T. Alleluia, alleluia.*) *Ps. 91, 2* It is good to give
thanks to the Lord, to sing praise to your
name, Most High. *Ÿ. Glory be to the Father.*
In the midst.

Prayer

Exáudi, quæsumus, Dómine, preces
nostras, quas in beáti Athanásii Con-
fessoris tui atque Pontíficis solemni-
táte deférimus: et, qui tibi digne
mérui famulári, eius intercedéntibus
méritis, ab ómnibus nos absólve
peccátis. Per Dóminum.

O Lord, graciously hear the prayers we offer
on the feast of your blessed confessor bishop
Athanasius. * Forgive us all our sins through
the merits and intercession of this saint who
served you so well on earth. Through Jesus.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
2 Cor. 4, 5-14

A Reading from the Epistle of
blessed Paul the Apostle
to the Corinthians
2 Cor. 4, 5-14

Fratres: Non nosmetipsos prædi-
cámus, sed Iesum Christum Dó-
minum nostrum: nos autem servos
vestros per Iesum: quóniam Deus,
qui dixit de ténebris lucem splendé-
scere, ipse illúxit in córdibus nostris
ad illuminatióem sciéntiæ claritátis
Dei, in fácie Christi Iesu. Habémus
autem thesáurum istum in vasis
fictilibus: ut sublímitas sit virtútis
Dei, et non ex nobis. In ómnibus
tribulatióem pátimur, sed non an-
gustiamur: aporiámur, sed non desti-
tuimur: persecutióem pátimur, sed
non derelinquimur: deícimur, sed
non perímus: semper mortificatió-
nem Iesu in córpore nostro circum-
feréntes, ut et vita Iesu manifestétur
in corpóribus nostris. Semper enim
nos, qui vívimus, in mortem trádi-
mur propter Iesum: ut et vita Iesu

Brethren: We do not preach ourselves but
that Christ Jesus is Lord and we are your
servants for Jesus' sake. For God who said:
"Let light shine from darkness," has shone
in our hearts that we might make known the
glory of God shining on the face of Christ.
But we hold this treasure in a jar of clay, so
that its surpassing power comes from God
and not from us. We are afflicted in every
way, but we are not crushed; we are at a loss
what to do, but we do not despair; we are
persecuted, but not abandoned; struck
down, but not destroyed. In our bodies we
are always exposed to the sentence of Jesus'
death, in order that Jesus' life may
be revealed in our bodies. We who are
alive are constantly being delivered to

May 2. St. Athanasius

death for Jesus' sake, in order that the life of Jesus may be revealed in our mortal flesh. Thus death is at work in us, but life in you. But we have that same spirit of faith of which it is written: "I believed, therefore I spoke." We also believe and therefore we speak, since we know that he who raised up the Lord Jesus will also raise us up with Jesus and will place us together with you in his presence.

In paschal time:

Alleluia, alleluia. *℣. Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia. *℣. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

In votive Masses outside paschal time:

Gradual Eccli. 44, 16 Behold, a great priest, who in his days pleased God. *℣. Ibid., 20* There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. *℣. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 10, 23–28

At that time Jesus said to his disciples: "Whenever they persecute you in one town, flee to the next. I assure you, you will not have exhausted the towns of Israel before the Son of Man comes. No pupil outranks his teacher, no slave his master. The pupil should be satisfied to be like his teacher, the slave like his master. If they have called the head of the house Beelzebul, how much more the members of his household! So, don't be afraid of them. There is nothing concealed that will not be revealed, nothing hidden that will not be made known. What I tell you under cover of darkness you must

manifestetur in carne nostra mortali. Ergo mors in nobis operatur, vita autem in vobis. Habentes autem eundem spiritum fidei, sicut scriptum est: Credidi, propter quod locutus sum: et nos credimus, propter quod et loquimur: scientes, quoniam qui suscitavit Iesum, et nos cum Iesu suscitabit, et constituet vobiscum.

Tempore paschali:

Alleluia, alleluia. *℣. Ps. 109, 4* Tu es sacerdos in aeternum, secundum ordinem Melchisedech. Alleluia. *℣. Iac. 1, 12* Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitae. Alleluia.

In Missis votivis extra tempus paschale:

Graduale Eccli. 44, 16 Ecce sacerdos magnus, qui in diebus suis placuit Deo. *℣. Ibid., 20* Non est inventus similis illi, qui conservaret legem Excelsi. Alleluia, alleluia. *℣. Iac. 1, 12* Beatus vir, qui suffert tentationem: quoniam cum probatus fuerit, accipiet coronam vitae. Alleluia.

✠ Sequentia sancti Evangelii
secundum Matthaeum
Matth. 10, 23–28

In illo tempore: Dixit Iesus discipulis suis: Cum persequantur vos in civitate ista, fugite in aliam. Amen dico vobis, non consummabitis civitates Israel, donec veniat Filius hominis. Non est discipulus super magistrum, nec servus super dominum suum. Sufficit discipulo, ut sit sicut magister eius: et servo, sicut dominus eius. Si patremfamilias Beelzebub vocaverunt: quanto magis domesticos eius? Ne ergo timeatis eos. Nihil enim est operatum, quod non revelabitur: et occultum, quod non sciatur. Quod dico vobis in tenebris, dicite in lumine: et quod in aure auditis, pra-

May 3. Sts. Alexander and Companions

dicáte super tecta. Et nolíte timére eos, qui occidunt corpus, ánimam autem non possunt occidere: sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénam.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum. (*T. P. Allelúia.*)

Sancti Athanásii Confessóris tui atque Pontíficis, quæsumus, Dómine, ánnua solémnitas pietáti tuæ nos reddat accéptos: ut, per hæc piæ placatiónis offícia, et illum beáta retribútio comitétur, et nobis grátia tuæ dona concíliet. Per Dóminum.

Quod dico vobis in ténebris, dicite in lúmine, dicit Dóminus: et quod in aure audítis, prædicáte super tecta. (*T. P. Allelúia.*)

Deus fidélium remunerátor animárum: præsta; ut beáti Athanásii Confessóris tui atque Pontíficis, cuius venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

Commemoratio

Missa Sancti tui, de Communi Martyrum tempore paschali 2º loco (31), cum orationibus propriis ut infra:

Speak in broad daylight: what is whispered in your ear you must proclaim from the house-tops. Don't be afraid of those who deprive the body of life, but cannot do away with life itself. Rather, be afraid of him who can destroy both life and body in Gehenna."

Offertory Antiphon

Ps. 88, 21-22

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong. (*P. T. Alleluia.*)

Prayer over the Gifts

Let our annual commemoration of your blessed confessor bishop Athanasius please you, O Lord.* Grant that this sacrifice of atonement which we offer on his feast may bring him greater honor and fill us with your grace. Through Jesus Christ.

Communion Antiphon

Matth. 10, 27

"What I tell you in darkness, speak it in the light," says the Lord; "and what you hear whispered, preach it on the house-tops." (*P. T. Alleluia.*)

Prayer after Communion

O God, rewarder of the faithful, pardon our sins through the intercession of your blessed confessor bishop Athanasius, whom we honor this day. Through Jesus Christ.

SAINTS ALEXANDER
EVENTIUS AND THEODULUS

Martyrs

AND SAINT JUVENAL
Bishop and Confessor

May 3

Mass Sancti tui (Common of martyrs in the Easter season II), page (31), with the following prayers:

May 4. St. Monica

Prayer

P

O almighty God, today we are celebrating the birthday of your saints Alexander, Eventius, Theodulus, and Juvenal.* Hear their prayers and rescue us from all the dangers that threaten us. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, qui sanctorum tuorum Alexandri, Eventii, Theoduli, atque Iuvenalis natalicia colimus: a cunctis malis imminentibus, eorum intercessionibus, liberemur. Per Dominum.

Prayer over the Gifts

P

Pour out your rich blessings, O Lord, upon this sacrifice.* May it make us more holy and help us to rejoice on the feast of your saints. Through Jesus Christ.

Super has hostias, quæsumus, Domine, benedictio copiosa descendat: quæ et sanctificationem nobis clementer operetur, et de Sanctorum nos solemnitate lætificet. Per Dominum.

Prayer after Communion

P

We are refreshed by the reception of your sacred gift, O Lord our God.* May the prayers of your saints Alexander, Eventius, Theodulus, and Juvenal make us feel the benefit of the sacred rite we have performed. Through Jesus Christ.

Refecti participatione muneris sacri, quæsumus, Domine Deus noster: ut, cuius exsequimur cultum, intercedentibus sanctis tuis Alexandro, Eventio, Theodulo, et Iuvenale, sentiamus effectum. Per Dominum.

For a votive Mass outside the Easter season, the Mass Sapiéntiam (Common of several martyrs II), page (20) with the prayers given above.

Pro votiva extra tempus paschale, Missa Sapiéntiam, de Communi plurimorum Martyrum 2º loco (20), cum orationibus ut supra.

SAINT MONICA

Widow

May 4

Entrance Antiphon

Ps. 118, 75 and 120

I know, O Lord, that your ordinances are just, and in your faithfulness you have afflicted me. Pierce my flesh with your fear, I fear your ordinances. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* Happy are they whose way is blameless, who walk in the law of the Lord. *℟.* Glory be to the Father. I know.

III classis

Cognóvi, Domine, quia æquitas iudicia tua, et in veritate tua humiliasti me: confíge timóre tuo carnes meas, a mandátis tuis tímui. (*T. P. Allelúia, allelúia.*) *Ps. ibid., 1* Beáti immaculáti in via: qui ámbulant in lege Dómini. *℣.* Glória Patri. Cognóvi.

May 4. St. Monica

Prayer

Deus, mæréntium consolátor et in te sperántium salus, qui beátæ Mónica pias lácrimas in conversióne filii sui Augustíni misericórditer suscepísti: da nobis utriúsque intervéntu; peccáta nostra deploráre, et grátiae tuæ indulgéntiam inveníre. Per Dóminum.

O God, you are the comfort of those who mourn and the savior of all who trust in you.* Blessed Monica's loving tears moved you to convert her son Augustine. May we also grieve for our sins and win the grace of your pardon through the intercession of these two saints. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Timótheum
1 Tim. 5, 3–10

Caríssime: Víduas honóra, quæ vere víduæ sunt. Si qua autem vídua filios, aut nepótes habet, discat primum domum suam régere, et mútuam vicem réddere paréntibus: hoc enim accéptum est coram Deo. Quæ autem vere vídua est, et desoláta, speret in Deum, et instet obsecrátióibus, et oratióibus nocte ac die. Nam quæ in delíciis est, vivens mórtua est. Et hoc præcipe ut irreprensibiles sint. Si quis autem suórum, et máxime domesticórum curam non habet, fidem negávit, et est infidéli detérior. Vídua eligátur non minus sexagínta annórum, quæ fúerit unius viri uxor, in opéribus bonis testimónium habens, si filios educávit, si hospítio recépit, si sanctorum pedes lavit, si tribulatióem patiéntibus ministrávit, si omne opus bonum subsecúta est.

A Reading from the Epistle of
blessed Paul the Apostle
to Timothy
1 Tim. 5, 3–10

Beloved: Honor widows who are really such. Of course, if they have children or grandchildren these must learn, in the first place, to show piety to their own families and make a due repayment to those who brought them up. That is acceptable before God. The woman who is a real widow and has been left quite alone has set her hopes on God and is continually at prayer, night and day. But a widow who is sexually indulgent has died, even while living. Command widows to be irreproachable. If anyone does not provide for his own relatives, especially those who are of his household, he has denied the faith and is worse than an unbeliever. No one should be put on the list of widows unless she is at least sixty years old and has been married only once. She must also be a woman to whom noble deeds bear testimony—the testimony, namely, that she has cared for her children, shown hospitality, washed the feet of the saints, helped those in distress, and been intent on every kind of good work.

Tempore paschali:

Allelúia, allelúia. *℣. Ps. 44, 5*
Spécie tua, et pulchritúdine tua in-
ténde, prospere procéde, et regna.

In paschal time:

Alleluia, alleluia. *℣. Ps. 44, 5* In your splendor and your beauty ride on triumphant, and reign. Alleluia. *℣.* Because of truth, and

May 4. St. Monica

meekness, and justice; may your right hand show you wondrous deeds. Alleluia.

Allelúia. *℣.* Propter veritatem, et mansuetudinem, et iustitiam: et deducet te mirabiliter dextera tua. Allelúia.

✠ A Reading from the holy Gospel
according to Luke
Luke 7, 11–16

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 7, 11–16

At that time Jesus went to a town called Naim; his disciples and a large crowd accompanied him. As he approached the gate of the town a man who had died was being carried out, an only son of a widowed mother; and a good sized crowd of townsfolk were with her. And the Lord, seeing her, was moved with pity for her and said to her: "Do not lament." Then he stepped forward and touched the stretcher and the bearers halted. And he said: "Young man, I bid you rise up." The dead man sat up and began to speak. Then Jesus gave him back to his mother. Fear seized them all and they began to praise God. "A great prophet," they said, "has risen among us," and "God has visited his people."

In illo témpore: Ibat Iesus in civitatem, quæ vocátur Naím: et ibant cum eo discipuli eius, et turba copíosa. Cum autem appropinquáret portæ civitátis, ecce defúctus efferebátur fílius únicus matris suæ: et hæc vídua erat: et turba civitátis multa cum illa. Quam cum vidíssæt Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tégit lóculum. (Hi autem, qui portábant, steterunt.) Et ait: Adolés-cens, tibi dico, surge. Et resédit qui erat mórtuus, et cœpit loqui. Et dedit illum matri suæ. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surrêxit in nobis: et quia Deus visitávit plebem suam.

Offertory Antiphon
Ps. 44, 3

Grace is poured out upon your lips; thus God has blessed you forever, and ever. (*P. T. Alleluia.*)

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in ætérnum, et in sæculum sæculi. (*T. P. Allelúia.*)

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepisse cognóscit auxílium. Per Dóminum.

Communion Antiphon
Ps. 44, 8

You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellows. (*P. T. Alleluia.*)

Dilexísti iustítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo lætitiæ præ consórtibus tuis. (*T. P. Allelúia.*)

May 5. St Pius V

Prayer after Communion

Satiásti, Dómine, familiam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with the food of heaven.* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus.

III classis

SAINT PIUS V Pope and Confessor

May 5

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1). præter orationem sequentem:

Mass Si diligis me (Common of one or more supreme pontiffs), page (1), except the following prayer:

P

Prayer

Deus, qui ad conteréndos Ecclésiæ tuæ hostes, et ad divinum cultum reparándum, beátum Pium Pontíficem máximum eligere dignátus es: fac nos ipsíus deféndi præsídiis, et ita tuis inhærére obséquii; ut, ómnium hóstium superátis insídiis, perpétua pace lætémur. Per Dóminum.

O God, you chose blessed Pius as pope to overcome the enemies of the Church and to restore the beauty of the sacred liturgy.* May his prayers protect us and help us to persevere in serving you, so that we may avoid the snares laid by our enemies and enjoy everlasting peace. Through Jesus.

CI

Prayer over the Gifts

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance, be truly pleasing to you. Through Jesus Christ.

CI

Prayer after Communion

Refectióne sancta enutritam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et incrementa liberátis accípiat et in religiónis integritátis persístat. Per Dóminum.

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

III classis

SAINT STANISLAUS Bishop and Martyr

May 7

Missa Protexísti, de Communi Martyrum tempore paschali 1º loco (27), cum orationibus ut infra:

Mass Protexísti (Common of martyrs in the Easter season I), page (27), with the following prayers:

May 9. St. Gregory Nazianzen

Prayer

P

O God, the glorious bishop Stanislaus fell beneath the swords of evil men in defending your name.* May all of us who seek his help receive the graces we ask for, through his intercession. Through Jesus Christ.

Deus, pro cuius honóre gloriósus Póntifex Stanisláus gládiis impiórum occúbuit: præsta, quæsumus; ut omnes, qui eius implórant auxílium, petitiónis suæ salutárem consequántur efféctum. Per Dóminum nostrum.

Prayer over the Gifts

C2

Bless the gifts we have set apart for you, O Lord.* May the prayers of your blessed martyr bishop Stanislaus help these offerings to win your mercy for us. Through Jesus Christ.

Múnera tibi, Dómine, dicáta sanctifica: et, intercedénte beáto Stanisláo Mártire tuo atque Pontífice, per eádem nos placátus inténde. Per Dóminum.

Prayer after Communion

C2

O Lord, may this communion cleanse us from sin,* and bestow on us spiritual health from heaven through the intercession of your blessed martyr bishop Stanislaus. Through Jesus Christ.

Hæc nos commúnio, Dómine, purget a crimine: et, intercedénte beáto Stanisláo Mártire tuo atque Pontífice, cæléstis remédii fáciat esse consórtes. Per Dóminum.

**For a votive Mass outside the Easter season, the Mass Sacerdótes Dei (Common of one martyr II), page (8) with the prayer given above.*

Pro votiva extra tempus paschale, Missa Sacerdótes Dei, de Communi unius Martyris 2º loco (8), cum orationibus ut supra.

SAINT GREGORY NAZIANZEN

*Bishop, Confessor, and
Doctor of the Church*

May 9

Entrance Antiphon
Eccli. 15, 5

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. (*P. T. Alleluia, alleluia.*) *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣.* Glory be to the Father. In the midst.

III classis

In médio Ecclésiæ apérui os eius: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ índuit eum. (*T. P. Allelúia, allelúia.*) *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tui, Altíssime. *℣.* Glória Patri. In médio.

May 9. St. Gregory Nazianzen

Prayer

Deus, qui pópulo tuo æternæ salutis beátum Gregórium mínistrum tribuísti: præsta, quæsumus; ut, quem Doctórem vitæ habuimus in terris, intercessórem habére mereámur in cælis. Per Dóminum.

Léctio libri Sapiéntiæ *Eccli. 39, 6-14*

Iustus cor suum tradet ad vigilándum dilúculo ad Dóminum, qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delictis suis deprecábitur. Si enim Dóminus magnus volúerit, spírítu intelligéntiæ replébit illum: et ipse tamquam imbres mittet elóquia sapiéntiæ suæ, et in oratióne confitébitur Dómino: et ipse díriget consílium eius et disciplínam, et in absconditis suis consiliábitur. Ipse palam fáciat disciplínam doctrínæ suæ, et in lege testaménti Dómini gloriábitur. Collaudábunt multi sapiéntiam eius, et usque in sáculum non delébitur. Non recédet memória eius, et nomen eius requirétur a generatióne in generatióne. Sapiéntiam eius enarrábunt gentes, et laudem eius enuntiábit ecclésia.

Tempore paschali:

Alleluia, alleluia. *Ps. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ induit eum. Alleluia. *Ps. Osee 14, 6* Iustus germinábit sicut lílium: et florébit in ætérnum ante Dóminum. Alleluia.

Extra tempus paschale:

Graduale Ps. 36, 30-31 Os iusti meditábitur sapiéntiam, et lingua

O God, you have given us blessed Gregory as a guide on our way to eternal salvation.* Let him who once instructed your faithful on earth now intercede for us in heaven. Through Jesus Christ.

A Reading from the Book of Sirach *Eccli. 39, 6-14*

The just man's care is to seek the Lord, his Maker,
to petition the Most High,
To open his lips in prayer,
to ask pardon for his sins.
Then, if it pleases the Lord Almighty,
he will be filled with the spirit of understanding;
He will pour forth his words of wisdom
and in prayer give thanks to the Lord,
Who will direct his knowledge and his counsel,
as he meditates upon his mysteries.
He will show the wisdom of what he has learned
and glory in the Law of the Lord's covenant.
Many will praise his understanding;
his fame can never be effaced;
Unfading will be his memory,
through all generations his name will live;
Peoples will speak of his wisdom,
and in assembly sing his praises.

In paschal time:

Alleluia, alleluia. *Ps. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia. *Ps. Osee 14, 6* The just man shall blossom like the lily; and shall flourish forever before the Lord. Alleluia.

Outside paschal time:

Gradual Ps. 36, 30-31 The mouth of the just man tells of wisdom, and his tongue

May 9. St. Gregory Nazianzen

utters what is right. V. The law of his God is in his heart, and his steps do not falter. Alleluia, alleluia. V. *Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

eius loquétur iudícium. V. Lex Dei eius in corde ipsíus: et non supplantabúntur gressus eius. Allelúia, allelúia. V. *Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 5, 13–19

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? Then it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with, until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes them and teaches them who will be called great in the kingdom of heaven.”

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 5, 13–19

In illo témpore: Dixit Iesus discí-pulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo salíétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest cívitas abscóndi supra montem pó-sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux ves-tra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvare legem, aut prophétas: non veni sólvare, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, ióta unum, aut unus apex non præteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cælórum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cælórum.

Offertory Antiphon
Ps. 91, 13

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow. (P. T. Alleluia.)

Iustus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur. (T. P. Allelúia.)

May 10. St. Antoninus

Prayer over the Gifts

Sancti Gregórii Pontíficis tui atque Doctóris nobis, Dómine, pia non desit orátio: quæ et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

O Lord, let the blessed bishop and doctor Gregory always help us.* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

Communion Antiphon

Luke 12, 42

Fidélis servus, et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram. (T. P. Alleluia.)

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time. (P. T. Alleluia.)

Prayer after Communion

Ut nobis Dómine, tua sacrificia dent salútem: beátus Gregórius Póntifex tuus et Dóctor egrégíus, quæsumus, precátor accédet. Per Dóminum.

O Lord, may this sacrifice bring us closer to our salvation * through the intercession of your blessed bishop and illustrious doctor Gregory. Through Jesus Christ.

III classis

SAINT ANTONINUS

Bishop and Confessor

May 10

Missa Státuit, de Communi Confessoris Pontíficis 1º loco (35), præter orationem sequentem:

Mass Státuit (Common of a confessor bishop I), page (35), except the following prayer:

P

Prayer

Sancti Antoníni, Dómine, Confessoris tui atque Pontíficis méritis adiuvémur: ut, sicut te in illo mirábilem prædicámus, ita in nos misericórdem fuisse gloriémur. Per Dóminum.

O Lord, may the merits of your holy confessor bishop Antoninus help us.* While we sing your praise for having manifested your power through him may we also rejoice in the mercy you show to us. Through Jesus Christ.

Et fit commemoratio Ss. Gordiani et Epimachi Martyrum:

Commemoration of Saints Gordian and Epimachus, martyrs:

Prayer

Da, quæsumus, omnipotens Deus: ut, qui beatórum Mártyrum tuórum Gordiáni et Epímachi solémnia cólimus, eórum apud te intercessiónibus adiuvémur. Per Dóminum.

O almighty God, may the intercessory power of your blessed martyrs Gordian and Epimachus * aid us who celebrate their feast today. Through Jesus Christ.

May 10. Sts. Gordian and Epimachus

Prayer over the Gifts

C

O Lord, may your saints everywhere be a source of joy for us,* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Sancti tui, quæsumus, Dómine, nos ubique lætificent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

For the martyrs

Pro Ss. Gordiano et Epimacho

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyrs Gordian and Epimachus.* Grant us your unending assistance through these offerings. Through Jesus Christ.

Hóstias tibi, Dómine, beatórum Mátyrum tuórum Gordiáni et Epímachi dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

Prayer after Communion

C

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,* through the intercession of your blessed confessor bishop Antoninus. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Antoníno Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

For the martyrs

Pro Ss. Gordiano et Epimacho

Prayer after Communion

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity,* through the intercession of your blessed martyrs Gordian and Epimachus. Through Jesus Christ.

Quæsumus, omnipotens Deus: ut, qui cæléstia aliménta percépimus, intercedéntibus sanctis Mátyribus tuis Gordiáno et Epímacho, per hæc contra ómnia advérsa muniámur. Per Dóminum.

SAINTS GORDIAN AND EPIMACHUS

Martyrs

May 10

IN EASTER SEASON

Entrance Antiphon

Ps. 144, 10–11

Let your faithful ones bless you, O Lord; let them discourse of the glory of your kingdom, alleluia, alleluia. *Ps. ibid., 1* I will extol you, O my God and king, and I will bless your name forever and ever. *℣.* Glory be to the Father. Let your faithful.

Commemoratio

TEMPORE PASCHALI

Sancti tui, Dómine, benedicent te: glóriam regni tui dicent, allelúia, allelúia. *Ps. ibid., 1* Exaltábo te, Deus meus Rex: et benedicam nómini tuo in sáculum, et in sáculum sáculi. *℣.* Glória Patri. Sancti.

May 10. Sts. Gordian and Epimachus

Prayer

Da, quæsumus, omnipotens Deus: ut, qui beatórum Mártyrum tuórum Gordiáni et Epímachi solémnia cólimus, eórum apud te intercessiónibus adiuvémur. Per Dóminum.

O almighty God, may the intercessory power of your blessed martyrs Gordian and Epimachus * aid us who celebrate their feast today. Through Jesus Christ.

Lectio libri Apocalýpsis beáti
Ioánnis Apóstoli
Apoc. 19, 1-9

A Reading from the Book of the
Apocalypse of
blessed John the Apostle
Apoc. 19, 1-9

In diébus illis: Post hæc ego Ioánnes audívi quasi vocem turbárum multárum in cælo, dicéntium: Allelúia: salus, et glória, et virtus Deo nostro est: quia vera et iusta iudícia sunt eius, qui iudicávit de meretrice magna, quæ corrúpit terram in prostitutíone sua, et vindicávit sanguinem servórum suórum de máni-bus eius. Et iterum dixerunt: Allelúia. Et fumus eius ascéndit in sæcula sæculórum. Et ceciderunt senióres vigintiquátuor, et quátuor animália, et adoravérunt Deum sedéntem super thronum, dicéntes: Amen: Allelúia. Et vox de throno exívit, dicens: Laudem dícite Deo nostro omnes servi eius; et qui tímétis eum, pusílli et magni. Et audívi quasi vocem turbæ magnæ, et sicut vocem tonitruórum magnórum, dicéntium: Allelúia: quóniam regnávit Dóminus Deus noster omnipotens. Gaudeámus, et exultémus, et demus glóriam ei: quia venérunt nuptiæ Agni, et uxor eius præparávit se. Et datum est illi ut coopériat se býssino splendénti, et cándido. Býssinum enim iustificatiónes sunt Sanctórum. Et dixit mihi: Scribe, Beáti, qui ad cenam nuptiárum Agni vocáti sunt.

In those days I, John, heard what sounded like the mighty shout of a huge throng in heaven: "Alleluja," they cried, "Salvation and glory and power belong to our God, for his judgments are trustworthy and right. He has passed judgment upon the great harlot who corrupted the earth with her harlotry; upon her he has avenged the blood of his servants." Once more they cried: "Alleluja! the smoke shall go up from her forever." And the twenty-four elders and the four living creatures fell down and worshiped God seated upon the throne, as they cried "Amen. Alleluja." In reply a voice was heard from the throne, "Praise our God, all you his servants, you who revere him, great and small." Again I heard what sounded like the shout of a huge throng, loud as the roaring of the sea or the noise of powerful thunderblasts: "Alleluja!" they said, "the Lord our God, the Almighty One, has begun his reign. Let us be glad and rejoice, let us give him glory, for the marriage of the Lamb is to take place. His bride has beautified herself; she is privileged to wear shining white linen." (This linen symbolizes the righteous deeds of the saints.) "Write this," the angel said to me, "Happy are those who have been invited to the wedding banquet of the Lamb."

Allelúia, allelúia. V. Sancti tui, Dómine, florébunt sicut lílium: et sicut odor bálsami erunt ante te.

Alleluia, alleluia. V. Your faithful shall flourish like the lily, O Lord, and be as the odor of balsam before you. Alleluia. V.

May 10. Sts. Gordian and Epimachus

Ps. 115, 15 Precious in the eyes of the Lord is the death of his faithful ones. Alleluia.

Allelúia. *Ps. 115, 15* Pretiósá in conspéctu Dómini, mors sanctorum eius. Allelúia.

✠ A Reading from the holy Gospel
according to John
John 15, 5–11

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 15, 5–11

At that time Jesus said to his disciples: "I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a part of you ask for whatever you want and you shall have it. In this my Father has been glorified; in your bearing much fruit and becoming my disciples. As the Father has loved me, so have I loved you. Remain on in my love. And you will remain in my love if you keep my commandments, just as I have kept my Father's commandments and remain in his love. I have said all this to you that my joy may be with you and your joy may be complete."

In illo témpore: Dixit Iesus discipulis suis: Ego sum vitis, vos pálmities: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluéritis petétis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum afferátis et, efficiámini mei discipuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si præcépta mea servavéritis, manébitis in dilectióne mea, sicut et ego Patris mei præcépta servávi, et máneo in eius dilectióne. Hæc locútus sum vobis: ut gáudium meum in vobis sit, et gáudium vestrum impleátur.

Offertory Antiphon
Ps. 31, 11

Be glad in the Lord, and rejoice, you just; and exult, all you upright of heart, alleluia, alleluia.

Lætámini in Dómino, et exultáte iusti: et gloriámini omnes recti corde, allelúia, allelúia.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyrs Gordian and Epimachus.* Grant us your unending assistance through these offerings. Through Jesus Christ.

Hóstias tibi, Dómine, beatórum Mártyrum tuórum Gordiáni et Epímachi dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum nostrum.

Communion Antiphon
Ps. 32, 1

Exult, you just, in the Lord, alleluia; praise from the upright is fitting, alleluia.

Gaudéte iusti in Dómino, allelúia: rectos decet collaudátio, allelúia.

May 11. Sts. Philip and James

Prayer after Communion

Quæsumus, omnipotens Deus: ut, qui cælestia aliménta percépimus, intercedéntibus sanctis Martýribus tuis Gordiáno et Epímacho, per hæc contra ómnia advérsa muniámur. Per Dóminum.

Extra tempus paschale, Missa Sapiéntiam, de Communi plurimorum Martyrum 2º loco (20), cum orationibus ut supra.

O almighty God, we pray that the reception of this bread of heaven may strengthen us against all adversity,* through the intercession of your blessed martyrs Gordian and Epimachus. Through Jesus Christ.

Outside the Easter season, the Mass Sapiéntiam (Common of several martyrs II), page (20), with the prayers given above.

SAINTS PHILIP AND JAMES

Apostles

May 11

II classis

TEMPORE PASCHALI

IN EASTER SEASON

Entrance Antiphon

Neh. or 2 Esdr. 9, 27

Clamavérunt ad te, Dómine, in témpore afflictiónis suæ, et tu de cælo exaudísti eos, allelúia, allelúia. *Ps. 32, 1* Exultáte iusti in Dómino: rectos decet collaudátio. *℣. Glória Patri. Clamavérunt ad te.*

In the time of their tribulation they cried to you, O Lord, and you heard them from heaven, alleluia, alleluia. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *℣. Glory be to the Father. In the time.*

Prayer

Deus, qui nos ánnua Apostolorum tuorum Philíppi et Iacóbi solemnitáte lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, instruémur exémpis. Per Dóminum.

We are made happy, O God, by the annual feast of your holy apostles Philip and James. As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Lectio libri Sapiéntiæ
Sap. 5, 1-5

Stabunt iusti in magna constántia advérsus eos, qui se angustiavérent, et qui abstulérunt labóres eórum. Vidéntes turbabúntur timóre horribili, et mirabúntur in subitatióne insperátæ salútis, dicéntes intra se, pæniténtiam agéntes, et præ angústia spíritus geméntes: Hi sánt, quos habúimus aliquándo in derisum, et in similitúdinem impropérii. Nos insensáti vitam illórum æstimabámus

A Reading from the Book of Wisdom
Wis. 5, 1-5

Then shall the just one with great assurance stand
before his oppressors who set at nought his labors.
Seeing this, they shall be shaken with dreadful fear,
and amazed at the unlooked-for salvation.
They shall say among themselves, rueful and groaning through anguish of spirit:

May 11. Sts. Philip and James

insániam, et finem illórum sine hon-
óre: ecce quómodo computáti sunt
inter fílios Dei, et inter sanctos sors
illórum est.

“This is he whom once we held as a laugh-
ingstock
and as a type for mockery, fools that we
were!

His life we deemed madness,
and his death dishonored.

See how he is accounted among the sons of
God;
how his lot is with the saints!”

Allelúia, allelúia. *Ps. 88, 6*
Confitebúntur cæli mirabília tua,
Dómine: étenim veritátem tuam in
ecclésia sanctórum. Allelúia. *Ps. Io-
ann. 14, 9* Tanto témpore vobíscum
sum, et non cognovístis me? Philíppe,
qui videt me, videt et Patrem meum.
Allelúia.

Alleluia, alleluia. *Ps. 88, 6* The heavens
proclaim your wonders, O Lord, and your
faithfulness, in the assembly of the holy
ones. Alleluia. *Ps. John 14, 9* Have I been
so long a time with you, and you have not
known me? Philip, he who sees me, sees
also my Father. Alleluia.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 14, 1-13

In illo témpore: Dixit Iesus discí-
pulis suis: Non turbétur cor vestrum.
Créditis in Deum, et in me créдите.
In domo Patris mei mansiónes
multæ sunt. Si quo minus dixíssem
vobis: Quia vado paráre vobis lo-
cum. Et si abíero, et præparávero
vobis locum: íterum vénio, et accí-
píam vos ad meípsum, ut ubi sum
ego, et vos sitis. Et quo ego vado
scitis, et viam scitis. Dicit ei Thomas:
Dómine, nescímus quo vadis: et
quómodo póssimus viam scire? Dicit
ei Iesus: Ego sum via, et véritas, et
vita. Nemo venit ad Patrem, nisi
per me. Si cognovissétis me, et
Patrem meum útique cognovissétis:
et ámodo cognoscétis eum, et vidí-
stis eum. Dicit ei Philíppus: Dómine,
osténde nobis Patrem, et súfficit
nobis. Dicit ei Iesus: Tanto témpore
vobíscum sum, et non cognovístis
me? Philíppe, qui videt me, videt et
Patrem. Quómodo tu dicis: Osténde
nobis Patrem? Non créditis quia ego
in Patre, et Pater in me est? Verba,
quæ ego loquor vobis, a meípso non

✠ A Reading from the holy Gospel
according to John
John 14, 1-13

At that time Jesus said to his disciples:
“Do not let your hearts be troubled. Have
faith in God and faith in me. There are many
dwelling-places in my Father’s house; other-
wise, I would have warned you. I am going
to prepare a place for you; and when I do
go and prepare a place for you, I am coming
back to take you along with me so that
where I am, you may also be. And you
know the way to the place where I am going.
“Lord,” Thomas said, “we don’t know
where you are going. How then can we know
the way?” Jesus told him, “I am the way,
the truth, and the life: no one comes
to the Father except through me. If you
really knew me, then you would recognize
my Father too. From now on you do
know him and you have seen him.”
“Lord,” Philip said to him, “show us the
Father. That’s enough for us.” “Philip,”
Jesus replied, “here I am with you all this
time, and you still don’t know me? Whoever

May 11. Sts. Philip and James

loquor. Pater autem in me manens, ipse facit ópera. Non créditis quia ego in Patre, et Pater in me est? Alióquin propter ópera ipsa créдите. Amen, amen dico vobis, qui credit in me, ópera quæ ego fácio, et ipse fáciét, et maióra horum fáciét: quia ego ad Patrem vado. Et quodcúmque petiéritis Patrem in nómine meo, hoc fáciam.

Credo

Confítebúntur cæli mirabília tua, Dómine: et veritátem tuam in ecclésia sanctórum, allelúia, allelúia.

Múnera, Dómine, quæ pro Apostolorum tuórum Philippi et Iacóbi solemnitate deférimus, propítius súscipe: et mala ómnia, quæ merémur, avérte. Per Dóminum.

Præfatio de Apostolis.

Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem meum, allelúia: non credis, quia ego in Patre, et Pater in me est? Allelúia, allelúia.

Quésumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratióibus adiuvémur. Per Dóminum nostrum.

has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you are not spoken on my own; it is the Father, abiding in me, who performs the works. Believe me that I am in the Father and the Father is in me; otherwise, believe me because of the works. I solemnly assure you, the man who has faith in me will perform the same works that I perform. In fact, he will perform far greater than these, because I am going to the Father and I will do whatever you ask in my name."

Creed.

Offertory Antiphon *Ps. 88, 6*

The heavens proclaim your wonders, O Lord, and your faithfulness, in the assembly of the holy ones, alleluia, alleluia.

Prayer over the Gifts

O Lord, accept our offering on the feast of your holy apostles Philip and James,* and protect us from the punishments we so richly deserve. Through Jesus Christ.

Preface of the Apostles

Communion Antiphon *John 14, 9 and 10*

Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also my Father. Alleluia. Do you not believe that I am in the Father and the Father in me? Alleluia, alleluia.

Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord.* Help us also through the prayers of your saints whom we honor this day. Through Jesus Christ.

May 11. Sts. Philip and James

OUTSIDE EASTER SEASON

EXTRA TEMPUS PASCHALE

Entrance Antiphon *Neh. or 2 Esdr. 9, 27*

In the time of their tribulation they cried to you, O Lord, and you heard them from heaven. *Ps. 32, 1* Exult, you just, in the Lord; praise from the upright is fitting. *℟.* Glory be to the Father. In the time.

Clamaverunt ad te, Dómine, in témpore afflictiónis suæ, et tu de cælo exaudisti eos. *Ps. 32, 1* Exultáte iusti in Dómino: rectos decet collaudátio. *℟.* Glória Patri. Clamaverunt.

Prayer

We are made happy, O God, by the solemnity of your holy apostles Philip and James.* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Deus, qui nos Apostolorum tuorum Philippi et Iacobi solemnitate lætificas: præsta, quæsumus; ut, quorum gaudemus méritis, instruámur exemplis. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Ephesians *Ephes. 4, 7–13*

Lectio Epistolæ beati Pauli Apóstoli ad Ephésios *Ephes. 4, 7–13*

Brethren: Favor has been given to each one of us in the measure in which Christ bestows it. So the Scripture says,

“When he ascended on high, he took a host of captives,
and gave gifts to men.”

“He ascended”—what does this mean, but that he had first descended into the low regions of the earth? He who descended is also the very one who ascended high above all the heavens, that he might fill all. And “he gave” some men as apostles, and some as prophets, and others again as evangelists, and others as pastors and teachers, thus fitting the saints for the work of the ministry, for building up the body of Christ until we all become one in faith and in the knowledge of the Son of God, and form that perfect man who is Christ come to full stature.

Fratres: Unicuique nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum captivam duxit captivitatem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferiôres partes terræ? Qui descéndit, ipse est et qui ascéndit super omnes cælos, ut impléret ómnia. Et ipse dedit quosdam quidem apóstolos, quosdam autem prophétas, álios vero evangelístas, álios autem pastôres, et doctôres, ad consummatiónem sanctórum in opus ministérii, in ædificatióem córporis Christi: donec occurrámus omnes in unitátem fidei, et agnitiónis Fílli Dei, in virum perféctum, in mensúram ætátis plenitúdinis Christi.

Gradual Ps. 44, 17–18 You shall make them princes through all the land; they shall re-

Graduale Ps. 44, 17–18 Constitues eos príncipes super omnem terram:

May 11. Sts. Philip and James

mémores erunt nóminis tui, Dómine.
V. Pro pátribus tuis nati sunt tibi
filii, proptérea pópuli confitebúntur
tibi.

Allelúia, allelúia. V. *Ioann. 14, 9*
Tanto témpore vobíscum sum, et
non cognovístis me? Philíppe, qui
videt me, videt et Patrem meum.
Allelúia.

*In Missis votivis post Septuagesimam,
omissis Allelúia, et versu sequenti, dicitur:*

Tractus Ps. 125, 5-6 Qui séminant
in lácrimis, in gáudio metent. V.
Eúntes ibant, et flebant, mitténtes
sémína sua. V. Veniéntes autem vé-
nient cum exsultatióne, portántes
manípulos suos.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 14, 1-13

In illo témpore: Dixit Iesus discí-
pulis suis: Non turbétur cor vestrum.
Créditis in Deum, et in me créдите.
In domo Patris mei mansiónes
multæ sunt. Si quo minus dixíssem
vobis: Qui vado paráre vobis lo-
cum. Et si abíero, et præparávero
vobis locum: íterum vénio, et ac-
cípiam vos ad meípsum, ut ubi sum
ego, et vos sitis. Et quo ego vado
scitis, et viam scitis. Dicit ei Thomas:
Dómine, nescímus quo vadis: et
quómodo póssumus viam scire?
Dicit ei Iesus: Ego sum via, et véritas,
et vita. Nemo venit ad Patrem, nisi
per me. Si cognovissétis me, et
Patrem meum útique cognovissétis:
et ámodo cognoscétis eum, et vidí-
stis eum. Dicit ei Philíppus: Dómine,
osténde nobis Patrem, et súfficit
nobis. Dicit ei Iesus: Tanto témpore
vobíscum sum, et non cognovístis
me? Philíppe, qui videt me, videt et
Patrem. Quómodo tu dicis: Osténde
nobis Patrem? Non créditis quia ego
in Patre, et Pater in me est? Verba,
quæ ego loquor vobis, a meípso
non loquor. Pater autem in me ma-
nens, ipse facit ópera. Non créditis

member your name, O Lord. V. The place
of your fathers your sons shall have; there-
fore shall nations praise you.

Alleluia, alleluia. V. *John 14, 9* Have I
been so long a time with you, and you have
not known me? Philip, he who sees me, sees
also my Father. Alleluia.

*In votive Masses after Septuagesima, the Alleluia with its
following verse is omitted, and there is said:*

Tract Ps. 125, 5-6 Those that sow in tears
shall reap rejoicing. V. Going, they went
and wept, casting their seeds. V. But coming,
they shall come with joyfulness, carrying
their sheaves.

✠ A Reading from the holy Gospel
according to John
John 14, 1-13

At that time Jesus said to his disciples:
“Do not let your hearts be troubled. Have
faith in God and faith in me. There are
many dwelling-places in my Father’s house;
otherwise, I would have warned you. I am
going to prepare a place for you; and when I
do go and prepare a place for you, I am
coming back to take you along with me so
that where I am, you may also be. And you
know the way to the place where I am
going.” “Lord,” Thomas said, “we don’t
know where you are going. How then can we
know the way?” Jesus told him, “I am the
way, the truth, and the life; no one comes to
the Father except through me. If you really
knew me, then you would recognize my
Father too. From now on you do know him
and you have seen him.” “Lord,” Philip
said to him, “show us the Father. That’s
enough for us.” “Philip,” Jesus replied,
“here I am with you all this time, and you
still don’t know me? Whoever has seen me
has seen the Father. How can you say,

May 11. Sts. Philip and James

‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you are not spoken on my own; it is the Father, abiding in me, who performs the works. Believe me that I am in the Father and the Father is in me; otherwise, believe me because of the works. I solemnly assure you, the man who has faith in me will perform the same works that I perform. In fact, he will perform far greater than these, because I am going to the Father and I will do whatever you ask in my name.”

Offertory Antiphon

Ps. 18, 15

Through all the earth their voice resounds,
and to the ends of the earth their message.

Prayer over the Gifts

O Lord, accept our offering on the solemnity of your holy apostles Philip and James,* and protect us from the punishments we so richly deserve. Through Jesus Christ.

Preface of the Apostles

Communion Antiphon

John 14, 9 and 10

Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also my Father. Do you not believe that I am in the Father and the Father in me?

Prayer after Communion

We have been nourished by the sacrament of salvation, O Lord.* Help us also through the prayers of your saints whom we honor this day. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *R.* Amen.

quia ego in Patre, et Pater in me est? Alióquin propter ópera ipsa créдите. Amen, amen dico vobis, qui credit in me, ópera quæ ego fácio, et ipse fáciét, et maióra horum fáciét: quia ego ad Patrem vado. Et quodcúmque petiéritis Patrem in nómine meo, hoc fáciám.

In omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

Múnera, Dómine, quæ pro Apostolorum tuórum Philíppi et Iacóbi sollemnitate deférimus, propítius súscipe: et mala ómnia, quæ merémur, avérte. Per Dóminum.

Præfatio de Apostolis.

Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem meum: non credis, quia ego in Patre, et Pater in me est?

Quæsumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratióibus adiuvámur. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

May 12. Sts. Nereus and Companions

SAINTS NEREUS, ACHILLEUS,
DOMITILLA, AND PANCRAS
Virgin, Martyrs

III classis

May 12

TEMPORE PASCHALI

IN EASTER SEASON

Entrance Antiphon
Ps. 32, 18, 19 and 20

Ecce óculi Dómini super timéntes
eum, sperántes in misericórdia eius,
allelúia: ut erípiat a morte ánimas
eórum: quóniam adiútor, et pro-
tector noster est, allelúia, allelúia.
Ps. ibid., 1 Exsultáte iusti in Dómino:
rectos decet collaudátio. *℟.* Glória
Patri. Ecce.

But see, the eyes of the Lord are upon those
who fear him, upon those who hope in his
kindness, alleluia: to deliver them from
death; for he is our help and our shield,
alleluia, alleluia. *Ps. ibid., 1* Exult, you just,
in the Lord; praise from the upright is
fitting. *℟.* Glory be to the Father. But see.

Prayer

Semper nos, Dómine, Mártyrum tuó-
rum Nérei, Achillei, Dómitíllæ atque
Pancrátii fóveat, quæsumus, beáta
solémnitas: et tuo dignos reddat
obséquio. Per Dóminum.

O Lord, may the blessed feast of your
martyrs Nereus, Achilleus, Domitilla, and
Pancras fire us with zeal to serve you more
worthily. Through Jesus Christ.

Léctio libri Sapiéntiæ
Sap. 5, 1-5

A Reading from
the Book of Wisdom
Wis. 5, 1-5

Stabunt iusti in magna constántia
advérsus eos, qui se angustiavérun-
t, et qui abstulérun- labóres eórum.
Vidéntes turbabúntur timóre horrí-
bili, et mirabúntur in subitatióne
insperátæ salútis, dicéntes intra se,
pæniténtiam agéntes, et præ angústia
spíritus geméntes: Hí sunt, quos
habuimus aliquándo in derisum, et
in similitúdinem impropérii. Nos
insensáti vitam illórum æstimabámus
insániam, et finem illórum sine ho-
nóre: ecce quómodo computáti sunt
inter filios Dei, et inter sanctos sors
illórum est.

Then shall the just one with great assurance
stand
before his oppressors who set at nought
his labors.
Seeing this, they shall be shaken with
dreadful fear,
and amazed at the unlooked-for salvation.
They shall say among themselves, rueful
and groaning through anguish of spirit:
“This is he whom once we held as a
laughingstock
and as a type for mockery, fools that we
were!
His life we deemed madness,
and his death dishonored.
See how he is accounted among the sons of

May 12. Sts. Nereus and Companions

God;
how his lot is with the saints!"

Alleluia, alleluia. *℣.* This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven. Alleluia. *℣.* The white-robed army of Martyrs praises you, O Lord. Alleluia.

Allelúia, allelúia. *℣.* Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secuta est, inclita tenens regna cælestia. Allelúia. *℣.* Te Mártyrum candidátus laudat exercitus, Dómine. Allelúia.

✠ A Reading from the holy Gospel
according to John
John 4, 46–53

At that time there was at Capharnaum a royal official whose son was ill. When he heard that Jesus had come from Judea to Galilee, he went to him and begged him to come down and restore the health of his son who was near death. Jesus replied, "Unless you people can see signs and wonders, you will not believe." "Sir," the royal official pleaded with him, "come down before my little boy dies." Jesus told him, "Return home; your son is going to live." The man put his trust in the word Jesus had spoken to him and started for home. And when he was already on his way back, his servant met him with the message that his boy was going to live. When he asked them at what time he had shown improvement, they told him, "The fever left him yesterday afternoon about one." Now it was at that very hour, the father realized, that Jesus had told him, "Your son is going to live." And he believed and his whole household along with him.

✠ Sequéntia sancti Evangélii
secúndum Ioánnem
Ioann. 4, 46–53

In illo témpore: Erat quidam régulus, cuius fílius infirmabátur Capharnaum. Hic cum audísset, quia Iesus adveníret a Iudæa in Galiléam, ábiit ad eum, et rogábat eum ut descénderet, et sanáret fílium eius: incipiébat enim mori. Dixit ergo Iesus ad eum: Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus: Dómine, descénde priúsq(uam) moriátur fílius meus. Dicit ei Iesus: Vade, fílius tuus vivit. Crédidit homo sermóni, quem dixit ei Iesus et ibat. Iam autem eo descendénte, servi occurrérunt ei, et nuntiavérunt dicéntes, quia fílius eius víveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et dixerunt ei: Quia heri hora séptima reliquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Iesus: Fílius tuus vivit: et crédidit ipse, et domus eius tota.

Offertory Antiphon
Ps. 88, 6

The heavens proclaim your wonders, O Lord, and your faithfulness, in the assembly of the holy ones, alleluia, alleluia.

Confitebúntur cæli mirabília tua, Dómine: et veritátem tuam in ecclésia sanctorum, allelúia, allelúia.

May 12. Sts. Nereus and Companions

Prayer over the Gifts

Sanctorum Martyrum tuorum, quæsumus, Domine, Nérei, Achillei, Domitillæ atque Pancratii sit tibi grata confessio: quæ et mûnera nostra commendet, et tuam nobis indulgentiam semper implôret. Per Dóminum.

Be pleased, O Lord, with the witness of the holy martyrs Nereus, Achilleus, Domitilla, and Pancras.* May their profession of faith make our gifts more acceptable to you and bring us your unfailing mercy. Through Jesus Christ.

Communion Antiphon

Ps. 32, 1

Gaudete iusti in Dómino, alleluia: rectos decet collaudatio, alleluia.

Exult, you just, in the Lord, alleluia; praise from the upright is fitting, alleluia.

Prayer after Communion

Quæsumus, Domine: ut beatorum Martyrum tuorum Nérei, Achillei, Domitillæ atque Pancratii deprecationibus, sacramenta sancta, quæ sumpsimus, ad tuæ nobis proficiant placationis augmentum. Per Dóminum.

O Lord, may the holy sacrament that we have received make us more acceptable to you* through the prayers of your blessed martyrs Nereus, Achilleus, Domitilla, and Pancras. Through Jesus Christ.

EXTRA TEMPUS PASCHALE

OUTSIDE EASTER SEASON

Entrance Antiphon

Ps. 36, 39

Salus autem iustorum a Dómino: et protector eorum est in tempore tribulationis. *Ps. ibid., 1* Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. *Ps.* Glória Patri. Salus.

The salvation of the just is from the Lord; he is their refuge in time of distress. *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *Ps.* Glory be to the Father. The salvation.

Prayer

Semper nos, Domine, Martyrum tuorum Nérei, Achillei, Domitillæ atque Pancratii foveat, quæsumus, beata sollemnitas: et tuo dignos reddat obsequio. Per Dóminum nostrum.

O Lord, may the blessed feast of your martyrs Nereus, Achilleus, Domitilla, and Pancras fire us with zeal to serve you more worthily. Through Jesus Christ.

Lectio Epistolæ beati Petri
Apóstoli
1 Petr. 4, 13-19

A Reading from the Epistle of blessed
Peter the Apostle
1 Peter 4, 13-19

Carissimi: Communicantes Christi passionibus gaudete, ut et in revelatione gloriæ eius gaudeatis exultantes. Si exprobramini in nomine Christi, beati eritis: quoniam quod

As you are participating in the sufferings of Christ, rejoice, so that in the revelation of his glory also you may rejoice and be glad. If you suffer reproach in the name of Christ,

May 12. Sts. Nereus and Companions

happy are you, because the Spirit of glory and the Spirit of God rests upon you. Let none of you, then, suffer as a murderer or thief or evildoer, or as a meddler in other men's affairs. But if it be as a Christian, you are not to be ashamed; rather, you are to glorify God in this name. It is in fact the time for the judgment to begin, starting from the household of God; and if from you first, what will be the end of those who reject the gospel of God? And if "the just man is hardly safe, where will he be seen who is impious and a sinner?" So then, even those who suffer according to the will of God are to commend their souls to the faithful Creator, in the doing of good.

Gradual Exodus 15, 11 God is glorious in his saints, wonderful in majesty, a worker of wonders. *℣. Ibid., 6* Your right hand, O Lord, is magnificent in power, your right hand has shattered the enemy.

Alleluia, alleluia. *℣.* This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven. Alleluia.

est honoris, gloriæ, et virtutis Dei, et qui est eius Spíritus, super vos requiescit. Nemo autem vestrum patiatur ut homicida, aut fur, aut maledicus, aut alienorum appetitor. Si autem ut christiánus, non erubescat: glorificet autem Deum in isto nómine. Quóniam tempus est, ut incipiat iudícium a domo Dei. Si autem primum a nobis: quis finis eórum qui non credunt Dei Evangelio? Et si iustus vix salvabitur, impius et peccátor ubi parébunt? Itaque et hi, qui patiúntur secúndum voluntátem Dei, fidéli Creatóri comméndent ánimas suas in benefáctis.

Graduale Exodus 15, 11 Gloriosus Deus in sanctis suis: mirábilis in maiestáte, fáciens prodígia. *℣. Ibid., 6* Dextera tua, Dómine, glorificáta est in virtúte: dextera manus tua confrégit inimicos.

Allelúia, allelúia. *℣.* Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secúta est, ínclita tenens regna cæléstia. Allelúia.

✠ A Reading from the holy Gospel according to John *John 4, 46–53*

At that time there was at Capharnaum a royal official whose son was ill. When he heard that Jesus had come back from Judea to Galilee, he went to him and begged him to come down and restore the health of his son who was near death. Jesus replied, "Unless you people can see signs and wonders, you will not believe." "Sir," the royal official pleaded with him, "come down before my little boy dies." Jesus told him, "Return home; your son is going to live." The man put his trust in the word Jesus had

✠ Sequéntia sancti Evangelíi secúndum Ioánnem *Ioann. 4, 46–53*

In illo témpore: Erat quidam régulus, cuius fílius infirmabátur Caphárnaum. Hic cum audísset, quia Iesus adveníret a Iudæa in Galiléam, ábiit ad eum, et rogábat eum ut descénderet, et sanáret fílium eius: incipiébat enim mori. Dixit ergo Iesus ad eum: Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus: Dómine, descénde priúsqvam moriátur fílius meus. Dicit ei Iesus: Vade, fílius tuus vivit. Crédidit homo sermóni, quem dixit ei Iesus, et ibat. Iam autem eo descénte, servi occurrérunt ei, et

May 12. Sts. Nereus and Companions

nuntiavérunt dicétes, quia fílius eius víveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et dixerunt ei: Quia heri hora séptima reliquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Iesus: Fílius tuus vivit: et crédidit ipse, et domus eius tota.

spoken to him and started for home. And when he was already on his way back, his servants met him with the message that his boy was going to live. When he asked them at what time he had shown improvement, they told him, "The fever left him yesterday afternoon about one." Now it was at that very hour, the father realized, that Jesus had told him, "Your son is going to live." And he believed and his whole household along with him.

Offertory Antiphon

Ps. 123, 7

Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

We were rescued like a bird from the fowler's snare; broken was the snare, and we were freed.

Prayer over the Gifts

Sanctórum Mártyrum tuórum, quæsumus, Dómine, Nérei, Achílle, Domitíllæ atque Pancrátii sit tibi grata conféssio: quæ et múnera nostra comméndet, et tuam nobis indulgéntiam semper implóret. Per Dóminum.

Be pleased, O Lord, with the witness of the holy martyrs Nereus, Achilleus, Domitilla, and Pancras.* May their profession of faith make our gifts more acceptable to you and bring us your unfailing mercy. Through Jesus Christ.

Communion Antiphon

Matth. 25, 40 and 34

Amen dico vobis: quod uni ex mínimis meis fecístis, mihi fecístis: veníte, benedícti Patris mei, possidéte parátum vobis regnum ab iníitio sæculi.

Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me. Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world.

Prayer after Communion

Quæsumus, Dómine: ut beatórum Mártyrum tuórum Nérei, Achílle, Domitíllæ atque Pancrátii deprecationibus, sacraménta sancta, quæ súmpsimus, ad tuæ nobis proficiant placatiónis augméntum. Per Dóminum.

O Lord, may the holy sacrament that we have received make us more acceptable to you* through the prayers of your blessed martyrs Nereus, Achilleus, Domitilla, and Pancras. Through Jesus Christ.

May 13. St. Robert Bellarmine

SAINT ROBERT BELLARMINE

*Bishop, Confessor, and
Doctor of the Church*

May 13

III classis

Entrance Antiphon

Eccli. 15, 5

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. (*P.T. Alleluia, alleluia.*) *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *V.* Glory be to the Father. In the midst.

In médio Ecclesiæ aperuit os eius: et implévit eum Dóminus spíritu sapiéntiæ et intelléctus: stolam glóriæ induit eum. (*T. P. Allelúia, allelúia.*) *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *V.* Glória Patri. In médio.

Prayer

O God, you fortified your blessed bishop and doctor Robert with remarkable learning and courage to expose the dangers of error and defend the rights of the Holy See. * May we grow in love of truth, and may those who have been led astray by falsehood come back to the unity of your Church through the intercession of your saint. Through Jesus Christ.

Deus, qui ad errórum insídias repelléndas et Apostólicæ Sedis iura propugnánda, beátum Robértum, Pontíficem tuum atque Doctórem, mira eruditióné et virtúte decorásti: eius méritis et intercessióné concéde; ut nos in veritátis amóre crescámus et errántium corda ad Ecclesiæ tuæ rédeant unitátem. Per Dóminum.

A Reading from the Book of Wisdom

Wis. 7, 7-14

I prayed, and prudence was given me;
I pleaded, and the spirit of Wisdom came to me.
I preferred her to scepter and throne,
and deemed riches nothing in comparison with her.
Nor did I liken any priceless gem to her;
because all gold, in view of her, is a little sand,
and before her, silver is to be accounted mire.
Beyond health and comeliness I loved her,
and I chose to have her rather than the light,

Léctio libri Sapiéntiæ

Sap. 7, 7-14

Optávi, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem pretiósus: quóniam omne aurum in comparatióne illíus, aréna est exígua, et tamquam lutum æstimábitur argéntum in conspéctu illíus. Super salútem et spéciem diléxi illam, et propósui pro luce habére illam: quóniam inextinguíbile est lumen illíus. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illíus, et lætátus sum in ómnibus: quóniam antecédébat me ista sapiéntia, et ignorábam quóniam

May 13. St. Robert Bellarmine

horum ómnium mater est. Quam sine fictióne dídici, et sine invídia commúnico, et honestátem illius non abscondo. Infínitus enim thesáurus est homínibus: quo qui usi sunt, partícipes facti sunt amicitíæ Dei, propter disciplínæ dona commendáti.

because the splendor of her never yields to sleep.
Yet all good things together came to me in her company,
and countless riches at her hands;
And I rejoiced in them all, because Wisdom is their leader,
though I had not known that she is the mother of these.
Simply I learned about her, and ungrudgingly do I share—
her riches I do not hide away;
For to men she is an unfailing treasure;
those who gain this treasure win the friendship of God,
to whom the gifts they have from discipline commend them.

Tempore paschali:

Allelúia, allelúia. *℣. Dan. 12, 3* Qui fúerint, fulgébunt quasi splendor firmaménti. Allelúia, *℣. Ibid.,* Qui ad iustítiam erúdiunt multos, quasi stellæ in perpétuas æternitátes. Allelúia.

In paschal time:

Alleluia, alleluia. *℣. Dan. 12, 3* The wise shall shine brightly like the splendor of the firmament. Alleluia. *℣. Ibid.* Those who led the many to justice, shall be like the stars forever. Alleluia.

Extra tempus paschale:

Graduale Eccli. 44, 16–17 Ecce sacerdos magnus, qui in diébus suis plácuít Deo et invéntus est iustus. *℣. Ibid., 20* Non est invéntus similis illi, qui conserváret legem Excélsi. Allelúia, allelúia. *℣. Dan. 12, 3* Qui docti fúerint, fulgébunt quasi splendor firmaménti. Allelúia.

Outside paschal time:

Gradual Eccli. 44, 16–17 Behold, a great priest, who in his days pleased God. *℣. Ibid., 20* There was not found the like to him, who kept the law of the Most High. Alleluia, alleluia. *℣. Dan. 12, 3* The wise shall shine brightly like the splendor of the firmament. Alleluia.

In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Ps. 91, 2, 3 et 5 Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℣. Ad annuntiándum* mane misericórdiam tuam, et veritátem tuam per noctem. *℣. Quia delectásti me, Dómine, in factúra tua, et opéribus mánuum tuárum exsultábo.*

In votive Masses after Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Ps. 91, 2, 3, and 5 It is good to give thanks to the Lord, to sing praise to your name, Most High. *℣. To proclaim your kindness at dawn, and your faithfulness throughout the night. ℣. For you make me glad, O Lord, by your own deeds; at the works of your hands I rejoice.*

✠ A Reading from the holy Gospel
according to Matthew
Matth. 5, 13–19

At that time Jesus said to his disciples: “You are the salt of the earth. Suppose salt becomes insipid; how can you restore its tang? it is good for nothing but to be thrown out, and trampled underfoot. You are the light of the world. A city on a mountain top cannot be concealed. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house. In the same way, your light must shine before men so that they may see your good deeds and glorify your heavenly Father. Don’t think that I have come to abolish the Law and the Prophets. I have come, not to abolish them, but to bring them to perfection. I assure you of this: until heaven and earth pass away, not the smallest letter, not even the smallest part of a letter, of the Law will be done away with until it all comes true. Consequently, the man who breaks the least important of these commandments and teaches others to follow his example will be called least in the kingdom of heaven. It is the man who observes and teaches them who will be called great in the kingdom of heaven.”

Offertory Antiphon
Ps. 72, 28

But for me, to be near God is my good; to make the Lord God my refuge. I shall declare all your works in the gates of the daughter of Sion. (*P. T. Alleluia.*)

Prayer over the Gifts

We offer these gifts, O Lord, as a sweet fragrance before you.* May the teaching and example of blessed Robert lead us to obey your commandments with eager hearts. Through Jesus Christ.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 5, 13–19

In illo témpore: Dixit Iesus discipulis suis: Vos estis sal terræ. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pó-sita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cælis est. Nolíte putáre, quóniam veni sólvare legem, aut prophétas: non veni sólvare, sed adimplére. Amen quippe dico vobis, donec tránseat cælum et terra, ióta unum, aut unus apex non præteríbit a lege donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno cæló-rum: qui autem fécerit, et docúerit, hic magnus vocábitur in regno cæló-rum.

Mihi autem adhærere Deo bonum est, pónere in Dómino Deo spem meam: ut annúntiem omnes præ-dicatiónes tuas in portis fíliæ Sion. (*T. P. Alleluia.*)

Hóstias tibi, Dómine, in odórem suavitátis offérimus: et præsta; ut, beáti Robérti mónitis et exémpis edócti, per sémitam mandatórum tuórum dilatáto corde currámus. Per Dómi-num.

May 14. St. Boniface

Communion Antiphon

Matth. 5, 14, 16

Vos estis lux mundi: sic luceat lux
vestra coram hominibus, ut videant
opera vestra bona, et glorificent
Patrem vestrum qui in caelis est.
(*T. P. Alleluia.*)

You are the light of the world. Even so, let
your light shine before men, in order that
they may see your good works and give glory
to your Father in heaven. (*P. T. Alleluia.*)

Prayer after Communion

Sacramenta, quae sumpsimus, Dó-
mine Deus noster, in nobis foveant
caritatis ardorem: quo beátus Ro-
bértus vehementer accensus, pro
Ecclesia tua se iúgiter impendebat.
Per Dóminum.

O Lord our God, may the sacrament we
have received fire us with the same burning
love that consumed blessed Robert and
made him spend himself ceaselessly in the
service of your Church. Through Jesus
Christ.

SAINT BONIFACE

Martyr

May 14

Commemoratio

*Tempore paschali Missa Protexisti, de
Communi Martyrum 1º loco (27), cum
orationibus ut infra.*

*Extra tempus paschale Missa In virtute,
de Communi unius Martyris 3º (10),
item cum orationibus ut infra:*

*In the Easter season, the Mass Protexisti (Common of
martyrs in the Easter season I), page (27), with the following
prayers:*

*Outside the Easter season, the Mass In virtute (Common
of one martyr III), page (10) likewise with the following
prayers:*

P

Da, quæsumus, omnipotens Deus:
ut, qui beáti Bonifátii Mártyris tui
solémnia cólimus, eius apud te inter-
cessionibus adiuvémur. Per Dómi-
num.

Prayer

O almighty God, may the prayers of your
blessed martyr Boniface aid us as we cele-
brate his feast today. Through Jesus Christ.

C3

Muneribus nostris, quæsumus, Dó-
mine, precibusque susceptis: et cæ-
lestibus nos munda mystériis, et cle-
ménter exáudi. Per Dóminum.

Prayer over the Gifts

Accept our offerings and prayers, O Lord.*
Cleanse us by this heavenly rite and in your
mercy hear our petitions. Through Jesus
Christ.

C4

Refecti participatióne muneris sacri,
quæsumus, Dómine Deus noster: ut,
cuius exséquimur cultum, interce-
dente beáto Bonifátio Mártyre tuo,
sentiámus effectum. Per Dóminum.

Prayer after Communion

We are refreshed by the reception of your
sacred gift, O Lord our God.* May the
prayers of your blessed martyr Boniface
make us feel the benefit of the sacred rite
we have performed. Through Jesus Christ.

May 15. St. John the Baptist de la Salle

SAINT JOHN THE BAPTIST
DE LA SALLE
Confessor

May 15

III classis

Entrance Antiphon
Ps. 36, 30–31

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of his God is in his heart. (*P. T. Alleluia, alleluia.*) *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. *℟.* Glory be to the Father. The mouth.

Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium: lex Dei eius in corde ipsius. (T. P. Alleluia, alleluia.) Ps. ibid., 1 Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. ℣. Glória Patri. Os iusti.

Prayer

O God, you inspired the holy confessor John Baptist to teach the poor and to lead the young in the path of truth, and then founded a new congregation in your Church through him.* May his intercession and example fill us with zeal to glorify you by the saving of souls, so that we may also share his reward in heaven. Through Jesus Christ.

Deus, qui ad christianam pauperum eruditionem, et ad iuventem in via veritatis firmendam, sanctum Ioannem Baptistam Confessorem excitasti, et novam per eum in Ecclesia familiam collegisti: concede propitius; ut eius intercessione et exemplo, studio gloriæ tuæ in animarum salute ferventes, eius in cælis coronæ participes fieri valeamus. Per Dominum.

A Reading from the Book of Sirach
Eccli. 31, 8–11

*Lectio libri Sapientiæ
Eccli. 31, 8–11*

Happy the man found without fault,
who turns not aside after gain!
Who is he, that we may praise him?
he, of all his kindred, has done wonders,
For he has been tested by gold and come off
safe,
and this remains his glory;
He could have sinned but did not,
could have done evil but would not,
So that his possessions are secure in the
Lord,
and the assembly recounts his praises.

Beatus vir, qui inventus est sine macula, et qui post aurum non abiit, nec speravit in pecunia et thesauris. Quis est hic, et laudabimus eum? fecit enim mirabilia in vita sua. Qui probatus est in illo, et perfectus est, erit illi gloria æterna: qui potuit transgredi, et non est transgressus: facere mala, et non fecit: ideo stabilita sunt bona illius in Domino, et eleemosynas illius enarrabit omnis ecclesia sanctorum.

In paschal time:

Tempore paschali:

Alleluia, alleluia. ℣. James 1, 12 Blessed is the man who endures temptation; for when

Alleluia, alleluia. ℣. Iac. 1, 12 Beatus vir, qui suffert tentationem:

May 15. St. John the Baptist de la Salle

quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia. *℣. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

Extra tempus paschale:

Graduale Ps. 91, 13 et 14 Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. *℣. Ibid. 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. Allelúia, allelúia. *℣. Iac. 1, 12* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 18, 1-5

In illo témpore: Accessérunt discípuli ad Iesum, dicéntes: Quis, putas, maior est in regno cælórum? Et ádvocans Iesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum cælórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est maior in regno cælórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius. (*T. P. Allelúia.*)

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsénti-

he has been tried, he shall receive the crown of life. Alleluia. *℣. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

Outside paschal time:

Gradual Ps. 91, 13 and 14 The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *℣. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night. Alleluia, alleluia. *℣. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 18, 1-5

At that time the disciples came up to Jesus with the question, "Who, then, is the most important in the kingdom of heaven?" So he called a little child over, stood him in the middle of them, and said: "I assure you, unless you change and become like little children, you will not enter the kingdom of heaven. For whoever considers himself of little account, like this child, is the most important in the kingdom of heaven. Moreover, whoever welcomes one such child for my sake is welcoming me."

Offertory Antiphon
Ps. 88, 25

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. (*P. T. Alleluia.*)

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust that you will free us from evil now and in the

May 16. St. Ubald

future through their intercession. Through Jesus Christ.

bus éxui malis confidimus, et futúris.
Per Dóminum.

Communion Antiphon

Matth. 24, 46–47

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods. (P.T. Alleluia.)

Beátus servus, quem, cum vénerit dóminus, invénerit vigilátem: amen dico vobis, super ómnia bona sua constitúet eum. (T. P. Allelúia.)

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

Refécti cibo potúque cælésti, Deus noster, te súplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

SAINT UBALD

Bishop and Confessor

May 16

III classis

Mass Státuit (Common of a confessor bishop I), page (35), except the following prayer:

Missa Státuit, de Communi Confessoris Pontificis 1º loco (35), præter orationem sequentem:

Prayer

P

Help us, O Lord, and stretch out your right hand in compassion to save us from the wickedness of the devil,* through the intercession of your blessed confessor bishop Ubald. Through Jesus Christ.

Auxílium tuum nobis, Dómine, quæsumus, placátus impénde: et intercessióne beáti Ubáldi Confessóris tui atque Pontificis, contra omnes diaboli nequitas dexteram super nos tuæ propitiatiónis exténde. Per Dóminum.

Prayer over the Gifts

C

O Lord, may your saints everywhere be a source of joy for us,* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Sancti tui, quæsumus, Dómine, nos ubique lætifícent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Prayer after Communion

C

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,* through the intercession of your blessed confessor bishop Ubald. Through Jesus Christ.

Præsta, quæsumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Ubáldo Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

May 18. St. Venantius

III classis

SAINT PASCHAL BAYLON

Confessor

May 17

Missa Os iusti, de Communi Confessoris non Pontificis 1° loco (45), præter orationem sequentem;

Mass Os iusti (Common of a confessor not a bishop I), page (45) except the following prayer:

P

Prayer

Deus, qui beatum Paschálem Confessórem tuum mirífica erga Córporis et Sánguini tui sacra mystéria dilectióne decorásti: concéde propítius; ut, quam ille ex hoc divíno convívio spíritus percépít pinguédinem, eándem et nos percípere mereámur: Qui vivis.

O God, you filled the blessed confessor Paschal with a wondrous love for the sacred mysteries of your body and blood.* May we draw from this divine banquet the same spiritual riches he received: You who live and reign.

C

Prayer over the Gifts

Laudis, tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

C

Prayer after Communion

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

Refreshed with heavenly food and drink, we humbly pray you, our God,* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacra-ment. Through Jesus Christ.

III classis

SAINT VENANTIUS

Martyr

May 18

Tempore paschali Missa Protexísti, de Communi Martyrum 1° loco (27), cum orationibus ut infra.

Extra tempus paschale Missa In virtúte, de Communi unius Martyris 3° loco (10), item cum orationibus ut infra:

In the Easter season, the Mass Protexísti (Common of martyrs I), page (27), with the following prayers.

Outside the Easter season, the Mass In virtúte (Common of one martyr III), page (10), likewise with the following prayers:

P

Prayer

Deus, qui hunc diem beáti Venántii Mártyris tui triúmpho consecrásti: exáudi preces pópuli tui, et præsta; ut, qui eius mérita venerámur, fidei constántiam imitémur. Per Dómi-num.

O God, you sanctified this day by the triumph of your blessed martyr Venantius.* Hear the prayers of your people and help us imitate his resolute faith. Through Jesus Christ.

May 19. St. Peter Celestine

Prayer over the Gifts

P

O almighty God, may the merits of blessed Venantius make our offering acceptable to you,* and may we come one day to share in the glory of your saint through the help of his prayers. Through Jesus Christ.

Hanc oblationem, omnipotens Deus, beati Venantii mérita tibi reddant acceptam: ut, ipsius subsidiis adiúti, glóriæ eius consórtes efficiámur. Per Dóminum.

Prayer after Communion

P

We have been fed with the sacrament of everlasting life, O Lord.* May it obtain your pardon and grace for us through the prayers of your blessed martyr Venantius. Through Jesus Christ.

Sumpsimus, Dómine, æternæ vitæ sacraménta, te humíliter deprecántes: ut, beáto Venántio Mártire tuo pro nobis deprecánte, véniam nobis concíliet, et grátiam. Per Dóminum.

SAINT PETER CELESTINE Pope and Confessor

III classis

May 19

Mass Si diligis me (Common of one or more supreme Pontiffs), page (1), except the following prayer:

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1), præter orationem sequentem:

Prayer

P

O God, you raised blessed Peter Celestine to the dignity of pope and taught him also to prefer a more humble state.* May we follow his example and not prefer the things of this world, so that we may win the rewards you promised to the humble of heart. Through Jesus Christ.

Deus, qui beátum Petrum Cælestinum ad summi pontificátus ápicem sublimásti, quique illum humilitáti postpónere docuísti: concéde propítius; ut eius exémplo cuncta mundi despícere et, ad promíssa humílibus præmia perveníre feliciter mereámur. Per Dóminum.

Commemoration of Saint Pudentiana, virgin:

Et fit commemoratio S. Pudentiænæ Virginis:

Prayer

Hear our prayer, O God our savior,* and let us learn the spirit of true devotion from your blessed virgin Pudentiana, as we joyfully celebrate her feast. Through Jesus Christ.

Exáudi nos, Deus salutaris noster: ut, sicut de beátæ Pudentiænæ Virgini tuæ festivitáte gaudémus; ita piæ devotiónis erudiámur afféctu. Per Dóminum.

Prayer over the Gifts

CI

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus.

Oblátis munéribus, quæsumus, Dómine, Ecclesiám tuam benígnus illumína: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

May 20. St. Bernardine of Siena

Pro S. Pudentiana

Accépta tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

For St. Pudentiana

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

CI

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne directá, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

Pro S. Pudentiana

Satiásti, Dómine, familiam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

For St. Pudentiana

Prayer after Communion.

O Lord, you have feasted your family with the food of heaven.* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

Commemoratio

Missa Dilexísti, de Communi Virginum 3º loco (61).

SAINT PUDENTIANA

Virgin

May 19

Mass Dilexísti (Common of virgins III), page (61), with the prayers given above.

SAINT BERNARDINE OF SIENA

Confessor

May 20

III classis

Os iusti meditábitur sapiéntiam, et lingua eius loquétur iudícium: lex Dei eius in corde ipsíus. (T. P. Allelúia, allelúia). *Ps. ibid., 1* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. V. Glória Patri. Os iusti.

Entrance Antiphon

Ps. 36, 30-31

The mouth of the just man tells of wisdom, and his tongue utters what is right. The law of his God is in his heart. (P. T. Alleluia, alleluia.) *Ps. ibid., 1* Be not vexed over evildoers, nor jealous of those who do wrong. V. Glory be to the Father. The mouth.

May 20. St. Bernardine of Siena

Prayer

O Lord Jesus, you gave your blessed confessor Bernardine a remarkable love of your holy name.* Fill our hearts with the spirit of your love through the merits and prayers of this saint: You who live and reign.

Dómine Iesu, qui beáto Bernardíno Confessóri tuo exímium sancti nóminis tui amórem tribuísti: eius, quásumus, méritis et intercessióne, spíritum nobis tuæ dilectiónis benígnus infúnde: Qui vivis.

A Reading from the Book
of Sirach
Eccli. 31, 8–11

Léctio libri Sapiéntiæ
Eccli. 31, 8–11

Happy the man found without fault,
who turns not aside after gain!
Who is he, that we may praise him?
he, of all his kindred, has done wonders,
For he has been tested by gold and come off
safe,
and this remains his glory;
He could have sinned but did not,
could have done evil but would not,
So that his possessions are secure in the
Lord,
and the assembly recounts his praises.

Beátus vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória æténa: qui pótuit tránsgridi, et non est tránsgréssus: fácere mala, et non fecit: ídeo stabilita sunt bona illíus in Dómino, et eleemósynas illíus enarrábit omnis ecclésia sanctórum.

In paschal time:

Alleluia, alleluia. *℣. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he shall receive the crown of life. Alleluia. *℣. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

Tempore paschali:

Allelúia, allelúia. *℣. Iac. 1, 12* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia. *℣. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

Outside paschal time:

Gradual Ps. 91, 13 and 14 The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow in the house of the Lord. *℣. Ibid., 3* To proclaim your kindness at dawn and your faithfulness throughout the night. Alleluia, alleluia. *℣. James 1, 12* Blessed is the man who endures temptation; for when he has been tried, he will receive the crown of life. Alleluia.

Extra tempus paschale:

Graduale Ps. 91, 13 et 14 Iustus ut palma florébit sicut cedrus Líbani multiplicábitur in domo Dómini. *℣. Ibid., 3* Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. Allelúia, allelúia. *℣. Iac. 1, 12* Beátus vir, qui suffert tentatióem: quóniam cum probátus fúerit, accípiet corónam vitæ. Allelúia.

May 20. St. Bernardine of Siena

✠ Sequéntia sancti Evangélli
secúndum Matthæum
Matth. 19, 27–29

In illo témpore: Dixit Petrus ad Iesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede maiestátis suæ, sedébitis et vos super sedes duódecim, iudicántes duódecim tribus Israël. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros, propter nomen meum, céntuplum accípiet, et vitam ætérnam possidébit.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius. (*T. P. Allelúia.*)

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et præséntibus éxui malis confidimus, et futúris. Per Dóminum.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super omnia bona sua constítuet eum. (*T. P. Allelúia.*)

Refécti cibo potúque cælésti, Deus noster, te súpplīces exorámus: ut, in cuius hæc commemoratióne percépi-mus, eius muniámur et précibus. Per Dóminum.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 19, 27–29

At that time Peter spoke up and said to Jesus, “Look, we have given up everything and have followed you. What are we going to possess?” Jesus said to them, “I assure you, in the new age, when the Son of Man takes his seat upon a throne befitting his glory, you who have followed me will also take your places on twelve thrones to judge the twelve tribes of Israel. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake, will receive many times as much, and will inherit eternal life.”

Offertory Antiphon
Ps. 88, 25

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. (*P. T. Alleluia.*)

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Communion Antiphon
Matth. 24, 46–47

Blessed is that servant whom his master, when he comes, shall find watching. Amen I say to you, he will set him over all his goods. (*P. T. Alleluia.*)

Prayer after Communion

Refreshed with heavenly food and drink, we humbly pray you, our God,* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

May 25. St. Gregory VII

SAINT GREGORY VII

Pope and Confessor

May 25

Mass Si diligis me (Common of one or more supreme pontiffs), page (1), except the following prayer:

Prayer

O God, the strength of all who trust in you, it was from you that blessed confessor bishop Gregory drew courage and perseverance in defending the freedom of your Church.* May his example and intercession help us to overcome all adversity bravely. Through Jesus Christ.

Commemoration of Saint Urban I, pope and martyr:

Prayer

O God, you have founded your Church firmly upon the rock of your apostles and have defended her against the fearful powers of hell.* May the intercession of the blessed martyr and pope Urban preserve her always unwavering in your truth and keep her under your protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus Christ.

For Saint Urban

Prayer over the Gifts

O Lord, graciously accept the gifts that we joyfully offer to you.* May your Church, through the prayers of blessed Urban, always live in peace and rejoice in the fullness of her faith. Through Jesus Christ.

III classis

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1), præter orationem sequentem:

P

Deus, in te sperantium fortitudo, qui beatum Gregorium Confessorem tuum atque Pontificem, pro tuenda Ecclesiæ libertate, virtute constantiæ roborasti: da nobis, eius exemplo et intercessione, omnia adversantia fortiter superare. Per Dominum.

Et fit commemoratio S. Urbani I Papæ et Mart.:

C2

Deus, qui Ecclesiam tuam in apostolicæ petrae soliditate fundatam, ab infernarum éruis terróre portarum: præsta, quæsumus, ut intercedente beato Urbano Mártire tuo atque Summo Pontífice, in tua veritate persistens, continua securitate muniatur. Per Dominum.

C1

Oblátis munéribus, quæsumus, Dómine, Ecclesiam tuam benígnus illumina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dominum.

Pro S. Urbano

C2

Múnera, quæ tibi Dómine lætantes offérimus, súscipe benígnus, et præsta: ut intercedente beato Urbano Ecclesia tua et fidei integritate lætetur, et téporum tranquillitate semper exsúltet. Per Dominum.

May 26. St. Philip Neri

C1

Prayer after Communion

Refectiōne sancta enutritam gubérna, quæsumus, Dómine, tuam placátus Ecclésiā: ut poténti moderatiōne directa, et incrementa libertátis accípiat et in religiōnis integritáte persístat. Per Dóminum.

Pro. S Urbano

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

For Saint Urban

C2

Prayer after Communion

Múltiplica, quæsumus, Dómine, in Ecclésia tua spíritum grátiae, quem dedísti: ut beáti Urbáni Mátyris tui atque Summi Pontíficis deprecatiōne, nec pastóri obediéntia gregis nec gregi desit cura pastóris. Per Dóminum.

O Lord, increase the spirit of grace which you have bestowed upon your Church.* Let the prayers of your martyred pope Urban aid her so that she may never fail in obedience to her shepherd, and the shepherd never be wanting in his care of the flock. Through Jesus Christ.

SAINT URBAN I
Pope and Martyr

May 25

Commemoratio

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1), cum orationibus 2º loco.

Mass Si diligis me (Common of one or more supreme pontiffs), page (1), with the prayers given in the second place.

SAINT PHILIP NERI
Confessor

May 26

III classis

Entrance Antiphon
Rom. 5, 5

Cáritas Dei diffúsa est in córdibus nostris per inhabitántem Spíritum eius in nobis. (*P. T. Allelúia, allelúia.*) *Ps. 102, 1* Bénedic, ánima mea, Dómino: et ómnia quæ intra me sunt, nómini sancto eius. *℟. Glória Patri. Cáritas.*

The charity of God is poured forth in our hearts, by his spirit dwelling within us. (*P. T. Alleluia, alleluia.*) *Ps. 102, 1* Bless the Lord, O my soul; and, all my being, bless his holy name. *℟. Glory be to the Father. The charity.*

Prayer

Deus, qui beátum Philíppum Confessórem tuum Sanctórum tuórum glória sublimásti: concéde propítius; ut, cuius solemnitáte lætámur, eius virtútum proficiámus exémplo. Per Dóminum.

O God, you have glorified the blessed confessor Philip in the ranks of the saints.* Aid us through the example of the virtues of this saint whose feast we joyfully celebrate today. Through Jesus Christ.

May 26. St. Philip Neri

Commemoration of Saint Eleutherius, pope and martyr:

Et fit commemoratio S. Eleutherii Papæ et Martyris:

Prayer

O eternal Shepherd, who appointed blessed Eleutherius shepherd of the whole Church,* let the prayers of this martyred pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Gregem tuum, Pastor ætérne, placatus inténde: ut per beátum Eleuthérium Mártyrem tuum atque Summum Pontíficem, perpétua protectione custódi; quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

A Reading from the Book of Wisdom *Wis. 7, 7-14*

Lectio libri Sapiéntiæ *Sap. 7, 7-14*

I prayed, and prudence was given me;
I pleaded, and the spirit of Wisdom came to me.
I preferred her to scepter and throne,
and deemed riches nothing in comparison with her.
Nor did I liken any priceless gem to her;
because all gold, in view of her, is a little sand,
and before her, silver is to be accounted mire.
Beyond health and comeliness I loved her,
and I chose to have her rather than the light,
because the splendor of her never yields to sleep.
Yet all good things together came to me in her company,
and countless riches at her hands;
And I rejoiced in them all, because Wisdom is their leader,
though I had not known that she is the mother of these.
Simply I learned about her, and ungrudgingly do I share—
her riches I do not hide away;
For to men she is an unfailing treasure;
those who gain this treasure win the friendship of God,
to whom the gifts they have from discipline commend them.

Optávi, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiæ: et præpósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem pretiósus: quóniam omne aurum in comparatióne illíus, aréna est exígua, et tamquam lutum æstimábitur argéntum in conspéctu illíus. Super salútem et spéciem diléxi illam, et propósui pro luce habére illam: quóniam inextinguíbile est lumen illíus. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illíus, et lætátus sum in ómnibus: quóniam antecedebat me ista sapiéntia, et ignorábam quóniam horum ómnium mater est. Quam sine fictióne didici, et sine invídia comunico, et honestátem illíus non abscóndo. Infinítus enim thesáurus est homínibus: quo qui usi sunt, partícipes facti sunt amicítiæ Dei, propter disciplinæ dona commendáti.

May 26. St. Philip Neri

Tempore paschali:

Allelúia, allelúia. *Ps. Thren. 1, 13*
De excélso misit ignem in óssibus
meis, et erudívit me. Allelúia. *Ps. 38, 4*
Concáluit cor meum intra
me: et in meditatióne mea exardéscet
ignis. Allelúia.

Extra tempus paschale:

Graduale Ps. 33, 12 et 6 Veníte, filii,
audíte me: timórem Dómini docébo
vos. *Ps. 33, 12* Accédite ad eum, et illumi-
námmini: et fácies vestráe non con-
fundéntur.

Allelúia, allelúia. *Ps. Thren. 1, 13*
De excélso misit ignem in óssibus
meis, et erudívit me. Allelúia.

✠ Sequéntia sancti Evangélíi secúndum Lucam *Luc. 12, 35–40*

In illo témpore: Dixit Iesus discí-
pulis suis: Sint lumbi vestri præcíncti,
et lucérnæ ardéntes in mánibus
vestris, et vos símiles homínibus ex-
spectántibus dómínium suum, quando
revertátur a nuptiis: ut, cum vénerit,
et pulsáverit, conféstim apériant ei.
Beáti servi illi, quos, cum vénerit
dóminus, invénerit vigilántes: amen
dico vobis, quod præcíngent se, et
fáciat illos discúmbere, et tránsiens
ministrábit illis. Et si vénerit in
secúnda vigília, et si in tértia vigília
vénerit, et ita invénerit, beáti sunt
servi illi. Hoc autem scitóte, quóniam
si sciret paterfamílias, qua hora fur
veníret vigiláret útique, et non síneret
pérfodi domum suam. Et vos estóte
paráti: quia qua hora non putátis,
Fílius hóminis véniet.

Viam mandatórum tuórum cucúrri,
cum dilatásti cor meum. (*T. P. Al-
lelúia.*)

In paschal time:

Alleluia, alleluia. *Ps. Lam. 1, 13* From on
high he sent fire into my very frame and
instructed me. Alleluia. *Ps. 38, 4* Hot
grew my heart within me; in my thoughts, a
fire blazed forth. Alleluia.

Outside paschal time:

Gradual Ps. 33, 12 and 6 Come, children,
hear me; I will teach you the fear of the
Lord. *Ps. 33, 12* Look to him that you may be
radiant with joy, and your faces may not
blush with shame.

Alleluia, alleluia. *Ps. Lam. 1, 13* From on
high he sent a fire into my very frame, and
instructed me. Alleluia.

✠ A Reading from the holy Gospel according to Luke *Luke 12, 35–40*

At that time Jesus said to his disciples:
“Let your belts be fastened round your
waists and your lamps burning ready. Be
like men awaiting their master’s return from
a wedding, so that you open up for him as
soon as he comes and knocks. Happy for
those servants whom the master finds
vigilant on his arrival! I tell you, he will
fasten his belt, seat them at table, and come
and wait on them. Even if he comes at
midnight or before sunrise and finds them
prepared, it will be happy for them. Bear
in mind, if the head of the house had known
at what time the thief was coming he would
certainly not have let him break into his
house. You too should be vigilant because
the Son of Man comes at a time you least
expect.”

Offertory Antiphon *Ps. 118, 32*

I will run the way of your commands when
you give me a docile heart. (*P. T. Alleluia.*)

May 26. St. Eleutherius

Prayer over the Gifts

Be pleased, O Lord, by the sacrifice we lay before you.* May the Holy Spirit kindle in us the same divine flame that pierced the heart of blessed Philip. Through Jesus.

For Saint Eleutherius

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus.

Communion Antiphon

Ps. 83, 3

My heart and my flesh cry out for the living God. (*P. T. Alleluia*).

Prayer after Communion

O Lord, grant that we who have been nourished with the food of heaven may by the merits of blessed Philip, your confessor, and following his example, always hunger after this bread which truly makes us live. Through Jesus Christ.

For Saint Eleutherius

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

SAINT ELEUTHERIUS

Pope and Martyr

May 26

Mass Si diligis me (Common of one or more supreme pontiffs), page (1), with the prayers given above.

Sacrificiis præséntibus, quæsumus, Dómine, inténde placátus: et præsta; ut illo nos igne Spíritus Sanctus inflámmet, quo beáti Philíppi cor mirábiliter penetrávit. Per Dóminum.

Pro S. Eleuthério

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmnia: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Cor meum, et caro mea exsultáverunt in Deum vivum (*T. P. Alleluia.*)

Cæléstibus, Dómine, pasti delíciis: quæsumus; ut beáti Philíppi Confessóris tui méritis et imitátione, semper eádem, per quæ veráriter vívimus, appetámus. Per Dóminum.

Pro S. Eleuthério

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderátione dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat.

Commemoratio

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum. (1).

May 27. St. Bede the Venerable

SAINT BEDE THE VENERABLE

*Confessor and Doctor
of the Church*

III classis

May 27

*Missa In médio, de Communi Doctorum
(41), præter orationem sequentem.*

*Mass In médio (Common of doctors), page (41), except the
following prayer:*

P

Prayer

Deus, qui Ecclesiam tuam beati
Bedæ Confessoris tui atque Doctoris
eruditione clarificas: concède pro-
pitiis famulis tuis; eius semper illu-
strari sapientia et meritis adiuvári.
Per Dóminum.

O God you glorified the Church by the
learning of your blessed confessor and
doctor Bede.* Enlighten your servants by
his wisdom and assist them by his merits.
Through Jesus Christ.

*Et fit commemoratio S. Ioannis I Papæ
et Martyris.*

Commemoration of Saint John I pope and martyr:

Prayer

Gregem tuum, Pastor æternæ, pla-
catus inténde: et per beátum Ioán-
nem Mártyrem tuum atque Sum-
mum Pontíficem, perpétua protec-
tione custódi; quem totius Ecclesiæ
præstitisti esse pastórem. Per Dó-
minum.

O eternal Shepherd, who appointed blessed
John shepherd of the whole Church,* let the
prayers of this martyred pope move you to
look with favor upon your flock and to
keep it under your continual protection.
Through Jesus Christ.

C2

Prayer over the Gifts

Sancti Bedæ Confessoris tui atque
Doctoris nobis, Dómine, pia non
desit oratio: quæ et múnera nostra
concíliet; et tuam nobis indulgéntiam
semper obtíneat. Per Dóminum.

O Lord, let the blessed confessor and doctor
Bede always help us.* Through his interces-
sion accept our offering and pardon our
sins. Through Jesus Christ.

Pro S. Ioanne

For Saint John

Prayer over the Gifts

Oblátis munéribus, quæsumus, Dó-
mine, Ecclesiam tuam benígnus il-
lúmina: ut, et gregis tui proficiat
ubique succéssus, et grati fiant nó-
mini tuo, te gubernánte, pastóres.
Per Dóminum.

We have offered our gifts to you, O Lord.*
Let your light graciously shine upon your
Church, so that this flock may everywhere
prosper and its pastors, under your guidance
be truly pleasing to you. Through Jesus.

C2

Prayer after Communion

Ut nobis, Dómine, tua sacrificia
dent salútem: beátus Beda Confessor
tuus et Doctor egrégus, quæsumus,
precátor accédát. Per Dóminum.

O Lord, may this sacrifice bring us closer to
our salvation through the intercession of
your blessed confessor and illustrious doctor
Bede. Through Jesus Christ.

May 28. St. Augustine

For Saint John

Pro S. Ioanne

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction, so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

Refectióne sancta enutrítam guberná, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne directá, et incrementa libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SAINT JOHN I *Pope and Martyr*

May 27

Mass Si diligis me (Common of one or more supreme pontiffs), page (1), with the prayers given above.

Commemoratio

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).

SAINT AUGUSTINE *Bishop and Confessor*

May 28

III classis

Offertory Antiphon *Ps. 131, 9-10*

May your priests, O Lord, be clothed with justice; let your faithful ones shout merrily for joy. For the sake of David your servant, reject not the plea of your anointed (*P. T. Alleluia, alleluia*). *Ps. ibid., 1* Remember, O Lord, David and all his meekness. *V.* Glory be to the Father. May your priests.

Sacerdótes tui, Dómine, induant iustítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui (*T. P. Allelúia, allelúia*). *Ps. ibid., 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *V.* Glória Patri. Sacerdótes.

Prayer

O God, you enlightened the peoples of England with the true faith through the preaching and miracles of your blessed confessor bishop Augustine.* May his prayers convert the hearts of those who have strayed away so that they may find their way back to the unity of truth; and may we ourselves always be united in doing your will. Through Jesus Christ.

Deus, qui Anglórum gentes, prædicatióne et miraculis beáti Augustíni Confessóris tui atque Pontificis, veræ fidei luce illustráre dignátus es: concéde; ut, ipso interveniénte, errántium corda ad veritátis tuæ rédeant unitátem, et nos in tua simus voluntáte concórdes. Per Dóminum.

May 28. St. Augustine

Léctio Epístolæ beāti Pauli
Apóstoli ad Thessalonicénses
1 Thess. 2, 2–9

Fratres: Fidúciam habúimus in Deo nostro loqui ad vos Evangélium Dei in multa sollicitúdine. Exhortátio enim nostra non de erróre, neque de immundítia, neque in dolo, sed sicut probáti sumus a Deo, ut crederétur nobis Evangélium: ita lóquimur, non quasi homínibus placéntes, sed Deo, qui probat corda nostra. Neque enim aliquándó fúimus in sermóne adulationis, sicut scitis: neque in occasióne avarítiæ: Deus testis est: nec quæréntes ab homínibus glóriam, neque a vobis, neque ab áliis: cum possémus vobis óneri esse ut Christi Apóstoli: sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat filios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum Evangélium Dei, sed étiam ánimas nostras: quóniam caríssimi nobis facti estis. Mémoires enim estis, fratres, labóris nostri, et fatigatiónis: nocte ac die operántes, ne quem vestrum gravarémus, prædicávimus in vobis Evangélium Dei.

Tempore paschali:

Allelúia, allelúia. *℣. Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacérdos in ætérnum, secúndum órđinem Melchisedech. Allelúia. *℣. Eccli. 45, 9* Amávit eum Dóminus, et ornávit eum: stolam glóriæ índuit eum. Allelúia.

Extra tempus paschale:

Graduale Ps. 131, 16–17 Sacerdótes eius índuam salutári: et sancti eius exsultatióne exsultábunt. *℣. Illuc producám cornu David: parávi lucérnam Christo meo.*

A Reading from the Epistle of blessed
Paul the Apostle to the Thessalonians
1 Thess. 2, 2–9

Brethren: We drew courage from our God to preach to you the gospel of God under great opposition. For our exhortation springs neither from delusion nor from impure motives nor from deceit; rather, having met the test imposed on us by God as those entrusted with the gospel, so we preach, trying to please not men but God, “who tests our hearts.” Never were we guilty of flattering words—you know this—nor of greediness under any pretext—God is the witness!—never trying for honor from men, neither from you nor from others, even though it was in our power to impose ourselves as apostles of Christ. On the contrary, while we were among you we were as gentle as a nursing mother when she embraces her young. So solicitous were we for you, in fact, that we wanted to share with you not only the gospel of God but even our very lives, so beloved had you become to us. You do indeed remember, brethren, our labor and toil: all the while we were preaching to you the gospel of God we worked both night and day so as not to impose on you in any way.

In paschal time:

Alleluia, alleluia. *℣. Ps. 109, 4* The Lord has sworn, and he will not repent: “You are a priest forever, according to the order of Melchisedec.” Alleluia. *℣. Eccli. 45, 9* The Lord loved him and adorned him; he clothed him with a robe of glory. Alleluia.

Outside paschal time:

Gradual Ps. 131, 16–17 Her priests I will clothe with salvation, and her faithful ones shall shout merrily for joy. *℣. In her I make a horn to sprout forth for David; I will place a lamp for my anointed.*

May 28. St. Augustine

Alleluia, alleluia. *Ps. 109, 4* The Lord has sworn, and he will not repent: "You are a priest forever, according to the order of Melchisedec." Alleluia.

Allelúia, allelúia. *Ps. 109, 4* Iurávit Dóminus, et non pænitébit eum: Tu es sacerdos in ætérnum, secúndum órđinem Melchisedech. Allelúia.

✠ A Reading from the holy Gospel
according to Luke
Luke 10, 1-9

At that time the Lord appointed a further seventy-two and sent them in twos before him to every town and place which he intended to visit. He said to them: "The harvest is plentiful but the laborers are scarce. So pray to the owner of the harvest to send out laborers to reap it. Go then, and remember, I am sending you like lambs in the midst of wolves. Do not carry a walking stick or traveling bag; wear no sandals. And greet no one along the way. On entering any house first say: 'Peace to this house'; if there is a peaceable man there your peace will repose upon him; if not, it will return to you. Stay in that same house eating and drinking what they have, for the laborer is worth his pay. Do not move from house to house. Whenever you enter a city and they welcome you, eat what they set before you, cure the sick inhabitants, and say to them: 'The kingdom of God has approached you.' "

Offertory Antiphon
Ps. 88, 25

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted (*P. T. Alleluia*).

Prayer over the Gifts

We offer this sacrifice to you, O Lord, on the feast of your confessor bishop Augustine,* and we humbly implore that the straying sheep may once more be gathered into the one fold and nourished with this food of salvation. Through Jesus Christ.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 10, 1-9

In illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem suam in omnem civitátem et locum, quod erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autém pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta; et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit fílius pacis, requiészet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte edéntes, et bibéntes quæ apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscepérint vos, manducáte quæ apponúntur vobis: et curáte infirmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu eius (*T. P. Allelúia*).

Sacrificium tibi offérimus, Dómine, in solemnitate beáti Augustíni Pontíficis et Confessóris tui, humíliter deprecántes: ut oves, quæ periérunt, ad unum ovíle revérsæ, hoc salutári pábulo nutriántur. Per Dóminum.

May 29. St. Mary Magdalen of Pazzi

Communion Antiphon
Matth. 27, 46-47

Beátus servus, quem, cum vénerit
dóminus, invénerit vigilátem: amen
dico vobis, super ómnia bona sua
constítuet eum (*T. P. Allelúia*).

Blessed is that servant whom his master,
when he comes, shall find watching. Amen
I say to you, he will set him over all his
goods (*P. T. Alleluia*).

Prayer after Communion

Hóstia salutári refécti: te, Dómine,
súpplices exorámus; ut eádem, beáti
Augustíni interveniéntis suffrágio, in
omni loco nómini tuo iúgiter immo-
létur. Per Dóminum.

We are refreshed by this sacrifice of salva-
tion, O Lord.* May this sacrifice be offered
everywhere to the glory of your name
through the intercession of blessed Augus-
tine. Through Jesus Christ.

SAINT MARY MAGDALEN
OF PAZZI
Virgin

May 29

III classis

*Missa Dilexisti, de Communi Virginum
3º loco (61), præter orationem sequentem:*

*Mass Dilexisti (Common of virgins III), page (61), except
the following prayer:*

P

Prayer

Deus, virginitátis amátor, qui beá-
tam Maríam Magdalénam Vírginem,
tuo amóre succénsam, cæléstibus do-
nis decorásti: da; ut, quam festíva
celebritáte venerámur, puritáte et
caritáte imitémur. Per Dóminum.

O God, because you cherish virginity, you
enkindled in the heart of blessed Mary Mag-
dalen your divine love, and blessed her with
heavenly gifts.* May we who celebrate her
feast imitate her purity and love. Through
Jesus Christ.

C

Prayer over the Gifts

Accépta tibi sit, Dómine, sacrátæ
plebis oblátio pro tuórum honóre
Sanctórum: quorum se méritis de
tribulatióne percepisse cognóscit au-
xilium. Per Dóminum.

Accept this gift, O Lord, from a people dedi-
cated to you.* We offer it in honor of your
saints for the help we received through their
merits when we were in trouble. Through
Jesus Christ.

C

Prayer after Communion

Satiásti, Dómine, famíliam tuam mu-
néribus sacris: eius, quæsumus, sem-
per interventióne nos réfove, cuius
solémnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with
the food of heaven.* Refresh us always
through the intercession of your saint whose
feast we celebrate this day. Through Jesus
Christ.

May 31. Bl. Virgin Mary Queen

SAINT FELIX I *Pope and Martyr*

May 30

Mass Si diligis me (Common of one or more supreme pontiffs), page (1).

Prayer

O eternal Shepherd, who appointed blessed Felix shepherd of the whole Church,* let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Prayer over the Gifts

We have offered our gifts to you, O Lord.* Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus Christ.

Prayer after Communion

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food.* Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

BLESSED VIRGIN MARY QUEEN

May 31

Entrance Antiphon

Let us all rejoice in the Lord, celebrating a feast in honor of the Queenship of the Blessed Virgin Mary, on whose solemnity the angels rejoice and give praise to the Son of God (*P. T. Alleluia, alleluia*). *Ps. 44, 2* My heart overflows with a goodly theme; as I sing my ode to the king. *℣.* Glory be to the Father. Let us all rejoice.

Commemoratio

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (2).

C1

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Felícem Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstísti esse pastórem. Per Dóminum.

C1

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubíque succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

C1

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne dirécta, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

II classis

Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátæ Mariæ Virgínis Regínæ: de cuius solemnitate gaudent Angeli, et coláudant Fílium Dei (*T. P. Allelúia, allelúia*). *Ps. 44, 2* Effúndit cor meum verbum bonum: dico ego carnem meum Regi. *℣.* Glória Patri. Gaudeámus.

May 31. Bl. Virgin Mary Queen

IN MISSIS VOTIVIS:

Salve, sancta parens, eníxa puérpera
Regem: qui cælum, terrámque regit
in sæcula sæculórum (*T. P. Allelúia,*
allelúia). *Ps. 44, 2* Eructávit cor me-
um verbum bonum: dico ego ópera
mea Regi. *Ÿ. Glória Patri. Salve.*

Concéde nobis, quæsumus, Dómine:
ut, qui solemnitátem beátæ Mariæ
Virginis Reginæ nostræ celebrámus:
eius muniti præsidio, pacem in præ-
sénti et glóriam in futúro cónsequi
mereámur. Per Dóminum.

Et fit commemoratio S. Petronillæ Virg.:

Exáudi nos, Deus salutáris noster:
ut, sicut de beátæ Petronillæ Vir-
ginis tuæ festivitáte gaudémus; ita
piæ devotiónis erudiámur afféctu.
Per Dóminum.

Léctio libri Sapiéntiæ
Eccli. 24, 5 et 7, 9–11, 30–31

Ego ex ore Altíssimi prodívi, primo-
génita ante omnem creatúram; ego
in altíssimis habitávi, et thronus
meus in colúmna nubis. In omni terra
steti et in omni pópulo, et in omni
gente primátum hábui, et ómnium
excelléntium et humílium corda vir-
túte calcávi. Qui audit me, non con-
fundétur, et qui operántur in me, non
peccábunt; qui elúcidant me, vitam
ætérrnam habébunt.

Tempore paschali:

Allelúia, allelúia. *Ÿ. Beáta es, Virgo*
María, quæ sub cruce Dómini sus-

IN VOTIVE MASSES

Entrance Antiphon *Sedulius*

Hail, holy mother, who gave birth to the
King who rules heaven and earth forever
and ever (*P. T. Alleluia, alleluia*). *Ps. 44, 2*
My heart overflows with a goodly theme; as
I sing my ode to the king. *Ÿ. Glory be to the*
Father. Hail.

Prayer

O Lord, we celebrate the feast of the blessed
Virgin Mary, our Queen.* Grant that under
her protection we may obtain peace in this
life and glory in the life to come. Through
Jesus Christ.

Commemoration of Saint Petronilla, virgin:

Prayer

Hear our prayer, O God our savior,* and let
us learn the spirit of true devotion from your
blessed virgin Petronilla, as we joyfully cele-
brate her feast. Through Jesus Christ.

A Reading from the Book of Sirach
Eccli. 24, 5 and 7, 9–11, 30–31

From the mouth of the Most High I came
forth,
the first born before all creation.
In the highest heavens did I dwell,
my throne on a pillar of cloud.
I traversed the whole world, and over
every people and nation I held sway;
Over the minds of all, both high and low,
I ruled with power.
He who obeys me will not be put to shame,
He who serves me will never fail.
They who reflect my brightness
will have eternal life.

In paschal time:

Alleluia, alleluia. *Ÿ. Blessed are you, O*
Virgin Mary, who stood beneath the cross of

May 31 Bl. Virgin Mary Queen

the Lord, alleluia. *℟.* Now with him you reign forever. Alleluia.

Outside paschal time:

Gradual Apoc. 19, 16 He has on his garment and on his thigh a name written: "King of kings and Lord of lords." *℟. Ps. 44, 10* The Queen takes her place at his right hand in gold of Ophir.

Alleluia, alleluia. *℟.* Hail, Queen of mercy, protect us from the enemy, and receive us at the hour of death. Alleluia.

In votive Masses after Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Rejoice, O Virgin Mary, for alone you have destroyed all heresies. *℟.* You believed the words of the Archangel Gabriel. *℟.* As a virgin, you brought forth God and man; and after childbirth you remained an inviolate virgin. *℟.* O Mother of God, intercede for us.

tinuisti, allelúia: *℟.* Nunc cum eo regnas in ætérnum. Allelúia.

Extra tempus paschale:

Graduale Apoc. 19, 16 Ipse habet in vestiménto et in fémore suo scriptum: Rex regum, et Dóminus dominántium. *℟. Ps. 44, 10* Regína adstat ad dexteram eius, ornáta auro ex Ophir.

Allelúia, allelúia. *℟.* Salve, Regína misericórdiæ, tu nos ab hoste prótege, et mortis hora súscipe. Allelúia.

In Missis votivis post Septuagesimam, omíssis Allelúia, et versu sequenti, dicitur:

Tractus Gaude, María Virgo, cunctas hæreses sola interemísti. *℟.* Quæ Gabriélis Archángeli dictis credidísti. *℟.* Dum Vírgo Deum et hóminem genuísti; et post partum, Virgo, invioláta permansísti. *℟.* Dei Génetríx, intercède pro nobis.

✠ A Reading from the holy Gospel according to Luke *Luke 1, 26–33*

At that time the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary. The angel arrived and said to her: "Hail, full of grace; the Lord is with you. Blessed are you among women."

But she was troubled by this message, and wondered what this salutation meant. Then the angel said to her: "Do not be afraid, Mary, for you have found favor with God. And, now, you shall conceive and bear a son, and you shall name him Jesus. He shall be great, and shall be called Son of the Most High; the Lord God will give him the throne of David, his father, and he will reign over

✠ Sequéntia sancti Evangélíi secúndum Lucam *Luc. 1, 26–33*

In illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Náza-reth, ad Vírginem desponsátam viro, cui nomen erat Ioseph, de domo David, et nomen Vírginis María. Et ingréssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quæ cum audísset, turbáta est in sermóne eius: et cogitábat, qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen eius Iesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris eius: et regnábit in domo Iacob in ætérnum, et regní eius non erit finis.

May 31. Bl. Virgin Mary Queen

the house of Jacob forever, and his reign will have no end."

Credo.

Creed.

Offertory Antiphon

Regáli ex progénie Maríe exórta
refúlget; cuius précibus nos adiu-
vári, mente et spíritu devotíssime
póscimus. (T. P. Alleluia.)

Sprung from a royal line, Mary shines with
glory. We devoutly plead to be helped by
her prayers in mind and in heart. (P. T.
Alleluia.)

Prayer over the Gifts

Accipe, quásumus, Dómine, múnera
lætántis Ecclésiæ, et beátæ Vírginis
Maríæ Regínæ suffragántibus méritis,
ad nostræ salútis auxiliú pro-
veníre concéde. Per Dóminum.

O Lord, receive the gifts of your jubilant
Church* and let them assist us toward
salvation through the merits of the blessed
Virgin Mary, our Queen. Through Jesus
Christ.

Pro S. Petronilla

For Saint Petronilla

Prayer over the Gifts

Accépta tibi sit, Dómine, sacrátæ
plebis oblátio pro tuórum honóre
Sanctórum: quorum se méritis de
tribulatióne percepisse cognóscit au-
xilium. Per Dóminum.

Accept this gift, O Lord, from a people
dedicated to you.* We offer it in honor of
your saints for the help we have received
through them when we were in trouble.
Through Jesus Christ.

*Præfatio de B. Maria Virg. Et te in
Festivitate.*

Preface of the Blessed Virgin Mary (on this feast)

Communion Antiphon

Regína mundi digníssima, María
Virgo perpétua, intercède pro no-
stra pace et sálute, quæ genuísti
Christum Dóminum, Salvatórem óm-
nium. (T. P. Alleluia.)

Most worthy Queen of the world, Mary ever
Virgin, you bore Christ the Lord, the Savior
of all men. Intercede for our peace and
salvation. (P. T. Alleluia.)

Prayer after Communion

Celebrátis solémniis, Dómine, quæ
pro sanctæ Maríæ, Regínæ nostræ,
festivitate perégimus: eius, quæsu-
mus, nobis intercessióne fiant salutá-
ria; in cuius honóre sunt exsultánte
impléta. Per Dóminum.

We have celebrated the sacred mysteries
with joy, O Lord, on this feast of Holy
Mary, our Queen.* May the sacrifice we
have jubilantly offered in her honor aid our
eternal salvation through her intercession.
Through Jesus Christ.

June 1. St. Angela Merici

For Saint Petronilla

Pro S. Petronilla

Prayer after Communion

O Lord you have feasted your family with the food of heaven.* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

SAINT PETRONILLA

Virgin

May 31

Mass Vultum tuum (Common of virgins IV), page (64), with the prayers given above.

Commemoratio

Missa Vultum tuum, Communi Virginum 4° loco (64).

FEASTS OF JUNE

SAINT ANGELA MERICI

Virgin

June 1

Mass Dilexisti (Common of virgins III), page (61), with the following prayers:

III classis

Missa Dilexisti, de Communi Virginum 3° loco (61), præter orationes sequentes:

Prayer

P

O God, you instituted a new congregation of holy virgins in the Church through blessed Angela.* May her intercession help us to practice the angelic virtues and renounce earthly things for the sake of everlasting happiness. Through Jesus Christ.

Deus, qui novum per beátam Angelam sacrárum Virginum collégium in Ecclesiá tua floréscere voluísti: da nobis, eius intercessióne, angélicis móribus vívere; ut, terrénis ómnibus abdicátis gáudiis pérfrui mereámur ætéris. Per Dóminum.

Prayer over the Gifts

P

O Lord, may the sacrificial gifts we offer you in memory of blessed Angela * obtain forgiveness of our sins and win us the gift of your grace. Through Jesus Christ.

Hóstia, Dómine, quam tibi beátæ Angelæ memóriam recoléntes offérimus, et nostræ pravitatís véniam implóret, et grátia tuæ nobis dona concíliet. Per Dóminum.

Prayer after Communion

P

We who have eaten of the food of heaven, O Lord, beg that the prayers and example of blessed Angela * may help cleanse us from all stain of sin and make us pleasing to you in body and soul. Through Jesus Christ.

Cælésti alimónia refécti, súpplīces te, Dómine, deprecámur: ut beátæ Angelæ précibus et exémplo, ab omni labe mundáti, et córpore tibi placeámus, et mente. Per Dóminum nostrum.

June 2. Sts. Marcellinus, Peter, and Erasmus

SAINTS MARCELLINUS, PETER,
AND ERASMUS
Bishop, Martyrs

June 2

OUTSIDE OF EASTER SEASON

Entrance Antiphon

Ps. 33, 18

Commemoratio

EXTRA TEMPUS PASCHALI

Clamavérunt iusti, et Dóminus exaudivit eos: et ex ómnibus tribulatióibus eórum liberávit eos. *Ps. ibid., 2* Benedícam Dóminum in omni témpore: semper laus eius in ore meo. *℣.* Glória Patri. Clamavérunt.

When the just cry out, the Lord hears them, and from all their distress he rescues them. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *℣.* Glory be to the Father. When the just.

Prayer

Deus, qui nos ánnua beatórum Mártyrum tuórum Marcellíni, Petri atque Erásmi solemnitate lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, accendámur exémplic. Per Dóminum.

We are made happy, O God, by the annual feast of your holy martyrs Marcellinus, Peter, and Erasmus.* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Lectio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 8, 18–23

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 8, 18–23

Fratres: Exístimo quod non sunt condígnæ passióes huius témporis ad futúram glóriam, quæ revelábitur in nobis. Nam exspectátio creatúræ revelatióem filiórum Dei expéctat. Vanitati enim creatúra subiecta est non volens, sed propter eum, qui subiécit eam in spe: quia et ipsa creatúra liberábitur a servitúte corruptiόνis, in libertátem glóriæ filiórum Dei. Scimus enim quod omnis creatúra ingemíscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primítias spíritus habéntes: et ipsi intra nos gæmimus adoptiόνem filiórum Dei exspectántes, redemptiόνem córporis nostri: in Christo Iesu Dómino nostro.

Brethren: I consider the sufferings of the present time unworthy to be compared with the glory that one day will be revealed in us. Even creation itself is waiting with eager longing for that revelation of the sons of God. For creation was condemned to a futile existence, not willingly, but by the will of him who doomed it. Yet hope still remained that even creation itself would be delivered from its slavery to corruption and would come to share in the glorious liberty of the children of God. Up to the present, as we know, the whole of creation has been groaning together as it undergoes the pains of childbirth. And not only creation, but we ourselves also groan in our hearts, for, even though we have the Spirit as first fruits of our harvest, we are still waiting for the full

adoption that will come to us through the redemption of our bodies, in Christ Jesus, our Lord.

Gradual Ps. 33, 18–19 When the just cry out, the Lord hears them, and from all their distress he rescues them. *℟.* The Lord is close to the brokenhearted and those who are crushed in spirit he saves.

Alleluia, alleluia. *℟.* *John 15, 16* I have chosen you out of the world, that you should go, and bear fruit, and that your fruit should remain. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 21, 9–19

At that time Jesus said to his disciples: “When you hear of wars and insurrections do not become frightened. These things are bound to happen first, but the end will not follow immediately.”

Then he said to them: “Nation will rise against nation and kingdom against kingdom. There will be earthquakes, and plagues in various places, and famines, and in the sky fearful omens and great signs. But before all this they will manhandle you and persecute you, handing you over to synagogues and prisons, and bringing you to trial before kings and governors because of my name. It will lead to your testifying to your faith. Resolve, then, not to worry beforehand about your defense. For I will give you words and wisdom, which none of your adversaries will be able to take exception to or contradict. You will be handed over even by your parents, brothers, relatives, and friends; some of you will be put to death, and you will be hated by all because of my name. But not a hair of your head will perish. By your perseverance you will save your souls.”

Graduale Ps. 33, 18–19 Clamavérunt iusti, et Dóminus exaudivit eos: et ex ómnibus tribulatió nibus eórum liberávit eos. *℟.* Iuxta est Dóminus his, qui tribuláto sunt corde: et húmiles spíritu salvábit.

Allelúia, allelúia. *℟.* *Ioann. 15, 16* Ego vos elégi de mundo, ut eátis, et fructum afferátis; et fructus vester máneat. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 21, 9–19

In illo témpore: Dixit Iesus discipulis suis: Cum audiéritis prœlia et seditiónes, nolíte terréri: opórtet primum hæc fieri, sed nondum statim finis. Tunc dicébat illis: Surget gens contra gentem, et regnum advérsus regnum. Et terræmótus magni erunt per loca, et pestiléntiæ, et fames, terrorésque de cælo, et signa magna erunt. Sed ante hæc ómnia iniíciant vobis manus suas, et persequéntur tradéntes in synagógas et custódias, trahéntes ad reges et præsides propter nomen meum: contínget autem vobis in testimónium. Pónite ergo in córdibus vestris non præmeditári quemádmódum respondeátis. Ego enim dabo vobis os et sapiéntiam, cui non póterunt resistere, et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte affíciant ex vobis: et éritis ódio ómnibus propter nomen meum: et capíllus de cápíte vestro non períbit. In paciéntia vestra possidébitis ánimas vestras.

June 2. Sts. Marcellinus, Peter, and Erasmus

Offertory Antiphon

Ps. 31, 11

Lætámini in Dómino, et exultáte iusti: et gloriámini omnes recti corde.

Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

Prayer over the Gifts

Hæc hóstia, quæsumus, Dómine, quam sanctórum Mártyrum tuórum natalítia recenséntes offérimus: et víncula nostræ pravitátis absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

May these sacrificial gifts, O Lord, which we offer in remembrance of the birthdays of your saints,* free us from the slavery of sin and win us your mercy. Through Jesus Christ.

Communion Antiphon

Wis. 3, 1, 2 and 3

Iustórum ánimæ in manu Dei sunt, et non tanget illos torméntum malítiæ: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

The souls of the just are in the hand of God, and no torment shall touch them. They seemed, in the view of the foolish, to be dead; but they are in peace.

Prayer after Communion

Sacro múnere satiáti, súplices te, Dómine, deprecámur: ut, quod débítæ servitútis celebrámus offício, salvatiónis tuæ sentiámus augmén-tum. Per Dóminum.

Nourished by your sacred gift, O Lord, we humbly ask that through this worship we may receive an increase of your life-giving grace. Through Jesus Christ.

TEMPORE PASCHALI

IN EASTER SEASON

Entrance Antiphon

Ps. 144, 10-11

*Sancti tui, Dómine, benedícant te: glóriam regni tui dicent, allelúia, allelúia. Ps. *ibid.*, 1 Exaltábo te, Deus meus Rex: et benedícam nómini tuo in sáeculum, et in sáeculum sáeculi. V. Glória Patri. Sancti.*

Let your faithful ones bless you, O Lord; let them discourse of the glory of your kingdom, alleluia, alleluia. *Ps. *ibid.*, 1* I will extol you, O my God and my King, and I will bless your name forever and ever. V. Glory be to the Father. Let your faithful ones.

Prayer

*Deus, qui nos ánnua beatórum Mártyrum tuórum Marcellíni, Petri at-que Erásmi solemnitáte lætíficas: præsta, quæsumus; ut, quorum gaudémus méritis, accendámur exémp-
lis. Per Dóminum.*

We are made happy, O God, by the annual feast of your holy martyrs Marcellinus, Peter, and Erasmus.* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

June 2. Sts. Marcellinus, Peter, and Erasmus

A Reading from the Epistle of blessed
Paul the Apostle to the Romans
Rom. 8, 18–23

Brethren: I consider the sufferings of the present time unworthy to be compared with the glory that one day will be revealed in us. Even creation itself is waiting with eager longing for that revelation of the sons of God. For creation was condemned to a futile existence, not willingly, but by the will of him who doomed it. Yet hope still remained that even creation itself would be delivered from its slavery to corruption and would come to share in the glorious liberty of the children of God. Up to the present, as we know, the whole of creation has been groaning together as it undergoes the pains of childbirth. And not only creation, but we ourselves also groan in our hearts, for, even though we have the Spirit as first fruits of our harvest, we are still waiting for the full adoption that will come to us through the redemption of our bodies, in Christ Jesus, our Lord.

Alleluia, alleluia. *℣. John 15, 16* I have chosen you out of the world, that you should go and bear fruit, and that your fruit should remain. Alleluia. *℣. Ps. 115, 15* Precious in the eyes of the Lord is the death of his faithful ones. Alleluia.

✠ A Reading from the holy Gospel
according to John
John 15, 5–11

At that time Jesus said to his disciples: “I am the vine; you are the branches. He who remains in me as I in him is the one who bears much fruit, for you can do nothing apart from me. If a man does not remain united to me, he is like a branch, cast off and withered, which they gather up and throw into the fire to be burned. If you remain united to me and my words remain a

Lectio Epistolæ beāti Pauli
Apóstoli ad Romános
Rom. 8, 18–23

Fratres: Exístimo, quod non sunt condígnæ passiónes huius témporis ad futúram glóriam, quæ revelábitur in nobis. Nam exspectátio creatúræ revelatióem filiórum Dei exspectat. Vanitáti enim creatúra subiecta est non volens, sed propter eum, qui subiecit eam in spe: quia et ipsa creatúra liberábitur a servitúte corruptiōnis, in libertátem glóriæ filiórum Dei. Scimus enim quod omnis creatúra ingemiscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primitias spíritus habéntes: et ipsi intra nos géminus adoptiōnem filiórum Dei exspectántes, redemptiōnem córporis nostri: in Christo Iesu Dómino nostro.

Allelúia, allelúia. *℣. Ioann. 15, 16* Ego vos elégi de mundo, ut eátis, et fructum afferátis; et fructus vester máneat. Allelúia. *℣. Ps. 115, 15* Pretiósá in conspéctu Dómini mors Sanctórum eius. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 15, 5–11

In illo témpore: Dixit Iesus discipulis suis: Ego sum vitis, vos pálmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque volúeritis, petétis, et fiet vobis. In hoc

June 4. St. Francis Caracciolo

clarificátus est Pater meus, ut fructum plúrimum afferátis, et efficiámini mei discípuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si præcépta mea servavéritis, manébitis in dilectióne mea, sicut et ego Patris mei præcépta servávi, et máneo in eius dilectióne. Hæc locútus sum vobis, ut gáudium meum in vobis sit, et gáudium vestrum impleátur.

part of you, ask for whatever you want and you shall have it. In this my Father has been glorified: in your bearing much fruit and becoming my disciples. As the Father has loved me, so have I loved you. Remain on in my love. And you will remain in my love if you keep my commandments, just as I have kept my Father's commandments and remain in his love. I have said all this to you that my joy may be with you and your joy may be complete."

Offertory Antiphon

Ps. 31, 11

Lætámini in Dómino, et exultáte iusti: et gloriámini omnes recti corde, allelúia, allelúia.

Be glad in the Lord, and rejoice, you just; and exult, all you upright of heart, alleluia, alleluia.

Prayer over the Gifts

Hæc hóstia, quæsumus, Dómine, quam sanctórum Mártyrum tuórum natalítia recenséntes offérimus: et víncula nostræ pravitatís absólvat, et tuæ nobis misericórdiæ dona concíliet. Per Dóminum.

May these sacrificial gifts, O Lord, which we offer in remembrance of the birthdays of your saints,* free us from the slavery of sin and win us your mercy. Through Jesus.

Communion Antiphon

Ps. 32, 1

Gaudéte iusti in Dómino, allelúia: rectos decet collaudátio, allelúia.

Exult, you just, in the Lord, alleluia; praise from the upright is fitting, alleluia.

Prayer after Communion

Sacro múnere satiáti, súpplīces te, Dómine, deprecámur; ut, quod débītæ servitútis celebrámus offício, salvatiónis tuæ sentiámus augméntum. Per Dóminum.

Nourished by your sacred gift, O Lord, we humbly ask that through this worship we may receive an increase of your life-giving grace. Through Jesus Christ.

SAINT FRANCIS CARACCIOLO

Confessor

June 4

Entrance Antiphon

Ps. 21, 15; 68, 10

Factum est cor meum tamquam cera liquéscens in médio ventris mei:

My heart has become like wax melting away within my bosom, because zeal for your

June 4. St. Francis Caracciolo

house consumes me (*P. T. Alleluia, alleluia*).
Ps. 72, 1 How good God is to Israel, to those
who are clean of heart! *℣. Glory be to the*
Father. My heart.

quóniam zelus domus tuæ comédit
me (*T. P. Allelúia, allelúia*). *Ps. 72,*
1 Quam bonus Israël Deus: his, qui
recto sunt corde! *℣. Glória Patri.*
Factum est.

Prayer

O God, you gave blessed Francis, the founder
of a new religious congregation in your
Church, a special zeal for prayer and love of
penance.* Let all your servants imitate his
example, so that by prayer and the restraint
of evil inclinations in their bodies they may
be made worthy of heaven. Through Jesus.

Deus, qui beátum Francíscum, novi
órdinis institutórem, orándi stúdio et
pæniténtiæ amóre decorásti: da fá-
mulis tuis in eius imitatióne ita pro-
ficere; ut, semper orántes et corpus
in servitútem redigéntes, ad cæléstem
glóriam pervenire mereántur. Per
Dóminum.

A Reading from the Book of Wisdom
Wis. 4, 8–14

Lectio libri Sapiéntiæ
Sap. 4, 7–14

The just man, though he die early, shall be
at rest.
For the age that is honorable comes not
with the passing of time,
nor can it be measured in terms of years.
Rather, understanding is the hoary crown for
men,
and an unsullied life, the attainment of
old age.
He who pleased God was loved;
he who lived among sinners was trans-
ported—
Snatched away, lest wickedness pervert
his mind
or deceit beguile his soul;
For the witchery of paltry things obscures
what is right
and the whirl of desire transforms the
innocent mind.
Having become perfect in a short while,
he reached the
fullness of a long career;
for his soul was pleasing to the Lord,
therefore he sped him out of the midst of
wickedness.

Iustus, si morte præoccupátus fúerit,
in refrigerio erit. Senéctus enim
venerábilis est non diutúrna, neque
annórum número computáta: cani
autem sunt sensus hóminis, et ætas
senectútis vita immaculáta. Placens
Deo factus est diléctus, et vivens
inter peccatóres translátus est. Rap-
tus est, ne malítia mutáret intellé-
ctum eius, aut ne fictio decíperet
ánimam illíus. Fascinátio enim nu-
gacitátis obscurat bona, et incon-
stántia concupiscéntiæ transvértit
sensem sine malítia. Consummátus
in brevi explévit témpora multa,
plácita enim erat Deo ánima illíus:
propter hoc properávit educere illum
de médio iniquitátum.

Gradual Ps. 41, 2 As the hind longs for the
running waters, so my soul longs for you,
O God. *℣. Ps. ibid., 3* Athirst is my soul

Graduale Ps. 41, 2 Quemádmódum
desiderat cervus ad fontes aquárum:
ita desiderat ánima mea ad te, Deus.

June 4. St. Francis Caracciolo

℣. *Ps. ibid.*, 3 Sitivit ánima mea ad Deum fortem vivum.

Allelúia, allelúia. ℣. *Ps. 72*, 26 Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in ætérnum. Allelúia.

Tempore paschali omittitur graduale, et eius loco dicitur:

Allelúia, allelúia. ℣. *Ps. 64*, 5 Beátus quem elegísti, et assumpsísti: inhabitábit in átriis tuis. Allelúia. ℣. *Ps. 111*, 9 Dispérsit, dedit paupéribus: iustítia eius manet in sáeculum sáeculi. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 12, 35–40

In illo témpore: Dixit Iesus discípulis suis: Sint lumbi vestri præcincti, et lucérnæ ardéntes in mánibus vestris, et vos símiles homínibus exspectántibus dóminum suum, quando revertátur a núptiis: ut, cum vénerit, et pulsáverit, conféstim apériant ei. Beáti servi illi, quos, cum vénerit dóminus, invénerit vigilántes: amen dico vobis, quod præcínget se, et fáciat illos discúmbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem scitóte, quóniam si sciret paterfamílias, qua hora fur veníret, vigiláret útique, et non síneret, pérfodi domum suam. Et vos estóte paráti: quia qua hora non putátis, Fílius hóminis véniet.

Iustus ut palma florébit: sicut cedrus Líbani multiplicábitur (*T. P. Allelúia*).

Da nobis, clementíssime Iesu: ut præclára beáti Francísci mérita re-

for the strong living God.

Alleluia, alleluia. ℣. *Ps. 72*, 26 My flesh and my heart waste away; God is the God of my heart and my portion forever. Alleluia.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. ℣. *Ps. 64*, 5 Happy the man you choose and bring to dwell in your courts. Alleluia. ℣. *Ps. 111*, 9 Lavishly he gives to the poor; his generosity shall endure forever. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 12, 35–40

At that time Jesus said to his disciples: "Let your belts be fastened round your waists and your lamps burning ready. Be like men awaiting their master's return from a wedding, so that you open up for him as soon as he comes and knocks.

Happy for those servants whom the master finds vigilant on his arrival! I tell you: he will fasten his belt, seat them at table, and come and wait on them. Even if he comes at midnight or before sunrise and finds them prepared, it will be happy for them. Bear in mind, if the head of the house had known at what time the thief was coming he would certainly not have let him break into his house. You too should be vigilant because the Son of Man comes at a time you least expect."

Offertory Antiphon
Ps. 91, 13

The just man shall flourish like the palm tree, like a cedar of Lebanon shall he grow (*P. T. Alleluia*).

Prayer over the Gifts

As we honor the glorious merits of blessed Francis, fill us, most merciful Jesus, with

June 5. St. Boniface

the same fire of love that he had,* so that we may worthily assist at your holy banquet table: You who live and reign.

coléntes, eódem nos, ac ille, caritátis igne succénsi, digne in circúitu sacræ huius mensæ tuæ esse valeámus: Qui vivis.

Communion Antiphon

Ps. 30, 20

How great is the goodness, O Lord, which you have in store for those who fear you (*P. T. Alleluia*).

Quam magna multitúdo dulcédinis tuæ, Dómine, quam abscondísti timéntibus te! (*T. P. Allelúia*).

Prayer after Communion

O Lord, we have offered this holy sacrifice in your honor today on the feast of blessed Francis.* Keep us ever grateful and continue its fruits in us. Through Jesus Christ.

Sacrosáncti sacrificii, quæsumus, Dómine, quod hódie in solemnitate beáti Francisci tuæ obtúlimus maiestáti, grata semper in méntibus nostris memória perseveret, et fructus. Per Dóminum.

SAINT BONIFACE

Bishop and Martyr

June 5

III classis

Entrance Antiphon

Isaia 65, 19 and 23

I will rejoice in Jerusalem and exult in my people. No longer shall the sound of weeping be heard there, or the sound of crying. My elect shall not toil in vain, nor beget children for sudden destruction; for a race blessed by the Lord are they and their offspring (*P. T. Alleluia, alleluia*). *Ps. 43, 2* O God, our ears have heard, our fathers have declared to us, the deeds you did in their days. *℣.* Glory be to the Father. I will rejoice.

Exsultábo in Ierúsalem, et gaudébo in pópulo meo: et non audiétur in eo ultra vox fletus et vox clamóris. Elécti mei non laborábunt frustra, neque generábunt in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis (*T. P. Allelúia, allelúia*). *Ps. 43, 2* Deus, áuribus nostris audívimus: patres nostri narravérunt opus, quod operátus es in diébus eórum. *℣.* Glória Patri. Exsultábo.

Prayer

O God, you have brought many nations to acknowledge your name through the zeal of your holy martyr Bishop Boniface.* May we, in honoring his feast, know the benefits of his powerful intercession with you. Through Jesus Christ.

Deus, qui multitudínem populórum, beáti Bonifátii Mártiris tui atque Pontíficis zelo, ad agnitióem tui nóminis vocáre dignátus es: concéde propítius; ut cuius, solémnia cólimus, étiam patrocínia sentiámus. Per Dóminum.

Lectio libri Sapiéntiæ
Eccli. 44, 1–15

Laudémus viros glorióſos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnificéntia sua a sáculo. Dóminánteſ in potestátibus suis, hómínes magni virtúte, et prudéntia sua præditi, nuntiántes in prophétis dignitátem prophetárum, et impe-rántes in præſenti pópulo, et virtúte prudéntiæ pópulis sanctíssima verba. In perítia sua requiréntes modos músicos, et narrántes cármina scripturárum. Hómínes dívites in virtúte, pulchritúdinis stúdiu habéntes: pacificántes in dómibus suis. Omnes isti in generatióne gentis suæ glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt, reliquérunť nomen narrándi laudes eórum. Et sunt quorum non est memória: periérunt quasi qui non fúerint: et nati sunt, quasi non nati, et filii ipsórum cum ipsis. Sed illi viri misericórdiæ sunt, quorum pietátes non defuérunť: cum sémíne eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et filii eórum propter illos usque in ætérnum manent: semen eórum et glória eórum non derelinquéťur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatióne et generatióne. Sapiéntiam ipsórum narrent pópuli, et laudem eórum nuntiet Ecclésia.

Graduale 1 Petri. 4, 13–14 Comunicántes Christi passiónebus gaudeíte, ut in revelatióne glóriæ eius gaudeátis exultántes. *℣.* Si exprobrámini in nómine Christi, beáti éritis: quóniam quod est honóris, glóriæ, et virtútis Dei, et qui est eius Spíritus, super vos requiescet.

A Reading from the Book of Sirach
Eccli. 44, 1–15

Let us praise those godly men,
our ancestors, each in his own time:
Rulers of the earth by their authority,
men of renown for their might,
Or counselors in their wisdom,
or seers of all things in prophecy;
Resolute governors of peoples,
or judges with discretion;
Authors skilled in composition,
or poets with collected proverbs;
Composers of melodious psalms,
or discoursers on lyric themes;
Stalwart men, solidly established
and at peace in their own estates—
All these were glorious in their time,
each illustrious in his day.
Some of them have left behind a name
that is remembered to their praise;
But of others there is no memory,
for it perished when they perished,
And they are as though they had never
lived,
they and their children after them.
Yet these also were godly men
whose virtues have not been forgotten;
Their wealth remains in their families,
their heritage with their descendants;
Through God's covenant with them their
family endures,
and their hopes are never shattered.
All these are buried in peace,
but their name lives on and on.
At gatherings their wisdom is retold,
and the assembly sings their praises.

Gradual 1 Peter 4, 13–14 In as far as you are partakers of the sufferings of Christ, rejoice that you may also rejoice with exultation in the revelation of his glory. *℣.* If you are upbraided for the name of Christ, blessed will you be, because the honor, the glory and the power of God, and his Spirit rest upon you.

June 5. St. Boniface

Alleluia, alleluia. *℣. Isaia 66, 12* I will spread prosperity over him like a river, and glory like an overflowing torrent. Alleluia.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Isaia 66, 10 and 14* Rejoice with Jerusalem and be glad because of her, all you who love the Lord. Alleluia. *℣.* You shall see and your heart shall rejoice; and the Lord's power shall be known to his servants. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 5, 1-12

At that time, when Jesus saw the crowds, he went up on the mountain, and after he had sat down, his disciples gathered around. Then he began to teach them, "Happy the poor in spirit: theirs is the kingdom of heaven. Happy those who mourn: they shall be consoled. Happy the humble: they shall inherit the land. Happy those who hunger and thirst for holiness: they shall be satisfied. Happy the merciful: they shall find mercy. Happy the sincere of heart: they shall behold God. Happy the peace-makers: they shall be called God's children. Happy those who suffer persecution for religion: theirs is the kingdom of heaven. Happy are you when they insult you and persecute you and utter every kind of slander against you, on my account. Be glad! Yes, be overjoyed: your reward in heaven is great."

Offertory Antiphon
Ps. 15, 7 and 8

I bless the Lord who counsels me; I set God ever before me; with him at my right hand I shall not be disturbed (*P. T.* Alleluia).

Allelúia, allelúia. *℣. Isa. 66, 12* Declinábo super eum quasi flúvium pacis, et quasi torrénstem inundán-tem glóriam. Allelúia.

Tempore paschali omittitur graduale, et eius loco dicitur:

Allelúia, allelúia. *℣. Isa. 66, 10 et 14* Lætámini cum Ierúsalem, et exsultáte in ea omnes, qui dilígitis Dóminum. Allelúia. *℣.* Vidébitis, et gaudébit cor vestrum: cognoscé-
tur manus Dómini servis eius. Al-
lelúia.

✠ Sequéntia sancti Evangélíi
secúndum Mattháeum
Matth. 5, 1-12

In illo témpore: Videns Iesus tur-
bas, ascéndit in montem, et cum
sedísset, accessérunt ad eum discí-
puli eius, et apériens os suum, do-
cébat eos, dicens: Beáti páuperes
spíritu: quóniam ipsórum est re-
gnum cælórum. Beáti mites: quóniam
ipsi possidébunt terram. Beáti qui
lugent: quóniam ipsi consolabúntur.
Beáti qui esúriunt et sítiunt iustítiam:
quóniam ipsi saturabúntur. Beáti
misericórdes: quóniam ipsi miseri-
córdiam consequéntur. Beáti mundo
corde: quóniam ipsi Deum vidébunt.
Beáti pacífici: quóniam filii Dei
vocabúntur. Beáti qui persecutiónem
patiúntur propter iustítiam: quó-
niam ipsórum est regnum cælórum.
Beáti estis cum maledíxerint vobis,
et persecúti vos fúerint, et díxerint
omne malum advérsus vos, mentién-
tes, propter me: gaudéte, et exsultáte,
quóniam merces vestra copiósa est
in cælis.

Benedicam Dóminum, qui tríbuit
mihi intelléctum: providébam De-
um in conspéctu meo semper, quó-
niam a dextris est mihi ne com-
móvear (*T. P.* Allelúia).

June 6. St. Norbert

Prayer over the Gifts

Super has hóstias, Dómine, quæsumus, benedictio copiósa descéndat: quæ et sanctificatióem nostram misericórditer operétur; et de sancti Bonifátii Mártiris tui atque Pontíficis fáciat solemnitate gaudére. Per Dóminum.

Pour out your rich blessings, O Lord, upon this sacrifice.* May it make us more holy and help us to rejoice on the feast of your holy martyr bishop Boniface. Through Jesus Christ.

Communion Antiphon

Apoc. 3, 21

Qui vicerit, dabo ei sedére mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno eius (*T. P. Allelúia*).

He who overcomes, I will permit him to sit with me upon my throne; as I also have overcome and have sat with my Father on his throne (*P. T. Alleluia*).

Prayer after Communion

Sanctificáti, Dómine, salutári mysterio: quæsumus; ut nobis sancti Bonifátii Mártiris tui atque Pontíficis pia non desit orátio, cuius nos donásti patrocínio gubernári. Per Dóminum.

We have been made holy by this life-giving mystery, O Lord.* May we always be aided by the prayers of your holy martyr bishop Boniface, whom you gave us as a protector and a guide. Through Jesus Christ.

SAINT NORBERT

Bishop and Confessor

June 6

III classis

Missa Státuit, de Communi Confessoris Pontíficis 1º loco (5), præter orationem sequentem:

Mass Státuit (Common of a confessor bishop I), page (5), except the following prayer:

P

Deus, qui beátum Norbértum Confessórem tuum atque Pontíficem, verbi tui præcónem exímium effecísti, et per eum Ecclésiám tuam nova prole fecundásti: præsta, quæsumus; ut, eiúsdem suffragántibus méritis, quod ore simul et ópere dócuit, te adiuvánte, exercére valeámus. Per Dóminum.

Prayer

You made your blessed bishop and confessor Norbert a great preacher of the gospel, O God, and through him founded a new religious congregation in your Church.* May his merits and prayers win your help for us so that we may follow his teaching and example. Through Jesus Christ.

C

Sancti tui, quæsumus, Dómine, nos ubique lætifcent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Prayer over the Gifts

O Lord, may your saints everywhere be a source of joy for us,* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

June 9. Sts. Primus and Felician

Prayer after Communion

C

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,* through the intercession of your blessed confessor bishop Norbert. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Norbérto Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

SAINTS PRIMUS AND FELICIAN

Martyrs

June 9

OUTSIDE OF EASTER SEASON

Commemoratio

EXTRA TEMPUS PASCHALE

Entrance Antiphon

Eccli. 44, 15 and 14

At gatherings the wisdom of the saints is retold, and the assembly sings their praises; their name lives on and on. *Ps. 32, 1* Exult, you just, in the Lord; praise from the up-right is fitting. *V.* Glory be to the Father. At gatherings.

Sapiéntiam sanctórum narrent pó-puli, et laudes eórum núntiet ec-clésia: nómina autem eórum vivent in sáeculum sáeculi. *Ps. 32, 1* Exultáte iusti in Dómino: rectos decet col-laudátio. *V.* Glória Patri. Sapién-tiam.

Prayer

May we always be worthy to celebrate the feast of your holy martyrs, Primus and Felician, O Lord,* so that through their intercession we may enjoy your gracious protec-tion. Through Jesus Christ.

Fac nos, quæsumus, Dómine, sanc-tórum Mártyrum tuórum Primi et Feliciáni semper festa sectári: quo-rum suffrágiis protectiónis tuæ dona sentiámus. Per Dóminum nostrum.

A Reading from the Book of Wisdom

Wis. 5, 16–20

Léctio libri Sapiéntiæ

Sap. 5, 16–20

The just live forever,
and in the Lord is their recompense,
and the thought of them is with the Most
High.
Therefore shall they receive the splendid
crown,
the beauteous diadem, from the hand of
the Lord—
For he shall shelter them with his right hand,
and protect them with his arm.
He shall take his zeal for armor
and he shall arm creation to requite the

Iusti autem in perpétuum vivent, et
apud Dóminum est merces eórum,
et cogitátio illórum apud Altíssimum.
Ideo accípient regnum decóris, et
diadéma speciéi de manu Dómini:
quóniam dēstera sua teget eos, et
bráccchio sancto suo deféndet illos.
Accípiet armatúram zelus illíus, et
armábit creatúram ad uiltiónem ini-micórum. Induet pro thoráce iustí-tiam, et accípiet pro gálea iudícium
certum. Sumet scutum inexpugnábile,
æquitátem.

enemy;

He shall don justice for a breastplate
and shall wear sure judgment for a
helmet;

He shall take invincible rectitude as a shield.

Graduale Ps. 88, 6 et 2 Confitebúntur
cæli mirabília tua, Dómine: étenim
veritátem tuam in ecclésia sanctó-
rum. *℣.* Misericórdias tuas, Dómine,
in ætérnum cantábo: in generatióne
et progénie.

Allelúia, allelúia. *℣.* Hæc est vera
fratérnitas, quæ vicit mundi crimina:
Christum secúta est, ínclita tenens
regna cæléstia. Allelúia.

Gradual Ps. 88, 6 and 2 The heavens
proclaim your wonders, O Lord, and your
faithfulness, in the assembly of the holy
ones. *℣.* The favors of the Lord I will sing
forever; through all generations.

Alleluia, alleluia. *℣.* This is the true
brotherhood which overcame the wicked-
ness of the world; it followed Christ, at-
taining the glorious kingdom of heaven.
Alleluia.

✠ *Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 11, 25–30*

In illo témpore: Respóndens Iesus,
dixit: Confíteor tibi, Pater, Dómine
cæli et terræ, quia abscondísti hæc
a sapiéntibus et prudéntibus, et
revelásti ea párvulis. Ita Pater: quó-
niam sic fuit plácitum ante te. Omnia
mihi trádicta sunt a Patre meo. Et
nemo novit Fílium, nisi Pater: neque
Patrem quis novit, nisi Fílius, et cui
volúerit Fílius reveláre. Veníte ad
me omnes, qui laborátis, et oneráti
estis, et ego reficiam vos. Tóllite
iugum meum super vos, et dísce-
te a me, quia mitis sum, et húmilis
corde: et inveniétis réquiem animá-
bus vestris. Iugum enim meum
suáve est, et onus meum leve.

✠ *A Reading from the holy Gospel
according to Matthew
Matth. 11, 25–30*

At that time Jesus declared, “Thank you,
Father, Master of heaven and earth, because
what you have hidden from the learned and
the clever, you have revealed to infants. Yes,
Father—for you have graciously willed it
this way. Everything has been handed over
to me by my Father. No one knows the Son
except the Father. No one knows the Father
except the Son—or anyone to whom the Son
wishes to reveal him. Come to me, all of
you who are wearied from toil and heavily
burdened, and I will refresh you. Take my
yoke upon your shoulders and receive my
instruction, because I am gentle and humble
of heart. Thus will you find refreshment for
your souls. For this yoke of mine lies easy:
this burden of mine is light.”

*Offertory Antiphon
Ps. 67, 36*

Mirábilis Deus in sanctis suis: Deus
Israël, ipse dabit virtútem, et forti-
túdinem plebi suæ: benedíctus Deus,
allelúia.

God is wonderful in his saints; the God of
Israel is he who gives power and strength
to his people. Blessed be God! Alleluia.

June 9. Sts. Primus and Felician

Prayer over the Gifts

Accept, O Lord, the sacrificial gift we are to consecrate to your glorious martyrs. * May it purify us of our sins, and make our petitions pleasing to you. Through Jesus Christ.

Fiat tibi, quæsumus, Dómine, hóstia sacránda placábilis, pretiósí celebri-táte martýrii: quæ et peccáta nostra puríficet, et tuórum tibi vota concí-liet famulórum. Per Dóminum.

Communion Antiphon

John 15, 16

I have chosen you out of the world, that you should go and bear fruit, and that your fruit should remain.

Ego vos elégi de mundo, ut eátis, et fructuŕm afferátis; et fructus vester máneat.

Prayer after Communion

We ask, almighty God, that the celebration of this heavenly sacrifice on the feast of your martyrs Primus and Felician, may bring us your merciful pardon. Through Jesus Christ.

Quæsumus, omnípotens Deus: ut sanctórum Mártyrum tuórum Primi et Feliciáni cæléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquirat. Per Dóminum.

IN EASTER SEASON

Entrance Antiphon

Ps. 144, 10-11

Let your faithful ones bless you, O Lord; let them discourse of the glory of your kingdom, alleluia, alleluia. *Ps. ibid., 1* I will extol you, O my God and King, and I will bless your name forever and ever. *℣.* Glory be to the Father. Let your faithful ones.

Sancti tui, Dómine, benedícant te: glóriam regni tui dicent, allelúia, allelúia. *Ps. ibid., 1* Exaltábo te, Deus meus rex: et benedicam nómini tuo in sáeculum, et in sáeculum sáeculi. *℣.* Glória Patri. Sancti tui.

TEMPORE PASCHALI

Prayer

May we always be worthy to celebrate the feast of your holy martyrs, Primus and Felician, O Lord, * so that through their intercession we may enjoy your gracious protection. Through Jesus Christ.

Fac nos, quæsumus, Dómine, sanctórum Mártyrum tuórum Primi et Feliciáni semper festa sectári: quorum suffrágiis protectiόnis tuæ dona sentiámus. Per Dóminum.

A Reading from the Epistle of blessed Peter the Apostle

1 Peter 1, 3-7

Praised be the God and Father of our Lord Jesus Christ. He, in his great mercy, gave us a new birth: a birth into a hope that

Lectio Epístolæ beáti Petri Apóstoli *1 Petr. 1, 3-7*

Benedíctus Deus et Pater Dómini nostri Iesu Christi, qui secúndum misericórdiam suam magnam re-

June 9. Sts. Primus and Felician

generávit nos in spem vivam, per resurrectionem Iesu Christi ex mortuis, in hereditatem incorruptibilem, et incontaminatam, et immarcescibilem, conservatam in caelis in vobis, qui in virtute Dei custodimini per fidem in salutem, paratam revelari in tempore novissimo. In quo exultabitis, modicum nunc si oportet contristari in variis tentationibus: ut probatio vestrae fidei multo pretiosior auro (quod per ignem probatur) inveniatur in laudem, et gloriam, et honorem, in revelatione Iesu Christi Domini nostri.

Alleluia, alleluia. V. Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secuta est, inclita tenens regna cælestia. Alleluia. V. Te Martyrum candidatus laudat exercitus, Domine. Alleluia.

✠ Sequentia sancti Evangelii
secundum Matthæum
Matth. 11, 25–30

In illo tempore: Respondens Iesus, dixit: Confiteor tibi, Pater, Domine cæli et terræ, quia abscondisti hæc a sapientibus et prudentibus, et revelasti ea parvulis. Ita Pater: quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a Patre meo. Et nemo novit Filium, nisi Pater: neque Patrem quis novit, nisi Filius, et cui voluerit Filius revelare. Venite ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos. Tollite iugum meum super vos, et discite a me, quia mitis sum, et humilis corde: et inveniatis requiem animabus vestris. Iugum enim meum suave est, et onus meum leve.

draws its life from the resurrection of Jesus Christ from the dead; a birth into an imperishable estate—inviolate and unfading—that has been kept in heaven for us who are guarded with God's power through faith; a birth into a salvation that stands ready to be revealed in the last time. Here is cause for rejoicing. You may for the moment have to suffer distress in many a trial; but this is so that the genuineness of your faith, more precious than perishable and fire-tried gold, may prove a cause for praise, glory, and honor when Jesus Christ appears.

Alleluia, alleluia. V. This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven. Alleluia. V. The white-robed army of Martyrs praises you, O Lord. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 11, 25–30

At that time Jesus declared, "Thank you, Father, Master of heaven and earth, because what you have hidden from the learned and the clever, you have revealed to infants. Yes, Father—for you have graciously willed it this way. Everything has been handed over to me by my Father. No one knows the Son except the Father. No one knows the Father except the Son—or anyone to whom the Son wishes to reveal him. Come to me, all of you who are wearied from toil and heavily burdened, and I will refresh you. Take my yoke upon your shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy: this burden of mine is light."

June 10. St. Margaret

Offertory Antiphon

Ps. 31, 11

Be glad in the Lord, and rejoice, you just; and exult, all you upright of heart, alleluia, alleluia.

Lætámini in Dómino, et exultáte iusti: et gloriámini omnes recti corde, allelúia, allelúia.

Prayer over the Gifts

Accept, O Lord, the sacrificial gift we are to consecrate to your glorious martyrs.* May it purify us of our sins, and make our petitions pleasing to you. Through Jesus Christ.

Fiat tibi, quæsumus, Dómine, hóstia sacránda placábilis, pretiósí celebri-táte mártýrii: quæ et peccáta nostra purificet, et tuórum tibi vota concíliet famulórum. Per Dóminum nostrum.

Communion Antiphon

Ps. 32, 1

Exult, you just, in the Lord, alleluia; praise from the upright is fitting, alleluia.

Gaudéte iusti in Dómino, allelúia: rectos decet collaudátio, allelúia.

Prayer after Communion

We ask, almighty God, that the celebration of this heavenly sacrifice on the feast of your martyrs Primus and Felician, may bring us your merciful pardon. Through Jesus Christ.

Quæsumus, omnipotens Deus: ut sanctórum Mártýrum tuórum Primi et Feliciáni cæléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquirat. Per Dóminum.

SAINT MARGARET

Queen, Widow

June 10

Mass Cognóvi (Common of holy women II), page (72), except the following prayer:

III classis

Missa Cognóvi, de Communi non Virginum 2º loco (72), præter orationem sequentem:

Prayer

O God, you inspired blessed Queen Margaret with a wonderful love for the poor.* May our love for you grow deeper and deeper because of her intercession and example. Through Jesus Christ.

Deus, qui beátam Margáritam regínam exímia in páuperes caritáte miráblem effecísti: da; ut eius intercessióne et exémplo, tua in córdibus nostris caritas iúgiter augeátur. Per Dóminum.

P

Prayer over the Gifts

Accept this gift, O Lord, from a people dedicated to you.* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Accépta tibi sit, Dómine, sacráta plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

C

June 11. St. Barnabas

C

Prayer after Communion

Satiásti Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solénnia celebrámus. Per Dóminum.

O Lord, you have feasted your family with the food of heaven.* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

SAINT BARNABAS

Apostle

June 11

III classis

EXTRA TEMPUS PASCHALE

OUTSIDE EASTER SEASON

Entrance Antiphon

Ps. 138, 17

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps. ibid., 1–2* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. *Ÿ. Glória Patri. Mihi autem.*

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1–2* O Lord, you have probed me and you know me; you know when I sit and when I stand *Ÿ. Glory be to the Father. To me.*

Prayer

Deus, qui nos beáti Bárnabæ Apóstoli tui méritis et intercessióne lætíficas: concéde propítius; ut, qui tua per eum beneficia póscimus, dono tuæ grátiae consequámur. Per Dóminum.

O God, the merits and prayers of your blessed apostle Barnabas are a source of happiness for us.* Grant us as a gift of your grace the blessings we seek through him. Through Jesus Christ.

Lectio Actuum Apostolorum

Act. 11, 21–26; 13, 1–3

A Reading from
the Acts of the Apostles
Acts 11, 21–26; 13, 1–3

In diébus illis: Multus númerus credéntium Antiochiæ convérsus est ad Dóminum. Pervénit autem sermo ad aures ecclésiæ, quæ erat Ierosólymis, super istis: et misérunt Bárnabam usque ad Antiochíam. Qui cum pervénisset, et vidísset grátiam Dei, gavísus est: et hortabátur omnes in propósito cordis permanére in Dómino: quia erat vir bonus, et plenus Spíritu Sancto, et fide. Et appósita est multa turba Dómino. Proféctus est autem Bárnabas Tarsum, ut quæreretur Saulum: quem cum invenísset, perduxit Antiochíam. Et annum

In those days at Antioch a great number believed and were converted to the Lord. News of them eventually reached the ears of the church in Jerusalem, and Barnabas was sent to Antioch. On his arrival, he rejoiced when he saw the evidence of God's favor. He urged them all to remain firm in their commitment to the Lord, for he himself was a good man, filled with the Holy Spirit and faith. And a considerable number was added to the Lord. Then he went off to Tarsus to look for Saul; and when he found

him, he brought him back to Antioch. Then for a whole year they met together with the church and instructed a considerable number. There in Antioch for the first time the disciples were called Christians. In the church at Antioch there were prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manahen (who had been brought up with Herod the tetrarch) and Saul. Once while they were engaged in the liturgy of the Lord and were fasting, the Holy Spirit spoke to them: "Set apart Barnabas and Saul for me, to do the work for which I have called them." Then, after they had fasted and prayed, they laid hands on them and sent them off.

Gradual Ps. 18, 5 and 2 Through all the earth their voice resounds, and to the ends of the world, their message. *℣.* The heavens declare the glory of God, and the firmament proclaims his handiwork.

Alleluia, alleluia. *℣. John 15, 16* I have chosen you out of the world, that you should go and bear fruit, and that your fruit should remain. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 10, 16–22

At that time Jesus said to his disciples: "Remember, I am sending you out like sheep surrounded by wolves. So be shrewd as serpents, but innocent as doves. Be constantly on your guard in dealing with people. They will hand you over to courts; they will flog you in their synagogues. You will be brought to trial before governors and kings on account of me, to testify to your faith before them and the pagans. Now when they hand you over, do not worry about what you are to say, or how to say it. In that hour, you will be inspired as to what to say. It will not be yourselves speaking, but your Father's Spirit speaking in you.

totum conversati sunt ibi in ecclesia: et docuerunt turbam multam, ita ut cognominarentur primum Antiochia discipuli, Christiani. Erant autem in ecclesia, quae erat Antiochia, prophetae et doctores, in quibus Barnabas, et Simon, qui vocabatur Niger, et Lucius Cyrenensis, et Manahen, qui erat Herodis Tetrarchae collactaneus, et Saulus. Ministrantibus autem illis Domino, et ieiunantibus, dixit illis Spiritus Sanctus: Segregate mihi Saulum, et Barnabam in opus, ad quod assumpsi eos. Tunc ieiunantes, et orantes, imponentesque eis manus, dimiserunt illos.

Graduale Ps. 18, 5 et 2 In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum. *℣.* Caeli enarrant gloriam Dei: et opera manuum eius annuntiat firmamentum.

Alleluia, alleluia. *℣. Ioann. 15, 16* Ego vos elegi de mundo, ut eatis et fructum afferatis: et fructus vester maneat. Alleluia.

✠ Sequentia sancti Evangelii
secundum Matthaeum
Matth. 10, 16–22

In illo tempore: Dixit Iesus discipulis suis: Ecce ego mitto vos sicut oves in medio luporum. Estote ergo prudentes sicut serpentes, et simplices sicut columbae. Cavete autem ab hominibus. Tradent enim vos in conciliis, et in synagogis suis flagellabunt vos: et ad praesides, et ad reges ducemini propter me in testimonium illis, et gentibus. Cum autem tradent vos, nolite cogitare quomodo, aut quid loquamini: dabitur enim vobis in illa hora quid loquamini. Non enim vos estis qui loquamini, sed Spiritus Patris vestri, qui loquitur in vobis. Tradet autem frater fratrem in mortem, et pater filium: et insurgent filii in parentes, et morte eos afficient: et eritis odio omnibus

June 11. St. Barnabas

propter nomen meum: qui autem perseveráverit usque in finem, hic salvus erit.

Credo.

Constitúes eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine, in omni progénie et generatióne.

Múnera, Dómine, obláta sanctífica, et intercedénte beáto Bárnaba Apóstolo tuo, nos per hæc a peccatórum nostrórum máculis emúnda. Per Dóminum.

Præfatio de Apostolis.

Vos, qui secúti estis me, sedébitis super sedes, iudicántes duódecim tribus Israël.

Súpplíces te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáto Bárnaba Apóstolo tuo, tibi étiam plácitis móríbus dignánter tríbuas deservíre. Per Dóminum.

TEMPORE PASCHALI

Protexísti me, Deus, a convéntu malignántium, allelúia: a multítudine operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus oratiónem meam cum dépre-

Brother will hand over brother for execution, likewise the father his child, while children will turn against their parents and have them put to death. Indeed, because of my name, you will be hated by everyone. Still, it is the man who bears things patiently to the end who will be saved."

Creed.

Offertory Antiphon

Ps. 44, 17-18

You shall make them princes through all the land; they shall remember your name, O Lord, through all generations.

Prayer over the Gifts

Bless these gifts we offer you, O Lord.* May they cleanse us from the stain of our sins through the prayers of your blessed apostle Barnabas. Through Jesus Christ.

Preface of the Apostles

Communion Antiphon

Matth. 19, 28

You who have followed me shall sit on thrones judging the twelve tribes of Israel.

Prayer after Communion

O almighty God, we are nourished with your sacrament.* Through the intercession of your blessed apostle Barnabas, may we live a life of worthy service pleasing to you. Through Jesus Christ.

IN EASTER SEASON

Entrance Antiphon

Ps. 63, 3

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear, O God, my voice

June 11. St. Barnabas

in lament; from the dread enemy preserve my life. V. Glory be to the Father. You have sheltered me.

Prayer

O God, the merits and prayers of your blessed apostle Barnabas are a source of happiness for us. * Grant us as a gift of your grace the blessings we seek through him. Through Jesus Christ.

A Reading from the Acts of the Apostles *Acts 11, 21-26; 13, 1-3*

In those days at Antioch a great number believed and were converted to the Lord. News of them eventually reached the ears of the church in Jerusalem, and Barnabas was sent to Antioch. On his arrival, he rejoiced when he saw the evidence of God's favor. He urged them all to remain firm in their commitment to the Lord, for he himself was a good man, filled with the Holy Spirit and faith. And a considerable number was added to the Lord. Then he went off to Tarsus to look for Saul; and when he found him, he brought him back to Antioch. Then for a whole year they met together with the church and instructed a considerable number. There in Antioch for the first time the disciples were called Christians. In the church at Antioch there were prophets and teachers: Barnabas. Simeon who was called Niger, Lucius of Cyrene, Manahen (who had been brought up with Herod the tetrarch) and Saul. Once while they were engaged in the liturgy of the Lord and were fasting, the Holy Spirit spoke to them: "Set apart Barnabas and Saul for me, to do the work for which I have called them." Then, after they had fasted and prayed, they laid hands on them and sent them off.

Alleluia, alleluia. V. *Ps. 88, 6* The heavens proclaim your wonders, O Lord, and your

cor: a timóre inimíci éripe ánimam meam. V. Glória Patri. Protexísti.

Deus, qui nos beáti Bárnabæ Apóstoli tui méritis et intercessióne lætíficas: concéde propítius; ut, qui tua per eum benefícia póscimus, dono tuæ grátiae consequámur. Per Dóminum.

Lectio Actuum Apostolorum *Act. 11, 21-26; 13, 1-3*

In diébus illis: Multus númerus credéntium Antiochiæ convérsus est ad Dóminum. Pervénit autem sermo ad aures ecclésiæ, quæ erat Ierosólymis, super istis: et misérunt Bárnabam usque ad Antiochiám. Qui cum pervénisset, et vidisset grátiam Dei, gavísus est: et hortabátur omnes in propósito cordis permanére in Dómino: quia erat vir bonus, et plenus Spíritu Sancto, et fide. Et appósita est multa turba Dómino. Proféctus est autem Bárnabas Tarsum, ut quæreretur Saulum: quem cum invenisset, perdúxit Antiochiám. Et annum totum conversáti sunt ibi in ecclésia: et docuérunt turbam multam, ita ut cognominaréntur primum Antiochiæ discípuli, Christiáni. Erant autem in ecclésia, quæ erat Antiochiæ prophétæ et doctóres, in quibus Bárnabas, et Simon, qui vocabátur Niger, et Lúcius Cyrenénsis, et Mánahen, qui erat Heródis Tetrárchæ collectáneus, et Saulus. Ministrántibus autem illis Dómino, et ieiunántibus, dixit illis Spíritus Sanctus: Segregáte mihi Saulum, et Bárnabam in opus, ad quod assúmpsi eos. Tunc ieiunántes, et orántes, imponentésque eis manus, dimiserunt illos.

Allelúia, allelúia. V. *Ps. 88, 6* Confitebúntur cæli mirabília tua, Dó-

June 11. St. Barnabas

mine: etenim veritatem tuam in ecclesia sanctorum. Alleluia. *Ps. 20, 4* Posuisti, Domine, super caput eius coronam de lapide pretioso. Alleluia.

✠ Sequentia sancti Evangelii
secundum Matthaeum
Matth. 10, 16–22

In illo tempore: Dixit Iesus discipulis suis: Ecce ego mitto vos sicut oves in medio luporum. Estote ergo prudentes sicut serpentes, et simplices sicut columbae. Cavete autem ab hominibus. Tradent enim vos in conciliis, et in synagogis suis flagellabunt vos: et ad praesides, et ad reges ducemini propter me in testimonium illis, et gentibus. Cum autem tradent vos, nolite cogitare quomodo, aut quid loquamini: dabitur enim vobis in illa hora quid loquamini. Non enim vos estis qui loquimini, sed Spiritus Patris vestri, qui loquitur in vobis. Tradet autem frater fratrem in mortem, et pater filium: et insurgent filii in parentes, et morte eos afficient: et eritis odio omnibus propter nomen meum: qui autem perseveraverit usque in finem, hic salvus erit.

Credo.

Confitebuntur caeli mirabilia tua, Domine: et veritatem tuam in ecclesia sanctorum, alleluia, alleluia.

Munera, Domine, oblata sanctifica, et intercedente beato Barnaba Apostolo tuo, nos per haec a peccatorum nostrorum maculis emunda. Per Dominum.

Præfatio de Apostolis.

faithfulness in the assembly of the holy ones. Alleluia. *Ps. 20, 4* You placed on his head, O Lord, a crown of precious stones. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 10, 16–22

At that time Jesus said to his disciples: “Remember, I am sending you out like sheep surrounded by wolves. So be shrewd as serpents, but innocent as doves. Be constantly on your guard in dealing with people. They will hand you over to courts; they will flog you in their synagogues. You will be brought to trial before governors and kings on account of me, to testify to your faith before them and the pagans. Now when they hand you over, do not worry about what you are to say, or how to say it. In that hour, you will be inspired as to what to say. It will not be yourselves speaking, but your Father’s Spirit speaking in you. Brother will hand over brother for execution, likewise the father his child, while children will turn against their parents and have them put to death. Indeed, because of my name, you will be hated by everyone. Still, it is the man who bears up patiently to the end who will be saved.”

Creed

Offertory Antiphon
Ps. 88, 6

The heavens proclaim your wonders, O Lord, and your faithfulness in the assembly of the holy ones, alleluia, alleluia.

Prayer over the Gifts

Bless these gifts we offer you, O Lord.* May they cleanse us from the stain of our sins through the prayers of your blessed apostle Barnabas. Through Jesus Christ.

Preface of the Apostles

June 12. St. John of San Facundo

Communion Antiphon

Ps. 63, 11

The just man is glad in the Lord and takes refuge in him; all the upright of heart shall be praised, alleluia, alleluia.

Lætábitur iustus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, alleluia, alleluia.

Prayer after Communion

O almighty God, we are nourished with your sacrament. Through the intercession of your blessed apostle Barnabas, may we live a life of worthy service pleasing to you. Through Jesus Christ.

Súplices te rogámus, omnipotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáto Bárnaba Apóstolo tuo, tibi étiam plácitis móribus dignánte ríbuas deservíre. Per Dóminum.

SAINT JOHN OF SAN FACUNDO

Confessor

June 12

Mass Os iusti (Common of a confessor not a bishop I), page (45), except the following prayer:

III classis

Missa Os iusti, de Communi Confessoris non Pontificis 1º loco (45), præter orationem sequentem:

Prayer

O God, author of peace and lover of charity, you conferred on your blessed confessor John the wondrous gift of reconciling enemies.* May his merits and prayers root us in your love so that we may never be tempted to separate ourselves from you. Through Jesus Christ.

Deus, auctor pacis et amátor caritátis, qui beátum Ioánnem Confessórem tuum mirífica dissidentes componéndi grátia decorásti: eius méritis et intercessióne concéde; ut, in tua caritáte firmáti, nullis a te tentatiónibus separémur. Per Dóminum.

Commemoration of Saints Basilides, Cyrinus, Nabor, and Nazarius, martyrs:

Et fit commemoratio Ss. Basilidis, Cyrini, Naboris et Nazarii Martyrum:

Prayer

O Lord, cheer our lives through the celebration of the heavenly birthday of your holy martyrs Basilides, Cyrinus, Nabor, and Nazarius.* May our devotion add further glory to their eternal blessedness. Through Jesus Christ.

Sanctorum Mártyrum tuorum Basilidis, Cyríni, Náboris atque Nazárii, quæsumus, Dómine, natalítia nobis votíva resplédeant: et, quod illis cóntulit excelléntia sempitérna, frúctibus nostræ devotiónis accréscat. Per Dóminum.

Prayer over the Gifts

We offer you, O Lord, this sacrifice of praise in memory of your saints.* We trust that you will free us from evil now and in the future through their intercession. Through Jesus Christ.

Laudis tibi, Dómine, hóstias immolámus in tuorum commemoratióne Sanctorum: quibus nos et præsentibus éxui malis confídimus, et futúris. Per Dóminum.

June 12. Sts. Basilides and Companions

Pro Ss. Basilide, Cyrino, Nabore et Nazario

For the martyrs

Prayer over the Gifts

Pro sanctórum tuórum Basílidis, Cyríni, Náboris atque Nazárii sánguine venerándo, hóstias tibi, Dómine, solémniter immolámus, tua mirabilia pertractátes: per quem talis est perfécta victória. Per Dóminum.

We solemnly offer you these gifts, O Lord, in honor of the blood shed by your saints Basilides, Cyrinus, Nabor, and Nazarius,* as we recall the miracles of your grace that won them so great a victory. Through Jesus Christ.

C

Prayer after Communion

Refécti cibo potúque cælésti, Deus noster, te súpplices exorámus: ut, in cuius hæc commemoratióne percépimus, eius muniámur et précibus. Per Dóminum.

Refreshed with heavenly food and drink we humbly pray you, our God,* that we may be strengthened by the prayers of your saint, in whose memory we have received this sacrament. Through Jesus Christ.

Pro Ss. Basilide, Cyrino, Nabore et Nazario

For the martyrs

Prayer after Communion

Semper, Dómine, sanctórum Mártýrum tuórum Basílidis, Cyríni, Náboris atque Nazárii solémnia celebrátes: præsta, quæsumus; ut eórum patrocínia iúgiter sentiámus. Per Dóminum.

O Lord, through the yearly observance of the feast of your holy martyrs Basilides, Cyrinus, Nabor and Nazarius * may we enjoy their protection at all times. Through Jesus Christ.

SAINTS BASILIDES, CYRINUS,
NABOR, AND NAZARIUS
Martyrs

June 12

Commemoratio

Entrance Antiphon

Ps. 78, 11, 12 and 10

Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicínis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps. ibid., 1* Deus, venérunt gentes in hereditátem tuam: polluérent templum sanctum tuum: posuérent Ierúsalem in pomórum custódiam. *℣. Glória Patri. Intret.*

Let the prisoners' sighing come before you, O Lord; repay our neighbors sevenfold into their bosoms; avenge the blood of your saints which has been shed. *Ps. ibid., 1* O God, the nations have come into your inheritance; they have defiled your holy temple, they have made Jerusalem as a place to keep fruit. *℣. Glory be to the Father. Let the prisoners' sighing.*

June 12. Sts. Basilides and Companions

Prayer

O Lord, cheer our lives through the celebration of the heavenly birthday of your holy martyrs Basilides, Cyrinus, Nabor, and Nazarius.* May our devotion add further glory to their eternal blessedness. Through Jesus Christ.

A Reading from the Epistle of blessed
Paul the Apostle to the Hebrews
Hebr. 10, 32–38

Brethren: Recall the days gone by when after you had been enlightened you endured a great contest of suffering. At times you were publicly exposed to insult and trial; at times you associated yourselves with those who were treated in that way. And you even joined in the sufferings of those who were in prison, and joyfully accepted the confiscation of your goods, knowing that you had better and permanent possessions. Therefore, don't cast away your courage; it will have a great reward. You need patience so that you may do God's will and receive what he has promised. For, just "a brief moment, and he who is to come will come and will not delay. My just man will live because of his fidelity."

Gradual Ps. 78, 10 and 2 Avenge, O Lord, the blood of your saints which has been shed. *℣.* They have given the corpses of your servants as food to the birds of heaven, the flesh of your faithful ones to the beasts of the earth.

Alleluia, alleluia. *℣. Eccli. 44, 14* The bodies of the saints are buried in peace, but their name lives on and on. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 24, 3–13

At that time, while Jesus was seated on the Mount of Olives, his disciples came up to

Sanctorum Martyrum tuorum Basilidis, Cyrini, Naboris atque Nazarii, quaesumus, Domine, natalitia nobis votiva resplendeant: et, quod illis contulit excellentia sempiterna, fructibus nostrae devotionis accrescat. Per Dominum.

Lectio Epistolae beati Pauli
Apóstoli ad Hebraeos
Hebr. 10, 32–38

Fratres: Rememorámini prístinos dies, in quibus illumináti, magnum certámen sustinuístis passiónum: et in áltero quidem oppróbriis, et tribulatióibus spectáculum facti: in áltero autem sócii táliter conversántium effécti. Nam et vinctis compássi estis, et rapínam bonórum vestrórum cum gáudio suscepístis, cognoscéntes vos habére meliorem, et manéntem substántiam. Nolíte itaque amittere confidéntiam vestram, quæ magnam habet remuneratióem. Patiéntia enim vobis necessária est: ut voluntátem Dei faciéntes, reportétis promissióem. Adhuc enim módicum aliquántulum, qui ventúrus est, véniet, et non tardábit. Iustus autem meus ex fide vivit.

Graduale Ps. 78, 10 et 2 Vindica, Domine, ságuinem sanctorum tuorum, qui effusus est. *℣.* Posuerunt mortalia servorum tuorum escas volatilibus caeli: carnes sanctorum tuorum bestiis terrae.

Alleluia, alleluia. *℣. Eccli. 44, 14* Corpora sanctorum in pace sepulta sunt: et nomina eorum vivent in generatióem et generatióem. Alleluia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 24, 3–13

In illo témpore: Sedente Iesu super montem Olivéti, accesserunt ad eum

June 12. Sts. Basilides and Companions

discípuli secréto, dicéntes: Dic nobis, quando hæc erunt? et quod signum advéntus tui, et consummationis sæculi? Et respóndens Iesus, dixit eis: Vidéte ne quis vos sedúcat. Multi enim vénient in nómine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditóri enim estis prælia, et opiniónes præliórum. Vidéte ne turbémini. Opórtet enim hæc fieri, sed nondum est finis. Consúrget enim gens in gentem, et regnum in regnum, et erunt pestiléntiæ, et fames, et terræmótus per loca. Hæc autem ómnia, inítia sunt dolórum. Tunc tradent vos in tribulatiónem, et occídent vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et ínvicem tradent, et ódio habébunt ínvicem. Et multi pseudoprophétæ surgent, et sedúcent multos. Et quóniam abundávit iníquitas, refrigéscet caritas multórum. Qui autem perseveráverit usque in finem, hic salvus erit.

him privately and said, "Tell us, when will this occur? What will be the sign of your coming and the end of the world?" In reply, Jesus said to them, "Watch out; let no one mislead you. Many will come, attempting to impersonate me. 'I am the Messiah,' they will claim, and will mislead many. You are going to hear about wars and war-scares; see to it that you do not become frightened. It is bound to happen. Still, this is not yet the end. Nation will rise against nation, one kingdom against another. There will be famines and pestilence and earthquakes in different places. Now all this is the start of the birthpangs. Then they will hand you over to torture and will kill you. Indeed, because of my name you will be hated by all nations. And then, many people will falter, betraying one another and hating one another. Many false prophets will appear and will mislead many. Because of the increase of evil, most men's love will grow cold. Still, it is the man who bears up patiently to the end who will be saved."

Offertory Antiphon

Ps. 149, 5-6

Exsultábunt sancti in glória, lætabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum.

Let the faithful exult in glory; let them sing for joy upon their couches; let the high praises of God be in their throats.

Prayer over the Gifts

Pro sanctórum Basílidis, Cyríni, Náboris atque Nazárii ságuine venerádo, hóstias tibi, Dómine, solémniter immolámus, tua mirabília pertractátes: per quem talis est perfectá victória. Per Dóminum.

We solemnly offer you these gifts, O Lord, in honor of the blood shed by your saints Basilides, Cyrinus, Nabor, and Nazarius,* as we recall the miracles of your grace that won them so great a victory. Through Jesus Christ.

Communion Antiphon

Ps. 78, 2 and 11

Posuérent mortália servórum tuórum Dómine, escas volatilibus cæli, carnes sanctórum tuórum béstiis

They have given the corpses of your servants, O Lord, as food to the birds of heaven, the flesh of your faithful ones to the beasts of

June 13. St. Anthony of Padua

the earth. With your great power free those doomed to death.

terræ: secúndum magnitúdinem brá-chii tui pósside filios morte punitórum.

Prayer after Communion

O Lord, through the yearly observance of the feast of your holy martyrs Basilides, Cyrinus, Nabor and Nazarius * may we enjoy their protection at all times. Through Jesus Christ.

Semper, Dómine, sanctórum Mártyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii solémnia celebrátes: præsta, quæsumus; ut eórum patrocínia iúgiter sentiámus. Per Dóminum.

SAINT ANTHONY OF PADUA *Confessor and Doctor of the Church*

June 13

Mass In médio (Common of doctors), page (41), with the following prayers:

Prayer

O God, let the Church rejoice on the occasion of the solemn commemoration of your blessed confessor and doctor Anthony.* May she always be protected by your divine help so that her members may one day be worthy of eternal happiness. Through Jesus Christ.

III classis

Missa In médio, ut in Communi Doctorum (41), præter orationes sequentes:

P

Ecclesiám tuam, Deus, beáti Antónii Confessóris tui atque Dóctóris solémnitas votíva lætíficet: ut spirituális semper muniátur auxiliis et gáudiis pérfrui mereátur ætérnis. Per Dóminum.

Prayer over the Gifts

May this offering aid the salvation of your people, O Lord,* for whom you have willed to offer yourself to the Father as a living victim in sacrifice: You who live and reign.

P

Præsens oblátio fiat, Dómine, pópulo tuo salutáris: pro quo dignátus es Patri tuo te vivéntem hóstiam immoláre: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas, Deus, per ómnia sæcula sæculórum.

Prayer after Communion

Nourished with your divine gift, O Lord, we ask that we may feel the effect of your life-giving sacrifice * through the merits and intercession of your blessed confessor and doctor Anthony. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. R. Amen.

P

Divínis, Dómine, munéribus satiáti: quæsumus; ut beáti Antónii Confessóris tui atque Doctóris méritis et intercessióne, salutáris sacrificii sentiámus efféctum. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

June 14. St. Basil the Great

SAINT BASIL THE GREAT

*Bishop, Confessor, and
Doctor of the Church*

III classis

June 14

Entrance Antiphon

Eccli. 15, 5

In médio Ecclésiæ aperuit os eius: et implévit eum Dóminus spíritu sapiéntiæ, et intelléctus: stolam glóriæ induit eum. *Ps. 91, 2* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. *℟.* Glória Patri. In médio.

In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding; he clothed him with a robe of glory. *Ps. 91, 2* It is good to give thanks to the Lord, to sing praise to your name, Most High. *℟.* Glory be to the Father. In the midst.

Prayer

Exáudi, quæsumus, Dómine, preces nostras, quas in beáti Basilii Confessoris tui atque Pontíficis solemnitate deférimus: et, qui tibi digne méruit famulári, eius intercedéntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.

O Lord, graciously hear the prayers we offer on the feast of your blessed confessor bishop Basil.* Forgive us all our sins through the merits and intercession of this saint who served you so well on earth. Through Jesus Christ.

Léctio Epístolæ beáti Pauli
Apóstoli ad Timótheum
2 Tim. 4, 1-8

A Reading from the Epistle of blessed
Paul the Apostle to Timothy
2 Tim. 4, 1-8

Caríssime: Testíficor coram Deo, et Iesu Christo, qui iudicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum eius: prædica verbum, insta opportúne, importúne: árgue, óbsecra, íncrepa in omni paciéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritate quidem auditum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evange-listæ, ministérium tuum imple. Sóbrius esto. Ego enim iam delíbor, et tempus resolutiónis meæ instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna iustítiæ, quam reddet mihi Dóminus in illa

Beloved: Before God and before Jesus Christ who will judge the living and the dead, I charge you by his appearance and his kingdom: Preach the word, apply yourself to the task both when convenient and inconvenient, correct, rebuke, exhort with every kind of teaching and never lose patience. The time will come when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure. They will turn their hearing away from the truth to fables. As for yourself, be self-possessed in all circumstances, bear with evil, perform your work as preacher, fulfill your ministry. I am already being poured out like a libation, and my death is imminent. I have fought the good

June 14. St. Basil the Great

fight, I have run the race, I have kept faith. As for the future, a merited crown is reserved for me, and on that Day the Lord, just judge that he is, will bestow it on me—and not only on me but on all who desire his appearance.

Gradual Ps. 36, 30–31 The mouth of the just man tells of wisdom and his tongue utters what is right. *℣.* The law of his God is in his heart, and his steps do not falter. Alleluia, alleluia. *℣. Ps. 88, 21* I have found David, my servant; with my holy oil I have anointed him. Alleluia.

✠ A Reading from the holy Gospel according to Luke *Luke 14, 26–35*

At that time Jesus said to the crowds: “If anyone comes to me and does not hate his father and mother, and wife and children and sisters, and even his own life, he cannot be my disciple. One who does not carry his cross and follow me cannot be my disciple. If one of you is thinking of building a tower, will he not first sit down and calculate the outlay to see if he has enough to complete the project? For fear that, if he lays the foundations and is not able to finish, all who see it will begin to laugh at him, saying: ‘That is the man who began to build but could not finish.’ Or if a king is about to march on another king to do battle with him, will he not sit down first and consider whether with ten thousand men he can encounter an enemy marching against him twenty thousand strong? If he cannot, he sends a delegation while the enemy is still at a distance, asking for terms of peace. So then, none of you who does not renounce all his possessions can be my disciple. Salt is good. But if even the salt loses its strength, what shall it be seasoned with? It is fit

die, iustus iudex: non solum autem mihi, sed et iis, qui diligunt adventum eius.

Graduale Ps. 36, 30–31 Os iusti meditabitur sapientiam, et lingua eius loquetur iudicium. *℣.* Lex Dei eius in corde ipsius, et non supplantabuntur gressus eius. Allelúia, allelúia. *℣. Ps. 88, 21* Inveni David servum meum, óleo sancto meo unxi eum. Allelúia.

✠ Sequéntia sancti Evangélíi secúndum Lucam *Luc. 14, 26–35*

In illo témpore: Dixit Iesus turbis: Si quis venit ad me, et non odit patrem suum, et matrem, et uxórem, et filios, et fratres, et soróres, adhuc autem et ánimam suam, non potest meus esse discipulus. Et qui non báulat crucem suam, et venit post me, non potest meus esse discipulus. Quis enim vobis volens turrím ædificáre, non prius sedens cómputat sumptus, qui necessarij sunt, si hábeat ad perficiéndum; ne, posteaquam posúerit fundaméntum, et non potúerit perfícere, omnes, qui vident, incípíant illúdere ei, dicéntes: Quia hic homo cœpit ædificáre, et non pótuit consummáre? Aut quis rex itúrus committere bellum advérsus álium regem, non sedens prius cógitat, si possit cum decem míllibus occúrrere ei, qui cum vigínti míllibus venit ad se? Alióquin, adhuc illo longe agénte, legatiónem mittens, rogat ea, quæ pacis sunt. Sic ergo omnis ex vobis, qui non renúnciat ómnibus, quæ póssidet, non potest meus esse discipulus. Bonum est sal. Si autem sal evanúerit, in quo condíetur? Neque in terram, neque in sterquilínium útile est, sed foras mittétur. Qui habet aures audiéndi, áudiat.

June 15. Sts. Vitus and Companions

neither for the earth nor for the manure heap
but must be thrown out. He who has ears to
hear, let him hear.”

Offertory Antiphon

Ps. 88, 25

Véritas mea, et misericórdia mea
cum ipso: et in nómine meo exaltá-
bitur cornu eius.

My faithfulness and my kindness shall be
with him, and through my name shall his
horn be exalted.

Prayer over the Gifts

Sancti Basilii Confessóris tui atque
Pontíficis, quæsumus, Dómine, án-
nua solémnitas pietáti tuæ nos reddat
accéptos: ut per hæc piæ placatiónis
offícia, et illum beáta retribútio comi-
tétur, et nobis grátia tuæ dona concí-
liet. Per Dóminum.

Let our annual commemoration of your
blessed confessor bishop Basil please you, O
Lord.* Grant that this sacrifice of atone-
ment which we offer on his feast may bring
him greater honor and fill us with your
grace. Through Jesus Christ.

Communion Antiphon

Luke 12, 42

Fidélis servus et prudens, quem con-
stituit dónus super familiam suam:
ut det illis in témpore trítici mensú-
ram.

The faithful and prudent servant whom the
master will set over his household to give
them their ration of grain in due time.

Prayer after Communion

Deus, fidélium remunerátor animá-
rum: præsta; ut beáti Basilii Confes-
sóris tui atque Pontíficis, cuius vene-
rándam celebrámus festivitátem, pré-
cibus indulgéntiam consequámur.
Per Dóminum.

O God, rewarder of the faithful, pardon our
sins through the intercession of your blessed
confessor bishop Basil, whom we honor this
day. Through Jesus Christ.

SAINTS VITUS, MODESTUS,

AND CRESCENTIA

Martyrs

June 15

Entrance Antiphon

Ps. 33, 20-21

Multæ tribulatiónes iustórum, et de
his ómnibus liberávit eos Dóminus:
Dóminus custódit ómnia ossa eórum:
unum ex his non conterétur. *Ps.*
ibid., 2 Benedícam Dóminum in omni

Many are the troubles of the just, but out of
them all the Lord delivers them; the Lord
watches over all their bones; not one of them
shall be broken. *Ps. ibid., 2* I will bless the

June 15. Sts. Vitus and Companions

Lord at all times; his praise shall be ever in my mouth. *℟.* Glory be to the Father. Many are the troubles.

témpore: semper laus eius in ore meo. ℣. Glória Patri. Multæ.

Prayer

Do not let your Church, O Lord, become proud of her learning.* Grant her rather, through the intercession of the holy martyrs Vitus, Modestus, and Crescentia, to grow in humility to please you, so that she may shun evil and pursue goodness with the freedom of true love. Through Jesus Christ.

Da Ecclesiæ tuæ, quæsumus, Dómine, sanctis Martýribus tuis Vito, Modesto atque Crescentia intercedéntibus, supérbe non sápere, sed tibi plácita humilitáte proficere: ut, prava despiciens, quæcúmque recta sunt, líbera exérceat caritáte. Per Dóminum.

A Reading from the Book of Wisdom *Wis. 3, 1-8*

Lectio libri Sapiéntiæ *Sap. 3, 1-8*

The souls of the just are in the hand of God,
and no torment shall touch them.
They seemed, in the view of the foolish, to be
dead;
and their passing away was judged as
an affliction
and their going forth from us, utter
destruction.
But they are in peace.
For if before men, indeed, they be punished,
yet is their hope full of immortality;
Chastised a little, they shall be greatly
blessed,
because God tried them
and found them worthy of himself.
As gold in the furnace, he proved them,
and as sacrificial offerings he took them to
himself.
In the time of their visitation they shall
shine,
and shall dart about as sparks through
stubble;
They shall judge nations and rule over
peoples,
and the Lord shall be their King forever.

Gradual Ps. 149, 5 and 1 Let the faithful
exult in glory; let them sing for joy upon
their couches. *℟.* Sing to the Lord a new

Iustórum ánimæ in manu Dei sunt, et non tanget illos torméntum mortis. Visi sunt óculis insipiéntium mori: et æstimáta est afflíctio éxitus illórum: et quod a nobis est iter, exterminium: illi autem sunt in pace. Et si coram homínibus torménta passi sunt, spes illórum immortalitáte plena est. In paucis vexáti, in multis bene disponéntur: quóniam Deus tentávit eos, et invénit illos dignos se. Tamquam aurum in fornáce probávit illos, et quasi holocáusti hóstiam accépit illos, et in témpore erit respéctus illórum. Fulgébunt iusti, et tamquam scintíllæ in arundinéto discúrrunt. Iudicábunt nátiónes, et dominabúntur pópulis, et regnábít Dóminus illórum in perpétuum.

Graduale Ps. 149, 5 et 1 Exsultábunt sancti in glória: lætabúntur in cubílibus suis. *℟.* Cantáte Dómino cánti-

June 15. Sts. Vitus and Companions

cum novum: laus eius in ecclesia
sanctorum.

Alleluia, alleluia. *V. Ps. 144, 10–11*
Sancti tui, Domine, benedicent te:
gloriam regni tui dicent. Alleluia.

✠ Sequentia sancti Evangelii
secundum Lucam
Luc. 10, 16–20

In illo tempore: Dixit Iesus discipulis
suis: Qui vos audit, me audit: et qui
vos spernit, me spernit. Qui autem
me spernit, spernit eum, qui misit me.
Reversi sunt autem septuaginta duo
cum gaudio, dicentes: Domine, etiam
dæmonia subiiciuntur nobis in nō-
mine tuo. Et ait illis: Vidēbam
satanam sicut fulgur de cælo cadē-
tem. Ecce dedi vobis potestatem
calcandi supra serpentes et scor-
piones, et super omnem virtutem
inimici: et nihil vobis nocēbit. Verūm-
tamen in hoc nolite gaudere, quia
spīritus vobis subiiciuntur: gaudete
autem, quod nōmina vestra scripta
sunt in cælis.

Mirābilis Deus in sanctis suis: Deus
Israēl ipse dabit virtutem, et forti-
tudinem plebi suæ: benedictus Deus.

Sicut gloriā divīnæ potētiæ mū-
nera pro Sanctis oblata testantur:
sic nobis effectum, Domine, tuæ sal-
vatiōnis impendant. Per Dōminum.

Iustorum animæ in manu Dei sunt et
non tanget illos tormentum malitiæ:
visi sunt oculis insipientium mori:
illi autem sunt in pace.

song of praise in the assembly of the faithful.
Alleluia, alleluia. *V. Ps. 144, 10–11* Let the
faithful ones bless you, O Lord; let them
discourse of the glory of your kingdom.
Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 10, 16–20

At that time Jesus said to his disciples: “He
who hears you hears me; he who rejects you
rejects me. And he who rejects me, rejects
him who sent me.” The seventy-two re-
turned in jubilation, saying: “Lord, even the
demons are subject to us in your name.” He
said to them: “I watched Satan fall like
lightning from the sky. And, see, I have
given you the power to tread on serpents
and scorpions, and all the forces of the
enemy, and nothing will ever injure you.
Nevertheless do not rejoice so much in the
fact that the spirits are subject to you as
that your names are inscribed in heaven.”

Offertory Antiphon
Ps. 67, 36

God is wonderful in his saints; the God of
Israel is he who gives power and strength to
his people. Blessed be God!

Prayer over the Gifts

O Lord, may the gifts we offer in honor of
your saints bear witness to the glory of your
almighty power.* May they also bring us
your salvation. Through Jesus Christ.

Communion Antiphon
Wis. 3, 1–2 and 3

The souls of the just are in the hand of God,
no torment shall touch them. They seemed,
in the view of the foolish, to be dead, but
they are in peace.

June 18. St. Ephrem the Syrian

Prayer after Communion

We are refreshed by your solemn blessing, O Lord.* May this life-saving sacrament assist us in body and soul through the prayers of your holy martyrs Vitus, Modestus, and Crescentia. Through Jesus Christ.

Replēti, Dómine, benedictióne solēnni: quāsumus; ut per intercessiōnem sanctórum Mártyrum tuórum Viti, Modēsti et Crescēntiæ, medicína sacramēti et corpóribus nostris prosit, et méntibus. Per Dóminum.

SAINT GREGORY BARBARIGO

Bishop and Confessor

June 17

Mass Státuit (Common of a confessor bishop I), page (35), except the following prayer:

III classis

Missa Státuit, de Communi Confessoris Pontificis 1º loco (35), præter orationem sequentem:

Prayer

P

O God, you granted your blessed confessor and bishop Gregory renown through his solicitude for souls and his love of the poor.* Permit us to imitate his example as we honor his good deeds. Through Jesus Christ.

Deus, qui beátum Gregórium Confessórem tuum atque Pontíficem pastoráli sollicitúdine, et páuperum miseratióne claréscere voluisti: concede propítius; ut, cuius mérita celebrámus, caritátis imitémur exéempla. Per Dóminum.

Prayer over the Gifts

C

O Lord, may your saints everywhere be a source of joy for us,* and may we feel the power of their intercession with you as we solemnly recall the deeds of their lives. Through Jesus Christ.

Sancti tui, quāsumus, Dómine, nos ubíque lætíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Prayer after Communion

C

O almighty God, may our gratitude for the gifts we have received from you bring us even greater benefits,* through the intercession of your blessed confessor bishop Gregory. Through Jesus Christ.

Præsta, quāsumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedēte beáto Gregório, Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

SAINT EPHREM THE SYRIAN

*Deacon, Confessor, and
Doctor of the Church*

June 18

Mass In médio (Common of doctors), page (41), except the following prayer:

III classis

Missa In médio, de Communi Doctorum (41), præter orationem sequentem:

June 18. St. Ephrem the Syrian

P

Deus, qui Ecclesiam tuam beati Ephræm Confessoris tui et Doctōris mira eruditōne et præclāris vitæ mēritis illustrāre voluisti: te supplices exorāmus; ut, ipso intercedēte, eam adversus erroris et pravitātis insīdias perēnni tua virtūte defēdas. Per Dōminum.

Et fit commemoratio Ss. Marci et Marcelliani Martyrum:

Præsta, quæsumus, omnipotens Deus: qui sanctōrum Mārtŷrum tuōrum Marci et Marcelliani natalitia cōlimus; a cunctis malis imminētibus eōrum intercessiōnibus liberēmur. Per Dōminum.

C2

Sancti Ephræm Confessoris tui atque Doctōris nobis, Dōmine, pia non desit oratio: quæ et mūnera nostra concīliet; et tuam nobis indulgētiā semper obtineat. Per Dōminum.

Pro Ss. Marco et Marcelliano

Mūnera tibi, Dōmine, dicāta sanctifica: et, intercedētibus sanctis Mārtŷribus tuis Marco et Marcelliano, per eādem nos placātus intēde. Per Dōminum.

C2

Ut nobis, Dōmine, tua sacrificia dent salūtem: beātus Ephræm Confessor tuus et Doctor egregius, quæsumus, precātor accēdat. Per Dōminum.

Pro Ss. Marco et Marcelliano

Salutāris tui, Dōmine, mūnere satiāti, supplices exorāmus: ut, cuius lætāmur gustu, intercedētibus san-

Prayer

O God, you added glory to the Church by the brilliant learning and outstanding merits of your blessed confessor and doctor Ephrem.* Defend your Church with your unfailing power against the subversion of sin and error, through the intercession of this saint. Through Jesus Christ.

Commemoration of Saints Mark and Marcellian, martyrs:

Prayer

O almighty God, today we are celebrating the birthday of your blessed martyrs Mark and Marcellian.* Hear their prayers and rescue us from all the dangers that threaten us. Through Jesus Christ.

Prayer over the Gifts

O Lord, let the blessed confessor and doctor Ephrem always help us.* Through his intercession accept our offering and pardon our sins. Through Jesus Christ.

For the martyrs

Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord.* May the prayers of your blessed martyrs Mark and Marcellian help these offerings to win your mercy for us. Through Jesus Christ.

Prayer after Communion

O Lord, may this sacrifice bring us closer to our salvation * through the intercession of your blessed confessor and illustrious doctor Ephrem. Through Jesus Christ.

For the martyrs

Prayer after Communion

O Lord, may the banquet of salvation, of which we have partaken with joy,* bring us a new life by the intercession of your blessed

June 18. Sts. Mark and Marcellian

martyrs Mark and Marcellian. Through Jesus Christ.

ctis Martýribus tuis Marco et Marcelliano, renovémur efféctu. Per Dóminum.

SAINTS MARK AND MARCELLIAN

Martyrs

June 18

Commemoratio

Entrance Antiphon

Ps. 36, 39

The salvation of the just is from the Lord; he is their refuge in time of distress. *Ps. ibid.*, *I* Be not vexed over evildoers, nor jealous of those who do wrong. *℟.* Glory be to the Father. The salvation.

Salus autem iustórum a Dómino: et protéctor eórum est in témpore tribulatiónis. *Ps. ibid.*, *I* Noli æmulári in malignántibus: neque zeláveris faciéntes iniquitátem. *℟.* Glória Patri. Salus.

Prayer

O almighty God, today we are celebrating the birthday of your blessed martyrs Mark and Marcellian.* Hear their prayers and rescue us from all the dangers that threaten us. Through Jesus Christ.

Præsta, quæsumus, omnipotens Deus: ut, qui sanctórum Mátyrum tuórum Marci et Marcelliáni natalítia cólimus; a cunctis malis imminéntibus, eórum intercessiόνibus liberémur. Per Dóminum.

A Reading from the Epistle of blessed Paul the Apostle to the Romans
Rom. 5, 1-5

Léctio Epístolæ beáti Pauli
Apóstoli ad Romános
Rom. 5, 1-5

Brethren: Now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ. Through him we have gained access by faith to the favor in which we now stand, and we boast of our hopes for the glory of God. But not only that—we even boast of our afflictions! For we know that affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope. And hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

Fratres: Iustificáti ex fide, pacem habéamus ad Deum per Dóminum nostrum Iesum Christum: per quem et habémus accéssum per fidem in grátiam istam, in qua stamus, et gloriámur in spe glóriæ filiórú Dei. Non solum autem, sed et gloriámur in tribulatió nibus: sciéntes quod tribulatio patiéntiam operátur, patiéntia autem probatió nem, probatio vero spem, spes autem non confúndit: quia caritas Dei diffúsa est in córdibus nostri per Spíritum Sanctum qui datus est nobis.

Gradual. Wis. 3, 1-2 and 3 The souls of the just are in the hand of God, and no torment shall touch them. *℟.* They seemed, in the view of the foolish, to be dead; but they are in peace.

Graduale Sap. 3, 1-2 et 3 Iustórum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ. *℟.* Visi sunt óculis insipiéntium mori: illi autem sunt in pace.

June 18. Sts. Mark and Marcellian

Allelúia, allelúia. *℟.* Hæc est vera fratérnitas, quæ numquam pótuit violári certámine: qui, effúso sáanguine, secúti sunt Dóminum. Allelúia.

Alleluia, alleluia. *℟.* This is the true brotherhood, which could never be broken by any conflict. Shedding their blood, they followed the Lord. Alleluia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 11, 47-51

In illo témpore: Dicébat Iesus scribis et pharisæis: Væ vobis, qui ædificátis monuménta prophetárum: patres autem vestri occidérunt illos. Profécto testificámini quod consentítis opéribus patrum vestrórurum: quóniam ipsi quidem eos occidérunt, vos autem ædificátis eórum sepúlcrá. Proptérea et sapiéntia Dei dixit: Mittam ad illos prophétas et apóstolos, et ex illis occident, et persecúentur: ut inquirátur sanguis ómnium prophetárum, qui effúsus est a constitutióne mundi a generatióne ista, a sáanguine Abel usque ad sáanguinem Zachariæ, qui périit inter altáre et ædem. Ita dico vobis, requirétur ab hac generatióne.

✠ A Reading from the holy Gospel
according to Luke
Luke 11, 47-51

At that time, Jesus said to the scribes and Pharisees: "Woe to you, you build the tombs of the prophets, but your fathers murdered them. You vouch for and approve the deeds of your fathers, in that they did the murders and you erect the tombs. For this reason the wisdom of God said: 'I will send them prophets and apostles and they will kill and persecute some of them—so that this generation will have to account for the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zacharia who met his death between the altar and the sanctuary. Yes, I tell you this generation will have to account for it.'"

Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Offertory Antiphon
Ps. 123, 7

We were rescued like a bird from the fowlers' snare; broken was the snare, and we were freed.

Múnera tibi, Dómine, dicáta sanctífica: et, intercedéntibus sanctis Mátyribus tui Marco et Marcelliano, per éadem nos placátus inténde. Per Dóminum.

Prayer over the Gifts

Bless the gifts we have set apart for you, O Lord. * May the prayers of your blessed martyrs Mark and Marcellian help these offerings to win your mercy for us. Through Jesus Christ.

Communion Antiphon
Matth. 25, 40 and 34

Amen dico vobis, quod uni ex mínimis meis fecístis, mihi fecístis: veníte,

Amen I say to you, what you did for one of my least ones, you did for me. Come,

June 19. St. Juliana Falconieri

blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world.

benedicti Patris mei, possidete paratum vobis regnum ab initio saeculi.

Prayer after Communion

O Lord, may the banquet of salvation, of which we have partaken with joy,* bring us a new life by the intercession of your blessed martyrs Mark and Marcellian. Through Jesus Christ.

Salutaris tui, Domine, munere satiati, supplices exoramus: ut, cuius letamur gustu, intercedentibus sanctis Martyribus tuis Marco et Marcelliano, renovemur effectu. Per Dominum.

SAINT JULIANA OF FALCONIERI

Virgin

June 19

Mass Dilexisti (Common of virgins III), page (61), except the following prayer:

III classis

Missa Dilexisti de Communi Virginum 3° loco (61), praeter orationem sequentem:

Prayer

P

O God, you miraculously nourished the blessed virgin Juliana by the precious body of your Son, when she was on the point of death.* May we likewise be comforted and strengthened in the struggle with death and brought safely to our heavenly home through the merits of this saint. Through Jesus Christ.

Deus, qui beatum Iulianam Virginem tuam extremo morbo laborantem, pretioso Filii tui corpore mirabiliter recreare dignatus es: concede, quaesumus; ut, eius intercedentibus meritis, nos quoque eodem in mortis agone refecti ac roborati, ad caelestem patriam perducamur. Per eundem Dominum.

Commemoration of Saints Gervase and Protase, martyrs:

Et fit commemoratio Ss. Gervasii et Protasii Martyrum:

Prayer

We are made happy, O God, by the annual feast of your holy martyrs Gervase and Protase.* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

Deus, qui nos annua sanctorum Martyrum tuorum Gervasii et Protasii solemnitate laetificas: concede propitius: ut, quorum gaudemus meritis, accendamus exemplis. Per Dominum.

Prayer over the Gifts

C

Accept this gift, O Lord, from a people dedicated to you.* We offer it in honor of your saints for the help we have received through them when we were in trouble. Through Jesus Christ.

Accepta tibi sit, Domine, sacratae plebis oblatio pro tuorum honore Sanctorum: quorum se meritis de tribulatione percepisse cognoscit auxilium. Per Dominum.

June 19. Sts. Gervase and Protase

Pro Ss. Gervasio et Protasio

Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedéntibus sanctis Martýribus tuis, a cunctis nos defénde perículis. Per Dóminum.

For the martyrs

Prayer over the Gifts

O Lord, be moved to compassion by our offerings * and shield us from all danger through the prayers of your holy martyrs. Through Jesus Christ.

C

Satiásti, Dómine, famíliam tuam munéribus sacris: eius, quæsumus, semper interventióne nos réfove, cuius solémnia celebrámus. Per Dóminum.

Prayer after Communion

O Lord, you have feasted your family with the food of heaven.* Refresh us always through the intercession of your saint whose feast we celebrate this day. Through Jesus Christ.

Pro Ss. Gervasio et Protasio

Hæc nos commúnio, Dómine, purget a crimine: et, intercedéntibus sanctis Martýribus tuis Gervásio et Protásio, cæléstis remédii fáciat esse consórtes. Per Dóminum.

For the martyrs

Prayer after Communion

O Lord, may this communion cleanse us from sin, and bestow on us spiritual health from heaven * through the intercession of your blessed martyrs Gervase and Protase. Through Jesus Christ.

SAINTS GERVASE AND PROTASE

Martyrs

June 19

Entrance Antiphon

Ps. 84, 9

Commemoratio

Loquétur Dóminus pacem in plebem suam: et super sanctos suos, et in eos, qui convertúntur ad ipsum. *Ps. ibid., 2* Benedixísti, Dómine, terram tuam, avertísti captivitátem Iacob. *Ÿ.* Glória Patri. Loquétur.

The Lord proclaims peace to his people, and to his faithful ones, and to those who are converted to him. *Ps. ibid., 2* You have favored, O Lord, your land; you have turned away the captivity of Jacob. *Ÿ.* Glory be to the Father. The Lord proclaims.

Prayer

Deus, qui nos ánnua sanctórum Mártyrum tuórum Gervásii et Protásii solemnitáte lætíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémpilis. Per Dóminum.

We are made happy, O God, by the annual feast of your holy martyrs Gervase and Protase.* As we joyously remember the merits of these saints, may we also be inspired by their example. Through Jesus Christ.

A Reading from the Epistle of blessed
Peter the Apostle
1 Peter 4, 13–19

As you are participating in the sufferings of Christ, rejoice: so that in the revelation of his glory also you may rejoice and be glad. If you suffer reproach in the name of Christ, happy are you, because the Spirit of glory and the Spirit of God rests upon you. Let none of you, then, suffer as a murderer or thief or evildoer, as a meddler in other men's affairs. But if it be as a Christian, you are not to be ashamed; rather, you are to glorify God in this name. It is in fact the time for the judgment to begin, starting from the household of God; and if from you first, what will be the end of those who reject the gospel of God? And if "the just man is hardly safe, where will he be seen who is impious and a sinner?" So then, even those who suffer according to the will of God are to commend their souls to the faithful Creator, in the doing of good.

Gradual Exodus 15, 11 God is glorious in his saints, wonderful in majesty, a worker of wonders. *V. Ibid., 6* Your right hand, O Lord, is magnificent in power, your right hand has shattered the enemy.

Alleluia, alleluia. *V.* This is the true brotherhood, which overcame the wickedness of the world; it followed Christ, attaining the glorious kingdom of heaven. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 6, 17–23

At that time, coming down the mountain, Jesus came to a halt on a level stretch with a great number of his disciples, and a large crowd of people from all Judea and Jerusalem and the coast of Tyre and Sidon, who came to hear him and to be cured of their diseases. Those who were troubled with

Léctio Epístolæ beāti Petri
Apóstoli
1 Petr. 4, 13–19

Caríssimi: Communicántes Christi passiónibus gaudéte, ut et in revelatióne glóriæ eius gaudeátis exultántes. Si exprobrámini in nómine Christi, beáti éritis: quóniam quod est honóris, glóriæ, et virtútis Dei, et qui est eius Spíritus, super vos requiésцит, Nemo autem vestrum patiátur ut homicída, aut fur, aut malédictus, aut alienórum appetítor. Si autem ut christiánus, non erubéscat: gloríficet autem Deum in isto nómine. Quóniam tempus est, ut incípiat iudícium a domo Dei. Si autem primum a nobis: quis finis eórum, qui non credunt Dei Evangélio? Et si iustus vix salvábitur, ímpius et peccátor ubi parébunt? Itaque et hi, qui patiúntur secúndum voluntátem Dei, fidéli Creatóri comméndent ánimas suas in benefáctis.

Graduale Exodi 15, 11 Gloriósus Deus in sanctis suis: mirábilis in maiestáte, fáciens prodígia. *V. Ibid., 6* Dextera tua, Dómine, gloriíficata est in virtúte: dextera manus tua confrégit inimícos.

Allelúia, allelúia. *V.* Hæc est vera fraternitas, quæ vicit mundi crimina: Christum secúta est, ínclita tenens regna cæléstia. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Lucam
Luc. 6, 17–23

In illo témpore: Descéndens Iesus de monte, stetit in loco campéstri, et turba discipulórum eius, et multitúdo copiósa plebis ab omni Iudæa, et Ierúsalem, et marítima, et Tyri, et Sidónis, qui vénerant ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus

June 19. Sts. Gervase and Protase

immúndis, curabántur. Et omnis turba quærébat eum tángere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discípulos suos, dicébat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis: quia saturabímmini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et eiécerint nomen vestrum tamquam malum propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in cælo.

unclean spirits were cured, and all in the crowd were trying to touch him, because power went out from him and cured all. Then raising his eyes to his disciples he said:

“Happy are you poor, for yours is the kingdom of God.

Happy are you who are now hungry, for you shall be full.

Happy are you who now weep, for you shall laugh.

Happy will you be when men hate you, when they

ostracize you and insult you, and proscribe your name as evil, because of the Son of Man.

On that day rejoice and exult, for your reward will be great in heaven.”

Offertory Antiphon

Ps. 31, 11

Lætámini in Dómino et exsultáte, iusti: et gloriámini, omnes recti corde.

Be glad in the Lord and rejoice, you just; exult, all you upright of heart.

Prayer over the Gifts

Oblátis, quæsumus, Dómine, placáre munéribus: et, intercedéntibus sanctis Martýribus tuis, a cunctis nos defénde periculis. Per Dóminum.

O Lord, be moved to compassion by our offerings * and shield us from all danger through the prayers of your holy martyrs. Through Jesus Christ.

Communion Antiphon

Ps. 78, 2 and 11

Posuérunť mortália servórum tuórum, Dómine, escas volatílibus cæli, carnes sanctórum tuórum béstiis terræ: secúndum magnitúdinem brá-chii tui pósside filios morte puni-tórum.

They have given the corpses of your servants, O Lord, as food to the birds of heaven, the flesh of your faithful ones to the beasts of the earth. With your great power free those doomed to death.

Prayer after Communion

Hæc nos commúnio, Dómine, purget a crimíne: et, intercedéntibus sanctis Martýribus tuis Gervásio et

O Lord, may this communion cleanse us from sin, and bestow on us spiritual health from heaven * through the inter-

June 21. St. Aloysius Gonzaga

cession of your blessed martyrs Gervase and Protase. Through Jesus Christ.

Protasio, cælestis remédii fáciat esse consórtes. Per Dóminum.

SAINT SILVERIUS
Pope and Martyr

June 20

Mass Si diligis me (Common of one or more supreme pontiffs), page (1).

Missa Si diligis me, de Communi unius aut plurium Summorum Pontificum (1).

Prayer

Commemoratio

C1

O eternal Shepherd, who appointed blessed Silverius shepherd of the whole Church, * let the prayers of this martyr and pope move you to look with favor upon your flock and to keep it under your continual protection. Through Jesus Christ.

Gregem tuum, Pastor ætérne, placátus inténde: et per beátum Silvérium Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; quem totíus Ecclésiæ præstitisti esse pastórem. Per Dóminum.

Prayer over the Gifts

C1

We have offered our gifts to you, O Lord. * Let your light graciously shine upon your Church, so that this flock may everywhere prosper and its pastors, under your guidance be truly pleasing to you. Through Jesus.

Oblátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina: ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum.

Prayer after Communion

C1

O Lord, govern the Church, which you have been pleased to nourish with your heavenly food. * Guide her by your powerful direction so that she may enjoy greater freedom and remain unshaken in the fullness of faith. Through Jesus Christ.

Refectióne sancta enutrítam gubérna, quæsumus, Dómine, tuam placátus Ecclésiám: ut poténti moderatióne directa, et increménta libertátis accípiat et in religiónis integritáte persístat. Per Dóminum.

SAINT ALOYSIUS GONZAGA
Confessor

June 21

III classis

Entrance Antiphon
Ps. 8, 6

You have made him little less than the angels, and crowned him with glory and honor. *Ps. 148, 2* Praise the Lord, all you his angels, praise him, all you his hosts. *V.* Glory be to the Father. You have made.

Minuísti eum paulo minus ab Angelis: glória et honóre coronásti eum. *Ps. 148, 2* Laudáte Dóminum, omnes Angeli eius: laudáte eum, omnes virtútes eius. *V.* Glória Patri. Minuísti.

June 21. St. Aloysius Gonzaga

Prayer

Caeléstium donórum distribútor, Deus, qui in angélico iúvene Aloísio miram vitæ innocéntiam pari cum pæniténtia sociásti: eius méritis et précibus concéde: ut, innocéntem non secúti, pæniténtem imitémur. Per Dóminum.

O God, you are the dispenser of heavenly gifts, and in young Aloysius you united a wondrous innocence and an exceptional spirit of penance.* Although we may not have his innocence, may we at least imitate his penance with the help of his merits and prayers. Through Jesus Christ.

Léctio libri Sapiéntiæ
Eccli. 31, 8-11

Beátus vir, qui invéntus est sine mácula: et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirábilia in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória ætérra: qui pótuit tránsgridi, et non est tránsgréssus: fácere mala, et non fecit: ídeo stabi-líta sunt bona illíus in Dómino.

A Reading from the Book of Sirach
Eccli. 31, 8-11

Happy the man found without fault,
who turns not aside after gain!
Who is he, that we may praise him?
he, of all his kindred, has done wonders,
For he has been tested by gold and come off
safe,
and this remains his glory;
He could have sinned but did not,
could have done evil but would not,
So that his possessions are secure in the
Lord,
and the assembly recounts his praises.

Graduale Ps. 70, 5-6 Dómine, spes mea a iuventúte mea: in te confirmátus sum ex útero: de ventre matris meæ tu es protéctor meus. *℣. Ps. 40, 13* Me autem propter innocéntiam suscepísti: et confirmásti me in conspéctu tuo in ætérnum. Allelúia, allelúia. *℣. Ps. 64, 5* Beátus quem elegísti, et assumpsísti: inhabitábit in átriis tuis. Allelúia.

Gradual Ps. 70, 5-6 O Lord, you are my trust from my youth; I have been strengthened by you from birth; from my mother's womb you are my protector. *℣. Ps. 40, 13* But because of my innocence you sustain me and you establish me in your sight forever.

Alleluia, alleluia. *℣. Ps. 64, 5* Happy the man you choose and take to yourself. He shall dwell in your courts. Alleluia.

In Missis votivis tempore paschali omit-titur graduale, et eius loco dicitur:

Allelúia, allelúia. *℣. Ps. 64, 5* Beátus quem elegísti, et assumpsísti: inhabitábit in átriis tuis. Allelúia. *℣. Ps. 70, 18* Deus, docuísti me a iuventúte mea: et usque nunc pronuntiábo mirábilia tua. Allelúia.

In votive Masses in paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℣. Ps. 64, 5* Happy the man you choose and take to yourself. He shall dwell in your courts. Alleluia. *℣. Ps. 70, 18* O God, you have taught me from my youth and till the present I proclaim your wondrous deeds. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 22, 29, 40

At that time Jesus replied to the Sadducees: "You are wrong, because you fail to understand either the Scriptures or the power of God. At the resurrection, men neither marry nor are married, but live like angels in heaven. With regard to the resurrection of the dead, have you not read what God said to you, 'I am the God of Abraham, the God of Isaac, the God of Jacob'? He is the God of the living, not of the dead." Upon hearing this, the crowds were spellbound by his teaching. When the Pharisees heard that he had silenced the Sadducees, they assembled in a body. One of them, a lawyer, in an attempt to trip him up, asked him, "Master, which commandment in the Law is the greatest?" So he said to him, "'You shall love the Lord God with all your heart, with all your soul, and with all your mind.' This is the greatest and the first commandment. And the second is similar to it, 'You shall love your neighbor as yourself.' On these two commandments, the whole Law is based, and the Prophets as well."

Offertory Antiphon
Ps. 23, 3-4

Who can ascend the mountain of the Lord?
or who may stand in his holy place? He whose
hands are sinless, whose heart is clean.

Prayer over the Gifts

O Lord, may we approach the banquet of
heaven dressed in the wedding garment of
priceless pearls * such as blessed Aloysius
prepared for himself by his devotion and sor-
row. Through Jesus Christ.

Communion Antiphon
Ps. 77, 24-25

He gave them the bread of heaven; man ate
the bread of angels.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 22, 29-40

In illo témpore: Respóndens Iesus,
ait sadducæis: Errátis, nesciéntes
Scriptúras, neque virtútem Dei. In
resurrectióne enim neque nubent
neque nubéntur: sed erunt sicut
Angeli Dei in cælo. De resurrectióne
autem mortuórum non legístis quod
dictum est a Deo dicénte vobis: Ego
sum Deus Abraham, et Deus Isaac,
et Deus Iacob? Non est Deus mor-
tuórum, sed vivéntium. Et audiéntes
turbæ, mirabántur in doctrína eius.
Pharisæi autem audiéntes quod silen-
tium imposuísset sadducæis, con-
venérunt in unum: et interrogávit
eum unus ex eis legis doctor, tentans
eum: Magíster, quod est mandátum
magnum in lege? Ait illi Iesus: Díliges
Dóminum Deum tuum ex toto corde
tuo, et in tota ánima tua, et in tota
mente tua. Hoc est máximum, et
primum mandátum. Secúndum au-
tem símile est huic: Díliges próximum
tuum, sicut teípsum. In his duóbus
mandátis univérsa lex pendet, et
prophétæ.

Quis ascéndet in montem Dómini,
aut quis stabit in loco sancto eius?
Innocens mánibus, et mundo corde.

Cælésti convívio fac nos, Dómine,
nuptiáli veste indútos accúmbere:
quam beáti Aloísii pia præparátio, et
iuges lácrimæ inæstimábilibus orná-
bant margarítis. Per Dóminum.

Panem cæli dedit eis: panem Angeló-
rum manducávit homo.

June 22. St. Paulinus

Prayer after Communion

Angelórum esca nutritos, angélicis étiam, Dómine, da móribus vívere: et eius, quem hódie cólimus, exém-plo, in gratiárum semper actióne manére. Per Dóminum.

O Lord, may we who have been nourished by the food of angels also live like angels * and follow the example of the saint whom we honor this day by always being grateful to you. Through Jesus Christ.

SAINT PAULINUS

Bishop and Confessor

June 22

III classis

Entrance Antiphon

Ps. 131, 9-10

Sacerdótes tui, Dómine, induant iustítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. *Ps. ibid., 1* Meménto, Dómine, David: et omnis mansuetúdinis eius. *Ÿ. Glória Patri. Sacerdótes.*

May your priests, O Lord, be clothed with justice; let your faithful ones shout merrily for joy. For the sake of David your servant, reject not the plea of your anointed. *Ps. ibid., 1* Remember, O Lord, David and all his meekness. *Ÿ. Glory be to the Father. May your priests.*

Prayer

Deus, qui ómnia pro te in hoc sáeculo relinquentibus, céntuplum in futúro et vitam aetérnam promísisti: concéde propítius; ut, sancti Pontíficis Paulíni vestígiis inhæréntes, valeámus terréna despícere, et sola cæléstia desideráre: Qui vivis.

O God, you promised a hundredfold reward and eternal life to those who forsake the world for your sake. * May we walk in the footsteps of your holy bishop Paulinus, resisting the things of the earth and desiring those of heaven: You who live and reign.

Léctio Epístolæ beáti Pauli
Apóstoli ad Corínthios
2 Cor. 8, 9-15

A Reading from the Epistle of blessed
Paul the Apostle to the Corinthians
2 Cor. 8, 9-15

Fratres: Scitis grátiam Dómini nostri Iesu Christi, quóniam propter vos egénus factus est, cum esset dives, ut illius inópia vos dívites essétis. Et consílium in hoc do: hoc enim vobis útile est, qui non solum fácere, sed et velle cœpístis ab anno prióre: nunc vero et facto perfícite: ut quemádmó-dum promptus est ánimus voluntátis, ita sit et perficiéndi ex eo quod habé-

Brethren: You know, indeed, the favor of our Lord Jesus Christ; how, for your sakes he made himself poor, although he was rich, in order that by his poverty you might become rich. Now I am going to give you some advice on this matter (of the collec-tion). It will help you who already began last year not only to do this good work, but

also to want to do it. Carry it through now to a successful completion, so that your giving according to your ability may correspond to your willingness. For if there is a willingness to give, it will be acceptable if it is according to one's ability, not if it is beyond one's means. The relief of others ought not to impoverish you, but there should be an equality. In the present time your plenty should supply their need, in order that their surplus may also come to the aid of your wants, so that there may be an equality; as it is written: "he who gathered much did not have too much; and he who gathered little did not have too little."

Gradual Eccli. 44, 16 Behold a great priest, who in his days pleased God. *℣. Ibid., 20* There was not found the like to him, who kept the law of the Most High.
Alleluia, alleluia. *℣. Ps. 109, 4* You are a priest forever, according to the order of Melchisedec. Alleluia.

✠ A Reading from the holy Gospel
according to Luke
Luke 12, 32–34

At that time Jesus said to his disciples: "Be without fear, little flock; for your Father has decided to give you the kingdom. Sell what you have and give alms. Provide yourselves with purses that do not become worn out, an unfailing treasure in heaven, where neither thief approaches nor moth destroys. For your heart will be wherever your treasure is."

Offertory Antiphon
Ps. 88, 21–22

I have found David, my servant; with my holy oil I have anointed him, that my hand may be always with him, and that my arm may make him strong.

tis. Si enim voluntas prompta est, secundum id quod habet, accepta est, non secundum id quod non habet. Non enim ut aliis sit remissio, vobis autem tribulatio, sed ex æqualitate. In præsentí tēpore vestra abundantia illórum inópiam suppleat: ut et illórum abundantia vestræ inópiæ sit suppleméntum, ut fiat æqualitas, sicut scriptum est: Qui multum, non abundávit: et qui módicum, non minorávit.

Graduale Eccli. 44, 16 Ecce sacerdos magnus, qui in diébus suis plácuít Deo, *℣. Ibid., 20* Non est invéntus símilis illi, qui conserváret legem Excélsi.
Allelúia, allelúia. *℣. Ps. 109, 4* Tu es sacerdos in ætérnum, secundum órđinem Melchisedech. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Lucam
Luc. 12, 32–34

In illo tēpore: Dixit Iesus discípulis suis: Nolíte timére, pusillus grex, quia complácuít Patri vestro dare vobis regnum. Véndite quæ possidéti, et date eleemósynam. Fácite vobis sácculos, qui non veteráscunt, thesáurum non deficiéntem in cælis: quo fur non apprópiat, neque tinea corrúmpit. Ubi enim thesáurus vester est, ibi et cor vestrum erit.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráccium meum confortábit eum.

June 23. Vigil of St. John the Baptist

Prayer over the Gifts

Da nobis, Dómine, perfectæ caritátis sacrificium, exémplo sancti Pontíficis Paulíni, cum altáris oblatióne coniúgere: et beneficéntiæ stúdio sempitérnam misericórdiam promeréri. Per Dóminum.

O Lord, grant that we may imitate the example of your holy bishop Paulinus and unite an offering of perfect love with the gifts we lay upon the altar.* May our zeal for good merit us your everlasting mercy. Through Jesus Christ.

Communion Antiphon

Luke 12, 42

Fidélis servus et prudens, quem constituit dóminus super familiam suam: ut det illis in témpore trítici mensúram.

The faithful and prudent servant whom the master will set over his household to give them their ration of grain in due time.

Prayer after Communion

Tríbe nobis per hæc sancta, Dómine, illum pietátis et humilitátis afféctum, quem ex hoc divíno fonte hausit sanctus Póntifex tuus Paulínus: et, ipsíus intercessióne, in omnes, qui te deprecántur, grátia tuæ divítias benígnus effúnde. Per Dóminum.

O Lord, through this holy sacrament give us the same devotion and humility that your holy bishop Paulinus drew from this divine source.* Pour out the treasures of your grace upon all who pray to you, through the intercession of this saint. Through Jesus Christ.

VIGIL OF THE BIRTH OF SAINT JOHN THE BAPTIST

June 23

Entrance Antiphon

Luke 1, 13, 15 and 14

Ne tíneas, Zacharía, exaudíta est orátio tua: et Elísabeth uxor tua páriet tibi filium, et vocábis nomen eius Ioánnem: et erit magnus coram Dómino: et Spíritu Sancto replébitur adhuc ex útero matris suæ: et multi in nativitate eius gaudébunt. *Ps. 20, 2* Dómine, in virtúte tua lætábitur rex: et super salutáre tuum exultábit veheménter. *V. Glória Patri.* Ne tíneas.

Do not be afraid, Zachary, your petition has been heard, and your wife Elizabeth shall bear you a son, and you shall call his name John; and he shall be great before the Lord, and shall be filled with the Holy Spirit even from his mother's womb; and many will rejoice at his birth. *Ps. 20, 2* O Lord, in your strength the king is glad; in your salvation how greatly he rejoices! *V. Glory be to the Father.* Do not be afraid.

Non dicitur Glória in excélsis.

The Gloria is not said.

June 23. Vigil of St. John the Baptist

Prayer

May your servants walk in the path of salvation, almighty God.* May they follow the exhortation of blessed John, the precursor of Jesus Christ and herald of his coming, and by doing so come safely to your Son our Lord: Who lives and reigns.

Præsta, quæsumus, omnipotens Deus: ut familia tua per viam salutis incédât; et, beāti Ioánnis Præcursóris hortaménta sectándo, ad eum quem prædíxit, secúra pervéníat, Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit.

A Reading from the Prophet Jeremia *Jerem. 1, 4–10*

Léctio Ieremíæ Prophétæ *Ierem. 1, 4–10*

In those days:
The word of the Lord came to me thus:
Before I formed you in the womb I
knew you,
before you were born I dedicated you,
a prophet to the nations I appointed
you.
“Ah, Lord God!” I said,
“I know not how to speak; I am too
young.”
But the Lord answered me,
Say not, “I am too young.”
To whomever I send you,
you shall go;
whatever I command you,
you shall speak.
Have no fear before them,
because I am with you to
deliver you, says the Lord.
Then the Lord extended his hand and
touched my mouth, saying,
See, I place my words in your mouth!
This day I set you
over nations and over kingdoms,
To root up and to tear down,
to destroy and to demolish,
to build and to plant,
says the Lord Almighty.

In diébus illis: Factum est verbum
Dómini ad me dicens: Priúsquam
te formárem in útero, novi te: et
ántequam exíres de vulva, sanctificávi
te, et prophétam in géntibus dedi te.
Et dixi: A a a, Dómine Deus: ecce
nescio loqui, quia puer ego sum. Et
dixit Dóminus ad me: Noli dícere:
Puer sum: quóniam ad ómnia, quæ
mittam te, ibis: et univérsa, quæcúm-
que mandávero tibi, loquéris. Ne
tímeas a fácie eórum: quia tecum ego
sum, ut éruam te, dicit Dóminus. Et
misit Dóminus manum suam, et
tétigit os meum: et dixit Dóminus ad
me: Ecce dedi verba mea in ore tuo:
ecce constitúi te hódie super gen-
tes, et super regna, ut evéllas, et
déstruas, et dispérdas, et díssipes,
et ædífices, et plantes: dicit Dómi-
nus omnipotens.

June 23. Vigil of St. John the Baptist

Graduale Ioann. 1, 6-7 Fuit homo missus a Deo, cui nomen erat Ioánes. V. Hic venit ut testimónium perhiberet de lúmine, paráre Dómino plebem perféctam.

Gradual John 1, 6-7 There was a man, one sent from God, whose name was John. V. This man came to bear witness concerning the light, to prepare for the Lord a perfect people.

✠ Inítium sancti Evangélii
secúndum Lucam
Luc. 1, 5-17

Fuit in diébus Heródís, regis Iudææ, sacerdos quidam nómine Zacharías, de vice Abía, et uxor illius de filiabus Aaron, et nomen eius Elísabeth. Erant autem iusti ambo ante Deum, incedéntes in ómnibus mandátis, et iustificatióibus Dómini sine queréla, et non erat illis fílius, eo quod esset Elísabeth stérilis, et ambo processissent in diébus suis. Factum est autem, cum sacerdotio fungeretur in ór-dine vicis suæ ante Deum, secúndum consuetúdinem sacerdotii, sorte éxiit, ut incénsus póneret, ingréssus in templum Dómini: et omnis multitúdo pópuli erat orans foris hora incénsi. Appáruit autem illi Angelus Dómini, stans a dextris altáris incénsi. Et Zacharías turbátus est videns, et timor írruit super eum. Ait autem ad illum Angelus: Ne tímeas, Zacharía, quóniam exaudíta est deprecátio tua: et uxor tua Elísabeth páriet tibi fílium, et vocábis nomen eius Ioá-nem: et erit gáudium tibi, et exultátio, et multi in nativité eius gaudébunt: erit enim magnus coram Dómino: et vinum, et sícera non bibet, et Spíritu Sancto replébitur adhuc ex útero matris suæ: et multos filiórums Israël convértet ad Dóminum Deum ipsórum: et ipse præcédet ante illum in spíritu, et virtúte Eliæ: ut convértat corda patrum in filios, et incrédulos ad prudéntiam iustórum, paráre Dómino plebem perféctam.

✠ A Reading from the holy Gospel
according to Luke
Luke 1, 5-17

In the days of Herod, King of Judea, there was a priest named Zachary, of the priestly class of Abia; his wife was a descendant of Aaron, named Elizabeth. Both of them were just in the eyes of God, blamelessly following all the commandments and ordinances of the Lord. But they were childless, for Elizabeth was barren and both were advanced in years. Once, when it was the turn of his class and he was fulfilling his priestly functions before God, it fell to his lot, by liturgical usage, to enter the sanctuary of the Lord and offer incense; and the whole assembly of people was praying outside at the hour of incense. An angel of the Lord appeared to him, standing on the right of the altar of incense. Zachary, seeing him, was troubled and overcome by fear. The angel said to him: "Do not be afraid, Zachary; your prayer has been heard; your wife, Elizabeth, will bear a son, and you shall name him John. You will have joy and gladness, and many will rejoice at his birth for he will be great in the eyes of the Lord. He will never drink wine or strong drink and he will be filled by the Holy Spirit from his mother's womb, and he will bring back many of the sons of Israel to the Lord their God. And he will himself go before him with the spirit and power of Elia, to turn the hearts of fathers to their children, and the rebellious to the wisdom of the just, and to prepare a well-disposed people for the Lord."

June 24. Birth of St. John the Baptist

Offertory Antiphon

Ps. 8, 6-7

You crowned him with glory and honor.
You have given him rule over the works
of your hands, O Lord.

Glória et honóre coronásti eum:
et constituísti eum super ópera
mánuum tuárum, Dómine.

Prayer over the Gifts

Bless these gifts we offer you, O Lord.*
May they cleanse us from the stain of our
sins through the intercession of blessed
John the Baptist. Through Jesus Christ.

Múnera, Dómine, obláta sanctífica:
et intercedénte beáto Ioánnē Bap-
tístā, nos per hęc a peccatórum
nostrórum máculis emúnda. Per Do-
minum.

Communion Antiphon

Ps. 20, 6

Great is his glory in your salvation; maj-
esty and splendor you conferred upon him,
O Lord.

Magna est glória eius in salutári
tuo: glóriam et magnum decórem
impónes super eum, Dómine.

Prayer after Communion

O Lord, may the powerful intercession of
blessed John the Baptist be ours,* so that
it may obtain for us the mercy of Jesus
Christ, your Son our Lord, whom John
foretold would come: Who lives and reigns.

Beáti Ioánnis Baptístæ nos, Dómine,
præclára comitétur orátio: et quem
ventúrum esse prædixit, poscat nobis
fore placátum, Dóminum nostrum
Iesum Christum Filium tuum: Qui
tecum vivit.

BIRTH OF
SAINT JOHN THE BAPTIST

June 24

I classis

Entrance Antiphon

Isaia 49, 1 and 2

From my mother's womb the Lord called
me by my name, and made my mouth a
sharp-edged sword; he concealed me in the
shadow of his hand, and made me a chosen
arrow. *Ps. 91, 2* It is good to give thanks to
the Lord, to sing praise to your name,
Most High. *℣.* Glory be to the Father.
From my mother's womb.

De ventre matris meæ vocávit me
Dóminus nómine meo: et pósuit os
meum ut gládium acútum: sub
teguménto manus suæ protéxit me,
et pósuit me quasi sagíttam eléctam.
Ps. 91, 2 Bonum est confitéri Dó-
mino: et psállere nómini tuo, Altís-
sime. *℣.* Glória Patri. De ventre.

June 24. Birth of St. John the Baptist

Prayer

Deus, qui præséntem diem honorábilem nobis in beáti Ioánnis nativitate fecisti: da pópulis tuis spirituálium grátiam gaudiórum; et ómnium fidélium mentes dírige in viam salútis aetérnæ. Per Dóminum nostrum Isum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte, Spíritus Sancti Deus: per ómnia sæcula sæculórum.

O God, you made the birthday of blessed John important for us.* Grant the grace of spiritual happiness to your people everywhere, and lead us in the path of eternal salvation. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. *R.* Amen.

Léctio Isaíæ Prophétæ *Isai. 49, 1-3, 6 et 7*

Audíte, insulæ, et atténdite, pópuli, de longe: Dóminus ab útero vocávit me, de ventre matris meæ, recordátus est nóminis mei. Et pósuit os meum quasi gládium acútum: in umbra manus suæ protéxit me, et pósuit me sicut sagíttam eléctam: in pháretra sua abscóndit me. Et dixit mihi: Servus meus es tu, Israël, quia in te gloriábor. Et nunc dicit Dóminus, formans me ex útero servum sibi: Ecce dedi te in lucem géntium, ut sis salus mea usque ad extrémum terræ. Reges vidébunt, et consúrgent príncipes, et adorábunt propter Dóminum, et sanctum Israël, qui elégit te.

Graduale Ierem. 1, 5 et 9 Priúsqvam te formárem in útero, novi te: et ántequam exíres de ventre, sanctificávi te. *℣.* Misit Dóminus manum suam, et tétigit os meum, et dixit mihi.
Alleluía, alleluía. ℣. Luc. 1, 76 Tu,

A Reading from the Prophet Isaia *Isaia 49, 1-3, 6-7*

Hear me, O coastlands,
listen, O distant peoples.
The Lord called me from birth,
from my mother's womb he gave me my name.
He made of me a sharp-edged sword
and concealed me in the shadow of his arm.
He made me a polished arrow,
in his quiver he hid me.
You are my servant, he said to me,
Israel, through whom I show my glory.
For now the Lord has spoken
who formed me as his servant from the womb,
I will make you a light to the nations,
that my salvation may reach to the ends of the earth.
When kings see you, they shall stand up,
and princes shall prostrate themselves
Because of the Lord who is faithful,
the Holy One of Israel who has chosen you.

Gradual Jerem. 1, 5 and 9 Before I formed you in the womb, I knew you, and before you were born, I dedicated you. *℣.* The Lord extended his hand, and touched my mouth, and said to me.
Alleluia, alleluia. ℣. Luke 1, 76 You, child,

June 24. Birth of St. John the Baptist

shall be called the prophet of the Most High; you shall go before the Lord to prepare his ways. Alleluia.

puer, prophéta Altissimi vocáberis: præibis ante Dóminum paráre vias eius. Allelúia.

✠ A Reading from the holy Gospel according to Luke *Luke 1, 57-68*

Elizabeth's time for delivery was come and she gave birth to a son. And when her neighbors and relations heard that the Lord had extended his mercy to her, they rejoiced with her. On the eighth day they came to circumcise the child and they were going to name him after his father Zachary. But his mother intervened and said: "No, but he will be called John."

And they said to her, "There is none of your relatives called by that name." They asked the father by signs what he wished him to be called. He called for a writing tablet and wrote the words, 'John is his name.' His mouth was immediately opened and his tongue loosed and he began to talk, praising God.

Fear descended on all the neighbors, and in all the hill-country of Judea all these things began to be recounted. All who heard them stored them in their hearts, saying, "What will this child be? For the hand of the Lord was with him."

And Zachary, his father, was filled with the Holy Spirit and prophesied in these words:

Blessed be the Lord, the God of Israel, because he has visited and wrought redemption for his people.

Creed.

Offertory Antiphon *Ps. 91, 13*

The just man shall flourish like the palm tree; like a cedar of Lebanon shall he grow.

✠ Sequéntia sancti Evangélíi secúndum Lucam *Luc. 1, 57-68*

Elísabeth implétum est tempus pariéndi, et péperit filium. Et audiérunt vicíni, et cognáti eius, quia magnificávit Dóminus misericórdiam suam cum illa, et congratulábantur ei. Et factum est in die octávo, venérunt circumcidere púerum, et vocábant eum nómine patris sui Zachariám. Et respóndens mater eius, dixit: Nequáquam, sed vocábitur Ioánnes. Et dixerunt ad illam: Quia nemo est in cognatióne tua, qui vocétur hoc nómine. Innuébant autem patri eius quem vellet vocári eum. Et póstulans pugillárem, scripsit, dicens: Ioánnes est nomen eius. Et miráti sunt univérsi. Apértum est autem íllico os eius, et lingua eius, et loquebátur benedicens Deum. Et factus est timor super omnes vicínos eórum: et super ómnia montána Iudææ divulgábantur ómnia verba hæc: et posuérent omnes, qui audierant in corde suo, dicétes: Quis, putas, puer iste erit? Et enim manus Dómini erat cum illo. Et Zachariás pater eius replétus est Spíritu Sancto, et prophetávit, dicens: Benedíctus Dóminus Deus Israël, quia visitávit, et fecit redemptionem plebis suæ.

Credo.

Iustus ut palma florébit: sicut cedrus, quæ in Líbano est, multiplicábitur.

Prayer over the Gifts

Tua, Dómine, munéribus altária cumulámus: illius nativitátem honóre débito celebránte, qui Salvatórem mundi et cécinít adfutúrum, et adesse monstrávit, Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit.

We place our gifts upon your altar, O Lord, in solemn celebration of the birthday of John.* He was the herald of the coming of the Savior of the world, and when he arrived pointed him out as Jesus Christ, your Son our Lord: Who lives and reigns.

Communion Antiphon

Luke 1, 76

Tu, puer, prophéta Altíssimi vocáberis: praeibis enim ante faciém Dómini paráre vias eius.

You, child, shall be called the prophet of the Most High; for you shall go before the face of the Lord to prepare his ways.

Prayer after Communion

Sumat Ecclésia tua, Deus, beáti Ioánnis Baptístæ generatióne lætítiam: per quem suæ regeneratiónis cognóvit auctórem, Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit.

O God, let your Church rejoice over the birth of blessed John the Baptist,* for through him she came to know the author of her new birth, Jesus Christ, your Son our Lord: Who lives and reigns.

In Missis votivis omnia dicuntur ut supra, cum orationibus tamen de vigilia; et post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

In votive Masses all as above, but the prayers are taken from the vigil; after Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tractus Ps. 20, 3-4 Desidérium animæ eius tribuísti ei: et voluntáte labiórur eius non fraudásti eum. *℣.* Quóniam prævenísti eum in benedictiónibus dulcédinis. *℣.* Posuísti in cápíte eius corónam de lápide pretiósó.

Tract Ps. 203-4 You have granted him his heart's desire; you refused not the wish of his lips. *℣.* For you welcomed him with goodly blessings. *℣.* You placed on his head a crown of precious stones.

Tempore autem paschali omittitur graduale, et eius loco dicitur:

In paschal time the gradual is omitted, and in its place is said:

Allelúia, allelúia. *℣. Luc. 1, 76* Tu, puer, prophéta Altíssimi vocáberis: praeibis ante Dóminum paráre vias eius. Allelúia. *℣. Osee 14, 6* Iustus germinábit sicut lílium, et florébit in ætérnum ante Dóminum. Allelúia.

Alleluia, alleluia. *℣. Luke 1, 76* You, child, shall be called the prophet of the Most High; you shall go before the face of the Lord to prepare his ways. Alleluia. *℣. Osee 14, 6* The just man shall blossom like the lily and flourish forever before the Lord. Alleluia.

SAINT WILLIAM

Abbot

June 25

III classis

Missa Os iusti, de Communi Abbatum (50), præter orationem sequentem:

Mass Os iusti (Common of abbots), page (50), except the following prayer:

June 26. Sts. John and Paul

Prayer

P

O God, the example and protection of your saints, strengthen us in our own weakness, and enable us to walk in the path of salvation.* May we so honor the merits of the blessed abbot William, that we may gain his intercession and follow in his footsteps. Through Jesus Christ.

Deus, qui infirmitati nostræ ad terendam salutis viam in Sanctis tuis exemplum et præsidium collocasti: da nobis, ita beati Guliélmi Abbátis mérita venerári; ut eiusdem excipiamus suffrágia, et vestigia prosequámur. Per Dóminum.

Prayer over the Gifts

C

May the offerings we lay upon your sacred altar, O Lord, bring us closer to our salvation through the intercession of the blessed abbot William. Through Jesus.

Sacris altáribus, Dómine, hóstias superpósitas sanctus Guliélmus Abbas, quæsumus, in salutem nobis provenire depóscat. Per Dóminum.

Prayer after Communion

C

May the sacrament we have received and the prayers of the blessed abbot William protect us, O Lord.* Grant also that we may imitate the virtues of this saint who is our intercessor with you in heaven. Through Jesus.

Prótegat nos, Dómine, cum tui perceptiône sacraménti beátus Guliélmus Abbas, pro nobis intercedéndo: ut et conversatiónis eius experiámur insígnia, et intercessiόνis percipíamus suffrágia. Per Dóminum.

SAINTS JOHN AND PAUL

Martyrs

June 26

III classis

Entrance Antiphon

Ps. 33, 20–21

Many are the troubles of the just; but out of them all the Lord delivers them; the Lord watches over all their bones; not one of them shall be broken. *Ps. ibid., 2* I will bless the Lord at all times; his praise shall be ever in my mouth. *V.* Glory be to the Father. Many are the troubles.

Multæ tribulatiónes iustórum, et de his ómnibus liberávit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. *Ps. ibid., 2* Benedicám Dóminum in omni témpore: semper laus eius in ore meo. *V.* Glória Patri. Multæ.

Prayer

O almighty God, let our joy be doubled on this feast of the victory of blessed John and Paul,* for they were made true brothers by sharing the same faith and the same martyrdom. Through Jesus Christ.

Quæsumus, omnípotens Deus: ut nos geminata lætítia hodiérnæ festivitátis excípiat, quæ de beatórum Ioánnis et Pauli glorificatióne procédit; quos éadem fides et pássio vere fecit esse germános. Per Dóminum.

June 26. Sts. John and Paul

Lectio libri Sapientiae
Eccli. 44, 10–15

Hi viri misericordiae sunt quorum
pietates non defuerunt: cum semine
eorum permanent bona, hereditas
sancta nepotes eorum, et in testamen-
tis stetit semen eorum: et filii eorum
propter illos usque in aeternum
manent: semen eorum, et gloria
eorum non derelinquetur. Corpora
ipsorum in pace sepulta sunt, et
nomen eorum vivit in generationem
et generationem. Sapientiam ipsorum
narrent populi, et laudem eorum
nuntiet Ecclesia.

Graduale Ps. 132, 1–2 Ecce quam
bonum, et quam incundum, habi-
tare fratres in unum. *℣.* Sicut un-
guentum in capite, quod descendit
in barbam, barbam Aaron.

Alleluia, alleluia. ℣. Haec est vera
fraternitas, quae vicit mundi crimina:
Christum secuta est inclita tenens
regna caelestia. *Alleluia.*

✠ Sequentia sancti Evangelii
secundum Lucam
Luc. 12, 1–8

In illo tempore: Dixit Iesus discipulis
suis: Attendite a fermento pharisaeo-
rum, quod est hypocrisis. Nihil autem
opertum est, quod non reveletur:
neque absconditum, quod non sciatur.
Quoniam, quae in tenebris dixistis,
in lumine dicentur: et quod in aurem
locuti estis in cubiculis, praedicabitur
in tectis. Dico autem vobis amici
meis: Ne terreamini ab his, qui
occidunt corpus, et post haec non
habent amplius quid faciant. Ostenden-
dam autem vobis quem timeatis:
timeate eum, qui postquam occiderit,
habet potestatem mittere in gehennam.
Ita dico vobis: hunc timeate. Nonne
quinque passeret veniunt dipondio,
et unus ex illis non est

A Reading from the Book of
Sirach
Eccli. 44, 10–15

These were godly men
whose virtues have not been forgotten;
Their wealth remains in their families,
their heritage with their descendants;
Through God's covenant with them their
family endures,
and their hopes are never shattered.
All these are buried in peace,
but their name lives on and on.
At gatherings their wisdom is retold,
and the assembly sings their praises.

Gradual Ps. 132, 1–2 Behold, how good it
is and how pleasant, where brethren dwell
as one! *℣.* It is as when the precious oint-
ment upon the head runs down over the
beard, the beard of Aaron.

Alleluia, alleluia. ℣. This is the true brother-
hood, which overcame the wickedness of
the world; it followed Christ, attaining the
glorious kingdom of heaven.

✠ A Reading from the holy Gospel ac-
cording to Luke
Luke 12, 1–8

At that time Jesus said to his disciples:
“Be on your guard against the leaven (that
is, the hypocrisy) of the Pharisees. There is
nothing concealed that will not be revealed,
nothing hidden that will not be made
known. Therefore, everything you have said
under cover of darkness will be heard in
broad daylight, and what you have whis-
pered in locked rooms will be proclaimed
from the housetops.

I tell you, my friends: “Do not be afraid
of those who kill the body, and can then do
nothing further. I will show you whom you
ought to fear: Fear him who has power to
cast into hell after he has killed. Yes, I

June 26. Sts. John and Paul

warn you, he is the one for you to fear. Are not five sparrows sold for two pennies? And yet not one of them is overlooked by God. Furthermore even the hairs of your head are all counted. Have no fear. You are worth more than a multitude of sparrows. I tell you: everyone who acknowledges me before men, the Son of Man will acknowledge him before the angels of God."

in obliuione coram Deo? Sed et capilli capitis vestri omnes numerati sunt. Nolite ergo timere: multis passeribus pluris estis vos. Dico autem vobis: Omnis quicumque confessus fuerit me coram hominibus, et Filius hominis confitebitur illum coram Angelis Dei.

Offertory Antiphon

Ps. 5, 12-13

All who love your name shall glory in you, for you, O Lord, bless the just man; O Lord, you surround us with the shield of your good will.

Gloriabuntur in te omnes, qui diligunt nomen tuum, quoniam tu, Domine, benedices iusto: Domine, ut scuto bonae voluntatis tuae coronasti nos.

Prayer over the Gifts

O Lord, graciously accept the gifts we offer you in honor of your blessed martyrs, John and Paul,* and grant us your unending assistance through these offerings. Through Jesus Christ.

Hostias tibi, Domine, sanctorum Martyrum tuorum Ioannis et Pauli dicatas meritis, benignus assume: et ad perpetuum nobis tribue provenire subsidium. Per Dominum.

Communion Antiphon

Wis. 3, 4, 5 and 6

For if before men they were punished, God tried them; as gold in the furnace he proved them, and as sacrificial offerings he took them to himself.

Et si coram hominibus tormenta passi sunt, Deus tentavit eos: tamquam aurum in fornace probavit eos, et quasi holocausta accepit eos.

Prayer after Communion

We have received the sacrament of heaven, O Lord, to commemorate your holy martyrs John and Paul.* We now humbly beg that the sacred rite which we have celebrated may be our joy for all eternity. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit,* God, forever and ever. R Amen.

Sumpsimus, Domine, sanctorum Martyrum tuorum Ioannis et Pauli solennia celebrantes, sacramenta caelestia: praesta, quaesumus; ut, quod temporaliter gerimus, aeternis gaudiis consequamur. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.

June 28. Vigil of Sts. Peter and Paul

VIGIL OF
SAINTS PETER AND PAUL
Apostles

II classis

June 28

Entrance Antiphon
John 21, 18-19

Dicit Dóminus Petro: Cum esses iúnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténder manus tuas, et álius te cinget, et ducet quo tu non vis: hoc autem dixit, significans qua morte clarificatúrus esset Deum. *Ps. 18, 1* Cæli enarrant glóriam Dei: et ópera mánuum eius annúntiat firmaméntum. *℣.* Glória Patri. Dicit Dóminus.

The Lord said to Peter, "When you were young you girded yourself and walked where you would. But when you are old you will stretch forth your hands, and another will gird you, and lead you where you would not." Now this he said to signify by what manner of death he should glorify God. *Ps. 18, 1* The heavens declare the glory of God, and the firmament proclaims his handiwork. *℣.* Glory be to the Father. The Lord said.

Non dicitur Glória in excélsis.

The Gloria is not said.

Prayer

Præsta, quæso, ómnípotens Deus, ut nullis nos permíttas perturbatiónibus cõteri; quos in apostólicæ confessiónis petra solida státi. Per Dóminum.

O almighty God, let no disturbance upset us,* for you have established us upon the rock which is the faith of your apostles. Through Jesus Christ.

Lectio Actuum Apostolorum
Act. 3, 1-10

A Reading from the Acts of the Apostles
Acts 3, 1-10

In diébus illis: Petrus et Ioánnes ascendébant in templum ad horam oratiónis nonam. Et quidam vir, qui erat claudus ex útero matris suæ, baiulabátur: quem ponébant cotidie ad portam templi, quæ dicitur Speciósá, ut péteret eleemósynam ab introeúntibus in templum. Is cum vidisset Petrum et Ioánnem incipiéntes introíre in templum, rogábat ut eleemósynam acciperet. Intuens autem in eum Petrus cum Ioánnē, dixit: Réspice in nos. At ille intendébat in eos, sperans se áliquid acceptúrum ab eis. Petrus autem dixit: Argéntum et aurum non est mihi: quod autem hábeo, hoc tibi do: In nómine Iesu Christi Nazaréni surge, et ámbula.

In those days Peter and John were going up to the Temple for the three o'clock hour of prayer, and a man crippled from birth was being carried in. They would bring him every day and put him at that Temple gate called the Beautiful, to beg from the people entering the Temple. When he saw Peter and John on their way in, he begged them for something. Peter stared at the man and so did John. "Look at us!" Peter said. He gave them his whole attention, hoping to get something. Then Peter said, "I have neither silver nor gold, but what I have, I'll give you! In the name of Jesus Christ the Nazorean, walk!" And he took his right

June 28. Vigil of Sts. Peter and Paul

hand and pulled him up. Immediately the beggar's feet and ankles became strong; he jumped up, stood for a moment and began to walk around. He went into the Temple with them, walking, and jumping and praising God. When the people saw him walking around praising God, they recognized him as that beggar who used to sit at the Beautiful Gate of the Temple. They were struck with astonishment and amazed at what had happened to him.

Gradual Ps. 18, 5 and 2 Through all the earth their voice resounds, and to the ends of the world, their message. *℣.* The heavens declare the glory of God, and the firmament proclaims his handiwork.

✠ A Reading from the holy Gospel
according to John
John 21, 15–19

At that time Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" "Yes, Lord," he said, "you know that I love you." He told him, "Feed my lambs." A second time he repeated his question, "Simon, son of John, do you love me?" "Yes, Lord," he said, "you know that I love you." He told him, "Tend my little sheep." A third time he asked him, "Simon, son of John, do you love me?" Peter was hurt because he had asked a third time, "Do you love me?" So he said to him, "Lord, you know all things; you know well that I love you." Jesus told him, "Feed my sheep. Truly I assure you, when you were a young man, you used to fasten your own belt and go wherever you wished. But when you grow old, you will stretch out your hands, and another will fasten a belt around you and take you where you do not wish to go."

(What he said indicated, in fact, the sort of death by which Peter was to glorify God.)

Et apprehénsa manu eius dextera, allevávit eum, et prótinus consolidátæ sunt bases eius, et plantæ. Et exsiliens stetit, et ambulábat: et intrávit cum illis in templum, ámbulans, et exsiliens, et laudans Deum. Et vidit omnis pópulus eum abulántem et laudántem Deum. Cognoscébant autem illum, quod ipse erat, quí ad eleemósynam sedébat ad Speciósam portam templi: et impléti sunt stupóre et éxtasi in eo, quod contígerat illi.

Graduale Ps. 18, 5 et 2 In omnem terram exívit sonus eórum: et in fines orbis terræ verba eórum. *℣.* Cæli enárrant glóriam Dei: et ópera mánuum eius annúntiat firmaméntum.

✠ Sequéntia sancti Evangélíi
secúndum Ioánnem
Ioann. 21, 15–19

In illo témpore: Dixit Iesus Simóni Petro: Simon Ioánnis, díligis me plus his? Dicit ei: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei íterum: Simon Ioánnis, díligis me? Ait illi: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tértio: Simon Ioánnis, amas me? Contristátus est Petrus, quia dixit ei tértio, Amas me? et dixit ei: Dómine, tu ómnia nosti: tu scis quia amo te. Dicit ei: Pasce oves meas. Amen, amen dico tibi: cum esses iúnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis. Hoc autem dixit, significans qua morte clarificatúrus esset Deum.

June 29. Sts. Peter and Paul

Offertory Antiphon

Ps. 138, 17

Mihi autem nimis honoráti sunt
amíci tui, Deus: nimis confortátus
est principátus eórum.

To me, your friends, O God, are made
exceedingly honorable; their principality is
exceedingly strengthened.

Præfatio Communis.

Common Preface

Prayer over the Gifts

Munus pópuli tui, quæsumus, Dó-
mine, apostólica intercessióne sanc-
tífica: nosque a peccatórum nostró-
rum máculis emúnda. Per Dóminum.

Bless these gifts of your people, O Lord.*
May they cleanse us from the stain of our
sins by the intercession of your apostles.
Through Jesus Christ.

Communion Antiphon

John 21, 15 and 17

Simon Ioánnis, díligis me plus
his? Dómine, tu ómina nosti: tu scis,
Dómine, quia amo te.

Simon, son of John, do you love me more
than these do? Lord, you know all things;
you know, Lord, that I love you.

Prayer after Communion

Quos cælésti, Dómine, aliménto sa-
tiásti: apostólicis intercessiónibus ab
omni adversitaté custódi. Per Dó-
minum.

You have nourished us with the food of
heaven, O Lord.* Shield us now against
all dangers through the prayers of your
apostles. Through Jesus Christ.

SAINTS PETER AND PAUL

Apostles

June 29

Entrance Antiphon

Acts 12, 11

I classis
Nunc scio vere, quia misit Dóminus
Angelum suum: et erípuit me de
manu Heródis, et de omni ex-
spectatióne plebis Iudæórum. *Ps.*
138, 1-2 Dómine, probásti me, et
cognovísti me: tu cognovísti ses-
sióne meam, et resurrectiódinem
meam. *℣.* Glória Patri. Nunc scio.

Now I know for certain that the Lord has
sent his angel and rescued me from the
power of Herod and from all that the
Jewish people were expecting. *Ps. 138, 1-2*
O Lord, you have probed me and you know
when I sit and when I stand. *℣.* Glory be
to the Father. Now I know.

Prayer

Deus, qui hodiérnam diem Aposto-
lórum tuórum Petri et Pauli martýrio
consecrásti: da Ecclésiæ tuæ, eórum

O God, this day is sacred because of the
martyrdom of your apostles Peter and Paul.*
May your Church follow the teachings of

June 29. Sts. Peter and Paul

these two saints in every respect, for from them she received the faith in the beginning. Through Jesus Christ.

in ómnibus sequi præceptum; per quos religiõnis sumpsit exórdium. Per Dóminum.

A Reading from the Acts of the Apostles *Acts 12, 1-11*

Léctio Actuum Apostolorum *Act. 12, 1-11*

In those days Herod the King started to harass some of the members of the church. He beheaded James, the brother of John, and when he saw that this pleased the Jews, he proceeded to arrest Peter too. It was during the Feast of Unleavened Bread that he had him arrested and thrown into prison with four squads of soldiers to guard him. Herod intended to bring him before the people after the Passover. So it was that Peter was kept in prison, while the church prayed fervently to God on his behalf. During the very night before Herod was going to bring him forward, Peter was sleeping between two soldiers, fastened with two chains, while guards stood watch at the door. Suddenly the angel of the Lord stood nearby and a light shone in the cell. He tapped Peter on the side and woke him up. "Hurry, get up!" he said. And the chains dropped from his wrists. The angel said, "Put on your belt and your sandals!" This he did. Then the angel said, "Now put on your cloak and follow me." Peter followed him out, but did not realize that all this was really happening with the angel's help, for it seemed to be just a vision. But when they passed the first guard, and then the second, and came to the iron gate leading to the city, it opened for them of itself. They went out and walked down a narrow alley, when suddenly the angel left him. Peter, coming to his senses, said, "Now I know for certain that the Lord has sent his angel to rescue me from Herod's clutches, and from all that the Jewish people hoped for."

In diébus illis: Misit Heródes rex manus, ut afflígeret quosdam de ecclésia. Occidit autem Iacóbum fratrem Ioánnis gládio. Videns autem quia placéret Iudáeis, appósuit ut apprehénderet et Petrum. Erant autem dies azymórum. Quem cum apprehendísset, misit in cárcerem, tradens quátuor quaterniónibus militum custodiéndum, volens post Pascha producere eum pópulo. Et Petrus quidem servabátur in cárcere. Orátio autem fiebat sine intermissione ab ecclésia ad Deum pro eo. Cum autem productúrus eum esset Heródes, in ipsa nocte erat Petrus dórmiens inter duos mílites, vinctus caténis duábus: et custódes ante óstium custodiébant cárcerem. Et ecce Angelus Dómini ástitit: et lumen refúlsit in habitáculo: percussóque látere Petri, excitávit eum dicens: Surge velociter. Et cecidérunt caténæ de mánibus eius. Dixit autem Angelus ad eum: Præcingere, et cálcea te cáligas tuas. Et fecit sic. Et dixit illi: Circúmdu tibi vestiméntum tuum, et séquere me. Et éxiens sequebátur eum, et nesciébat quia verum est, quod fiebat per Angelum: existimábat autem se visum vidére. Transeúntes autem primam et secundam custódiam, venérunt ad portam férream, quæ ducit ad civitátem: quæ ultro apérta est eis. Et exeúntes processérunt vicum unum: et continuo discéssit Angelus ab eo. Et Petrus ad se revérsus, dixit: Nunc scio vere, quia misit Dóminus Angelum suum, et erípuit me de manu Heródis, et de omni exspectatióne plebis Iudæórum.

June 29. Sts. Peter and Paul

Graduale Ps. 44, 17–18 Constitúes eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. *℟.* Pro pátribus tuis nati sunt tibi filii: propterea pópuli confitebúntur tibi.

Allelúia, allelúia. *℟. Matth. 16, 18* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 16, 13–19

In illo témpore: Venit Iesus in partes Cæsaráe Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Filium hóminis? At illi dixérunt: Alii Ioánnem Baptístam, álii autem Elíam, álii vero Ieremíam, aut unum ex prophétis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respóndens Simon Petrus, dixit: Tu es Christus Fílius Dei vivi. Respóndens autem Iesus, dixit ei: Beátus es, Simon Bar Iona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificábo Ecclésiám meam, et portæ inferi non prævalébunt advérsus eam. Et tibi dabo claves regni cælórum. Et quodcúmque ligáveris super terram, erit ligátum et in cælis: et quodcúmque sólveris super terram, erit solútum et in cælis.

Credo.

Constitúes eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine, in omni progénie et generatióne.

Hóstias, Dómine, quas nómini tuo sacrándas offérimus, apostólica pro-

Gradual Ps. 77, 17–18 You shall make them princes through all the land; they shall remember your name, O Lord. *℟.* The place of your fathers your sons shall have; therefore shall nations praise you.

Alleluia, alleluia. *℟. Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 16, 13–19

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who do people say the Son of Man is?" They replied, "Some, John the Baptist; others, Elia; still others, Jeremiah, or one of the prophets." "And you," he said to them, "who do you say I am?" "You are the Messiah," Simon Peter answered, "the Son of the living God!" Jesus replied, "Happy are you, Simon son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death's realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven."

Creed.

Offertory Antiphon
Ps. 44, 17–18

You shall make them princes through all the land; they shall remember your name, O Lord, through all generations.

Prayer over the Gifts

May your blessed apostles join their prayers to the sacrificial gifts we offer to your name,

Votive Mass of St. Peter

O Lord,* so that we may win your pardon and protection. Through Jesus Christ.

Preface of the Apostles

Communion Antiphon

Matth. 16, 18

You are Peter, and upon this rock I will build my Church.

Prayer after Communion

You have nourished us with the food of heaven, O Lord.* Shield us now against all dangers through the prayers of your apostles. Through Jesus Christ.

For a votive Mass of Saints Peter and Paul, the Mass Mihi autem is celebrated, as given among the votive Masses. In the Easter season, the Mass Protexisti is celebrated, as indicated in the same place.

VOTIVE MASS OF SAINT PETER

Apostle

Celebrated separately from Saint Paul, apostle

OUTSIDE OF PASCHAL TIME

Entrance Antiphon

Ps. 138, 17

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. *Ps. ibid., 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *V.* Glory be to the Father. To me.

IN PASCHAL TIME

Entrance Antiphon

Ps. 63, 3

You have sheltered me, O God, against the council of malefactors, alleluia, against the multitude of the workers of iniquity, alleluia, alleluia. *Ps. ibid., 2* Hear O God, my voice in lament; from the dread enemy preserve my life. *V.* Glory be to the Father. You have sheltered me.

sequatur oratio: per quam nos expiari tríbuas, et deféndi. Per Dóminum.

Præfatio de Apostolis.

Tu es Petrus, et super hanc petram ædificábo Ecclesiám meam.

Quos cælésti, Dómine, aliménto satiásti: apostólicis intercessiónibus ab omni adversitaté custódi. Per Dóminum.

Pro votiva Ss. Petri et Pauli sumitur Missa Mihi autem, quæ habetur inter votivas. Tempore autem paschali dicitur Missa Protexisti, ut ibidem notatur.

seorsim dicenda a S. Paulo Ap.

EXTRA TEMPUS PASCHALE

Mihi autem nimis honoráti sunt amici tui, Deus: nimis confortátus est principátus eórum. *Ps. ibid., 1-2* Dómine, probásti me, et cognovisti me: tu cognovisti sessiónem meam, et resurrectionem meam. *V.* Glória Patri. Mihi.

TEMPORE PASCHALI

Protexisti me, Deus, a convéntu malignántium, allelúia: a multitudíne operántium iniquitátem, allelúia, allelúia. *Ps. ibid., 2* Exáudi, Deus, orationem meam cum déprecór: a timóre inimíci éripe ánimam meam. *V.* Glória Patri. Protexisti.

Votive Mass of St. Peter

Prayer

Præsta, quæsumus, omnipotens Deus: ut nullis nos permittas perturbationibus concuti; quos in apostolicæ confessionis petra solidasti.

Et fit commemoratio S. Pauli Ap., sub unica conclusione:

O almighty God, let no disturbance upset us,* for you have established us upon the rock which is the faith of your apostles.

Commemoration of Saint Paul, apostle, under one conclusion:

Prayer

Deus, qui multitudinem gentium beati Pauli Apostoli prædicatione docuisti: da nobis, quæsumus; ut, cuius natalicia colimus, eius apud te patrocinia sentiámus. Per Dóminum.

O God, you have instructed many nations through the preaching of the blessed apostle Paul.* Let the power of his intercession with you help us who venerate his memory this day. Through Jesus Christ.

Lectio Actuum Apostolorum *Act. 12, 1-11*

In diébus illis: Misit Heródes rex manus, ut afflígeret quosdam de ecclésia. Occídít autem Iacobum fratrem Ioánnis gládio. Videns autem quia placéret Iudæis, appósuit ut apprehénderet et Petrum. Erant autem dies azymórum. Quem cum apprehendísset, misit in cárcerem, tradens quátuor quaterniónibus militum custodiéndum, volens post Pascha producere eum pópulo. Et Petrus quidem servabátur in cárcere. Orátio autem fiebat sine intermissione ab ecclésia ad Deum pro eo. Cum autem productúrus eum esset Heródes, in ipsa nocte erat Petrus dórmíens inter duos mílites, vinctus caténis duábus: et custódes ante óstium custodiébant cárcerem. Et ecce Angelus Dómini ástitit: et lumen réfúlsit in habitáculo: percussóque látere Petri, excitávit eum, dicens: Surge velociter. Et cecidérunt caténæ de manibus eius. Dixit autem Angelus ad eum: Præcingere, et calcea te caligas tuas. Et fecit sic. Et dixit illi: Circúmda tibi vestiméntum tuum, et séquere me. Et éxiens sequebátur eum, et nesciébat quia verum est, quod fiebat per Angelum: existimábat autem se visum vidére. Transeúntes autem primam et se-

A Reading from the Acts of the Apostles *Acts 12, 1-11*

In those days Herod the King started to harass some of the members of the church. He beheaded James, the brother of John, and when he saw that this pleased the Jews, he proceeded to arrest Peter too. It was during the Feast of Unleavened Bread that he had him arrested and thrown into prison, with four squads of soldiers to guard him. Herod intended to bring him before the people after the Passover. So it was that Peter was kept in prison, while the church prayed fervently to God on his behalf. During the very night before Herod was going to bring him forward, Peter was sleeping between two soldiers, fastened with two chains, while guards stood watch at the door. Suddenly the angel of the Lord stood nearby and a light shone in the cell. He tapped Peter on the side and woke him up. "Hurry, get up!" he said. And the chains dropped from his wrists. The angel said, "Put on your belt and your sandals!" This he did. Then the angel said, "Now put on your cloak and follow me." Peter followed him out, but did not realize that all this was really happening with the angel's help,

Votive Mass of St. Peter

for it seemed to be just a vision. But when they passed the first guard, and then the second, and came to the iron gate leading to the city, it opened for them of itself. They went out and walked down a narrow alley when suddenly the angel left him. Peter, coming to his senses, said, "Now I know for certain that the Lord has sent his angel to rescue me from Herod's clutches, and from all that the Jewish people hoped for."

Gradual Ps. 44, 17–18 You shall make them princes through all the land; they shall remember your name, O Lord. *V.* The place of your fathers your sons shall have; therefore shall nations praise you.

Alleluia, alleluia. *V.* *Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

After Septuagesima, the Alleluia with its following verse is omitted, and there is said:

Tract Matth. 16, 18–19 You are Peter, and upon this rock I will build my Church. *V.* And the gates of hell shall not prevail against it. And I will give you the keys of the kingdom of heaven. *V.* And whatever you shall bind on earth shall be bound in heaven. *V.* And whatever you shall loose on earth shall be loosed in heaven.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *V.* *Ps. 106, 8* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia. *V.* *Matth. 16, 18* You are Peter, and upon this rock I will build my Church. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 16, 13–19

At that time, when Jesus came into the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who

cúndam custódiam, venérunt ad portam férream, quæ ducit ad civitatem: quæ ultro apérta est eis. Et exeúntes processérunt vicum unum: et continuo discéssit Angelus ab eo. Et Petrus ad se revérsus, dixit: Nunc scio vere, quia misit Dóminus Angelum suum, et erípuit me de manu Heródis, et de omni expectatíone plebis Iudæórum.

Graduale Ps. 44, 17–18 Constitúes eos príncipes super omnem terram: mémoires erunt nóminis tui, Dómine. *V.* Pro pátribus tuis nati sunt tibi filii: propterea pópuli confitebúntur tibi.

Allelúia, allelúia. *V.* *Matth. 16, 18* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúia.

Post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Matth. 16, 18–19 Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. *V.* Et portæ inferi non prævalébunt advérsus eam: et tibi dabo claves regni cælórum. *V.* Quodcúmque ligáveris super terram, erit ligátum et in cælis. *V.* Et quodcúmque sólveris super terram, erit solútum et in cælis.

Tempore autem paschali, omittitur graduale, et eius loco dicitur:

Allelúia, allelúia. *V.* *Ps. 106, 8* Confiteántur Dómino misericórdiæ eius, et mirabilia eius filiis hóminum. Allelúia. *V.* *Matth. 16, 18* Tu es Petrus, et super hanc petram ædificábo Ecclésiám meam. Allelúia.

✠ Sequéntia sancti Evangélíi
secúndum Matthæum
Matth. 16, 13–19

In illo témpore: Venit Iesus in partes Cæsaréæ Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt

Votive Mass of St. Peter

hómīnes esse Fīlium hómīnis? At illi dixerunt: Alii Ioānnem Baptistam, alii autem Elīam, alii vero Ieremīam, aut unum ex prophētis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respōdens Simon Petrus, dixit: Tu es Christus Fīlius Dei vivi. Respōdens autem Iesus, dixit ei: Beātus es, Simon Bar Iona: quia caro et sanguis non revelāvit tibi, sed Pater meus, qui in cælis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificābo Ecclēsiā meam, et portæ inferi non prævalēbunt adversus eam. Et tibi dabo claves regni cælōrum. Et quodcūque ligāveris super terram, erit ligātum et in cælis: et quodcūque solveris super terram, erit solūtum et in cælis.

do people say the Son of Man is?" They replied, "Some, John the Baptist; others, Elia; still others, Jeremia, or one of the prophets." "And you," he said to them, "who do you say I am?" "You are the Messiah," Simon Peter answered, "the Son of the living God!" Jesus replied, "Happy are you, Simon son of John! No mere man has disclosed this to you, but my heavenly Father. And I, for my part, declare to you: you are Peter, and on this rock I will build my Church, and the forces of Death's realm shall not subdue it. I will entrust to you the keys of the kingdom of heaven: whatever you shall declare unlawful upon earth shall be held unlawful in heaven; whatever you shall declare lawful upon earth shall be held lawful in heaven."

Offertory Antiphon

Ps. 44, 17-18

Constitues eos principes super omnem terram: mētores erunt nōminis tui, Dōmine, in omni progēie et generatiōe. (*T. P. Allelūia.*)

You shall make them princes through all the land; they shall remember your name, O Lord, through all generations (*P. T. Alleluia.*)

Prayer over the Gifts

Munus pōpuli tui, quæsumus, Dōmine, apostōlica intercessiōe sanctifica: nosque a peccatōrum nostrōrum mālculis emūnda.

Bless these gifts of your people, O Lord.* May they cleanse us from the stain of our sins by the intercession of your apostles.

Et fit commemoratio S. Pauli Ap., sub unica conclusione:

For Saint Paul

Prayer over the Gifts

Apōstoli tui Pauli prēcibus, Dōmine, plebis tuæ dona sanctifica: ut, quæ tibi tuo grata sunt institūto, gratiōra fiant patrocīnio supplicāntis. Per Dōminum.

O Lord, sanctify the offerings of your people through the intercession of the blessed apostle Paul.* The sacrifice we offer is already acceptable to you because you instituted it; may it become even more pleasing to you through the prayers of your saint. Through Jesus Christ.

Præfatio de Apostolis.

Preface of the Apostles

June 30. Commemoration of St. Paul

Communion Antiphon
Matth. 16, 18

You are Peter, and upon this rock I will build my Church. (*P. T. Alleluia.*)

Tu es Petrus, et super hanc petram ædificábo Ecclesiám meam. (*T. P. Allelúia.*)

Prayer after Communion

You have nourished us with the food of heaven, O Lord.* Shield us now against all dangers through the prayers of your apostles.

Quos ~~caelesti~~ Dómine, alimento satiásti: ~~apostólicis~~ intercessiónibus ab omni adversitate custódi.

For Saint Paul

Et fit commemoratio S. Pauli Ap., sub única conclusione:

Prayer after Communion

We who have received your sacrament, O Lord, look hopefully for the prayers of your blessed apostle Paul.* May the sacred rite that we have celebrated in his honor bring us healing for our own sinfulness. Through Jesus Christ.

Percéptis, Dómine, sacraméntis: beáto Paulo Apóstolo tuo interveniente, deprecámur; ut, quæ pro illius celebráta sunt glória, nobis proficiant ad medélam. Per Dóminum nostrum.

For a votive Mass of Saint Paul, apostle, the Mass of June 30 is taken, with a commemoration of Saint Peter, apostle.

Item pro votiva de S. Paulo sumitur Missa ut in sequenti die, cum comemoratione S. Petri.

COMMEMORATION OF
SAINT PAUL
Apostle

June 30

III classis

Entrance Antiphon
2 Tim. 1, 12

I know whom I have believed, and I am certain that he is able to guard the trust committed to me against that day; being a just judge. *Ps. 138, 1-2* O Lord, you have probed me and you know me; you know when I sit and when I stand. *V.* Glory be to the Father. I know.

Scio cui crédidi, et certus sum, quia potens est depósitum meum serváre in illum diem, iustus iudex. *Ps. 138, 1-2* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam et resurrectiónem meam. *V.* Glória Patri. Scio.

Prayer

O God, you have instructed many nations through the preaching of the blessed apostle Paul.* Let the power of his intercession with you help us who venerate his memory this day.

Deus, qui multitudinem géntium beáti Pauli Apóstoli prædicatióne docuísti: da nobis, quæsumus; ut, cuius natalícia cólimus, eius apud te patrocínia sentiámus.

June 30. Commemoration of St. Paul

*Et fit commemoratio S. Petri Apostoli,
sub unica conclusione:*

Deus, qui beáto Petro Apóstolo tuo,
collátis clávibus regni cæléstis, ligán-
di atque solvéndi pontificium tradi-
dísti: concéde; ut, intercessiónis eius
auxílio, a peccatórum nostrórum
néxibus liberémur: Qui vivis.

Léctio Epístolæ beáti Pauli
Apóstoli ad Gálatas
Gal. 1, 11–20

Fratres: Notum vobis fácio Evan-
gélíum, quod evangelizátum est a
me, quia non est secúndum hó-
minem: neque enim ego ab hómi-
ne accépi illud, neque dídici, sed
per revelatióem Iesu Christi. Au-
dístis enim conversatióem meam
aliquándo in Iudaísmo: quóniam
supra modum persequébar Ecclesi-
am Dei, et expugnábam illam, et
proficiébam in Iudaísmo supra mul-
tos coætáneos meos in génere meo,
abundántius æmulátor exsistens
paternárum meárum traditiónum.
Cum autem plácuít ei, qui me
segregávit ex útero matris meæ,
et vocávit per grátiam suam, ut
reveláret Filium suum in me, ut
evangelizárem illum in géntibus:
continuo non acquiévi carni et sán-
guini, neque veni Ierosólymam ad
antecessóres meos Apóstolos: sed
ábii in Arábiam: et íterum revérsum
Damáscum: deínde post annos
tres veni Ierosólymam vidére Pe-
trum, et mansi apud eum diébus
quíndecim: álium autem Apostoló-
rum vidi néminem, nisi Iacóbum
fratrem Dómini. Quæ autem scribo
vobis, ecce coram Deo, quia non
méntior.

Graduale Gal. 2, 8–9 Qui operátus
est Petro in apostolátum, operátus est
et mihi inter gentes: et cognóverunt

*Commemoration of Saint Peter, apostle, under one con-
clusion:*

Prayer

O God, you entrusted the keys of the king-
dom of heaven to your blessed apostle Peter
and gave him the power of bishop to bind
or to loose.* May his intercession help free
us from the slavery of sin: You who live
and reign.

A Reading from the Epistle of blessed
Paul the Apostle to the Galatians
Gal. 1, 11–20

Brethren: I want you to realize that the
gospel that I preached to you is no human
invention. I did not myself receive it or
learn it from any man, but by revelation
from Jesus Christ. You have heard, I know
the story of my former way of life in Ju-
daism. You know that I persecuted the
Church of God beyond all measure and
tried to destroy it; that I made progress in
the Jewish observances far beyond many of
my age and generation, since I was an un-
restrained zealot for living out all the tra-
ditions of my forefathers. But the time came
when he who had set me apart before I was
born, and had called me by his favor, chose
to reveal his Son to me that I might proclaim
him among the Gentiles. Immediately, with-
out seeking to consult human advisers or
even going to Jerusalem to see those who
were apostles before me, I went off into
Arabia, then later returned to Damascus.
Then, three years later, I went up to
Jerusalem to visit Cephas, staying with him
fifteen days. I did not meet any other of
the apostles except James, the brother of
the Lord. I protest before God that what I
I have just written to you is the truth.

Gradual Gal. 2, 8–9 He who worked in
Peter for the apostleship, worked also in
me among the Gentiles, and they recognized

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the grace of God, that was given to me. *℟. 1 Cor. 15, 10* The grace of God in me has not been fruitless; but his grace always remains in me.

Alleluia, alleluia. *℟.* Holy Apostle Paul, preacher of truth and teacher of the Gentiles, intercede for us. Alleluia.

After Septuagesima, in votive Masses the Alleluia with its following verse is omitted, and there is said:

Tract O holy Apostle Paul, you are a vessel of election and indeed worthy to be glorified. *℟.* You are the preacher of truth and teacher of the Gentiles in faith and truth. *℟.* Through you all nations have known the grace of God. *℟.* Intercede for us with God who chose you.

In paschal time the gradual is omitted, and in its place is said:

Alleluia, alleluia. *℟. Ps. 106, 8* Let them give thanks to the Lord for his kindness and his wondrous deeds to the children of men. Alleluia. *℟.* Holy Apostle Paul, preacher of truth and teacher of the Gentiles, intercede for us. Alleluia.

✠ A Reading from the holy Gospel
according to Matthew
Matth. 10, 16–22

At that time Jesus said to his disciples: “Remember, I am sending you out like sheep surrounded by wolves. So be shrewd as serpents, but innocent as doves. Be constantly on your guard in dealing with people. They will hand you over to courts; they will flog you in their synagogues. You will be brought to trial before governors and kings on account of me, to testify to your faith before them and the pagans. Now when they hand you over, do not worry about what you are to say, or how to say it. In that

gratiam Dei, quæ data est mihi. ℟. 1 Cor. 15, 10 Grátia Dei in me vácuá non fuit: sed grátia eius semper in me manet.

Allelúia, allelúia. *℟.* Sancte Paule Apóstole, prædicátor veritátis, et doctor géntium, intercède pro nobis. Allelúia.

In Missis votivis post Septuagesimam, omissis Allelúia, et versu sequenti, dicitur:

Tractus Tu es vas electiónis, sancte Paule Apóstole: vere digne es glorificándus. *℟.* Prædicátor veritátis, et doctor géntium in fide et veritáte. *℟.* Per te omnes gentes cognóverunt grátiam Dei. *℟.* Intercède pro nobis ad Deum, qui te elégit.

Tempore autem paschali omittitur graduale, et eius loco dicitur:

Allelúia, allelúia. *℟. Ps. 106, 8* Confiteántur Dómino misericórdiæ eius, et mirabília eius fíliis hóminum. Allelúia. *℟.* Sancte Paule, prædicátor veritátis, et doctor géntium, intercède pro nobis. Allelúia.

✠ Sequéntia sancti Evangélii
secúndum Matthæum
Matth. 10, 16–22

In illo témpore: Dixit Iesus discí-pulis suis: Ecce ego mitto vos sicut oves in médio lupórum. Estóte ergo prudéntes sicut serpéntes, et simplices sicut colúmbæ. Cavéte autem ab homínibus. Tradent enim vos in concíliis, et in synagógis suis flagellábunt vos: et ad præsides, et ad reges ducémini propter me in testimónium illis, et géntibus. Cum autem tradent vos, nolíte cogitáre quómodo, aut quid loquámini: dábitur enim vobis in illa hora quid loquámini. Non enim vos estis qui loquímini, sed Spíritus Patris

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vestri, qui loquitur in vobis. Tradet autem frater fratrem in mortem, et pater filium: et insurgent filii in parentes, et morte eos afficient: et eritis odio omnibus propter nomen meum: qui autem perseveraverit usque in finem, hic salvus erit.

hour, you will be inspired as to what to say. It will not be yourselves speaking, but your Father's Spirit speaking in you. Brother will hand over brother for execution, likewise the father his child, while children will turn against their parents and have them put to death. Indeed, because of my name, you will be hated by everyone. Still, it is the man who bears up patiently to the end who will be saved."

Offertory Antiphon

Ps. 138, 17

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

To me, your friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

Prayer over the Gifts

Apóstoli tui Pauli precibus, Dómine, plebis tuæ dona sanctifica: ut, quæ tibi tuo grata sunt instituto, gratiôra fiant patrocínio supplicantis.

O Lord, sanctify the offerings of your people through the intercession of the blessed apostle Paul.* The sacrifice we offer is already acceptable to you because you instituted it; may it become even more pleasing to you through the prayers of your saint.

Et fit commemoratio S. Petri Apostoli, sub unica conclusione:

For Saint Peter

Prayer over the Gifts

Ecclesiæ tuæ, quæsumus, Dómine, preces et hostias beati Petri Apóstoli commendet oratio: ut, quod pro illius glória celebramus, nobis prosit ad vêniam. Per Dóminum.

O Lord, accept the prayers and sacrifice of your Church through the intercession of the blessed apostle Peter.* May this Mass which we celebrate in his honor win pardon for us. Through Jesus Christ.

Præfatio de Apostolis.

Preface of the Apostles

Communion Antiphon

Matth. 19, 28 and 29

Amen dico vobis: quod vos, qui reliquistis omnia, et secuti estis me, centuplum accipietis, et vitam æternam possidebitis.

Amen I say to you that you who have left all things and followed me, shall receive a hundredfold, and shall possess life everlasting.